

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

APRIL, 1930

NO. 1

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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THE MASHRIQU'L-ADHKÁR

HOWEVER inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár.

Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Shoghi Effendi.

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"Thousands of Mashriqu'l-Adhkárs, dawning-points of praise and mentionings of God for all religionists, will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance. In the future there will be many here and elsewhere: in Asia, Europe, even Africa, New Zealand and Australia, but this edifice in Chicago is of especial significance."
—'Abdu'l-Bahá.

REW are aware that there is being erected in the suburbs of Chicago a Shrine which is expressive of a great and grandiloquent emotion of the human heart, namely, that of the brotherhood of man—an International Shrine dedicated to the oneness of mankind and the oneness of religion. This is the Bahá'í Temple or Mashriqu'l-Adhkár which is being erected on the shores of Lake Michigan in the beautiful suburb of Chicago—Wilmette, Ill.

There are two unique features of this monument to the Bahá'í Movement. The first is the marvelously beautiful and creative architecture in which it is phrased—an architecture described elsewhere in this issue, and universally recognized as "the first thing new in architecture since the thirteenth century." The second, of still greater import, is the fact that this Bahá'í Temple expresses the long-
ing dreams and spiritual aspirations of countless Bahá'ís among the different races and religions of this planet who look with eagerness to the completion of such a visible expression of their faith in this land of freedom, prosperity, advanced civilization, high humanitarian ideals and tolerance.

Nor is the interest taken by the adherents of this Faith limited only to good wishes. In deeds of sacrifice, rather, is their cooperation manifested. Since the inception of this Temple, many countries and many religionists have contributed generously of their funds, even to the point of extreme sacrifice. The following are a few expressions of consecration out of the many on record:

'ABDU'L-BAHA has told the story of the widow of a martyr who was left with two young children to support. She provided for them by knitting socks; the proceeds from one sock she used for their support, and what she received for the other sock was her glad offering toward the Mashriqu'l-Adhkár. 'Abdu'l-Bahá then said, "It is this spirit which will build the Temple."

"Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the street.

"Praise be to God! that at this moment, from every country in the

world, according to their various means, contributions are continually being sent toward the fund of the Mashriqu'l-Adhkár in America. . . . From the day of Adam until now, such an event has never been witnessed by man, that from the farthest country of Asia, contributions were forwarded to the farthest country of America.

“Contributions for the Mashriqu'l-Adhkár are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose. Although many families are extremely poor, so that they have scarcely enough to keep them, nevertheless they give towards it. For many years the West has contributed towards the East, and now, through the Mercies and Bounties of God, a miracle has been performed, and *for the first time in the history of the world the East is contributing to the West.*”

THESE are only a few instances, but the stories of similar sacrifices could easily make many chapters if recorded. Suffice it to say that from Australia comes a regular flow of gifts for the Divine Edifice. From Persia, India, England, France, from Honolulu and Maui, Hawaii, and from groups and individual Bahá'is everywhere comes the evidence that *unity in God* is a living thing through the creative power of the Word of Bahá'u'lláh.

No less a personage than the Guardian of the Bahá'í Cause, Shoghi Effendi—who has said that “the specific Bahá'í institutions should be viewed in the light of Bahá'u'lláh's gifts bestowed upon

the world”—has set an example in the divine art of real sacrifice when he forwarded the most precious possession from the Shrine of Bahá'u'lláh to be sold for the Bahá'í Temple Fund in this country, and he has regularly contributed every month to the National Bahá'í Fund of America.

It is indeed the beginning of a new world cycle when the Orient actually contributes money to the Occident. Is this not the symbol of true love and brotherhood—knowing as all do the relatively impoverished condition of those people compared with that of America?

IN THIS TURNING of the thoughts and dreams of the Orient toward the New World and the awareness of the spiritual evolution going on in America, one finds the miraculous enlargement of the Asiatic consciousness which only true religion could have brought about. For to the illiterate peasant of Asia in general, the New World hardly has existence; or if any, but nebulous and unformed. Yet to the Bahá'is of Persia, Rangoon, and even of the jungles of India, America exists as an entity sufficiently to call forth their loving sacrifices. This is more than human education could have accomplished.

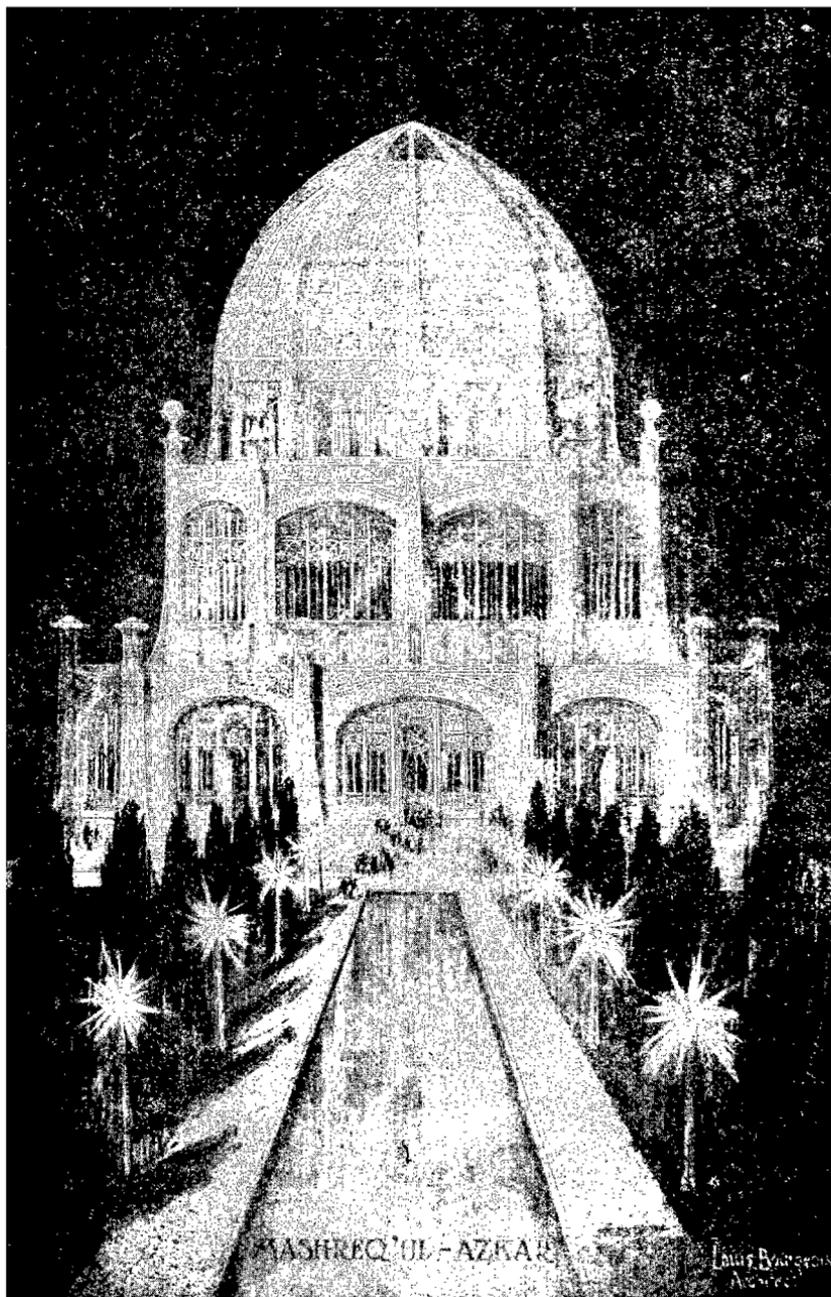
As witnessed in the article in this issue by A. H. Naimi on “Martha L. Root in Persia,” the Persian Bahá'is look with real vision toward America. The vision of what this dynamic rapidly evolving people of the New World will ultimately achieve for the Universal Bahá'í Faith, becomes the daily inspiration and stimulus to our brothers and sisters around the world.

WHEN THE DIVINE SUN SHINES

IN the divine Holy Books there are unmistakable prophecies giving the glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant dispensation be established, the banner of the Most Great Peace and reconciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred would remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Qur'án, in the Zend Avesta, in the Books of Buddha, and in the Book of Confucius. In brief, all the Holy Books contain these glad-tidings. In all of them it is announced that after the world has been surrounded by darkness, then radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God, when materialistic ideas overshadow idealism and spirituality, when nations become submerged in the world of matter and forget God—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

“During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for each other’s blood, considering one another as contaminated and refusing mutual association—at such a time as this His Holiness Bahá’u’lláh appeared. He arose in the Orient, uprooting the very foundations of superstition and brought the dawn of the Light of Reality. Various nations became united, because all desired the Reality. Inasmuch as they investigated the Reality of religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the Teachings of the Prophets are Reality, their foundations are one. . . . Through Bahá’u’lláh the nations and peoples grew to understand and comprehend this. . . . After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Muhammadan and Buddhist arose for amity—all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.”

'Abdu'l-Bahá.



MASHRIQU'L-ADHKAR

*Now in course of erection at Wilmette, near Chicago, Ill., U. S. A.
(See opposite page.)*

THE MASHRIQU'L-ADHKÁR IN AMERICA

HOW ARCHITECTURE IS EXPRESSING THE RENEWAL OF RELIGION

SHAHNAZ WAITE

There is now building near Chicago the first expression on the material plane in America of the Bahá'í Movement for universal peace and the brotherhood of man. The Bahá'í Movement, dedicated to the great task never yet achieved by humanity of bringing to pass the Kingdom of God on earth, is fittingly expressed in the uniquely new type of architecture considered by leading authorities to be the first absolutely new creation in architecture since the Gothic.

IN approaching the great subject of the Mashriqu'l-Adhkár* one feels the inadequacy of human words or terms—so great is it, so mystical and holy, and yet so practical that it “rises above words and letters, and transcends the murmur of syllables and sounds.” In its isolated beauty, its deep spiritual significance, its mystical symbolism and its perfect reflection of a Divine Reality—it stands unique and alone in the world today. It is something which must be *felt* and realized in the heart. It cannot be comprehended by the mind alone.

LET US DESCRIBE the Temple not by our own definition but rather in the words of prominent journalists and notables who have expressed themselves eloquently concerning it in our leading newspapers and magazines, therefore we will briefly review some of the Press notices which appeared at the time the model of this sacred edifice was exhibited in the Kevorkian Gallery, New York City, in the year 1921. The New York “Tribune” and “Sun” reproduced it in their roto-gravure sections. The New York

“American” gave it the major portion of its art page, with a long comment beginning with the words, “Many persons who have seen the model for this building say that it will be the most beautiful structure in the world. Some go so far as to say it will be the most beautiful structure ever erected.”

Sherwin Cody, writing a charming article in the magazine section of the New York “Times” said, “Americans will have to pause and study it long enough to find that an artist has wrought into this building the conception of a Religious League of Nations.”

The New York “World” gave the Temple a full page article. The “Evening Post” twice granted it most generous notice and appreciation. The magazines were equally impressed. The “Prompter” published a full page article with illustration. “Architecture,” one of the most sumptuous magazines of art and architecture in the country, devoted a page to comment and illustration of the model, reproducing among other appreciations the criticism of H. Van Buren Magonigle, President of the Architectural League, who said of the model, “It is the first new idea in architecture since the thirteenth Century. I want to see it erected,”

*“Mashriqu'l-Adhkar means literally “Dawning-place of the mentioning or worship of God.” It is an inclusive term, referring not only to the Temple proper but the accessory buildings surrounding it.

The "Architectural Record," one of the most esteemed of the architectural journals, gave great space to the Temple saying, "It is singularly beautiful; it is bristling with a charming symbolism in which is found the suggestion of all the religions of mankind, and to the psychologist it is startling because the creator frankly declares "It is Bahá'u'lláh's Temple, I am only the channel through which it came."

The "Underwood Press" sent out designs of the model and comments which appeared in practically every paper in the country, even the weekly papers of tiny villages printed reviews. The "Literary Digest" reproduced it with most favorable comment. "Art and Architecture" gave it an extended mention with beautiful reproduction, saying, among other things, "So beautiful is this model and so different from anything man has ever before designed, either as an abode, or as a place of worship, that it has caused much discussion among architects and sculptors and in the newspapers."

The "Outlook" gave a reproduction of the completed Temple and sections of the beautiful dome with description.

The San Francisco "Chronicle," the newspapers of St. Louis, Kansas City, Chicago, Boston, Philadelphia,—all have published long articles commenting on the beauty of the architecture of the Bahá'í Temple in glowing terms.

In the "Christian Register" appeared an article under the caption, "A Wonderful House of Worship. Description of the New Bahá'í Temple said to be the Greatest Architectural Achieve-

ment of Modern Times." The writer comments first upon the religious purpose of the Temple, enumerating the Universal Principles which are the firm foundation of the Bahá'í Movement. Most appreciatively he dwells upon the exquisite, original architectural details of the Temple, and the historical attention given the Bahá'í Movement in all encyclopedias, together with the great central figures, the Báb, Bahá'u'lláh and 'Abdu'l-Bahá.

"Wonderful as the architectural design of the Temple is," says this same writer, "those most concerned in its erection, see in *the universal service it will render to mankind its supreme importance*. The Bahá'í Message is primarily a *Message of Unity*. It recognizes the divine elements which underlie all great world religions."

In the Japan "Times and Mail," Tokyo, February 16th, 1921, appeared the following: "Bahá'í Temple is Art Revelation. Modeled by Louis Bourgeois. Combines the Essence of all Schools. Marvel of Century Verdict of Experts. It is a Temple of Peace whose Portals will Welcome Members of all Creeds.

"A new creation of transcendent beauty has dawned upon the horizon of the architectural world. The model of the great Bahá'í Temple, now on exhibition at the Kevorkian Gallery, 57th St., New York, is being visited by increasing throngs and it has been an object of professional, artistic and general interest since its installment there in April of this year. Like many—indeed most—of the great art productions, this has

come from one who has endured struggle against discouraging deprivation and deferred hopes, but the universality of the praise bestowed upon the model finally evolved must bring the fullest degree of recompense for years of battling against depressing odds.

“Louis Jean Bourgeois, the architect and sculptor, is the designer of this marvelously beautiful model of a Temple, to be erected as a demonstration of the teachings and precepts of the Bahá'í Movement at Wilmette, Ill., on the shores of Lake Michigan, to occupy a central location in a beautiful tract of nine acres, already purchased, skirted by the Lincoln Highway.

“It is a Temple of Peace, whose broad portals of welcome and encouragement to devotees of any religion, and all religions, shall be always open. From a total of many different designs on exhibit at a recent Convention of Bahá'ís in New York, the Bourgeois model was the one accorded unanimous acceptance. Beside its Spiritual appeal the famed beauties of the *Taj Mahal* grow strangely pale.

“It has been interesting to note the effect of this Twentieth Century creation upon those who have devoted a careful study to its *in-describable loveliness*. Professor Luigi Quaglino, ex-professor of Architecture of Turin, Italy, has been a recent visitor in New York. He visited the exhibit for a brief survey, but he remained fully three hours, and for two hours without speaking. His study resulted in the declaration, ‘This is a new creation which will revolutionize architecture in the world and it is

the most beautiful I have ever seen. Without doubt it will have a lasting page in history. *It is a revelation from another world.*’”

George Grey Barnard, the most widely known sculptor in America, declared by London critics the “greatest sculptor America has ever produced, and a famous Archeologist,” pronounced it “the greatest creation since the Gothic period and the most beautiful he had ever seen.”

Mozo Samuel, one of the foremost writers on religious drama, the author of the play, “*Esther*,” said: “Prior to this time no architecture has made any deep impression upon me, but this Temple model has thrilled me and I desire to visit it again and again, and to be alone with this marvelous creation.”

Musicians, artists, poets and editors have fallen victim to the lure of its spiritual beauty, and masses of the lay public have been enthralled by its magnetism.

* * *

Mrs. Mary Hanford Ford, a Bahá'í teacher, who spent much time at the Kevorkian Gallery in New York and the Art Institute in Chicago at the time the Temple model was exhibited in these respective places, writes of her experiences with the Temple as follows:

“New York: Since the Temple model has been on exhibition at the Kevorkian Gallery, its history has been very interesting. The model has a distinctive personality; to see it is like having an interview with a Holy and Magnificent Personage. For instance, one

day the editor of a theatrical magazine came in. He was something of a scoffer, and had evidently heard unpleasant things about the Bahá'í Movement. So he began to criticise the Temple. "It is a very pretty thing," he remarked in a superior tone, "but it is over-decorated; it will be an absurdity in its full size." So the caretaker of the Temple model very gently began to show him the significance of the decoration, how each line and curve was an expression of a great thought or a noble principle, so that all the spiritual traditions and future aspirations of the human race seemed embedded in this Temple. His face changed and grew soft. His eyes began to shine; then and there the Spirit penetrated him and, though he came to stay five minutes, he was in the heavenly presence two hours and left it regretfully. Now he has opened his magazine to articles on the Bahá'í Movement.

"A boy of eleven came rushing up the stairs one day and stopped suddenly on the threshold with a 'Gee!' He had been studying architecture in school and wanted to see this 'new thing.' He could not repress his enthusiasm. I heard him talking about it next day to some children on the street, and he brought in a little girl friend to share the treasure he had discovered.

"The colored people came in and sat quietly drinking in the lovely Presence, which makes realities of love, brotherhood, the immortal life and sympathy. No one leaves this Presence cold and critical, and no one can utter gossip or criticism or scandal within its lovely radiation.

So one can imagine what the great Temple will be when it rears its stately head in the blue heaven and all men feel it.

"From Chicago: The first week the Temple was on exhibition there at the Art Institute, thirty-four thousand people visited this magnificent gallery. They crowded around the glorious model spell-bound. One woman said, 'It is like our dreams of fairyland, its tracery is so ethereal.' Architects exclaimed, 'It is a marvel of engineering.' An artist fresh from Paris stood before it perhaps an hour in growing wonder as though a light were kindling within him. As he walked away, awed as by a heavenly vision, he said, 'It is the most beautiful building I have seen in all the world.'

"None of these people knew about the Bahá'í Cause. But, as one woman said, 'Just to enter the Temple will bring the peace which passeth understanding.' She went out of the room with a new light in her eyes as though she had looked into the unseen kingdom.

"Some stand before it for hours studying every detail. Then they ask: '*What does it stand for? Tell us about it.*'

"A Bahá'í saw it for the first time in the quiet peace of the evening. She said, 'That Temple came from heaven. What marvelous lines! What celestial beauty! Just to stand before it is a spiritual experience. It is so pure! So holy! Like the worlds of God.' If the model so gloriously proclaims the Cause of Unity, what will the Temple itself accomplish? It will attract the people by tens of thousands to the New Kingdom of God

which has descended among the nations.”

So much for the comments of press and individuals regarding the marvelous beauty of the model of the Temple, exhibited nine years ago. Since that time articles upon the Bahá'í Temple and pictures have appeared from time to time in nearly every newspaper of America, and various magazines, both national and international.

Of his model, the architect has written: “The Teachings of Bahá'u'lláh unify the religions of the world into one universal religion, and as we know that all great historic religions developed a new architecture, so the Bahá'í Temple is the plastic symbol of the teachings of Bahá'u'lláh.

“As the essence of the pure original teachings of the historic religions was the same (though they have grown apart because of additions which have resulted in dogmas and rituals—the real cause of separation) in the Bahá'í Temple is used a composite architecture, expressing the essence in the line of each of the great architectural styles, harmonizing them into one whole.” Their decorative motifs the architect omits, for to him they represent theological differences and dogmas. Instead, he has used for his decorative motif a mathematical combination of lines which permit him to harmonize all the great architectural styles into a harmonious whole. In the Bahá'í Temple is the essence of the Egyptian architecture, the Greek, the Roman, the Arabic, the Gothic, the Renaissance. Mathematical figures crown the Temple dome, represent-

ing the orbital curve of the planets around the sun.

Mr. Bourgeois then refers the reader to the article on the “Symbolism of the Bahá'í Temple,” by Mary Hanford Ford, which appeared in print some years ago when the model was on exhibit at the Art Institute in Chicago, from which we quote in part: “The great Bahá'í Temple, the construction of which has really begun in Chicago, will interest every one in the beauty of its symbolic story as soon as its walls rise into the air. The symbolism may be read, of course, with perfect clearness in the perfection of the Temple's model, which is the completed Temple in miniature. We have been accustomed to declare in New York, ‘The Temple model is a personality, it talks,’ or, as some prefer to say, ‘it sings,’ but no one would apply to it the term ‘frozen music’ because its musical impression is so warm and vibrant that it is impossible to think of anything frozen in its presence.

“All who are familiar with the building of the Temple model through Louis Bourgeois, its architect, are aware that it is purely a work of inspiration. Louis Bourgeois is an architect of wide experience, culture and learning. He has been for years first an eager student of spiritual truths and then a follower of 'Abdu'l-Bahá. So he is naturally familiar with the religious symbology of mankind. But he did not create the remarkable symbolism of the Temple model. He recognized it with joy, after it appeared through his gifted fingers in the intricate and beautiful tracery of the Temple model's orna-

mentation, or structural combinations. But he did not say, 'Here I will put a triangle, there a circle, yonder a nine-pointed star.' In each case there would have been merely an awkward juxtaposition of significant forms without beauty, for beauty—which the Temple model expresses in such entrancing degree—is the gift of God and comes only from God.

"The structure of the Temple is such that at night all of its surface will be a blaze of light. Its decorations are cut completely through the structural material, which is to be lined with transparent glass, so that at night each column and buttress ornament, as well as the stars and crosses and the 'milky way' of the dome, will shine forth like an embroidery upon the darkness.

"The nine ribs joined above the surface of the dome are 'like hands clasped in prayer,' Bourgeois says, and in the space between their union and the rounded top of the dome proper will shine a great electric light, sending forth nine rays into the darkness of the night, and forming a glorious illumined climax to the beautiful nonegon structure. So the Temple will be veritably a temple of light in this day of resurrection, of brotherhood, and new civilization."

* * *

EVEN A PHOTOGRAPH of the Temple is far reaching in its effects. The writer recalls a meeting held in her home some time ago for the promulgation of the Bahá'í Message. The president of the Theosophical Society of that city was present. The subject of the Temple was not mentioned during the presentation of

the Bahá'í Principles. All during the talk this lady sat spellbound, her eyes fixed upon the picture of the Temple which hung upon the wall. At the close of the meeting she turned to the writer and exclaimed, "O, do tell me what building is that a picture of; is it not a Temple?" "Yes," was the reply. "Where? Where is it?" she eagerly asked. When told it was a picture of the model of the Bahá'í Temple which was in process of building in Wilmette, near Chicago, she arose and went up to the picture and stood in silence with clasped hands and bowed head before it. Soon the tears ran down her cheeks. For a moment or two there was absolute silence in the room, then she turned and with a radiant smile exclaimed, "I never was so deeply moved in all my life. As I sat looking at the picture a great *something* seemed to flow forth from it, like powerful emanations from a Divine Presence within. Emanations that were the essence of divine love, the essence of unity and peace, such peace as I have never felt before but dreamed of, that peace upon which all unity depends and upon which the brotherhood of man alone can be established, that peace which is *oneness with God.*"

It has been said: "The Bahá'í Temple is more than an abstract symbol, even though a true and faithful reflection of the Spirit of the Age. It is a concretion of that spirit, an organ by which that spirit is enabled to contact, and hence influence social life *at all points*. It is the *Body* of the Cause of God, the material Bahá'u'lláh and 'Abdu'l-Bahá, visibly and *in-*

visibly causing the social organization to progress. It is the first nucleus of the *divine civilization*, the focal point around which that civilization will grow to full world stature. The spiritually-minded person who desires a true index to the progress of reality in this age may well adopt the Bahá'í Temple as that index, for this Temple will not and cannot be constructed merely by financial contributions. It will come into being materially step by step, according as the new cosmic reality is *felt* in the minds and hearts of men. Already the Bahá'í Temple has this distinction; contributions have been made to it by representatives of a greater number of races, classes, and nationalities than have ever united to further any other plan. Its appeal triumphs over every false distinction and division imposed upon mankind by the limitations of the past.

“The Bahá'í Temple comes into being unprejudiced for or against any existing group, free from historical limitations, and from its very foundation *consecrated* to the Ideal of Unity. And what is Unity but the very triumph and vindication of spiritual love? When the Bahá'í Temple is completed we will have a holy place where members of every race, creed and class can gather in oneness to worship the one true God.”

No other Temple in the world had a Manifestation of God stand upon its grounds and dedicate them; hold up His Blessed Hands in supplication to God, standing upon that Holy Spot, made so by His Presence, and pray for those who arose to help build this

Temple and for all who should in the future enter it. To have seen 'Abdu'l-Bahá so standing; to have seen Him loosen the first shovelful of earth; to have seen Him symbolically lay the cornerstone by placing a stone in the ground (which stone is now in the Foundation Hall, awaiting the actual laying of the outer cornerstone, in which this spiritual one will be placed)—to have heard His address in the tent set up on the grounds for this occasion, and to have heard the benediction sung at the close of this never-to-be-forgotten service—was to realize that not until the coming of another Manifestation of God to this earth could such a divine event occur again. That is why this Temple is called the “Mother Temple” of all the others that will, in all the years to come, be built, and that is why to have sacrificed in any way, or to have served in any manner in the building of this Temple of Temples will become a crown of everlasting glory, and future generations will look back to this Great Day of God, when the Manifestation of His Glory stood upon this earth, and the Branch of His Planting built the “Temple of the Lord” and will envy all those who were privileged to be a part of it. 'Abdu'l-Bahá has said they will say, “Gladly would I give all I have in this world could I but be of those who were so blessed.”

* * *

LET US CONSIDER the following words written or spoken by 'Abdu'l-Bahá to different Bahá'ís at different times regarding the Temple's deep inner significances, and what it represents to the

world of humanity. At the time of its inception He wrote, "Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America."

"Its building is the *most important of all things*. This is the spiritual foundation; for that reason it is the most important of all foundations; from this spiritual foundation will come forth all manner of advancement and progress in the world of humanity, therefore *how great is its import.*"

To another Bahá'í 'Abdu'l-Bahá wrote, "The Temple is the most great foundation of the world of humanity, and it has many branches. Although the Temple is the place of worship, with it is connected a hospital, pharmacy, pilgrim's house, school for orphans and university for the study of higher sciences. Every Temple is connected with these five things. The Temple is not only a place of worship; nay, it is perfect in every way."

In view of these facts, the following words of 'Abdu'l-Bahá have a profound meaning. He said, "In the Bahá'í Cause, arts, sciences and all crafts are considered as worship"; and "service is prayer." We see from these glorious ideals for which the Temple stands that to enter it and worship and pray *is not enough*. Faith without deeds is dead. What one receives in moments of exaltation and heavenly inspiration within its sacred walls must be translated into actual service to the world of humanity, hence the material means of this service must surround this House of Worship, this "Holy of

Holies" wherein the soul of man may be "recharged" with divine power from on high and go forth and prove his contact with the "Heavenly Beloved One" in deeds of love and helpfulness to His humanity, for our love of God is only in proportion as we love His creatures.

Further, 'Abdu'l-Bahá wrote, "Today the establishment of the Mashriqu'l-Adhkár is of paramount importance. . . It is an expression of the elevation of the Word of God. Particularly the arrangement of the Mashriqu'l-Adhkár is such that it will exert the greatest effect upon the civilized world for it has many accessories. Among them are the following: a school for orphans, a college for higher scientific education—(or higher knowledge)—a hospital, a home for cripples, a hospice.

"When the Mashriqu'l-Adhkár with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."

* * *

REGARDING THE contributions which have come in from all over the world, which have paid in full for the land and for the erection of the Foundation so far, 'Abdu'l-Bahá said: "These contributions are most important.—Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose, al-

though many families are extremely poor, so that they have *scarcely enough to keep themselves*, nevertheless, they give towards it. For many years the West has contributed to the East, and now through the mercies and bounties of God a miracle has been performed and, for the *first time in the history of the world*, the East is contributing to the West."

It was the writer's privilege to have been a guest in 'Abdu'l-Bahá's prison home in 'Akká, Palestine, and to have heard Him say these words; and shortly after, on her return voyage, she met on shipboard while sailing from Port Said, Egypt, to Naples, Italy, a most charming young Hindu, an architect, then living in London. He had been a Muhammadan, but had accepted the Christian Faith. In describing the sad conditions in the Holy Land brought about by religious and racial prejudice, the writer said, "But such conditions will soon be over; it is the Dawn of the New Day of Universal Brotherhood."

He answered, "That is but a poet's dream. I was raised in a Muhammadan home, and a Muhammadan by faith, and my childhood memories are painfully tainted with religious prejudice. It was emphasized continually, and now that I am a Christian I am cut off from my family. I have become, in their sight, an 'infidel.' Religious unity will never come on this earth I feel sure."

"What would you think of a Universal Temple built to the one God, through contributions from every religion, class and race?"

"Such an edifice will never be

built. The ideal is glorious, but the fulfillment of it impossible," he answered.

"Well," replied the writer, "it surely will for the ground is nearly paid for, and when fully paid for the contributions will then be given over to the building fund of this divine sanctuary and, in time, this glorious Temple will arise like the fulfillment of Tennyson's beautiful vision, 'I dreamed that stone on stone I reared a sacred fane; a Temple—neither Pagod, Mosque, nor Church; but loftier, simpler, always opened doored, to every breath from heaven; and Truth and Peace, and Love and Justice came and dwelt therein.' Such," said she, "will be the Bahá'í Temple."

The young Hindu's eyes grew wide with wonderment and he said, with evident amazement, "Can this be possible?"

"Yes; it is gloriously true."

With marked reverence and realization he answered, "Then God has indeed performed a miracle."

"Ah, my friend," the writer replied, "it is a miracle, the miracle of the ages, brought about by the power of God, manifested through Bahá'u'lláh and His Word, to unite the hearts of His children and establish the Reality of Unity in the world."

* * *

TO AN AMERICAN Bahá'í, 'Abdu'l-Bahá said: "Draw your *inspiration* from the Taj Mahal."

All that have seen the Taj Mahal who are spiritually-minded testify to a marvelous spirit, a "mystical something" which emanates from it and which touches the heart and

soul and transcends words to describe. Its beauty seems of another world. And yet by critics it is said: "Beside the appeal of the Bahá'í Temple the Taj Mahal grows strangely pale." Up to the present day the "Taj" has reigned supreme in the realm of architecture, and is generally conceded to be the most beautiful Temple now existent. What is the secret of its divine beauty, and the mystic spell it exerts over those who behold it?

"Where lies the secret of its spell, which thousands of men and women from every land and clime, through successive generations have attested? To say that it lies in its literally unique architectural perfection would be true, but one must carry the quest further. That miracle itself must be accounted for.

"Perhaps the ultimate explanation is to be found in the domain of mystic truth, rather than in that of material design. Is it not true that of all the great and historic monuments of the world the "Taj" *alone* was *inspired* by, and raised to love?

"The world's palaces are the witness to human vanity; its commemorative pillars and arches to human glory; its cathedrals and mosques and temples to human piety. But the Taj Mahal was designed as a memorial to an eternal love—at once human and divine. It is an epic of undying faith in immortality and unending devotion. Its motive was not egotism but *adoration*. It was dedicated—not to self, but to spirit. Hence its unending splendor and grace."

* * *

"DRAW YOUR INSPIRATION from

the Taj Mahal"—for the Bahá'í Temple. How may we apply this instruction? Might it not mean that as the "Taj" is a monument to the eternal love of two wedded hearts, joined in that "eternal union which endures throughout all the worlds of God" (as 'Abdu'l-Bahá has said) that the Bahá'í Temple is a monument to the eternal love and union of the East and West? The "Taj," an *individual* expression, the Bahá'í Temple a *universal* one?

The East symbolizes the receptive, negative, spiritual and feminine aspect of Spirit, while the West symbolizes the positive, creative, mental and masculine aspect of Spirit. The East—the Spiritual bride. The West—the bridegroom of creative mental power. The East the heart—the West the mind, and only as heart and mind are united, each equally developed and in perfect harmony and balance, can the child of the new civilization come forth.

'Abdu'l-Bahá has said: "Praise be to God; the Infinite Bounty of God hath resuscitated the whole world and the East and the West have become united with the bond of the summons of God. This is the teaching for the East and the West, therefore the East and the West will *understand* each other, and will *reverence* each other, and embrace like long parted lovers who have found each other."

"From the inception of the world until now there have been no uniting bonds between Persia and America, and communication and correspondence never transpired between these two countries. Now consider what a joy and bliss have

united these two regions in the shortest space of time. What a real and ideal tie hath bound them together. What spiritual communications have been revealed; and now is only the beginning of this early dawn. Soon will the star of unity shine forth and flood all the horizons with the Light, and perfect connection and *real oneness* be obtained in all regions of the earth."

May not this great *union* be consummated in the building of the Divine Temple?

May this not be the mystery of the Temple? "Its mystery is great and cannot be unveiled yet," said 'Abdu'l-Bahá. "In the future it will be made plain." And may not those who kneel to pray in this divine sanctuary say with understanding hearts, "O God! Turn our faces toward the beauty of Thy oneness and gladden our bosoms with the signs of Thy divine unity. Adorn our bodies with the robe of Thy bounty and remove from our eyes the veil of sinfulness and give us the chalice of Thy grace; that the essence of all beings may sing Thy praise before the vision of Thy grandeur. Reveal then Thyself, O Lord! by Thy merciful utterance and the mystery of Thy divine being, that the holy ecstasy of prayer may fill our souls—a prayer that shall rise above words and letters, and transcend the murmur of syllables and sounds, that all things may be merged into nothingness before the revelation of Thy splendor."

* * *

A MONUMENT TO LOVE and to the "mystery of sacrifice." Bahá'u'lláh sacrificed all that this ideal might

become manifest to mankind. Consider these words of 'Abdu'l-Bahá: "Bahá'u'lláh was a prisoner for twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. His properties were pillaged and His possessions confiscated. First banishment from Persia to Bagdad; then to Constantinople, then to Adrianople; finally from Roumelia to the prison of 'Akká. He bore these ordeals, suffered these calamities and difficulties, in order that a manifestation of selflessness and service might become apparent in the world of humanity, that the "Most Great Peace" should become a reality . . . that heavenly miracles would be wrought among men; that human faith should be strengthened and purified, that the precious, priceless bestowal of God, the *human mind*, might be developed to its fullest capacity in the *temple of the body*; and man become the reflection and likeness of God, even as it hath been revealed in the Bible—"We will create man in *Our Own Image*."

Bahá'u'lláh bore all these calamities and endured all ordeals and suffering through selfless love and service—the very essence of all love—that His Revelation might be given to the world. Thus the Bahá'í Temple is a symbol of the Invisible Temple not made by hands, eternal in the heavens—a symbol of the Body of the Manifestation and His Message to humanity, and of the body, or human temple of man, and its relationship to God. Great is its glory! Great is its mystery! It can arise alone through love and through sacrifice.

PHYSICAL FEATURES OF THE MASHRIQU'L-ADHKÁR

ALLEN B. MCDANIEL

The author of this article is a member of The Research Service, an engineering firm in Washington, D. C. Mr. McDaniel has given much attention to the construction problems of the Bahá'í Temple, the design of which calls for wholly new methods of technique in construction. The difficulties to be overcome are herein explained.

THE design of the Bahá'í Temple, which has been so well described by the architect, Mr. Louis Bourgeois, is extraordinary. The more one studies it, the more one realizes its uniqueness. It is a new style, symbolic of the universality and spiritual significance of the Revelation of this Age.

Even a casual inspection of the Temple design impresses one with the elaborateness and ornateness of the exterior surface. Of so apparently a complex and exotic character, one wonders how and of what material or materials such a structure can be built. A further study reveals the unappropriateness and impracticability of using natural stone for the surface material. The expenditure of time, effort, and labor would be prohibitive, physically and financially, and the natural stone tracery would not have the necessary strength to resist ice and wind storms prevalent in that locality (on the shores of Lake Michigan, near Chicago).

The very nature of this remarkable design calls for the use of a plastic, universal character of material. What is more universal and adaptable than concrete, a form of stone which is plastic when placed in the building and can be molded to any desired form, and any speci-

fied color effect can be produced. Upon setting, concrete becomes as hard and durable as the best quality of natural stone.

The durability and permanence of concrete is demonstrated by history and scientific research. The ancient peoples of Egypt, Assyria, and Babylonia used massive masonry with mortars containing cementitious material. Rome still contains the remains of concrete structures which were built about 2000 years ago and are still in an excellent state of preservation. Among these are the stadium of the Palatine, the Temple of Castor and Pollux, the Baths of Caracalla and the Pantheon. Research has developed, especially since the World War, better materials for and methods of making concrete. Concrete members are reinforced to carry the loads as effectively as a steel bridge or timber framework. The recent development of the methods of selection, mixing and placing of the component materials makes it possible to produce today an artificial stone of any desired strength and quality. Thus it is possible to use concrete in the production of the curved lines and intricate tracery of the Temple.

The use of concrete for the surface material of the Temple will be economical, as the component ma-

terials are available universally, and low in cost. As there is a great deal of duplication of tracery and ornamentation, the same forms can be used repeatedly to cast the surface structure in place.

Recent examples of the use of concrete in buildings with curved lines, perforated tracery, and varied color, are the Church of Notre Dame, Le Raincy, Paris; the Church of St. Therese, Montmagny, Paris, France; the Catholic Church, Bishofsheim, Germany; the Church of the Sacred Heart, Washington, D. C., and the Primavera Building, Paris Exposition, 1925.

Another plastic material which will undoubtedly be used in the exterior wall construction of the Temple is a metal alloy. In recent years several non-ferrous metal alloys have been developed, and a few, including alloys of aluminum, have come into use in building construction. These alloys are strong, light, and highly resistant to corrosion. In the new Koppers Building in Pittsburgh, over one hundred thousand pounds of cast spandrels were used. In the sixty-eight story Chrysler Building, nearing completion in New York City (March, 1930), the wall spandrels, copings and window sills are of an aluminum alloy. This type of material may be used in such sections of the building as door and window frames, sills, and some details of the ornamentation.

The existing foundation of the Temple was built of reinforced concrete and was completed seven years ago. The top of this structure is the first floor level. Around this circular foundation a flight of

nineteen steps will rise from the gardens to the main floor of the Temple.

The superstructure has three principal divisions or parts; the first story (the construction of which will begin as soon as contracts are let as the Fund for the work has been completed)—the second or gallery story, and the dome.

The exterior walls are largely tracery, which will give ample light to the interior of the building in the daytime, and afford a brilliant luminous effect when lighted at night.

The height of the Temple structure from main floor to top of the dome is one hundred and sixty-one feet. The extreme diameter of the foundation structure is two hundred and two feet. The diameter at the top of the steps is one hundred and fifty-two feet. The height of the first story will be thirty-six feet, while the pylons or minarets at the intersections of the nine faces will rise to a height of forty-five feet above the first floor.

The central portion of the Temple will be a single space extending from the main floor to the inner shell of the dome. Around this space are nine rooms between the nine entrance-ways and the exterior walls.

The crowning feature of the structure will be the dome, which will be built in three sections; the outer shell, which will be perforated, an intermediate shell of wire glass, and the inner shell of perforated material. This beautifully proportioned dome will be pure white in color, and at night radiate light like a great illumined globe.

The Temple structure will be

erected in two parts; the skeleton of steel and reinforced concrete, and subsequently the exterior wall covering. The latter is largely tracery combining with plant-like forms, the symbolism of the religions of the world.

The construction of the Mashriqu'l-Adhkár involves many new and unique problems. Unlike an office building, apartment house, or residence, there are no precedents and it is not possible to schedule

the building and predict just when certain parts of the structure will be completed after construction of the superstructure begins. Probably no one alive today could state the proper way to construct the outer shell of the dome, which is designed as a perforated structure.

Thus the Temple, the ornamentation of which constantly suggests life and action, must develop as a constructive organism, and evolve through experience, step by step.

The Mashriqu'l-Adhkár and its accessories: "When these institutions, college, hospital, hospice, and establishments for the incurables, university for the study of higher sciences and giving postgraduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

—'Abdu'l-Bahá.

THE BAHÁ'Í COMMUNITY OF THE FUTURE

HARLAN F. OBER

In this article is depicted the Bahá'í Community of the future as it will exist functioning through its central organization, the Mashriqu'l-Adhkár. The Temple and its accessories will be to the Bahá'í Communities of the future what the heart is to the body,—a source of vital, life-giving forces. The way in which the power of the spirit functions through its Temple, transmuted into life service as befits the common needs of humanity, are well conceived by the author in this forecast. To our knowledge there has never before in the world's literature been presented such a concept of this marvelous thermo-dynamic cycle in which the Sun of Reality translates Itself into energy and life of the world. It must be understood that the Bahá'í Community as depicted here is in no sense exclusive, it is rather a cross-section of humanity, for the Bahá'í Movement is very definitely an inclusive Movement.

“The Mashriqu'l-Adhkár has important accessories, which are accounted of the basic foundations. These are: school for orphan children, hospital and dispensary for the poor, home for the incapable, college for the higher scientific education, and hospice. In every city a great Mashriqu'i-Adhkár must be founded after this order. . . . Open ye the gates of the Temple to all mankind.”

'Abdu'l-Bahá.

THE Mashriqu'l-Adhkár is the perfect body for the spirit of this age. It is a unit—a symbol and evidence of the unity of the body politic. It is a means for the protection of humanity by the Holy Spirit.

It is a means of stabilizing the forces of the world, and of bringing into existence that spiritual and material equilibrium which is the foundation of peace and the spiritual evolution of mankind.

A symbol of the interdependence existing between men, it opens the doors to the ideal community life.

In the center of this ideal community is the Temple, a dream of beauty, which, like a rare and delicate bird, has found a resting place

amidst the flowers and the fountains. It calls the soul to prayer and meditation, and to those voyages in the world of the spirit which bring comfort, solace, understanding and victory.

Around it are the accessory buildings, which cover the entire field of human needs. They provide the means for satisfying the search for knowledge, and for social recreation, as well as the means for maintaining or regaining health. They also meet the

needs of the aged and the poor, as well as the helpless children. In this ideal community, a wonderful spirit is manifest. The basis of every community or individual action is love. As the Holy Spirit is recognized as the vital center and creative power working in and through the Temple, it is also known that the divine reality, the brilliant light, is the center of each individual in the community. The educational plans, the economic program, the social service agencies, revolve around this principle.

Behold a community vigorous with spiritual health, at every instant active and alert, poised like a delicate instrument conscious of itself as an entity, realizing its

divine obligations, radiating eternal joy and happiness, its members embodiments of that exhortation of 'Abdu'l-Bahá that a Bahá'í is one who possesses all the human and divine attributes in activity.

At all times during the day people are entering the Temple. The names *stranger* and *foreigner* have ceased to exist, because that which they formerly described has ceased to exist. The world knows itself as one home and one family. Members of this family from Persia, Japan, China, Australia, Germany, Italy, Russia, join with those who live in the city in praise to God; and drink from that Eternal Spring that alone satisfies the thirst of the soul of man. It is an Edifice for divine and holy thoughts. From time to time those who possess the spirit of detachment and beautiful melodious voices chant or recite the words of God. From the nine doors issue souls with faces illumined, with voices vibrant, with spirits soaring, with hearts overflowing with love because of the gifts of conscious knowledge and the indescribable bounty of the outpouring of God.

This city is a happy city because the Sun of Truth is shining brilliantly in the hearts, and its warmth is radiating to the uttermost parts of the community.

The terrible disease of poverty which afflicted humanity like a scourge for ages has been eliminated through the application of the economic program of Bahá'u'lláh. The foundation of this program is "that man shall love his neighbor."

That there are differences in

capacities and abilities among men is recognized; but it is also realized that these are not sufficient to justify great extremes of wealth or poverty.

Each person brought into the community by the permission and bounty of God possesses certain inalienable rights. One of the most fundamental of these is that during his life he shall always be entitled, as a right, not as a charity, to his share of the means of subsistence and protection.

While some may consider that such a plan would encourage indolence, it should be realized that this new order is constructive; and that both by precept and by example man is taught the joy and happiness of the life of service.

Since the world is at peace for the first time in this cycle, each city is free to devote all its energies to the constructive developments of civilization. As a result, extraordinary progress has been made in the fields of education, of economics, and of science.

EACH child born into the world is considered as a divine trust, first of the parents but also of the community. All the protective, helpful, creative forces in the city are made available for him, because it is not known what unique services God may have destined for him. He becomes the object of the prayers of all, and every protection is accorded to him that he may develop perfectly in body and in mind.

Since it is realized that happiness is like the shining of the sun, everything is done to bring happiness to the father, the mother and

the child, so that no coldness shall wither its tender being, nor sorrows bring blight and burden to its spirit. In this way it grows to normal, vigorous childhood, and toward maturity.

The mother, as his first teacher, is trained to turn his soul toward God and to disclose to him the beauties of the new world to which he has come.

As soon as he is old enough to associate with other children, his training is shared by a teacher who now plays a most important part in his life. Like a beautiful flower in a garden, he comes under the care of one who by capacity and training is qualified to train the faculties, to unfold the hidden treasures, to teach the spirit of cooperation with his comrades. In the atmosphere of love and affection, and with growing confidence, the child of the new race becomes increasingly aware of his spiritual heritage and feels the throbbing urge of destiny.

He is taught a trade or art so that he may attain the most perfect coordination of mind and body, also so that he shall throughout his life be capable of earning his livelihood, no matter what vicissitudes may come. His horizon is the universe, his aspiration—to attain the good pleasure of the Blessed Perfection (Bahá'u'lláh).

How happy is he after his period of travel by airplane to all parts of the world, where he associates intimately with all the important peoples on the globe, to enter into that field of service that he has chosen after considering the guidance of his spirit and the consulta-

tion of his teachers and his near ones.

One of the most interesting parts of the work of the community relates to the maintenance of a proper standard of living, and to continuity of employment.

Since it is known that each soul deserves the privilege of creating new things in the field of art and science, since the spiritual, mental, moral and physical health of the city depends upon the health of each individual in it, every means is seized to protect the health of all.

The mainspring of this plan is mutual love. It is also recognized that if some are spiritually illumined and others are dark; if some are well trained in mind and others are ignorant; if some are following high moral standards and others are negligent; if some are strong of body while others are weak and subject to disease—there is then a serious condition, resulting from these extremes, which will ultimately bring difficulty to that community. Therefore none are permitted, by the love of the community, to fall below this accepted standard of means and of health.

HE inventions of this new age have brought wealth to the entire world, so that no longer is it necessary to struggle for a mere existence. It is no longer necessary to work so many hours that the body is exhausted, and neither time or strength is left for spiritual and mental unfoldment.

Peace has not only made possible the release of untold billions of wealth for the benefit of all, but best of all it has turned the minds

of men away from destructive thoughts and conditions.

In the same way that medical science has made possible longer and healthier lives and eliminated the destructive plagues and scourges of former times, so has the divine science of God prevented periodic outbreaks and collapses that have in past times disturbed the world of government and finance.

One of the great gifts of Bahá'u'lláh has been the elimination of those fears that formerly afflicted humanity. The fear of poverty, of dependence upon others, the fear of loneliness, the fear of unemployment, the fear of inability to pay for the best medical service when ill—all of these fears have disappeared, first because of the spirit of love and mutual cooperation, and secondly by the carrying out in law and custom of the provisions of Bahá'u'lláh's economic plan.

Upon completion of his or her training the individual joins the particular field of employment and service which his abilities and the needs of the community require.

From the beginning he is a partner in the business, receiving a stated wage and his proper percentage of the business. His ideal is to embody that guidance of 'Abdu'l-Bahá: "Work with such happiness and joy that people seeing you will exclaim: 'This is the work of all the work in the world that you would desire to do.'"

In this community, work in the spirit of service is accepted as the highest form of worship.

Religion, not of exalted words

only, but of deeds, pure, simple, direct, permeates all.

Now that the world has discovered itself and its treasures, every community is world-conscious. Man has so transcended the laws of nature that he has been able to establish a stability of order, of government and of economic conditions that prevents the extremes that in former times brought distress and destruction.

As great reservoirs collect water and protect cities during the periods of drought, so do the economic and financial storehouses in each community protect against the extremes of poverty and unemployment.

The spirit of man is more vigorous, more alert, more penetrative, more courageous, more fearless, than in the past times. The field of his endeavor is now a higher one.

As wonderful machinery and homes of beauty have superseded the crude instruments and caves or tents of primitive man, so greater spiritual susceptibilities, wonderful consciousness of the spirit of service, and deep penetration of the mysteries of love between men have superseded the crude emotions and the primitive understanding of former times.

WHEN men's minds and hearts became universalized and were freed from destructive tendencies, then for the first time God opened up the flood gates of knowledge and stirred the entire world with the creative power. The result has been a deepening of life that only the dreams and vis-

ions of pure hearts could possibly have conceived.

Men, women and children walk about under the blue skies, but they are a new race, the essence and fruit of mankind. They are the epitome of the noblest thoughts that have stirred the race. They are the fulfillment of the dreams of the poets and seers of past ages. They are the radiant lamps of the Kingdom of God. In their lives, their thoughts, their deeds, their actions they embody the instructions of all the prophets and the divine educators of humanity. They are the redeemers of the past time, the perfected fruit on the tree of humanity.

Some men have dreamed of them, but most have denied that they would ever be. Yet here they are, revealing those latent powers that from the beginning have existed in all men.

The gloomy night has passed, the conflicts between the higher and lower natures of men have ended in the victory of the spirit. Though living on the earth, man flies in the world of the spirit, he transcends limited boundaries, and claims the world to be his home and all men to be his brothers. His spiritual susceptibilities are extraordinary, his sympathies include the universe, his only fear is that he will

not attain his divine destiny in a world of love and unity.

Man is the microcosm of the macrocosm. He is a brilliant flame in the midst of the universe when he has attained unity with God, through recognition of the divine station in every man, and has bowed down at the threshold of that station.

It is this spirit, this love, that has built the Mashriqu'l-Adhkár, has made it the "dawning point of praises," and the throbbing, pulsating heart of this community.

Its accessory institutions are the first recipients of its love, its necessary means of spiritual and material expression.

The intensity of the ray is so great, that it is as strong in these abodes of service as in the heart of the worshipper in the Mashriqu'l-Adhkár.

Happy is he who lives upon the earth in the Day of God.

Happy is he who becomes conscious of His Glory, recognizes His station, and inhales the fragrance of that spiritual garden, drinks of that heavenly water, partakes of the divine bread, and offers up his life in the Divine Pathway.

For he has entered the real Temple which is the very Law of God, the collective center, the Point of Unity for all mankind.

"The greatest gift of man in universal love—that magnet which renders existence eternal. It attracts realities and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station and he will make no progress until he is illumined thereby. Strive to increase the love-power of reality, to make your hearts greater centers of attraction and to create new ideals and relationships. . . . It is the fire of the love of God which renders man superior to the animal. Strengthen this superior force through which is attained all the progress in the world."

—'Abdu'l-Bahá.

THE MODERN SANCTUARY

THE MAKING OF THE TEMPLE

BY JANET BOLTON

What Hand arrayed the Hopes of all the Ages
In this bright Shape—this many-pointed Star?
What Architect designed this firm foundation
On which to build Love's templed Avatar?

What Wisdom set the waning Lights of Jesus
Above the centuries for evermore;
Emblazoning across a mystic portal
Those everlasting words, "I am the Door!"

What Master-mind conceived these Gates of Splendor,
Nine golden Doors encircling roundabout;
That it should be "A Dawning-Place of Praises,"
Claiming the true, the faithful and devout?

Here God is One! O Master of the Temple!
In Thee we trust and all the world is kin,
Thus, by Muhammad, "Seal of all the Prophets,"
By Moses and by Buddha—let them in!

By every Cup that frees from sin and sorrow,
Enter, ye tribes and nations, and be blest
Here each hath life beneath its healing shadow,
And thus God made the Temple of His Rest!

OUR TEMPLE

BY LORNA B. TASKER

Our Temple—dawn of our dreaming,
Dawn of our golden dreaming,
Brighter become each day
At the core of our life's endeavor,
Born like a glory of sunlight,
Or a music of wondrous singing,
Built of our hearts' deep passion,
Woven of song and fire.

Our Temple—secret of gladness,
Secret of all earth's gladness,
Lovlier grown each day
With the beauty of song and laughter,
Built of many a handclasp,
Arms of lovers entwining,
Holding the whole world's tenderness,
Folded in God's Desire.

Our Temple—symbol of yearning,
Symbol of all our yearning,
Loftier grown each day
At the heart of mankind's endeavor.
So shall it grow to-morrow,
And beyond the drift of the ages,
Stream with the joy of the Vision,
Higher—forever higher!

TEMPLE OF GOD

BY PHILIP AMALFI MARANGELLA

O flowing fountains, sing Love's praise to me,
O beckoning paths, urge faltering feet to thee,
O portals wide, embrace entirely
The Self that nears this blessed sanctuary.

O glowing torches, flame from wisdom's seat,
O luminous dome, thy hands in prayer complete
This shrine where Faith shall never know defeat;
This mystic heart where soul with God may meet

THE TEMPLE BEAUTIFUL

BY SHAHNAZ WAITE

O! Temple of the Beautiful!
O! Temple of the Lord!
That for God's Oneness e'er will 'stand,
And for His Holy Word;
Thy radiance shall shine afar,
As shines the sun above;
A Refuge thou to weary hearts,
A Fortress of God's Love.

O! Temple that doth symbolize,
God's Word made flesh to man;
Thou art the Body of His Law,
Revealing His great Plan;
All nations shall in thee rejoice,
And gather from afar,
Shall hold aloft the Glorious Name,
That Name—Baha'u'llah.

O! Temple of true Unity,
Of Knowledge and of Light,
O! Temple of the Living God,
Of Day—that knows not night;
Thou art a Mystery Divine,
But one that all may read,
Who enter in with "hearts made pure;"
With faith—and loving deed.

O! Temple of the Beautiful!
O Miracle Divine!
In thee the nations join as one,
From every land and clime;
Thou art the symbol of God's Peace;
Which cometh from above;
The symbol of God's Word Divine;
His Manifested Love.

THE BASIS OF BAHÁ'Í BELIEF

CHAPTER 3. THE ORDER OF MELCHIZEDEK

KEITH RANSOM-KEHLER

THE Bahá'í Message, which seriously demands the conscientious investigation of every fair-minded person who believes in the spiritual order of the universe, was enunciated by Bahá'u'lláh, the Founder of the Movement. Briefly stated, His characteristic teaching, which gives us a new philosophy of history, is based upon the periodic appearance here on earth of a sublime Being, a great Super-Personality. Through Him men arise to the recognition and expression of new and unprecedented activities and relations; through Him savage and anti-social practices are reformed; through Him life takes on a larger scope and higher significance; through Him "every mouldering bone is quickened."

It is historically true that every thousand years, *more or less*, there appears in the world a Being of unique capacity. Without any exception the Founders of the great sacred religions of the world have announced themselves as possessed of a Divine Power delegated to Them from the Supreme Source. They have never left men to guess or infer whence they derive their authority, but all, in one form or another, paraphrase the statement, "Thus saith the Lord."

Within the century since the birth of Bahá'u'lláh, history has been welded into a single instrument, that fulcrum upon which the mind of man has removed the mys-

tery that shrouded the world. To the scientific temper which has ushered in "the new earth," this magnificent procession of the Mighty Prophets walking with periodic regularity through the great drama of life, is entirely in accord with the regularity and precision of the cosmic order.

To ask the modern mind to accept the idea that there has been a single unprecedented and incomparable event in the world—a unique occurrence—is to place before it a conception entirely alien to the course of nature or to the course of history. To ask informed men and women, enlightened by a thousand years of inquiry and discovery, to believe a story quite plausible and acceptable to the ancient mind, is to turn them toward materialism and skepticism.

But when we clearly descry in the movement of history a mighty event not unique but recurrent, a glorious Personage, not solitary but repetitive, a reviving influence leading always to better social practices, to greater emancipation and aspiration, here we have a condition that immediately relates itself to our experience in every other field of observation.

Accepting this fact as inquirers into the Bahá'í Teachings are constrained to do, even with no other evidence than that of history, the objection is often made that, while these men are exceptional, outstanding, great geniuses even, to

claim for them any powers beyond the purely human is at once to fall back into the dogmatic and irrational attitude from which we have just extricated the uncritical thinking of the past.

When the Bahá'í teacher counters with the question, "How do you account for the profound changes that take place as a result of His appearance if He does not produce them?" the answer, in one form or another, reduces back to the *zeitgeist*, or time spirit. The answer is that, in the course of evolution, certain things are constrained to appear at certain times. This presupposes a perfectly mechanical universe, already complete and determined; a motion picture that is merely being run through a projector. Herbert Spencer was the last fashionable sponsor for this conception, his theory of organic evolution being that all we had to do was to breed enough generations of men, finally to produce the perfect human being, the goal of evolution, who would stand upon the earth without either the assistance or the opposition of outer circumstances.

Neither psychology, biology, ethnology nor sociology know anything about such an assumption.

In the first place, where does the *Zeitgeist* come from? Either it is itself an efficient cause and therefore of spiritual origin, or a mere ethnic phenomenon, which has never shown itself capable of producing new polities and changed ideals.

But if it be an Efficient Cause, how does it make itself known to man? Through what channel does it issue those directions that enable

men to change existing conditions? There is no accredited means of communication between God and man direct, for, left without interpretation, each individual offers a different answer as to what the Voice of God is saying to the soul. To say that the *Zeitgeist* appears from humanity and then becomes its guide is like saying that the automobile produces its driver, or that species produce evolution, or that springtime causes the return of the sun. In that case the *Zeitgeist* is not a cause but an effect and effects without causes, either in science or philosophy, are so generally lacking, that it would be difficult to convince even a high-school boy that the *Zeitgeist* was the effect of a cause and at the same moment the cause of that effect.

Predestination and foreordination were all very well in Augustinian Rome and Calvinian Geneva, but they won't stand the scalpel of Pavlov, the scrutiny of Adler, the prestidigitation of Einstein or the inquiry of Bergson and Spengler.

This universe is not a rigid little buttoned-up mechanism, according to the findings of biology and physics; there isn't a small prearranged cog in it called a Time Spirit (*Zeitgeist*) that makes men tick out certain prearranged reactions to prearranged events. The changes in men's hearts do not come through some tool situated there that from time to time produces the expected change. The *unpredictable* adjustments that take place in animal life through change in environment, nutrition, mixed heredity and the like; the

half dozen geometries, mutually contradictory and all equally possible, in the new physics, show conclusively the fallacy of the *Zeitgeist*. It is neither logical nor scientific to say that periodic fermentation and flowering that occur in history from age to age can be produced of itself without some apparent cause.

But granted that the objector accept this conclusion, he still does not see that it establishes the super-human status of the cause of human progress, the Manifestations* of God. This in itself does not so establish Him; but it does establish the necessity for some reason beside an outworn evolutionary theory to account for human progress.

On what basis do we rest our claim that the Founders of the great religions of the world are a special order of Being, differing from the world of humanity as the human differs from the animal, the animal from the vegetable, or the vegetable from the mineral?

Our first argument is drawn from history, and based upon the obvious and inescapable fact that no one except these Beings ever accomplish the regeneration of peoples and nations. No monarch, no general, no philosopher, no scientist, no plutocrat, no priest, is ever able to extend his influence beyond a few generations—if as far as that.

But let us, for illustration, take one single example of the great Prophet, Moses. In a conflict with the Egyptians He murdered a

task-master* and was forced to fly for his life. When the hour came that His Mission was to be assumed, He was clothed in the mantle of Divine Authority. Stepping from that cleft in the rock where He had stood face to face with the Almighty, He descended from the mountain (of spiritual communication) to the plane of humanity and delivered the Will of God to man. It is not astonishing that a man should say He had spoken with God—the asylums are full of them—but that for three thousand years we should continue to believe that through Moses we have heard the Voice of God, and for three thousand years continue to be guided by it, is a phenomenon unparalleled in history.

Why is it that throughout Christian and Jewish communities we are unable to barter and exchange, to buy and sell on the Sabbath? It is because three thousand years ago a Man descended from a mountain top bringing with Him as an ordinance from God, the fiat that every seventh day men must rest. It was a perfectly arbitrary order so far as His followers were concerned: why not every fourth day or every fifteenth day? But so great was His Power and so unchallengeable His Authority that millions upon millions of people living and dead submit and have submitted to His decrees as a sacred trust.

Certainly there is no race at all comparable with the Jews historically; in truth, they alone have been the witnesses of history. China, India, Persia—nations syn-

*The Founders of the Great Religions of the World.

*Exodus 2:12.

chronous with them—are parts of history, the Jews alone, in spite of exile, dispersion, persecution, expatriation, retain their racial characteristics, their national ideals, their distinguishing ethnic traits, defying absorption, extinction or modification. Scattered amongst the nations of the world, despised and outcast, they have watched their captors disintegrate, their spoilers perish and the mighty of the earth become the “companions of pebbles.” Egypt, Phoenicia, Babylon, Assyria, Persia, Greece, Carthage, Rome, the Caliphates of Baghdad and Cordova, Spain, the Holy Roman Empire, the Holy Inquisition—these they have seen decay, while they have passed over dry shod from the pursuing army of human corruption and historical oblivion. With no land in which to perpetuate their aspirations, with no hereditary leader to keep alive the traditions of their racial ideals—to what can we rationally attribute this unheard of protection and survival except to the influence of Moses, Who taught them that they had entered into a special covenant with God and were under His immediate and merciful supervision?

In our introduction we noted the similar miracles of socializing influence exerted by Jesus and by Muhammad; the latter taking a thousand warring tribes of barbarous idolators and elevating them to a pinnacle of high culture, education and urbane practice in two or three hundred years: the former, planting the germ-seeds that resulted in democracy: both from their graves and from remote

historical epochs exercising over their followers a greater influence than all living men combined.

The next proof lies in the manner in which the Manifestations of God establish their mission. Immediately They announce Their Station and purpose, immediately men not only shrink away from Them but by every conceivable means connive to thwart and to circumvent Them. The return of Napoleon from Elba may be cited as an example of secular success in rising above human opposition, but pushing the analogy only a step further, we find him in a few years on Saint Helena, while the influence of Jesus grew greater and greater as the centuries passed.

The Manifestations of God establish themselves not only without human assistance, with no prestige, position or public recognition, but against stubborn sinister and tragic opposition. To have revolutionized His world and the subsequent era of history in three brief years, as Jesus did, cannot be assigned as the work of an ordinary man, no matter how largely gifted.

If sometimes this astonishing accomplishment were effected by a ruler, sometimes by a philosopher, sometimes by an artist, it would be entirely unjustifiable to say that the Saviors of the world are a special order, specially endowed. But the results noted have never anywhere or at any time been produced by any other than those announcing themselves as Messengers of God, and as revealing His Will to man.

MARTHA L. ROOT IN PERSIA

A. H. NAIMI

The following letter of appreciation of Miss Root's services by a Persian Bahá'í brother is here published as it so definitely expresses that bond of oneness and sympathetic and loving relationship born of the spirit through the creative Word of Bahá'u'lláh. Articles by Miss Root recording her experiences in Persia will appear in forthcoming issues of The Bahá'í Magazine.

IT WILL be readily realized that for a young Persian Bahá'í with scanty experience in writing in general and writing in English in particular, it is a somewhat difficult task to write upon any subject for Western readers. But, prompted by the powerful feelings and the enthusiasm aroused by the visit to Persia of our dear and beloved sister, Miss Martha L. Root, I feel that I cannot leave the event unmentioned.

I really think that a proof which makes a Persian Bahá'í even more steadfast in his catholic doctrine of real attachment to the Cause is for him to witness with his own eyes the impression left by the Cause on the Western mind—that mind so romantically held in deep reverence by all Easterners. My Persian readers will perhaps better discern my meaning.

Our Persian Bahá'í brothers can hardly associate in their minds a Westerner with belief of the Cause of such a warm and fervent character as the Easterners are so apt to manifest in general.

But to see our dear and splendid spiritual sister, Miss Martha L. Root, so vehemently and wholeheartedly devoted to the word and spirit of the Cause much in the fervent Eastern manner at once fills a Persian Bahá'ís heart with those feelings of exalted pride in his re-



Martha L. Root

ligion and rapturous devotion to his creed. This is exactly what has happened everywhere since this illustrious servant of the Cause has set foot in this country.

The innumerable meetings, the throng of eager visitors, the zeal with which all sought to attend conferences held by her, the wholehearted welcome that everybody, rich or poor, each community, big or small, gave to her can only be described as a remarkable tribute to her zeal and wholehearted enthusiasm in this Great Cause. The records of the Bahá'í Cause do not indeed furnish many examples of such public and universal welcome and exalted sentiments of brotherly love as extended to, and reciprocated by, this dear visitor.

The writer has had the honor to listen on more than one occasion in the various conferences to the smooth flow of sustained spiritual language of Miss Martha recording in simple but impressive words her insignificance in the immense realm of the Spiritual Kingdom but expressing full confidence in the protection and confirmation of Bahá'u'lláh, Who promised to help with the Heavenly Hosts those who served in His field. I have been deeply touched, and have seen the whole audience touched—literally moved—to tears of joy and exaltation when she gave in a few but expressive words a narrative of her various trips in the service and especially spoke of her successful meetings with Her Majesty Queen Marie of Rumania, how her simple and spiritual devotedness to the Cause won that royal heart and how Her Majesty was interested in the service.

In truth, when one comes to think how in this dark and material world men strive for worldly gains and how they incessantly struggle even with their own countrymen for material ends, denying each other the least mercy, indulging whole-heartedly in feelings of hatred and resentment towards their brethren, entangling themselves in innumerable hardships, terrible

difficulties, financial, political and religious troubles over which philosophers and philanthropists vainly brood but cannot alter, we feel the more the immense comfort, mental, material and spiritual, which Bahá'u'lláh has so graciously offered us in His Cause, the eternal bounty of the Almighty who chose us—without manifest superiority over others, we must confess—from among various sects in the struggle and turmoil of this materialistic age and invited us to this well-served divine table of brotherly love to all. We cannot help feeling vividly and clearly the burden of the heavy task and sacred duty incumbent upon us all to serve Him in recognition of His undeserved bounty and to call our brethren to the divine and royal banquet to the advent of which generation after generation of mankind has so fervently prayed.

Blessed be His maidservant, Miss Martha, who has so gloriously and valiantly served in His various fields of service, and blessed be America, that land so dear to all Persian Bahá'ís, which sends out such fervent believers and true servants of the Cause. Heartfelt greetings to our brethren throughout the world.

Tihrán, Persia
February 11, 1930.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

MAY, 1930

NO. 2

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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THE BAB

Immortal Man!

Forerunner of amazing things,
Of things but shadowed by our puppet-Kings!
How could'st Thou know the King of Kings was near?
Thou had'st not seen nor heard
And yet did'st see and hear?

* * *

It was not in ambition's cause thou gavest Thy body;
Not glory called Thy spirit to be brave.
Was it for pleasure's use
That Thou did'st welcome venom and abuse?
Could aught of happiness remain
In days passed in persecution and in pain?
What goal of gain was that which beckoned
To the martyr's grave?

* * *

Ah no!—such music played upon thy mystic lyre
As unsensed thee to wind, to earthquake and to fire.
How low Olympus must have seemed,
How plain Parnassus!
How vain the utmost man attains
Which man's ambition mars?
What wonders, therefore, met Thine eyes
In the envisioned countenance
Of Him who Reigns
Crowned with the jewelled splendor of the Stars!
How gladly did'st Thou then proclaim Him
With full sacrifice!

CHARLES STEELE DAVIDSON.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

MAY, 1930

NO. 2

His Holiness the Báb, the Forerunner of Bahá'u'lláh, "imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs, and conditions of the Persians. . . . The appearance of such wonderful signs and great results, the effects produced upon the minds of the people and upon the prevailing ideas; the establishment of the foundations of progress, and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a Perfect Educator."—*Abdu'l-Bahá*.

THAT A UNIVERSAL religion meeting all needs of the modern world should spring up in one of the most sequestered, fanatical, and backward countries in the world, is a strange paradox. Yet it is plain, upon reflection, that Persia, by its very physical and spiritual isolation, furnished a sympathetic soil for the sowing and maturing of a new revelation. The Persian mentality—brilliant, fanatical, mystic—was as suited to receive and develop the Message of the Báb and Bahá'u'lláh as was Israel two thousand years ago to receive the message of Christ.

In Persia, as in Palestine, the pious were accustomed to the idea of continuous spiritual revelation and fervently awaited the arrival, according to religious prophecy, of a special Manifestation of God's purpose to man. And great as was the clamor and persecution raised against the Báb as well as the Christ, bringing martyrdom to themselves and to many of their followers, the fact must not be overlooked that among the same races that inflicted these persecutions were certain souls of great spiritual receptivity and steadfastness, who, by their discipleship and apostolic missions, made possible the spread of their Master's teaching.

Israel having been dispersed, nowhere else was there to be found, in the nineteenth century, a people so susceptible to Messiahship, and of sufficiently obstinate and fanatical a temperament, to foster the startling announcements of the Báb. Among a too tolerant and worldly a community this great Message could not have been received with the reverence which it deserved, and which in backward Persia it did not fail to receive.

The Báb definitely announced Himself as the Prophet of a New Day, and the Forerunner of a Manifestation.

To the eternal honor of the Land of the Sun and the Lion this challenge of the Glorious Youth found willing hearing in the highest intellectual and spiritual circles of Persia. Many great scholars and divines, falling in adoration before this pure spiritual Vehicle of Truth, accepted His message and became His most devoted and zealous disciples. It was these great souls who, during the imprisonment of the Báb, continued to spread and to direct His teaching.

As in the time of Christ, so under this dispensation of the Báb, there was little realization, among the disciples, of the universal scope of the message they were accepting.

A reformed Islam, a fulfillment of prophecy for the greater glory and perfection of Persia, a nearness to God's love and purpose vouchsafed them through His special Messenger—this was what the early followers of the Báb were kindled to.

DID ANY ONE BUT THE Báb foresee at that time the triumphal spread of this new Gospel over all the world, in the Cause of Peace, Brotherhood, and World Unity?

Within less than a century from the announcement of the Báb, how the scenes have changed! A new dynasty is establishing justice, tolerance, and enlightenment in Persia. For the first time Bahá'ís can freely and safely associate in public. And the power of the Bahá'í Movement, permeating the people, has stimulated the whole race toward progress and world civilization.

A new Persia is being born. Education is being extended to the common people, the Government is sending picked youths abroad for study, and the general mentality is now awakened and progressive. A railroad is being built to run the whole length of Persia, from Tih-rán to the Persian Gulf. Automobile traffic is rapidly increasing; and air routes link Tih-rán with Baghdád and with other Persian cities. The age-long isolation of Persia is disappearing and the whole country is being united by a progressive nationalism.

In this movement of liberalism and progress the Bahá'ís are playing an important part, both within the government and as private citizens. Wherever numbers permit, Bahá'í communities are founding their own schools for the modern education of Persian youth; espec-

ially in the education of girls are the Bahá'ís doing a most notable work far surpassing anything as yet achieved by the government.

The growth of the Bahá'í communities of Persia will be a unique source of study for the economist and sociologist, as well as for the student of religion. For gradually these communities, as numbers and opportunity occasion, will regulate their community life, as they have already been regulating their individual life, in accordance with the laws of Bahá'u'lláh. This movement is in fact already begun.

When Persia will have become preponderantly Bahá'í and the whole country is intent upon constructing foundations for the divine civilization revealed by Bahá'u'lláh,—that hitherto backward country will become, so we are told by 'Abdu'l-Bahá, the expression of the most perfect culture, and the gem of the world.

PERSIA HAS ALSO great natural advantages for the creation of a brilliant civilization. The high plateau climate of the north is conducive to intellectual vigor, a trait which has always characterized the Persians; and the mineral resources promise, when developed, wealth and prosperity. The Persian race, when freed by the strict religious laws of Bahá'u'lláh from their besetting curse of opium, and inspired by the exaltation of work and action in the Bahá'í teaching, will move on to great achievements.

More important even than nationalistic progress, will be the part that Persia will play in the progress of humanity. For from the richness of her spiritual heritage will come the great blessings of world peace and brotherhood.

THE ANNIVERSARY OF THE DECLARATION OF THE BÁB

MAY twenty-third is the anniversary of a blessed event. On this day in 1844 His Holiness the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of His Holiness, Bahá'u'lláh, and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity, shining gloriously from the eternal horizon of the Will of God.

His Holiness the Báb was subjected to bitter persecution in Shiráz, where He first proclaimed His mission and message. A period of famine afflicted that region and the Báb journeyed to Isfáhán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabriz. From thence He was transferred to Máku and finally imprisoned in the strong castle of Chihriq. Afterward He was martyred in Tabriz.

His Holiness the Báb was the Door of the Reality . . . the Morn of Guidance . . . the Morning Star heralding the glorious dawn of the Sun of Reality. The Báb gave the glad tidings concerning the appearance of the Manifestation of God, and His Holiness, Bahá'u'lláh, was the Promised One of all the nations and religions.

The Báb and Bahá'u'lláh had no professors . . . The sun emanates from itself and does not draw its light from other sources. The divine teachers have the innate light; They have knowledge and understanding of all things in the universe; the rest of the world receives its light from Them and through Them the arts and sciences are revived in each age.

—'Abdu'l-Bahá.

THE BASIS OF BAHÁ'Í BELIEF

CHAPTER 3—PART 2. THE ORDER OF MELCHIZEDEK

KEITH RANSOM-KEHLER

AT this juncture the orthodox are likely to say, "What greater proof of the Divinity of Jesus could we ask than His miracles?" But Bahá'u'lláh does not admit of miracles as a legitimate proof of the Station or of the Mission of the Manifestation of God. Miracles are valid only for those who witness them or who are their beneficiaries. The Jews deny the miracles of the Christians, the Muhammadans those of the Buddhists, the Christians those of the Muhammadans and so forth.

As serious inquirers, which do we consider of greater moment? That Jesus changed the constituent chemical elements of water into those of wine, or that those invited to the eternal marriage banquet of the Lord exchanged their troubled and unstable lives through His Presence and His Teachings for the spiritual ardor and the joyous enthusiasm of divine intoxication? Do mature thinkers assign a higher importance to walking on the waters of a lake and upholding one who is about to perish in them, than to treading underfoot the restless cares of storm-tossed lives and rescuing men and women from doubts and superstitions?

Which is the nobler and more convincing? To feed a hungry multitude material bread and fish, (for within a few hours they would hunger) or to fill them with the bread of life, with the knowledge and love of God, with faith, with

courage, with assurance: an everlasting portion? As to inducing the physical resurrection of a man from somatic death,* he has but to die again; but to assist him to rise from the death of self-seeking, hatred, malice and prejudice to restore a view of spiritual reality to those who have remained blind to life's mystery; to enable lame and faltering minds to leap into spiritual certainty; to penetrate those deaf to higher yearnings with the call of the Kingdom; that sinners should become saints, and cowards, heroes—these are miracles before which the petty manipulation of physical laws becomes the shadow of a shade.

"It was witnessed that souls before attaining to the wonderful and new favor of God would protect their lives with a hundred thousand plans and schemes from threatenings of destruction, until, for instance, they would flee from a fox and avoid a thorn. But after being honored with the Mighty Security and Great Providence they would voluntarily expend a hundred thousand lives; nay, rather, their blessed souls despised the cage of the body and a single one of these hosts would fight against a multitude * * * Their agitation was changed to composure, their doubt turned to assurance, and their fear trans-

*"Were ye to taste a little of the clear water of Divine Knowledge ye would know that the real life is the life of the heart and not the life of the body; for both animals and man share in the life of the body." Baha'u'llah, "Book of Assurance," 3rd ed., 1915, p. 85.

formed into courage.”* We do not by any means deny that miracles are performed by these Supreme Bestowers of Life. Many such instances are known of El Báb, Bahá'u'lláh and 'Abdu'l-Bahá, and are as well attested as any of the accepted facts of history. But these things in themselves are not convincing. Mesmer and Houdini seemed to defy natural law. If a man like Napoleon performed a thousand miracles no one could mistake him for the Mouth-piece of God.

To control and to direct the destinies of men, to administer to them that Divine Elixir that enables them to conquer themselves, is far more unmistakable evidence of Divinity than to control all the forces of nature.

THERE is a second proof that the Manifestations of God are peerless and unique. It is what the modern investigator might call the Behavioristic proof: that by contact with the Holy Breath of these Lofty Beings a new and entirely unprecedented form of life appears.

They teach, without exception, that the purpose of this life is to leave it to attain another life, to be born again while still enduring the vicissitudes of this earth. We cannot calculate what energies were expended in lifting the inorganic matter of the world up to the station of the organic; the stupendous miracle of making substance that had lost the power to burn, burn again, attests to an energy resident in life that reckons the far-sprinkled systems of the phenomenal universe as the fine dust of

the balance. The inorganic cosmos is that in which hydrogen and carbon, the elements essential to fire, are so combined that they no longer support combustion. By the cunning and baffling mechanism of the chlorophyl which acts under sunlight as a minute blast-furnace the plant draws the inorganic universe up into its body and restores to the ashes of a cosmic conflagration the lost glow and warmth of a reviving fire.

So with the Divine Manifestations: humanity having reached the nadir of “the arc of descent” has become so immersed in materialism and brutality that it has lost its spark of spiritual fire; it has taken on the inorganic aspects of selfishness, greed and oppression; until from era to era this Mighty Order sending the irresistible roots of Their Love and of Their Redemptive Power down into the cold earthly hearts of men elevate them into a new world, a new life, a new consciousness; restore to them the rapturous capacity to burn once more with the fire of the Love of God; change the inorganic world of the self into the organic life of the spirit.

Our blessed Lord Jesus expressed it for them all, when He said: “And I, if I be lifted up will draw all men unto me.”

We are constrained to admit when we view the astonishing spectacle of the disciples of Jesus alone (not to consider the parallel performances of the followers of other Manifestations) that nowhere else in history, in psychology nor in ethnology is anything of cognate importance adducible.

To take a group of simple, ignor-

*Bahá'u'lláh, “Book of Assurance,” 3rd ed, 1915, p. 115.

ant men and women, untutored and unknown, and lift them to that degree of spiritual attainment that would enable them to establish a new social order, and completely to overthrow the superstitions of mythology, so that as they rose the decadent procession of the confined gods rumbled along the ancient sky to sink forever into desuetude,—this irrefutable influence has never been exercised by any other than the Order of Prophethood, and has always been performed by Them whenever or wherever They have appeared.

 OUR last proof is ethnological. Great ethnic movements revolve around the Religious Hero. Up to the threshold of the present century the great artistic, social, political, legal and educational institutions of history have been the outgrowth of the laws, ordinances and principles laid down by the Prophet to the era or people who produced them. Naturally we cannot speak of those mythologies that lie without the confines of history, but there can be no doubt of this influence in those historical instances that can be authenticated.

The vast scheme of enlightened and humanitarian administration introduced by King Asoka when he embraced Buddhism, the miraculous and dramatic energy of Gothic architecture, the educational enterprises under religious sponsorship in Arabia, India and Europe, the interdependence of church and state as one of the most firmly established aspects of history, the evident influence of religious doctrine in the codification of Justinian law, are only a few of the many instances that come to mind as illustrating

the ethnic effect of the Great Prophets of the world.

The degree to which men rally round Their standard, leaving their obsolescent beliefs and ideals to contribute to the establishment of the New Order, is the degree to which we can mark the advancement of the politics, peoples and communities whom the Manifestations of God summon to Their Teachings. And it is the only form of advancement that we do see: not the founders of new systems of philosophy, not the conquerors of vast territories, not the enlightened scientist, not the monarch no matter how humane,—can accomplish these great ethnic movements over more than brief periods and sporadically.

To annul the ancient barriers of fear, suspicion, ill-will and exploitation amongst men, bringing barbarian, slave, patrician, emperor, Asiatic, European, Jew, Gentile, learned, ignorant, within a single communion as Jesus did, as Bahá'u'lláh, in a world-wide community, is doing today, remains the unique accomplishment of the Prophet of God.

“By their fruits shall ye know them.” Since our search for the peer of these Great Educators of mankind, remains unrewarded by a single example of any other being comparable to them in power, authority or uplifting influence, Bahá'is are surely justified in claiming that the Prophets occupy a distinct and separate position from mankind in general, that each as He appears to lead and guide us onward is “a priest forever after the *order* of Melchizedek;” not a human being, but the member of an entirely different order of life.

AN INTERVIEW ABOUT PERSIA

MARTEHA L. ROOT

HIS Excellency, Mr. Memdouh Chevket, the Turkish Ambassador at Tihrán, received me in his office this morning, February 10, 1930. He served me real Turkish coffee and we spoke of Persia. He is a very intelligent, cultured man under the fifties; his eyes speak sincerity and fearless honesty. This statesman has a keen grasp of all Asiatic affairs and he is an expert in history. Before becoming Ambassador he was a distinguished Professor of History in Constantinople.

I asked him if he could say anything about Persia, and he responded: "Why not? I take the greatest interest in Persia and I am eager to see this nation go forward to a great progress." He, as did every other man whom I have met here, praised His Imperial Majesty Pahlevi Shahanshah, and said that this phenomenal evolution and new spirit in Persia are due entirely to him. "Before His Imperial Majesty the present Shah became head of the government there was no safety, no security in this Land of the Lion and the Sun," he went on to say. "In all parts of Persia the chiefs of the nomad tribes, which are many and powerful, really surrounded and closed in the vast plateau which is Persia. Each chief was a little king, a fiery despot in his section. They had not been obeying the central government, and they menaced all the caravan routes, plundering the merchandise, robbing the travelers

and they were not too careful to save human life. Now since His Imperial Majesty Reza Shah has governed the country, these nomad tribes have almost all been conquered; they are quiet and obedient, one can truly say that now there is safety in Persia. Foreigners can come and live in this country without fear. The last vestige of the nomad life is not entirely vanquished, but the government is doing its best absolutely to control every tribe, to put an end to their wandering existence, to settle them in proper homes with lands to cultivate, and to educate their children."

His Excellency the Turkish Ambassador said that His Imperial Majesty the Shah has opened a new epoch in this country. "There is an incomparable difference," said he, "between this time of the present Shah and the times of those Kajar dynasties when there were no roads, no railroads, no motor cars, no army, no security and but very few schools and those not worthy to mention. Now His Imperial Majesty Pahlevi Shahanshah has a most powerful army, the government has made remarkably good roads and policed them so that there is no danger to travelers. Railroads are being built and His Imperial Majesty has himself superintended this work. Special attention is given now to building schools and introducing modern methods and new text books, sending large groups of students each

year to Europe and to the United States. If this progress continues for the next ten or twenty years, I am perfectly sure that Iran will advance extraordinarily. This is my belief, and I sincerely wish the great development of this country. I have much admiration for His Imperial Majesty Pahlevi Shahan-shah, for he has created a totally new life here."

His Excellency also declared that liberal and democratic men can see the fulfillment of all their wishes in Persia.

It is interesting to note that before the time of the present Shah, it took three months to bring merchandise from Dozdab in the south up to Tihrán. Now it only requires four or at most five days. The country is so large, nearly one-fifth as large as the whole United States and its population is so small, only about fifteen millions, that it is only by railroads, motor roads, telegraphs and posts that the great provinces can be connected.

The question of prejudice came up and the writer asked the Turkish Ambassador how best this can be overcome. Mr. Chevket answered that the Persian government is solving this problem of prejudice in a very wise way. They have increased the gendarme power, the mounted police, to insure the safety of the roads. They are sending hundreds of pupils to Europe and to the United States to be educated, and they are opening many schools for boys and girls in all parts of the country. Perhaps not all people understand this, but the purpose is to overcome prejudice through education. Schools have

been opened among the nomads and the government is bringing children of the chiefs of these nomads to be educated, free of charge, in Tih-ran. They are giving special attention, too, to increasing the number of girls' schools. The results of all this tremendous effort will not be seen in one or two years, but later prejudice will pass and a great tolerance will prevail.

During the conversation we spoke of the League of Nations; the writer said that as Persia has taken her honorable place in the League of Nations, it is necessary for her to stand solidly for freedom of thought and conscience. The Ambassador replied, "Yes, she cannot live without this, but even if this were not one of the principles of the League of Nations at Geneva, Persia would insist upon it. To prove this: if the League of Nations, for example, should give an order that we must not have tolerance and freedom of thought and conscience, the Persian representatives would go against it. Why? Because His Imperial Majesty Reza Shah like our own Ghazi Kemal Pacha, wants to govern his country and uplift his nation. If the prejudicial powers, the mullahs, are in the ascendancy, then the government certainly is not free to work for the progress of the country. The mullahs could come to the Shahanshah and say, 'Building railroads is a sin, it is against religion. Opening schools is against religion.' The government could not live if it did not fight against and overcome the power of prejudice. It must establish tolerance."

This talk with His Excellency Mr. Chevket and with other statesmen

from many lands, residing in Tih-rán, and with the Persian statesmen too, convinces one that Persia is going forward into a new great civilization. For twenty-five hundred years Iran has kept her na-

tionality and her country, this is a long period for any country; at times she has had historic eras of progress and world influence. Now she is ushering in a new cycle of tolerance and progress.

A BAHÁ'Í TRAVELER IN PALESTINE

WALTER B. GUY, M. D.

AKKÁ; We are on our way to 'Akká. We pass along the seashore "the way of the sea." The billows roll in ceaselessly, their white-topped crests flashing white against the deep blue of the Mediterranean sea and sky.

We are going to the White Spot, the city of most ancient story, with fortress and immense walls that shine vividly in the afternoon sun: yet at one time, not long past, was the spot of cruelty, shame and unsanitary conditions. Here in this once pestilential spot lived the scourings of Turkey, its criminals and outcasts, sent to linger and die, unfit for human society.

We view the fortress, its citadel where the "One whom God should manifest," Bahá'u'lláh, with His family and loved ones were imprisoned. We see outside the fortress, yet still within the ancient city wall, the houses and homes of Bahá'u'lláh and 'Abdu'l-Bahá. We can not today see the squalor and filth of the past, for a New Day

has come—not here alone—but all over the world: a New Sun has arisen, and here and there, and everywhere, civilization is advancing with rapid strides. Ignorance and superstitions are fading away. Truly a New Era has dawned for the children of men. In place of ruined fortress and dismal abode in which the Beloved One was immured, we see instead a beautiful hospital where the prisoners of society are healed, and in the old home of 'Abdu'l-Bahá, a municipal headquarters, with beds, and sick ones in the very rooms in which the Master lived.

We pass along the winding streets and through the tunneled ways, among the oriental bazaars, and look under the fortress walls through ancient windows, and see the arched groins and pillars of that ancient Crusaders Church now being slowly emptied of the debris of the centuries.

To me it is a most wondrous symbol—how the coming of Glory

has cleansed the city of man, its streets of commerce and trade; transformed the ways and by-ways into paths of cleanliness; and the debris of centuries is being removed from this ancient church, its pristine splendor and beauty in time will be recalled.

So shall it be. "The Most Great Peace shall come"—the churches of the Prophets shall likewise surely emerge from their accumulated debris, and their glorious truths shine again in the light of this Glorious Sun of Truth.

We leave the city and drive to Bahjí, see its gardens and now empty palace, and then place our heads amidst fragrant blooms upon the threshold of this sepulchre, praying that we with our loved ones abroad may prove valiant and true servants in forwarding the splendor of this New Day; that His presence shall be ever with us, and that at last we may ever live with Him in His eternal Home of Glory.

We start once more for the Garden of Ridván, where the Hope and Light of the World used to sit by the flowing stream, write His messages to His servants, and pray that the Most Great Peace would speedily come into the hearts of all mankind. We see the flowers and eat of the fruits of this garden, then we return to Haifa; we pass again the foaming breakers, rolling eternally on the shore, and they again remind us of the wonderful power of our Great Creator Whose waves of Love, Light and Truth eternally roll over the world, grinding into powder the things of man that are not in harmony with His ancient plan—forever fructifying the deeds of loving service and

giving eternal joy and life to struggling pilgrims seeking to do His will, who are traveling to that Golden City Eternal in the Heavens of His Command.

 AIFA: It was November, 27, 1929—the anniversary of the passing of 'Abdu'l-Bahá from this world of sorrow and struggle, achievement and joy. All day long groups of women and children had been coming and going at the home of 'Abdu'l-Bahá.

At six p. m. I joined a group of men in the courtyard that led to the main door of the house. They were dressed in various costumes, some in European clothes, others with fez of crimson hue, a few with white cloth and double rings on their heads in the desert Bedouin style. Presently we passed into the large entrance hall and here all shoes were removed before entering the Master's room from where He had ascended to the celestial world of the Spirit.

In the corner of the large room was a tall narrow bed with high posts and white coverings. On a pillow rested the Master's white oriental headdress or fez. The group constantly grew larger until the room was filled, but still others came, forming a group in the large hall outside. Some wore beards, white or gray, others were young or in full manhood and strength. These men were the exiles or prisoners of 'Akká and their descendants who had shared the imprisonment with the Master. As each one entered, he knelt at the side of the Master's bed and doubtless prayed that he might worthily follow in the footsteps so nobly and

faithfully trod by their Lord. Sobs and moans filled the room, tears coursed down the cheeks of those grey-bearded men, exiles from far off Persia, their homeland; how poignantly they realized the void in their hearts made by the passing of their loved Master, who, for so many years in prison and at last in freedom, had been ever their leader, master, guide, protector, and friend. Rising from their knees, they kissed passionately the bed, its posts, and some the Master's fez.

Soon all who could get in the room had made their prayer. The sobs were stilled and at a word all sank to the floor. One of those present in the chamber raised a melodious chant, it was the sublime prayer of 'Abdu'l-Bahá, used always at His shrine. Others chanted in and outside the room; one by one we again knelt at the side of the bed, asking that the light, love and power that had upheld, inspired and sustained the Center of the Covenant of God through long years of exile, prison and struggle, might be ours; that we, too, might carry forward to ultimate victory the Kingdom of God in the City of Hearts; and that in some glad day the goal may be won, and all mankind be a unity in love, truth and eternal brotherhood.



ARMEL: It was night on the Mountain of God. The stars shone brightly; a chill wind swept down the mountain sides; the beautiful gardens with their flowers, stately cypress trees, fruits, and graveled walks were in densest shade, dimly outlined by electric

bulbs moving to and fro in the gusts of an impending storm.

There were many men and boys, also a few women gathered there, to spend the hours of night in prayer and devotion, in commemoration of the Master of 'Akká, Who had ascended to the Eternal Realms eight years ago.

All were not residents of Haifa, for some had come from far off Persia, Jewish and Muhammadan Bahá'ís, others were from Egypt, Syria and the desert.

It was my privilege to represent the Bahá'ís of the West. Japan and Australia were represented by people of those countries.

Soon all had gathered in the Holy Shrine. Shoeless, on rich carpets, two by two, each had knelt at the threshold of the sacred tomb—first in the shrine of 'Abdu'l-Bahá; next in the tomb of the Báb. Sacred and holy prayers were chanted in each shrine. Here for the first time I heard the Guardian, Shoghi Effendi, in stately, measured cadences, chant the prayer of his Lord.

It was a deeply spiritual occasion, an experience that can never be effaced from memory's scroll. It was particularly Oriental in setting. All heads but mine were covered by the Oriental fez—the deep yellow of the Persian coats made a contrast with the dark suits of European design. The soft lights, the fragrant flowers, rich-hued rugs and carpets, the lamps and ornaments in the tomb chamber, and, to me, the strange chanting of the prayers—beautiful, appealing and intensely spiritual—made a scene of simple but holy splendor.

No preaching, no talking or praising; nothing but prayer. It was a promise of that New Day, its dawn already beaming on this mountain of the ancient prophets, when man no longer shall tell God what He shall do, but instead, with resigned wills and joyous hearts, hasten to His Courts, rendering all to Him Who gave all, and in return receive the influx of His Divine Reality that alone brings ineffable joy, peace and assurance of an eternal life in the celestial world.

Later all were gathered around the beautiful lawn and drank hot tea; more chanting was rendered, and finally in the large Eastern Pilgrim House, nearby, the Guardian said to me: "Tomorrow you travel early and far; it is my wish that you go to the Shrines and pray alone. There I will bid you farewell." Turning to his cousin, the grandson of the Master, he said, "Go with him."

It was midnight when we together knelt at the holy thresholds, strewn with petals of white fragrant flowers, damp with the tears of the believers and followers of the Divine Friend and Teacher. The Shrines were empty and silent; the lamps, however, still illumined the beautiful adornments. I could but offer myself as an unworthy servant, one who, however, desired to become worthy, and to serve in such a mighty work; and ask that a portion of His Spirit might descend upon me: "that God might be my portion and strength"; and kneeling together we waited for

the answer; for are not all such requests answered?

As I recall this scene I am reminded how the prophet Elijah, three thousand years before, had made that memorable cry: "I am the only one left in all Israel to worship Thee." Did not the still small voice after the thunder and mighty wind, speak in his heart the words of comfort and assurance?

As Ruhi Afnan and I waited (he in Persian garb and I in Western clothes—a symbol of unity between the East and West), into my heart the answer came out of the depths of space and through the thousand veils that intervene between us and infinite love which ever surrounds and seeks to enter into our hearts and souls. It was a word of promise and assurance, comfort and joy, that my sacrifice on the altar had been accepted and His Presence should be always with me.

The time of departure had come. The Guardian gave me the three-fold embrace and words for the friends. Faithful Fugeta holding my hand, we went together down the narrow way through the straight gate on Carmel's slope that leads to the Shrines which speak so eloquently of Life Eternal. We passed over barren rocks and through dark ways till we came to the Western Pilgrim House, a home of sacrifice and loving service; from thence early next day to travel homeward to service and work in the vineyard of human hearts. The Pilgrimage ended and work begun.

DYNAMICS OF PRAYER

RUTH J. MOFFETT

THE archeologists have discovered that before the dawn of recorded history, even the earliest primitive man has worshipped a super-being and has believed in immortality. The Neanderthal Man, which is represented in the newly placed group at the Field Museum, Chicago, existed 50,000 B.C. With the discovery of those skeletons was found indications of primitive worship and belief in immortality. Mr. Henry Field, director of the Field Museum, says that a very recent discovery indicates that a great flood occurred at about 4,000 B.C. and still earlier at 12,000 B.C. The flood at the time of Noah, referred to in our Bible, was probably only about 3,000 B. C. A recent discovery reveals this interesting inscription: "In the land of Kish (which was the first capital after the first flood) there are legends of earlier races 30,000 years before our inscriptions begin."

From different excavated art pieces and implements, from crude frescoes on the walls of caves, from the skeletons found in various places is clearly indicated that inherent in the very center of man's being, there always has been an inner urge impelling him to look beyond his sense perception, beyond his consciousness to a Creator, an urge to implore that Creator for help in time of trouble, and guidance in time of danger. Our ancestors worshipped this Creator in the storm, the lightning, the famine,

the sun, moon, comets, eclipses—in anything that inspired awe and wonder. Gradually throughout the panorama of cycles, man's conception of this Supreme Being has unfolded as his consciousness has expanded. Although the methods of worship have changed through every conceivable form, yet the keynote of all, throughout this stupendous symphony around which all the melodies, discords and harmonies weave in mystical upliftment—is *prayer*.

WHAT is prayer? There are many beautiful definitions by the Prophets of God. "Prayer is loving service." "Prayer is the soliloquy of the beholding soul." But the one I like is, "Prayer is the practice of the Presence of God."

A careful analysis reveals that there are nine ways in which man turns his heart to God, or tries to practice the Presence of God. The one with which we are most familiar is:

SUPPLICATION. This is an humble, earnest entreaty, with a sense of dependence upon what is greater than ourselves. We remember the words of Paul, "God is an ever present source of help in time of trouble." We have all lifted our consciousness many times by this impelling motive to prayer. And also;

COMPUNCTION. This is an uneasiness of mind arising from wrong doing. It is the sting of conscience, or a sense of remorsefulness. This

feeling of unworthiness we find in many of the Psalms: "Feed me O Lord with the bread of tears, and give me plenteousness of tears to drink." Psalms 140:5. Compunction also compells us to prayer, as does:

ASPIRATION. This is the longing, usually unexpressed, for what is above one's present attainment, a somewhat vague longing for what is pure, noble and spiritual. Alger says, "It is not aspiration but ambition that is the mother of misery in man." We all have these vague longings and aspirations within us, which lead us into the prayer life. The next is,

INTERCESSION. This has been described as entreaty in behalf of others. We remember these familiar words of the Prophets of God, "The service of others is perfected by prayer," ('Abdu'l-Bahá) "Let your light so shine before men that they, in seeing your good works will *glorify* your Father which art in Heaven." "Inasmuch as ye have done it unto the least of these, ye have done it unto me." (Christ). "Withhold not from my servant in whatsoever he may ask of thee, for his face is My face, and thou must reverence Me." (Bahá'u'lláh.)

GRATITUDE. Gratitude is also we know the cause of lifting the heart upward. It is the sense of appreciation for favors or bounties received. Gratefulness wells up in the heart and finds expression in prayer, as for example the words of David, "Oh give thanks unto the Lord for He is good, for His mercies endureth forever." Also the words of Bahá'u'lláh, "Praise be to Thee O God of Names and Creator of Heaven, Praise be to

Thee for that by reason of which Thou hast made known to Thy servants, Thy Day, wherein the River of Life hath flowed from the Finger of Thy Generosity, and the Spring of Revelation and Unity hath become manifest through Thy Manifestation to whomsoever is in the earth and heaven. Praise be to Thee, O Desire of the world! Praise be to Thee O Beloved of the hearts of the yearning!"

MEDITATION. Meditation and prayer are not exactly synonymous. We are told that meditation is the continued thought about those things beyond the physical world. Both meditation and contemplation are necessary as one develops in the practice of the Presence of God. Meditation begins with continued reason, we are told, merging into a state of calm reflection and devotional pondering on statements of thoughts, ideas and principles about God. This seems to be a high intellectual process, while contemplation might be described as beginning with continued attention, merging into a state of beholding, a looking to God, resulting in spiritual perception. This seems to be a combination of the highest intellectual and emotional processes. Matra Williams in his book "Hinduism" says, "A true Buddhist never prays, he only meditates on the perfections of Buddha, and the hope of attaining Nirvana."

OBULATION. May be described as the act of offering something as a sacrifice in worship. As man's ideas of God have changed, the form of oblation has changed from the offering of burnt offerings of many kinds of animal and human flesh, to the offering of fruits and

grains with prayers. Later, sweet smelling incense was used until the more advanced souls have learned to sacrifice the self-consciousness to the God Consciousness, and to give the self in hallowed consecration and joyous dedication. As in the words of Bahá'u'lláh, "Draw me unto Thee O My Divine Center, by the secret springs of my existence, and all my powers and senses shall follow Thy potent magnetism."

ADORATION. Adoration has quite a different heart motive. It is the act of rendering divine homage, of rendering veneration and reverence to the Divine Being. It is a joyful, spontaneous uplift of deep feelings of love, admiration, awe and devotion. We the servants of God have much to learn of the way to turn our hearts to God in adoration and to learn the real meaning of the words of Bahá'u'lláh as expressed in the daily prayer, "O God Thou hast created us to know and to *adore* Thee."

COMMUNION IS THE combination of several of the foregoing urges. It is the interchange or inter-communion of spirit, or the spirit's conversation with God. There is the longing on the part of the soul to receive wisdom, guidance, light and the opening of the soul, not to receive the answer to this or that minor question, but to receive illumination, the Christos or the Logos. "As the heart panteth after the water brooks, so panteth my soul after Thee, O God." (Psalm 42:1). "My love is in thee. Seek, and thou wilt find Me near. I have placed within thee, a spirit from Me, that thou mightest be My

lover." "Love Me that I may love thee; if thou lovest Me not, My love can in no wise reach thee." (Bahá'u'lláh.)

We can learn a valuable lesson from the little girl who, when she was asked why it took her so long to pray, said, "You see, I always like to wait to hear what God has to say back to me."

These nine urges to prayer—supplication, compunction, aspiration, intercession, gratitude, meditation, adoration, oblation and communion, are all necessary for the practice of the Presence of God. Some religious groups emphasize and practice one or two to the exclusion of the others. Each urge is important and all are essential, though all need not be used at the same time. Any one without all the other steps is incomplete. The expression of each urge indicates the progress the soul is making on the path of God.

P RAYER may be expressed in four ways, the Thought Prayer, with more or less definite thoughts and ideas; the Heart Prayer, which is a vague, high, emotional aspiration. The Will Prayer, which is expressed in various forms of affirmation. And last the Uttered Prayer which is the expressed thought, idea and aspiration of the one praying. These are best expressed in the words revealed by the great Prophets of God. There is great power in the spoken word, and there is great wisdom in using the words revealed by the great World Teachers, all of whom have revealed prayers for the upliftment of the

people. The Bahá'í Revelation contains the most abundant and richest material for prayer life.

WHILE in Haifa, the beloved Guardian of the Cause of Bahá'u'lláh, Shoghi Effendi, gave to the writer, the most concise, complete and effective formula she has ever seen, for the Dynamics of Prayer. After saying to stress the need of more prayer and meditation among the friends, he said to use these five steps if we had a problem of any kind for which we desired a solution, or wished help. (First Step) *Pray and meditate about it.* Use the prayers of the Manifestations as they have the greatest power. Then remain in the silence of contemplation for a few moments.

(Second Step) *Arrive to a decision and hold this.* This decision is usually born during the contemplation. It may seem almost impossible of accomplishment, but if it seems to be an answer to prayer or a way of solving the problem, then immediately take the next step.

(Third Step) *Have determination to carry the decision through.* Many fail here. The decision, budding into determination is blighted and instead becomes a wish or a vague longing. When determination is born, immediately take the next step.

(Fourth Step) *Have faith and confidence,* that the power will flow through you, the right way will appear, the door will open, the right thought, the right message, the right principle or the right book will be given you. Have confidence, and the right thing will come to

your need. Then as you rise from prayer take at once the fifth step.

(Fifth Step) Then he said, lastly, *Act! Act as though it had all been answered.* Then act with tireless, ceaseless energy. And, as you act, you, yourself will become a magnet which will attract more power to your being, until you become an *unobstructed channel* for the Divine Power to flow through you. Many pray, but do not remain for the last half of the first step. Some who meditate arrive at a decision, but fail to hold it. Few have the determination to carry the decision through, and still fewer have the confidence that the right thing will come to their need. But how many remember to act as though it had all been answered? How true are those words—"Greater than the prayer is the spirit in which it is uttered," and greater than the way it is uttered is the spirit in which it is carried out.

Now out of a few simple words by our wise Guardian, a great light has shone. Out of this light has grown an effective method of practicing prayer, out of which has grown a long trail of prayers answered and problems solved, and out of this method of practicing prayer has grown a new life in the most ancient of human acts of worship.

MANY have asked to whom shall we pray? All the Manifestations have taught the same answer,—to God—through that great Cosmic Focal Point that stands between the finite and Infinite absolute station of Unknowableness. That is the way taught by all the Messengers of God. The Manifes-

tation is the Way of Prayer.

In conclusion may we add these thoughts. He who is in need will pray. He who hesitates to supplicate God is standing in the station of pride, or has not awakened to his own need, or has not realized the great value of prayer. He is therefore deprived. Therefore let all our business be to—know God. The more we know of Him the more we shall desire to know Him, and as knowledge is the measure of

love, the deeper and more extensive our knowledge is, the deeper our love is. "The root of all knowledge is the knowledge of God."

The Presence of God is realized within, but is evoked by something from without. When these two streams meet on the fifth step enunciated by Shoghi Effendi, the exterior life becomes an act of worship, and we have learned—the *Dynamics of Prayer* or the *Practice of the Presence of God*.

A GERMAN BAHÁ'Í TEACHER IN FRANCE

DR. HERMANN GROSSMANN

We are pleased to publish an article sent us by an earnest thinker, our Bahá'í friend of Germany, Dr. Grossmann. Here he gives us a bit of philosophy such as could come only from one who had been through the deep travail of war. At the request of Dr. Grossmann the article has been kindly translated for us by his friend, Mr. H. G. Pauli, of Brooklyn.

A B D U 'L - B A H Á has many times pointed out how useful and how necessary it would be to travel for the diffusion of Unity.

As a matter of fact, Bahá'ís travel a great deal, frequently under great financial sacrifices. Is it the result of a desire to undertake journeys which urges us on? Many are attracted, it is true, to study new landscapes, new people, their habits and customs, because these are interesting. But only for that reason? No, the Bahá'í has not the time to pursue his interests only. Are there not endless duties to perform? Does there not rest upon each single one of us the heavy responsibility of a new and better age? Are we to think that because others are working for this great purpose, we may now and then take

it easy? But did 'Abdu'l-Bahá ever permit Himself to take leisure and leave others to do the work?

The world exists for our happiness. O surely, that is one of the most beautiful of the Bahá'í Teachings, this sincerely wished for joy. We would and we should be joyful! But joyful in giving thanks to God and in feeling that we are united with Him. That is the specific in the Bahá'í happiness. And that is what I mean when I say that the Bahá'í has no time for enjoyment only.

To be united with God in every hour, in every moment, to love Him, to give thanks to Him, means to love His creatures, to show our thankfulness to Him in showing kindness to them. That is the first duty of a Bahá'í, that is his constant duty. Everything we do

should attest our love, that it comes from Him.

It does not help us much to familiarize ourselves with other people and to learn of foreign customs, if we do not possess the right spirit and if this knowledge does not lead to understanding and to prayer.

“O God, I thank Thee, that Thou hast taught me to see when my eyes were blind. I give Thee thanks, that Thou hast taught me not only to recognize matter, but the spirit in matter. The Spirit cries for humanity, that we surrender prejudice and that we enlarge our hearts and open them. The Spirit cries for unity, for love, and understanding. O GOD suffer me to be filled with this spirit, suffer me to be a tool for the sake of Holy Peace amongst nations and humanity.”

Should you travel thus, then obey the command as a Bahá'í in foreign countries and go to other peoples.

BUT duty does not exist only in regard to the distant lands. Perhaps it may be more easy for us Occidentals to find unity with the Orient since the Orientals appear to us to be so distant and so foreign, that we find ourselves attracted to learn to know them. But are we also ready to love and to learn to know those more like our own people, those near to us whose names are familiar? Can we also welcome these nearer neighbors with an open heart and without prejudice?

Are the Germans ready to try to feel for the French in every respect as for their brothers? Are the English ready to receive the Americans as sons of their own people?

Not only with outward politeness and acceptable and obliging manners, but from the very heart? Let us be honest. Maybe it would be better to travel less, and to supplicate for the Spirit of God as a companion on our journeys. We can do that, even as business men and in the midst of the world.

AND another thing: let us not always believe that we have to perform an educational mission as we journey through other countries. Admitted, that our particular country has a great culture. But whatever our country may have, other countries also possess a great culture. And we shall find at least in every country something that is of value for us to acquire. Is it the result of pride, that we so readily put our country above all the others as regards its customs and achievements? Let us observe with an understanding heart. We love our country. Its customs, and its peculiarities are familiar to us. We have recognized its usefulness and its purpose and its orderliness. Therefore we believe that in our country everything is the best possible. But just so other nations are of the same opinion. Is not that a reason to become more thoughtful? God has created a world of diversities, and of a purpose not only just one correct type.

In Germany the telegraph-poles are in a straight line on the railroad beds. That appears to us to be correct and intelligent. In France the poles incline in the opposite direction of the curves of the roadbed in order that they may resist the better pull on the wires. Does not that appear as self-evi-

dent? Which is the better? Every country has its experience and will insist that its way is the best! And perhaps both are right. Therefore, we must not insist that we are right in every instance. That is also tolerance and appreciation.

Humanity has been guilty in the past,—they knew not what they did. But since the war humanity has, as it were, matured. And there rests upon us a terrific obligation: to work, work, work, that never again war should be, not here nor anywhere on earth. Do we recall how we stood facing each other in arms; do we remember how the shells furrowed the earth at Verdun, in the Champagne, in Flanders? How it seemed when comrades cried out under the splinters that tore them to pieces? How we stood by, bit our teeth together and shuddered within: "Lord, Lord, help." But we could not help and were forced to look on while their lives ebbed out in contortions!

In front of me in the railroad train compartment a French soldier is asleep. He wears the uniform against which I stood in the field out there to fight; and the scenery through which we pass is the same in which we years ago—not so very long ago—had dug ourselves in and to which earth we clung when the machine guns let their hail fire sweep over us so low.

Did we not all of us do our duty? At least we were told that it was our duty. Today we recognize another duty, and it is a peculiar feeling of brotherhood which overcomes me, a feeling that would cause me to weep for joy as I

walk through the streets of Paris and read and hear so much about the constructive work for peace.

Many of us in Germany are beginning to realize in the quietness an unintentional protection in our forced defenseless state by the Versailles Agreement, which will protect us, we hope, from the taking part in a possible war-like complication. We are happy, therefore, that we may pursue the path of freedom without interference instead of to be obliged to turn our penetrative mind and our strength to the means of war in the first instance. A new war of the great nations will draw all countries into sufferings and is it not our kind that would then destroy itself? Let us desist from the narrow point of view to visualize the happenings of the past. War is horror for humanity, even so wherever it is furious. We must ban the ghost of war, or we shall never be master of it. For even while we are resting in the sleep of peace the torch of war may enkindle our home again in flames.

Should we not as 'Abdu'l-Bahá instructed, concentrate all of our thoughts on love and unity? . . . "A thought of hatred must be destroyed by a more powerful thought of love." Should the workers for peace be less inspired and less active, less steadfast, and less convinced than the devotees of war? Should we wait until a new and more horrifying world war demolishes humanity, with all kinds of horror, before we cry for peace?

Before us appears Father Time as a sage, who says: "Under my toga I hide both war and peace—*choose!*"

THE ONLY PICTURES OF THE BÁB

THOSE who have seen the beautiful painting of His Holiness the Báb in Haifa and gazed upon that pure Face will be interested to hear from whence came this painting. On the evening of January 26, 1930, just before I was to arise and speak to one hundred and fifty friends in a great drawing-room in Tíhrán, I suddenly caught sight of a large photograph which looked like the Báb. I asked my interpreter, Mr. Valiyyu'llah Vargá and he said: "No, that is not an authentic photograph of His Holiness the Báb, it may have been drawn from memory of the one in Haifa. But on the way home after the lecture I can tell you about the only paintings there are of His Holiness the Báb."

So coming back to the hotel he told me this thrilling story: "You asked about the painting of the Báb: I begin at the beginning. When the Báb was captured by the Persian Government, he was at last taken to Urumiyyih near Tabriz. There when He wanted to go to bathe, the Governor of the city sent Him a most spirited horse which no one could manage. He thought that the Báb would try to ride it and be thrown and killed. However, in the presence of the Báb the horse became very quiet and even bent for the Báb to mount it. The people, all non-Bahá'is, who saw the Báb go and come on this horse shouted that it was a miracle, and He was a holy man. They ran to the bath and collected the water in bottles, considering it blessed water. One of those who saw the peo-

ple come in crowds and came, too, to observe, was the painter to Muzaffaru'd-Din Sháh (though at that time he was still the Crown Prince). This painter was engaged only to do his work.

"This painter, some years later, became a Bahá'í under my father's teaching (my father was 'Ali Muhammad Varqá). Then the painter told my father about going with the crowd to see the Báb in Urumiyyih before the time of martyrdom. This painter told father that at that time he conceived the idea of painting the Báb without the latter's knowledge. He prepared paper and pencils for a sketch and went into His holy presence. People were listening to the Báb Who was seated on a rug on the ground. One corner of the 'abá was thrown back. As soon as the artist entered, the Báb drew the 'abá into place, folded His hands one upon the other and looked at the painter as much as to say that He was ready! The painter studied the Báb's Face and then went out and drew. He returned again and again and each time the Bab took His original position, thus the sketch was made.

The painter showed this sketch to my father, and father asked him to make a colored painting from this sketch in order that it might be sent as a gift to Bahá'u'lláh in 'Akká. This was done, and when Bahá'u'lláh received this painting, He was very happy and said, 'This is the Báb!' In those days photography was not known and that sketch had been the only one made of the Báb during His life-

time. Bahá'u'lláh called one of the uncles of the Báb, showed him the painting and asked, 'Do you know this face?' Instantly the uncle replied, 'Yes, it is the Báb!'

"Bahá'u'lláh at once sent one of His 'abás to my father asking him to give it to the painter. My father, at the time he had sent the painting, had asked permission from Bahá'u'lláh to have nine paintings made and sent to nine important cities in Persia to be kept by believers in special places. In answer Bahá'u'lláh had given permission for the painter to make only one more and that was to be given to my father. No more were to be made. This painting of the Báb which my father had was confiscated by the Government with other

papers, but when I was in the presence of 'Abdu'l-Bahá He promised me that sometime this will be given back to our family. Seyid Assadullah found the sketch made by this painter in the home of a Bahá'í family in Persia and he sent it to 'Abdu'l-Bahá in 'Akká. Thus the painting of His Holiness the Báb and the one sketch are now preserved in Haifa, the other painting is lost for the present, and aside from these there is no other authentic painting or photograph of the Báb."

Such is the interesting story told to me by Mr. Valiyyu'lláh Varqá. American friends will remember him for he came to the United States with 'Abdu'l Bahá in 1912.

M. L. R.

THE BAHÁ'Í MESSAGE—"A MAGIC CASEMENT"

LESLIE R. HAWTHORN

LMERRILL ROOT, writing as one of the many contributors to "Pacifism in the Modern World,"* expresses some ideas which are captivating to a follower of Bahá'u'lláh. In an unusual way he delves into the problem as to why the average man does not oppose war when it comes, but, as often as not, actually welcomes it. At the sound of the bugles and the beating of the drums, all the horror of battle, the deprivation, the mud and filth, the wounded comrades, the poison gases, and the utter irrationalism of it all are forgotten, and only the thought of

adventure and an absence from the monotony of life are uppermost.

In an intriguing poetical manner, Root says: "The man in the street . . . accepts war not so much because he is a fool, as because his life is foolish. He wants adventure and poetry; and he has a quaint passion for dragons; he feels a divine despair for unicorns; he longs for magic casements opening on the foam. . . . Man does not live by bread alone, but—as the symbol of the sacrament tells us—by bread and wine. Bread (or prose) is necessary; wine (or poetry) is just as necessary. Men sometimes turn to war because they have only half rations of the bread; but they

*"Pacifism in the Modern World." Edited by Devere Allen. Doubleday, Doran & Co. Inc., Garden City, N. Y., 1929. \$2.

often accept war with a desperate joy because they have no rations of the wine . . .

“It (war) is not a magic casement: it is a barred cell. It is not a unicorn visiting the glimpses of the moon: it is a well drilled army mule.”

In this antithetical way Root describes the horrors and disillusionments of war. Later he pictures in a similar manner the drab existence of the average human life.

“The great wrong of our civilization is its dullness—the dullness of the day-by-day. The great hope of our civilization is the possible romance of the day-by-day. What we need is a world where men can truly enjoy the lilies of the field and the many mansions.

“Consider industry. The spirit of man asks for a fairyland and is given a factory. . . . Industry is dull: that is its worst crime. It gives little bread—but it gives no wine. Instead of the lilies of the field fairer than Solomon in all his glory, it gives us the bobbins of the factory. . . . It is not a merry-go-round, but a dreary-go-round.”

Root finds the same dreariness in education.

“Education should be a magic casement opening on the foam of that shore where Sir Isaac Newton walked. . . . It should be a unicorn, carrying us into ultimate lands of poetry. . . . It should fascinate the mind with ‘the fairy tale of science and the long result of time.’

“ . . . Instead of education we get paraphernalia: million dollar dormitories . . . halls, laboratories—and stadiums. . . . Education is a dull department store where you

buy science by the yard (or inch), Shelley-chops by the pound, or history by the quart. The whole affair is a factory for the manufacture of intellectual pemmicans, of spiritual dried beef.”

Dullness Root finds everywhere—in shop, school, home, religion. “Civilization is endurable only to cigar store Indians.” His remedy however is constructive. He sums it all up in one poetic paragraph.

“We must, in short, provide the aesthetic equivalent of war. We must make art and philosophy ‘magic casements opening on the foam of perilous seas in fairy lands’ that are *not* forlorn. We must make science a unicorn to carry us nearer to the heart’s desire. We must challenge youth with real dragons: disease, militarism, ignorance, capitalism, war, the dullness of the mob. Let us sign our letters (and our lives) ‘Yours for magic casements.’”

As one reads this arresting presentation of a problem in which more people are interested than there ever were before, there comes almost like a flash the thought that those who have been attracted to the Bahá'í Cause do have a “magic casement” through which to look. What do they see? Low in the heavens is a clear and brilliantly shining Sun heralding in the Dawn of a New Age. Stretching long and dark are ominous shadows, which to the observant watcher in this beautiful morning hour are slowly, but *surely*, growing shorter. Here and there in the deep recesses of the garden, darkness still holds sway and the air is cold and foggy. The clearer and more sunny spots, still moist with dew, reflect in

myriad rays the light from that dazzling orb, which, although slowly climbing to the zenith of its course, is still unseen by those creatures clinging to the shadows of the night just passed.

It is a beautiful scene to the watcher looking out and down from the magic casement, because in it he can anticipate so much. From his vantage position he sees the Old Day struggling against the New, yet the assertion of the latter irresistibly increases. The eyes of the watcher dilate and shine brightly, reflecting perhaps some of the rays of the Sun at which he dare not look directly. He is thinking of Jesus the Christ in Whose teachings he was reared. "How like that Day," he murmurs. Yes, like the coming of Christ, only much more significant. "And from this magic casement I see this New Day, praise be to God!"

Almost two thousand years ago Jesus the Christ walked and talked upon this earth of ours, but today the *Promised One of all nations* has brought to the world Christ's message again, together with its adaptations for this era. And now that the Sun of this New Day has cleared the horizon, we in the magic casement see wondrous things. The fascination of the scene before us calls us to action. Our daily work has a new meaning, for Bahá'u'lláh says, "We have made this—your occupation—identical with the worship of God, the True One." With such a thought the drudgery of work diminishes.

There is much to attract our attention and to give us food for thought. Around us everywhere are signs of tremendous material

progress. One can probably safely say that the advances in scientific discovery during the last century and their application to the material world are more than equal to all the progress made in the last nineteen centuries. Today man has hundreds of aids and comforts unheard of a hundred years ago. To us who have grown up in this atmosphere and taken most of these things for granted, it is often hard to grasp the significance of this wonderful, awe-inspiring progress. Imagine, however, if one had been a spectator looking down on the life on this planet throughout the centuries of time. With such a perspective the last century would seem hardly more than a moment. When regarded in this light, these events acquire a new significance.

Not only are the people of today benefited by these remarkable material advantages, but many are conscious of the spread and realization of new ideals. Imperialism and militarism are tottering and in their places democracy and internationalism are rising. Prejudices are being removed. The very material progress, of which we have just spoken, is among other things making the world smaller, and as in days of long ago small adjacent states came to know each other better through the improved transportation and intercommunication of those times, so today, greater and farther separated states are exchanging hospitality with one another. Although the great urge is to look forward, one cannot be conscious of the history of the past without realizing that it will, in a sense, repeat itself, although on a

scale at one time thought impossible. To those looking from the magic casement of this age, the many struggles which are going on between the adherents of the past and the forerunners of a new era of human civilization can be understood, and while some of the brave souls who stand for these refreshing ideals might themselves look askance at the watchers in the casement, the latter are conscious of the rising sun, whose progress to the zenith of the heavens is inevitable. Then all will be bathed in the glorious noonday light! What a stirring thought! What an antidote for the "dullness of the day-by-day" that Friend Root sees only too well!

As in the day of Christ, spiritual life is again receiving a revivification in this day. The watcher in the magic casement has the advantage of seeing in better relationship to each other the essentials of all religions, and can distinguish with better understanding the unessentials. From his position of advantage he is conscious that the sun has risen before, and a longing to explain his realization to those still existing in the long shadows of the dawn, comes over him, for they only know by tradition of a previous day long ago, and are sceptical of a repetition of such a glorious event. His face glows with excitement. *This is the dawn* and ahead is the long fullness of the day. Fading are the terrors of the night, prejudices, self-interests, materialism, class discrimination, hatreds, national patriotisms, strife, war. In the bright places bathed in sunlight here and there, the watcher is con-

scious of the happy midday hours ahead, for there he sees signs of understanding, wide human interests, spirituality, absence of class distinctions, love for humanity, neighborliness, and peace.

The words of Abdu'l-Bahá come to mind: "The greatest need of the world of humanity today is to receive the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect, reasonable faith shall obtain in the minds of men, it is impossible for the social body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment."*

There is yet far to go, but the watcher high in his magic casement feels "The heat of the Sun of Truth." Never was there such a day as this! Life's cup is full and overflowing. The hours fly by, and time is too short for all the things we want to do. If only the great majority could look through the magic casement, and become absorbed with what they saw, Father Time would travel a long, long way before some reminiscent person, old in years, would say, "Why, we've had no wars of late!" And his young companion would answer with inquiring look, "Wars? What are you talking about? What are wars?" "Why, haven't you read in the old history books about wars? They were terrible things, in which hundreds of people went mad and tried to kill each other." "Can that be

*Baha'i Scriptures pp. 280-281.

possible? I've never read any history books like that, and I honestly don't believe I want to. Say, we folks certainly have enough exciting things to occupy our minds today without even contemplating such terrible events as wars."

If E. Merrill Root's diagnosis of the problem of the allurements of war for man in the street is correct, and there seems no real reason why it should not be, then it would also seem that we who have been privileged to hear the Great Revelation of this Day have a wonderful opportunity to help in the solution of the problem by presenting to the seekers of Truth in this Age, Bahá'u'lláh's Teachings as the "Magic Casement" through which they may look. For what can be more exciting than to see and realize (only partly, to be sure, but none the less deeply) the changes taking place in the world today? In the material, social, and spiritual planes of current history tremendous forces are at work. Every-

where there is bewilderment, the old resisting the new; and yet, stimulated by the rays of the morning Sun, the new concepts of life are gaining ground, and the old, holding fast to the shadows of the past, are losing those things to which in the darkness of the recent night they clung so tenaciously and surely. The Bahá'í Cause offers a magic casement through which one can see the unity of science and religion and become conscious of the remarkable order of the universe from the ultra-microscopic electron up to the concept of galaxies of heavenly bodies in which our earth is comparatively a speck. As one is stirred through repeated reading—by the consciousness of further meanings of the words of Bahá'u'lláh, a glimmering of understanding of what life really is, and what the purpose of it may be, seeps into the mind. Life becomes full, and an excitement which "surpasses understanding" dominates the one privileged to look through the magic casement.

DISCIPLES OF THE BÁB

FATIMIH KEANUM

The author of this dramatic narrative was the wife of Haji Mullah Ali Akbar—known by the title Haji Akund, a follower of the Báb and later of Bahá'u'lláh. The Tablet of Tajalleyat, familiar to all Bahá'ís, was revealed for him by Bahá'u'lláh. Haji Akund was one of the early well known and very distinguished teachers of the Bahá'í Cause whose long suffering and repeated imprisonment is a story covering pages of the tragic history of the Cause. The article as printed herein has been translated from the original Persian and sent to us by Dr. Susan I. Moody. It has been put into literary form by Marzieh Nabil.

MY name is Fatimih; my father was Muhammad Báqir, my mother Begum Áqá. Our family descends from the Safavi Kings of Persia, and from the Navabih's family of Isfáhán, and we lived in Isfáhán on Ábbás Mirzá street.

When I was eleven years old, my father passed away. My two

young brothers, then seven and eight, my mother and myself were left alone. We could not stay in Isfáhán any longer, in the streets where my father had walked and in the gardens where we had been happy together. And so it was that my mother took us away, on a pilgrimage to the Holy city of

Mashhad, and after that we traveled to Tihrán and settled there.

We were lonely in Tihrán at first because we knew no one in the city; however we had some acquaintance with the family of two Bahá'í martyrs, Sultanu'sh-Shuhadá and Mahbubu'sh-Shuhadá (the King of Martyrs and the Beloved of Martyrs), and one day Mirza Áli Khán, a member of this family, called upon us with a friend and inquired after our welfare. As time went on he called again, and eventually it was through him that we came in contact with the man who was destined to be my husband. One day Mirza Áli Khán told my mother of a distinguished friend, Háji Mullá Áli Akbar, who had recently arrived from the Holy Land, and suggested that she make his acquaintance. My mother was interested and a meeting was arranged at the home of Siyyid Abdu'l-Hádi, and later the Háji called upon us. My mother was most favorably impressed with this upright and high-minded believer, and it came about that when Siyyid Hádi told her that the Háji was a widower and proposed on his behalf that she give me to him in marriage, she was delighted to accept. I was then a girl in my early teens.

Soon afterward the Háji came to my mother and told her frankly that, because he was a Bábi, he might at any moment be thrown into prison, or exiled, or put to death. He said, too, that his future bride might also suffer imprisonment, or worse. But because my mother was sympathetically disposed toward the Bábis, she bravely accepted these conditions, and

preparations for our marriage were set under way.

The wedding day arrived, and our house was bright with guests and flowers. I remember well that among those present were Jináb-i-Hud-Hud and the wife of Jináb-i-Attár, Shamsi-Ján Khánum. I can still see before me the radiant faces of the friends, and the little tables piled with sweets and sherbets. I can hear the chanting and the hum of voices. But alas! Our happiness was not to last. On the third day of our marriage my husband was arrested and imprisoned by order of Prince Ná'ibu'saltanih, the son of Násiru'd-Din Sháh, and the wedding gaiety was changed to bitter weeping. In that dark hour there were some whose hearts were not touched. They were unfriendly to the Cause, and they said, "These people have turned away from the religion of God (Islam) and that is why they are exposed to such awful misfortunes, which indeed they richly deserve."

My husband was taken by the authorities and tortured until he was at the point of death. He was confined in a narrow, underground cell; his feet were fastened into the stocks; his neck was galled with heavy chains. This lasted for seven months, while I waited and prayed, struggling with my despair.

One day Násiru'd-Din Sháh went out for a ride, surrounded by the nobles of his court. On that same day I went to the prison to see my husband. He spoke words of comfort to me, encouraging me to stand firm and to accept our sufferings with resignation, and he added, "God is able to set prisoners free." I had hardly reached home when

news came that the Shah had set all the prisoners at liberty. It seems that as he was riding he was thrown from his horse and fainted away. When he came to himself his courtiers urged that he let the prisoners go, saying that perhaps their sighs and lamentations had caused the accident. In this way my husband was set free, and after staying two months in Tíhrán and traveling to Mázindarán, he went on a pilgrimage to 'Akká, where he remained half a year in the presence of His Holiness Bahá'u'lláh. He returned to Tíhrán and was again arrested, in company with a number of other believers.

At this time Siyyid Mihdi, a Bahá'í, arrived from the Holy Land. Ná'ibu'saltanih, the Shah's son who had issued the order for imprisonment, commanded my husband to find Siyyid Mihdi and bring him to his presence; he threatened my husband with death and warned him that many calamities would befall the Bahá'ís unless Siyyid Mihdi were brought to him. The Háji therefore went in search of Siyyid Mihdi, who declared himself ready to go to the Prince, and asked for a safe conduct; whereupon the Prince swore upon his oath that the Siyyid should come unmolested. And so it was that Siyyid Mihdi went to the Prince and conversed with him until after midnight, and was sent home in safety. But some days later he was again summoned, and this time, sensing danger ahead, he made his will and took leave of his family. By order of Ná'ibu'saltanih, a photograph of the Siyyid was taken and sent to the Shah. Soon after the Shah decreed his imprisonment.

For two years Siyyid Mihdi and my husband were wretchedly confined with their shoulders bowed down by chains and their feet bruised in the stocks. During this long period the strain and anxiety of myself and all the friends was beyond description.

At last my husband was again set at liberty and, having received permission from His Holiness, 'Abdu'l-Bahá, he went on a pilgrimage to 'Akká and remained there one year. A Holy Tablet was revealed by 'Abdu'l-Bahá at this time, in honor of my son, Mirzá Áli Muhammad, in which He expressed compassion and consolation for the adversities which had befallen my husband. When this Tablet reached Tíhrán, permission was granted my husband to return to Persia.

Shortly after his arrival the Háji was arrested for the third time and taken to Prince Ná'ibu'saltanih. The beloved Jinab-i-Háji Amin was also arrested and imprisoned. The two were cast into the same dungeon and submitted again to iron chains and the torture of the stocks. Once a week I had access to the prison. I remember asking my husband why he should suffer such disgrace and misery, and he replied that he had done no wrong other than accepting the religion of God. I was told that they had been arrested on the charge of supporting the republican party, whereas it was conclusively proved that they had entirely abstained from interference in politics. Under this false accusation, they were arrested together with some political criminals, among whom were Mirzá 'Abdu'lláh Hakim, Mirzá

Haydar-'Ali Zarduz, Mirzá Muhammad Áli, Háji Sayá, Mirzá Nasru'lláh Khán and Mirzá Faraj-'u'lláh Khán. Upon investigation the Prince declared the charges unfounded and said that he would release the prisoners, but the next day we learned that they had been removed to Qazvin in the night and imprisoned in the strictest confinement. Our anxiety was unbearable, and we sent my husband's brother, Háji 'Abdu'l'Azim, to Qazvin, hoping for news. But he was not allowed to see the prisoners and was only told that they were safe and desired him to return to Tíhrán and protect their families. We received no further word. The confinement in Qazvin lasted two years.

Suddenly a greater calamity befell us for news came of the ascension of His Holiness, Bahá'u'lláh, and we forgot everything else in mourning for our Lord.

While my husband was imprisoned in Qazvin the cholera broke out. I feared for my children—my two sons and three daughters, Munirih, Ali Muhammad, 'Abdu'l-Husayn, Foruqiyih, Akhtar,—and it was not long before my son 'Abdu'l-Husayn fell sick of the disease and passed away. The child had wept and longed for his father, but he died without seeing him again. The next day word came from my husband that he had dreamed an ominous dream about 'Abdu'l-Husayn and wished to hear of him. It was a sorrowful reply that we sent.

Two years passed slowly by and at last the Shah ordered that the prisoners be released. Prince Ná'ibu'saltanah had them brought from Qazvin to the Amiriyyih, his

palace in Tíhrán, and there he kept them imprisoned. I took our children to the palace to see their father, and this reunion was unforgettably pathetic. Nasiru'l-Mulk, one of the gentry who was present, burst into tears at the sight.

When the Prince decided to release the prisoners he demanded a ransom of two hundred tumáns for each of them, but their relatives refused to consider this because these prisoners were not criminals, to be liable for ransom. At last the demand was waived, and our loved ones were set free. My husband left almost immediately on his fourth journey to the Holy Land, and a blessed Tablet was revealed for him by 'Abdu'l-Bahá. When he returned to Persia he was no longer molested and devoted all of his time to the Cause of God. He established a meeting for the teaching of women, which was held twice a week in our home, and among those attending these classes for the study of the Word of God were Jinab-i-Thamarih Khánum and her daughter, near relatives of His Holiness, Bahá'u'lláh, who were both prominent Bahá'í teachers.

A few days before his death, my husband told me that he was more than content with life and that he no longer had a single desire for this world. On Friday the 15th of Safar, 1328 (Feb. 25, 1910) after his return from the bath he complained of feeling unwell. He seated himself on a cushion and suddenly passed away. Three years later our family received permission from His Holiness, 'Abdu'l-Bahá, to journey to the Holy Land, and it was in visiting our Lord and in praying at the Holy Shrine that we found consolation.

THE WORD MADE FLESH

BERTHA HYDE KIRKPATRICK

WHO was Christ Jesus? For nineteen hundred years this question has been asked and answered. The quest continues and the answer varies now as when the question was first asked.

“Who do men say that the Son of Man is?” asked Jesus of His disciples. “Some say John the Baptist; some Elijah; and others Jeremiah or one of the prophets,” was the reply.

“But who do ye say that I am?”

“Thou art the Christ, the Son of the Living God,” answered Peter.

A little book has recently come into the hands of the writer in which this question is again answered. The book is too theological to be popular but is valuable because it shows a sharp turn in religious thought and because the answer to this ever-recurring question takes us back not only to Calvin and Luther but to Peter's straightforward reply and to the more philosophical answer in the first chapter of John's Gospel, “The Word became flesh and dwelt among us.” In this book, “The Theology of Crisis,”* the author has set out for English readers the beliefs held by the group of European leaders in religious thought known as the Barthian School. This and a book by Professor Barth entitled “The Word of God and the Word of Man,”** are the only ones of many written in German that have yet been rendered into English.

*“The Theology of Crisis,” by H. Emil Brunner. Published by Charles Scribner's Sons, New York.

**“The Word of God and the Word of Man,” by Karl Barth. Published by the Pilgrim Press, Boston.

It is not the purpose of the present writer to attempt a careful review of the book but to call attention to the fact that here once more is a positive gospel of faith in Jesus Christ as the Divine Revealer. The Reality, Christ, was the Word of God. Prof. Brunner emphasizes divine revelation, the Messianic consciousness of Christ, that natural man is sinful and must needs be saved. We find such statements as these:

“Any doctrine of Jesus that says less than this, that the Word of God became man, falls below the true fact of revelation.”

“Christian faith . . . must abide by the assertion: ‘Jesus Christ, the incarnate Word, God become man.’”

May we say reverently and with rejoicing that here in this group of modern thinkers Christ again comes into His own. These scholars, recognizing the decay of Christianity, go straight to the heart of the matter. Prof. Brunner says: “Christianity is either faith in the revelation of God in Jesus Christ or it is nothing.” And again: “An age that has lost its faith in an absolute, has lost everything. It must perish; it has no vitality left to pass the crisis; its end can only be—the end.”

The Barthian school of thought has grown up since the war as a reaction to the extreme modernist view which would do away with all revelation and finds that man, in the course of his evolution, has become so good and so great that he either needs no salvation or can

save himself. But while their doctrine is a positive reaction from the wavering, unanchored thinking of the modernist, it does not, like the fundamentalist doctrine, ignore the truths of modern science or the need of a progressive social program. Chapters entitled "The Problem of Ethics" and "Progress and the Kingdom of God" deal with some of our present day problems.

Another fact that is of significance in connection with this movement is the increasing interest which students are showing in it. We are told on the jacket of the book that "Professor Brunner, in order to accommodate the students who are now crowding his lecture room, has had to move his classes to one of the largest halls the University of Zurich affords."

Does this interest indicate that young people are ready, even hungry, for a religion with a firm foundation, that the trained modern mind is willing to consider whether a gospel of revelation may not after all be in accord with reason and science?

These questions are of moment to all of us. When men begin to see once more the Reality of Christ our hearts respond with answering hope for a better world. For we believe, as is so clearly and simply stated by 'Abdu'l-Bahá, that "the Reality of Christ, that is to say, the Word of God, is the cause of spiritual life. It is a 'quickenning spirit'."

'Abdu'l-Bahá helps us, too, in an illuminating talk given in New York, to put meaning into the profound words, "The Word became flesh." "Why was Jesus the Word?" asked 'Abdu'l-Bahá. Answering His own question, He says: "In the universe of creation

all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal as, for instance, 'a,' 'b,' etc. Likewise all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, he was the Word. He was as the station of reality compared with the station of metaphor. There is no intrinsic meaning in the leaves of a book, but the thought they convey leads you to reflect upon the reality. The reality of Jesus was the perfect meaning, the Christhood in Him which in the holy books is symbolized as the Word."

Who, then, was Jesus Christ? 'Abdu'l-Bahá answers this question most wonderfully in these words: "Jesus was a Manifestation of God. Everything of Him pertained to God. To know Him was to know God. To love Him was to love God. To obey Him was to obey God. He was the source of all Divine qualities. In this Mirror the light of the Sun of Reality was reflected to the world. Through this Mirror the Energy of God was transmitted to the world. The whole disk of the Sun of Reality was reflected in Him."

He who would honestly solve the question as to "Who was Christ?" is confronted in this day with the question, equally momentous, "Who was Bahá'u'lláh?" The same cycle of manifestation evolving brings again the concrete expression—renewed revelation of the Word. It is true today as it was in the time of Christ that "those who seek shall find."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

JUNE, 1930

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RELIGIOUS UNITY

HIS Holiness Bahá'u'lláh has said that if from each of the varying religious systems one intelligent member be selected, and these representatives come together seeking to investigate the reality of religion, they would establish an inter-religious body before which all disputes and difference of religious belief could be presented for investigation and discussion. These questions could then be weighed and settled from the standpoint of reality and all imitations discarded. In this way all religious sects and systems would become one.

Do not question the practicability of this and be not astonished. It has been effected and accomplished in Persia. In that country the various religionists have gathered together to investigate the reality and have united in the utmost fellowship and love. No traces of discord or differences remain; the utmost love, kindness and unity are apparent. They are unified and live together like a single family in harmony and accord. Discord and strife have passed away. Love and fellowship now prevail instead. Furthermore those souls who have obeyed Bahá'u'lláh and attained this condition of accord, fellowship and affiliation are Muhammadans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Shiites, Sunnites, and others. No discord exists among them. This is a proof of the possibility of universal unification among the religionists of the world through practical means. Imitations which have held men apart have been discarded and the reality of religion envelops them in its perfect unity.

—'Abdu'l'Bahá.

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“God’s creation is perfect. Every part of the universe has its connection with every other part, *according to a Divine system.*”

’Abdu’l-Bahá

HAVE THE EARTH and the human life upon it come to be what they are by a form of evolution which is purely an accidental configuration of matter, or have they followed a Design which the people of religion call the Will of God?

The Bahá’i teaching definitely supports the concept of a vast Design which not only has patterned life, but has also impelled it to evolve. “It hath been made evident and proved,” said ’Abdu’l-Bahá, “that interaction, cooperation and interrelation amongst beings are under the direction and will of a Motive Power *which is the origin, the motive force and the pivot of all interactions in the universe.*”

Scientists, on the other hand, successful in finding material causes for material things, have tended to conceive a chain of cause and effect which precludes a Divine purpose or will. Comte, French scientist and philosopher of a century ago, asserted the dogmatic position of science in the classic words, “We have now ushered God across the boundaries of the universe.” In other words, the scientist no longer felt any need of causes outside the phenomenal universe.

This materialism has continued to dominate scientific thought from Darwin till today. But now, for

the first time, the open-minded scientist is beginning to confess himself baffled before the ultimate mystery of matter—and its kaleidoscopic transformations. The solidity of the atom, firm ground and foundation for a materialistic concept of the universe, has already disappeared into thin air, and with it the cocksureness of the positivist. Leading physicists of today, such as Michelson and Eddington, see the possibility of explaining ultimate matter in terms of spirit.

And now comes a remarkable statement from the physicist Arthur H. Compton of the University of Chicago, Nobel Prize winner of 1927, to the effect that the world and mankind have not developed at random out of an atomic chaos. On the contrary, he believes there is evidence of a directive intelligence or purpose back of everything, with the creation of intelligent minds as its reasonable goal.

“The old-fashioned evolutionary viewpoint,” says Professor Compton in an interview to the New York Times, “was that the world as we know it developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and therefore surviving.

More recent thought has found this viewpoint increasingly difficult to defend.

"To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

"This strongly suggests that the evolutionary process is not a chance one but is directed toward some definite end. If we suggest that evolution is directed we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding."

Not only does this modern-minded physicist believe in a Purpose underlying and impelling all existence, but he doubts if the human mind and soul, greatest and most important of all creations, becomes annihilated at the death of the body.

"If in the world scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance, and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things.

"On this view, we might expect nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds."

The growth of man's character, through the trials and tests of the years of earthly life, does all this come to naught at death? Such

an idea is unthinkable says this physicist.

"It takes a whole lifetime to build the character of a noble man. The adventures and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus far perfected, what shall nature do with him? Annihilate him? What infinite waste!"

Thus we see that science is more and more tending in the direction of harmony with the deeper spiritual truths.

And in the world of economics we have such a leader as Roger Babson urging the teaching of the spiritual verities to all school children, for it is more important than any other knowledge. The existence of God and the soul, the use of prayer, and the immortality of the spirit—these are subjects which he would have the public schools inculcate.

Certainly the time to acquire the foundations of religion is in childhood. The present generation are managing to live without religion because they are still using spiritual momentum acquired from their parents. But what have they to hand on to their own children? Here is one of the greatest problems that face modern parents who have themselves lost faith in religion because of its entanglements with dogmas impossible of reconciliation with known truths of science.

Just at this time when devotion

to traditional religion is weakening—and this trend is almost as strong in Japan, China, India, and the Near East, as it is in America and Europe—humanity is presented with a solution which is marvelously satisfying to the most advanced thought, and which bridges the gulf between religious progressives and religious conservatives. The Bahá'í Movement, strongly practical in its humanitarian message and appeal, also harmonizes spiritual truth with the truth of science. From the old dogmas and traditions, man-made in an epoch

of humanity's childhood, emerges once more religion pure and undefiled.

Such truth is no more hostile to science than is the universe itself. For truth cannot be disparate. There can be only one truth—whether it be approached from the viewpoint of the scientist or of the religionist. Religious dogma which opposes truth as revealed by science is pure imagination, the product of man's emotions rather even than of his intellect—and certainly not truth as divinely revealed.



Bahá'u'lláh says the universe hath neither beginning nor ending. He has set aside the elaborate theories and exhaustive opinions of scientists and material philosophers by the simple statement "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the creation of the universe dates back six thousand years; the scientists bring forth indisputable facts and say "No! these evidences indicate ten, twenty, fifty thousand years ago," etc., etc. There are endless discussions pro and con. Bahá'u'lláh sets aside these discussions by one word and statement. He says "The divine sovereignty hath no beginning and no ending." By this announcement and its demonstration he has established a standard of agreement among those who reflect upon this question of divine sovereignty; brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many universal cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The divine and creative purpose in them was the evolution of spiritual man, just as it is in this cycle. The circle of existence is the same circle; it returns. The tree of life has ever borne the same heavenly fruit.—Abdu'l-Bahá.

NEW ATTITUDES ON COLOR

LESLIE R. HAWTHORN

ABDU'L-BAHÁ in His writings and when in this country had much to say concerning the oneness of the world of humanity, and the relationships of peoples of different color to one another. On various occasions he referred to the color problem in the United States, where, unfortunately, it presents itself from time to time in acute forms. To one who is at all acquainted with this great problem and with 'Abdu'l-Bahá's remedy, it is refreshing to read in "Pacificism in the Modern World,"* edited by Devere Allen, a chapter by the editor, entitled "The New White Man." In it he depicts the beginnings of a New Age in which he already sees changes of attitude towards the darker skinned citizens of the world on the part of some of the more progressive white men.

To truly appreciate his point of view one needs to read the chapter itself, for it exposes to view some of the real reasons for the attitudes of the white race towards the peoples of darker color, and likewise shows the readjustments that sooner or later are bound to come. Briefly, the new white man is the person who has acquired the fundamental idea of the brotherhood of man and practices that ideal.

"The new Negro, the new Chinese, the new oppressed and submerged colored peoples everywhere, are reaching out for higher and

higher achievements and more abundant opportunities for self-realization. The world around, almost, *new* is the word which describes the stirring of thought among those sections of mankind which have hitherto been looked down on by believers in Anglo-Saxon superiority."

Such statements naturally raise the question as to whether there is any possibility of a new white man. Allen evidently thinks there is.

"The new white man will soon become articulate. . . .

"The new white man will have to burst the bonds of *ignorance*." Allen, after enlarging this statement by saying that the new white man will become aware of the accomplishments in many lines of not only the Negro, but peoples of other pigmentation, too, adds: "He will know so many Negroes personally, if he has the good fortune to deserve their friendship, that the experience of association alone will render him immune from the foolish phrases of traditionalism."

"The new white man will burst the bonds of *superstition*." Allen explains that if the colored people are superstitious the white are also. Their superstitions pertain to the darker skinned folk, and are usually very unrelated to scientific fact. Allen hastens to say, however: "Yet it is questionable how far we shall get ahead by appeals to science and by too learned discussions. This is one field of human contact where unspoiled fraterniza-

*Published by Doubleday, Doran & Co., Inc., Garden City, New York.

tion of children belonging to different races is a guide fully as reliable as laboratory studies or dissertations in anthropology."

"The new white man will burst the bonds of *economic dependency*. . . . In the ranks of organized white labor, which for the most part refuses to admit the colored worker, will some day yet be heard the voice of the new white man, crying out the sound principle of all-inclusive labor solidarity."

Elsewhere Allen says regarding the solution of the race problem, "Is there, indeed, any way at all short of *complete* justice, *complete* equality, *complete* freedom for friendship?"

"Almost uniformly the great saints and prophets have pointed toward a unity of the races transcending any immediate hope we may dare entertain for our present caste-ridden society."

To the new white man, however, he gives the vision, when he says: "Looking down the far aisles of coming centuries he can hardly fail to see increasing interracial oneness."

Such thoughts are stimulating, and when we turn to the words of 'Abdu'l-Bahá we find "One of the important questions which affect the unity and solidarity of mankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant mutual consideration. The points of contact are many; for in the material or physical plane of being both are constituted alike and exist under the same law of growth and bodily development. Furthermore,

both live and move in the plane of the senses and are endowed with human intelligence. There are many other mutual qualifications. In this country, the United States of America, patriotism is common to both races; all have equal rights of citizenship, speak one language, receive the blessings of the same civilization and follow the precepts of the same religion. In fact, numerous points of partnership and agreement exist between the two races; whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals? In physical bodies, in the law of growth, sense endowment, intelligence, patriotism, language, citizenship, civilization and religion you are one and the same. A single point of distinction exists—that of racial color. God is not pleased with, neither should any reasonable or intelligent man be willing to recognize inequality in the races because of this distinction."

In discussing the present attitude of the white man and his dominance of the race situation Allen makes the following interesting statement concerning the white American: "Despite the legend of the Civil War, he has allowed himself to be sold by his desire for dominance into a spiritual slavery. . . . It is because thus far we whites have not had *our* spiritual renaissance that we pay any heed to oracles who but bolster up our prejudices. . . ."

'Abdu'l-Bahá tells us, "There is need of a superior power to overcome human prejudices; a power which nothing in the world of mankind can withstand and which will

overshadow the effect of all other forces at work in human conditions. That irresistible power is the love of God.”

The new white man will have the *love of God*. So undoubtedly will the new man of the future, whatever his color. Although, perhaps, in this country it will be the white man who will have to change his attitudes more than any others; it is also true that the New Age will see a greater feeling of unity on the part of those whose color is different from our own. History shows that subjugated races when opportunity is given them usually exhibit an attitude of superiority, presumably in retaliation for the wrongs they suffered. Such an attitude, without the love of God, is rather natural. To avoid repetition of such events it would seem as though those now exhibiting the attitude of race superiority should be the first to take advantage of the new standards for this Age and hasten the development of the new white man.

Allen makes this startling statement: “. . . For the avoidance of interracial conflict on a titanic scale in the remaining years of the Twentieth Century the white man, because of his long dominance, is chiefly responsible.

“Only the coming of the new

white man can prevent catastrophe. Nothing affects the situation very much unless the new Negro, the new peoples of the new East, the new white man, can begin now to live a new life more adventurous by far than war and exploitation.”

To those who have read the words of Bahá'u'lláh and 'Abdul-Bahá and have caught the spirit of the Age which is upon us, and who, with Their help, are conscious of the tremendous forces now at work throughout the world, and who can see the far-reaching changes going on in all phases of human life, it is stimulating as well as enlightening to come across such a book as “*Pacifism in the Modern World*,” and to read therein such a chapter as “*The New White Man*.” Such statements as are quoted above, and coming from such an authority, should awaken us more fully to the problems around us and before us, and cause us to devote all our efforts towards the fulfillment of those ideals which are fundamental in the Bahá'í cause, and which were proclaimed many, many years ago by Baha'u'lláh. The most important of all the principles is The Oneness of Mankind, for until this oneness is understood and accepted peace is impossible of accomplishment.

“Originally mankind was one family, united and compact; later on the members of this happy family were divided and subdivided through ignorance and prejudices. Now the time has come again for their final unification.”—'Abdu'l-Bahá.

THE NEW WORLD SPIRIT

"What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. . . . This is the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century."—'Abdu'l-Bahá.



THE PEACE MOVEMENT no longer depends on a few so-called intellectuals. It has arrived at a point where it not only challenges some of the brainiest statesmen in the world, but where great parties dare to endorse it.

Twenty-five or thirty years ago, people regarded it as based on pure idealism, as righteous in theory, but hopeless in practice.

Now they realize that it was shaped by the necessities of modern civilization, that the twentieth century world could not afford to ignore it, and that instead of being a romantic dream, it was rooted in the fundamental needs of hard-headed progress.

Nations are beginning to understand that they cannot live by the law of the jungle, that world-wide trade and intercourse calls for world-wide order and that they must recognize the common interests if they would enjoy the common benefits of civilized life.

In this respect, humanity is merely applying on a grand scale those ideas which it has found

necessary to apply on a small scale since the dawn of consciousness.

Time was when each family lived unto itself and looked to its own strength for protection, and time was when each tribe claimed the right to make war at its pleasure.

Unrestrained sovereignty, as we call it, has bowed to the laws of relativity and compromise.

In the beginning it was exercised by the individual; later by the family; still later by the clan, and then by the nation.

Each step upward has led to its subordination.

Right now there are only fifty-five governments who pretend to enjoy it, and the vast majority of those have yielded to the extent of joining the League of Nations, entering the World Court or subscribing to the Kellogg pact.

Humanity has not been following a poet's fancy in this expansion of ideas, but has found virtue in what was profitable, in what paid, in what was indispensable to the growth of intelligence. — *M. E. Tracey in the Washington News.*



Ghazi Kemal Pasha, President of Turkey (See opposite page)

GHAZI KEMAL PASHA

MARTHA L. ROOT

TURKEY, the new Republic, under the powerful courage of the Ghazi Kemal Pasha, has contributed a mighty forward impulse to world understanding, to the union of East and West. Turkey, situated in both the Orient and the Occident, the onetime head of the Muslim world, is today watched by the eyes of millions of Muslims throughout the different continents. And Turkey has astonished even Europe and the rest of the western world by her most frank democratic attitude. She has gone a generous half-way to stretch out her hand of good will to western Christian countries. Let not Christian Europe, in its self-esteem walk by on the other side of the road,—it, too, has broken faith and committed atrocities.

One knows that before there can be a New World Order, the crumbling old dogmas and fanaticisms, the prejudices and jealousies must be torn down, and efficient tools provided for building a new unity of humanity. This the great Ghazi Kemal Pasha has done. He has the reputation of plunging into all the hardest tasks that no one else would attempt and carrying them through to remarkable success. He is doing his part to make the world safe for peace; differently to be sure from Mr. Kellogg and his pact, but nevertheless very important.

Kemal Pasha has substituted the Latin character for the Arabic, so that now western literature will be easier for the millions of eastern-

ers to learn, and in turn western nations can more quickly grasp the Turkish language and through it understand the religion, the philosophy, the culture of the Oriental. This must come about if the East and the West really are to understand each other. Man as man can never hold up his head in honor until the East and the West are real friends for until then he is the universe's greatest failure.

The Ghazi has also separated the religion and the state in Turkey, which was a much harder task than it was for Europe to throw off a similar yoke a few centuries earlier. Now in the Orient, liberty of thinking and freedom in choosing one's belief will be realized more and more for Turkey's present tolerant far-seeing outlook undoubtedly will be studied and adopted by many other Asiatic countries.

MUHAMMAD NEVER taught the wearing of the veil. Muhammad's own daughter, called "the Lady of Paradise" spoke to large audiences of Arabs with her face uncovered. It is said that Zeyneb, the great and very beautiful woman professor in the University of Baghdad wore no veil when she taught. It is the Ghazi Kemal Pasha in this twentieth century who has had the superhuman courage to take the veil off Turkish Islam and to do away with polygamy in Turkey. In this new republic of Turkey the marriage law is the same as it is in

Switzerland and in the United States.

IF ANY ONE visits Turkey and sees how these Young Turks have suffered, been persecuted and exiled, how they have fought to hold the "homelands" of their once vast empire, and how necessary it is now to guard their spirit of nationalism in these first foundation years, one is not surprised that nationalism is cherished almost as their religion in this new Turkey.

If Turkey can be left to develop her rich resources, expand to the full her modern education, and if the world will give to Turkey courteous consideration and unquestioning trust, Turkey may stand a glorious

Republic, a model to the East and a glory to the West.

Now her great President (and he is the same man who as Commander of the Army blocked absolutely the Dardanelles to a warring world) *has opened wide the mental dardanelles so that the East and the West may come and go, so that there may be Arabic-Latinized script, so there may be co-education, great freedom and progress for women in this eastern-westernized republic, and so there may be genuine free thinking and freedom for all religions.*

So before leaving this table of thought, O reader, I lift my glass and pledge a toast to

Kemal Pasha, President of the Republic of Turkey.

"From every standpoint the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress. . . .

"While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. The ocean of divine mercy is surging, the vernal showers are descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind."—'Abdu'l-Bahá.

THE UNIVERSAL RELIGION

HOOPER HARRIS

"In this century of illumination hearts are inclined toward amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the Universal Consciousness today which clearly indicates the dawn of a great unity."—'Abdu'l-Bahá.

RELIGION which leads the way to God through Prophets can alone furnish the authority necessary to provide the laws and institutions in accordance with which the social, intellectual and spiritual evolution of mankind must proceed. For religion must be not only for that rare company of highly developed people whose souls aspire to God, must be not merely a more or less successful effort by individuals to find and know God, but it must be able to change laws and customs which stand in the way of progress and enlightenment, remove superstitions, furnish a conclusive proof and argument, and provide us with a sufficient sanction for government, so that the foundations of society may be made firm, and the world saved from sinking into gross materialism and perhaps from that back into barbarism, for history teaches us that barbarism may easily exist under all the outer forms of culture and civilization.

Just as life can only be known through its manifestations, so God Who is the Author and Creator of life, can only be known through His Manifestation, Who is "the *life*, the *truth* and the *way*." The question whence we are, what we are, and what is our final goal and end, neither science nor philosophy has been able to answer. Such an answer as the soul will accept and

profit by, can be furnished by religion alone. But any answer which religion gives, to be satisfactory to the educated and intelligent, must be supported and attested by facts, confirmed by reason and justified by experience. Otherwise there is nothing to show that religion is anything more than mere aspiration of the soul toward the Unknowable.

True religion, according to the Bahá'í teaching, is something more than soul aspiration, and rests upon something far more substantial than psychic phenomena or miracles, which in themselves are not sufficient to constitute any proper or satisfactory basis for real faith. True religion does not deny any of these things, but it does not depend upon them. It stands firmly on *divine revelation*, and affirms that the only real proof of God and soul and eternal life is a provable and demonstrable revelation of the spirit of God to men, and that such a divine revelation must come to man through Man used as the Mouthpiece of God.

While the Invisible Essence of God is unknowable and above "ascent or descent, height or depth, sign, description or definition," so that we cannot say what He is or what He is not, yet the Revelation of God is knowable and provable. The Prophets of God are therefore His real and substantial proof, for

in Them His spirit becomes manifest.

The Spirit of God has been at work in humanity, which is its true temple, from the very beginning; and its Manifestations to men in the various cycles and epochs with signs and proofs which cannot be denied is to be clearly traced in the history of the human race. Through the different cycles this mighty and wonderful spirit in man has not been working aimlessly, but on the contrary, for the progressive development of man to an end and goal worthy of his creation. Carlyle has well said, "Man is a wonderful creature, mysteriously endowed, with such a life within him and such a world about him as defies successful analysis."

Individuals may be insignificant, with only their few short years to live. But when we consider man as a race; view him in the light of the one great spirit in him which is continually driving him forward along the road of civilization and progress, and see his great accomplishments—how he has changed the face of the earth, subdued and conquered nature and harnessed the very elements to his use,—it is easy to understand that there must have been a great purpose in his creation. As the poet has so beautifully expressed it: "Towards one divine event, the whole creation moves." We cannot more fitly describe that event than in the language of the Hebrew prophets as the *Day of God*, "when the knowledge of God would cover the earth as the waters cover the sea; when the great Deliverer would arise with healing on His wings; when God's holy ones would reign on earth; when the Most Great Peace would become

manifest; and when there would be one Lord and His Name One."

THE ONE GREAT spirit, the Spirit of Truth, has at different times in the social and spiritual development and progress of the human race, manifested itself with signs and with power and authority. It is the will of God in humanity continually striving to uplift man to a higher level of divine knowledge, of morality and of spirituality. Its Manifestations men have known as Zoroaster, Abraham, Moses, Buddha, Christ, Muhammad.

Men cannot know the Essence of God, but those in whom His Primal Will becomes manifest, are known as the Prophets of God; and the great error of humanity has been the worship of Their personalities, instead of the Light which shines from Them, and is apparent in Them.

We should always try to see the Light and not merely the Lamp in which it is shining; for while the Light is always one, the Lamps may be, and have been, of different forms and colors. It is the Spirit which manifests through Them, and the instructions received from Them—the *life and teachings*—which are important; and Their human personalities, instead of being a help, may become a veil and a hindrance unless through the spiritual eye we continually look at Their Reality which is God.

Since the advancement of the human race is a progressive development, no Prophet has ever claimed His revelation to be final, but each has prophesied of another to come after Him. Each one has His year or cycle, with its spring, summer,

autumn, and winter. And in the gloomy clouds of the winter time of His revelation when "darkness covers the earth and gross darkness the people," the Light for the New Cycle appears and the New Dispensation is born.

Hence in the Bagavad Gita, it is written, "Whenever religion goes down and irreligion prevails, I am born among men to reestablish it again." And so in the Gospels, it is prophesied that the Son of Man would come in the clouds and at a time when the people would have the forms of Godliness but would lack the power of the spirit. Buddha said that after Him another would come who would have thousands of followers where He had had hundreds. And in the Ambatha Sutta, the ancient Brahmin scriptures are referred to and summed up as prophesying the coming of "the Great Man who is to conquer the sea-girt earth without a rod and without a sword and sit enthroned."

In each cycle the True One appears to bring men back to the one true God, He Who is the creator and sustainer of all life; and to free the human mind from soul-chilling superstitions and from customs inherited from ancestors which prevent enlightenment and progress.

However much we may boast of our enlightenment, in one way or another all of us allow the past to put chains and fetters on us. We need first of all to realize that we must be men, and to be men means that we must not be afraid to stand alone, face to face with the Truth, and to use the great faculties of reason and judgment wherewith God has endowed us in reaching our conclusions. To be free means

to stand masters of ourselves, within ourselves, cutting away from the tales of the past, working out our own problems, and freeing ourselves from customs and traditions which had their own reason for being, but which in this age stand in the way of progress.

A great lecturer has said the two great principles necessary to success are discipline and sacrifice. By discipline is meant self-discipline, for one who cannot govern himself is not fit for freedom. And by sacrifice is meant that the individual must be willing—for the good of his community, of his country, of the world—to surrender the petty interests of self and customs and prejudices which prevent unity and cooperation.

Discipline and sacrifice certainly may be found in the Bahá'í religion. Here we see a record of heroic devotion, of restraint of self, of obedience and of self-sacrifice. Countless Bahá'ís have not only had to face the opposition of family and social ostracism, but they have been compelled to surrender in the way of God all that men hold dear, even life itself; and this they have done cheerfully, uncomplainingly and without resistance, suffering martyrdom by thousands.

ALL OF THE divine books teach the same Truth, and it is beautiful to note the similitude between the Rig Veda, perhaps the most ancient book in the world, and the Gospels, as to the creation. In the Rig-Veda, we read, "In the beginning there arose the source of Golden Light. He was the only born Lord of all that is. He established the earth and this sky." In the Gos-

pels we read, "In the beginning was the Word and the Word was with God, and the Word was God . . . all things were made by Him and without Him was not anything made that was made." Thus from both the Rig-Veda and the Gospels we see that the creation is through this Word or Creative Will, Who is the source of Golden Light and the only born Lord of all that is.

But creation through Him is a spiritual creation or renewal of the Truth of God in the world of humanity, the coming of a manifestation of that Light which "lighteth every man that cometh into the world."

The distinct claim of the Bahá'í revelation is that this is the Day of a New Creation, and that the Primal Will has again manifested Itself in the world in Bahá'u'lláh for the reestablishment of faith and the rebuilding of the fallen temple of God. And as the first dawning of the Truth was in that Paradisian country beyond the Himalayas—the home of the ancient Aryan race—so today He Who is called the First and the Last, the Beginning and the End, has reappeared to man as the dawning of a New Day, in Iran or Persia, His original birthplace.

The Bahá'ís claim that as in times past God spoke His creative Word in Buddha, in Moses, in Muhammad, and in Jesus Christ,—so today He is speaking It for the new dispensation in Bahá'u'lláh. The proof of this tremendous statement is found in the very record of the Bahá'í Cause, with its narrative of heroism, devotion, self-sacrifice and martyrdom. To this must be added the inspiration and divine powers

shown through the three great personalities—the Báb, Bahá'u'lláh and 'Abdu'l-Bahá—Who constitute the Bahá'í trinity of the Herald, the Revelator, and the Interpreter and Spreader of the cause, the Center of the Covenant, an actual and not a metaphysical trinity, and one which does not interfere with the oneness and singleness of God the Creator, being a trinity of Manifestations of one and the self-same Spirit.

'Abdu'l-Bahá was released from His long imprisonment, by the Young Turks Party in 1908, and thereafter He journeyed to Europe and the United States where for several months His proclamation of the Bahá'í Teachings was heard by thousands for He spoke in churches and synagogues and before Peace and Scientific Societies, as well as many other organizations. He proved to all those who were truth seekers how the Bahá'í Teachings meet the needs and requirements of the age and is becoming more and more essential to humanity as world problems constantly increase.

'Abdu'l-Bahá passed to the Supreme Kingdom November 28, 1921 at Haifa, Palestine. In His last Testament He appointed His eldest grandson, Shoghi Effendi, as Guardian of the Bahá'í Cause, which means that the Teachings revealed by Bahá'u'lláh and 'Abdu'l-Bahá will be protected, that is, never become subject to human interpretation; and will insure the proper coordinating of the activities of the Cause and a true spiritual administration of its affairs.

IN CONCLUSION the fundamental teachings and the great principles

of the Bahá'í Faith may be summed up as follows:

That God, the One, the Impregnable, is in His Essence above ascent or descent, height or depth, sign, description or definition. He reveals Himself through a succession of Prophets Who are the Manifestations of His Names and attributes, of His commandments and Will in the world of creation. The inner truth and reality of the teachings of all of these Prophets is one, but the method of teaching and the outer commandments change in accordance with the requirements of the people of the age in which They appear. Just as we, individually, have our infancy, our youth and our maturity, so humanity has its infancy and youth and maturity.

Today the world is prepared for and needs a universal Manifestation of Truth suitable to the requirements of the intelligence of the age, and accordingly such a Manifestation has come. The purpose of His coming is to spiritually unite mankind and to show the oneness of all things in God,—not only the Oneness of God as a Name, but the oneness of man with God, and the oneness of man with man in true and

real brotherhood, and consequently the annulment of differences of race and religion; the oneness of true religion and science; of religion and social evolution, development and progress; the oneness in fact of all truth which cannot contradict itself and must proceed from one Source. Generally, to paraphrase the language of Bahá'u'lláh, the objects which are to be attained are: that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; that fruitless strife and ruinous wars should pass away, and the Most Great Peace should come; that kings and rulers should spend their treasures on that which will conduce to the happiness of their subjects instead of on means for the destruction of the human race; that all men should become as one kindred and one family; and that a man should not glory in this, that he loves his country, but should rather glory in this, that he loves the whole world.

"THERE ARE some who believe that the divine bounties are subject to cessation. For example they think that the revelation of God, the effulgence of God and the bounties of God have ended. This is self-evidently a mistaken idea, for none of these is subject to termination. The reality of divinity is like unto the sun and revelation is like unto the rays thereof. If we should assert that the bounties of God are not everlasting we are forced to believe that divinity can come to an end whereas the reality of divinity enfolds all virtues and by reason of these bounties is perfect. . . . Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity with all its perfections and attributes should become resplendent in the human world."—'Abdu'l-Bahá.

A BAHÁ'Í TRAVELER IN PALESTINE

WALTER B. GUY, M. D.

JERUSALEM is the Mecca of many hearts and minds, the city of holy memories and legends, the city of the Passion, the city of the Crusader's hopes and ideals, the centre of Muslim victories and the shrine of Omar.

At dawn I was awakened by the cry of the muzzien from the lofty minaret nearby, calling the people to prayer, that Allah was Allah, the only One; arise and pray. Soon the clashing, jarring tones of the numerous bells of the Church of the Holy Sepulchre proclaimed that it was Sunday morning, and from the many church towers, other bells added to the din.

A walk through the busy, noisy bazaars took me to the Jaffa Gate and the citadel, where I found the military band adding its music to the din of the many bells.

I followed behind the soldiers into the cool, restful spaces of Christ Church and listened to the military band playing the hymns and the responses of the service of the Church of England. But in spite of holy chant and sound of bell, I felt a sense of strife in this holy city.

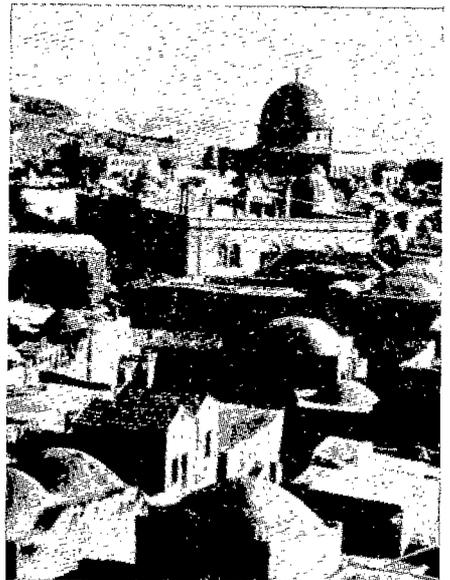
What shall be said of Jerusalem on earth, the city of numberless sects, religions and creeds—people from all Eastern lands, in many garbs and costumes? Can peace come unto her borders, and love and amity reign in her homes?

The question of peace and brotherly love for today, to me seemed hopeless, yet if we despair, we no longer trust in the Divine Plan, no

longer have faith in the Divine Power and Love, which is mightier than man.

In years to come peace, love, and the beauty of holiness shall radiate from the hill of Zion; its problems, when solved, will point the way to the rest of a weary, war-torn world, for the solution of the woes of Jerusalem is the remedy for all mankind.

The Mount of Olives stands radiant on the side of the hill. Towards the east is the valley of the Dead Sea, beyond, the Mountains of Moab. The Mountains around the city are barren and dry, yet we know that some day peace and righteousness will reign in place of prejudice, poverty and pride, and people will come to worship God in this place with joy and the fragrance of holiness.



Jerusalem—Old City

Jerusalem, once seen, can never be forgotten: its narrow, winding streets, its many mosques and churches, its odorous, busy bazaars, its donkeys and camels, its clanging bells, its ecclesiastical priests, its guides and its beggars, its armed police and numerous sentries, its castellated walls, its citadel, its rock of Omar and Pool of Siloam, are impressed on every mind.

Its wondrous legends of the story of the lowly Nazarene, its Tower of David, the many gates, its subterranean places.—all bring memories of long ago.

Let us leave the future of this wondrous city in the hands of the Divine Architect, whose Word never becomes void, whose plans never fail, knowing that as in the past, the shame and agonies this city has repeatedly witnessed, will yet bring to full fruition a wondrous centre of peace and love, for Zion shall yet reign triumphant over her present darkness and despair.

CANA.—The sun was sinking toward the west as we rode into Cana of Galilee. It was the little village, never to be forgotten, whose inhabitants saw the first miracle of Jesus. It is the common type of village: the well of necessary life-giving water, the straight-limbed women carrying on their heads those clay immemorial water pots, whose shape probably remains the same as were in use two thousand years ago, the white stone houses with flat roofs, its walled streets with its gardens hidden away from view of the passing traveler.

Yet an aroma of sacred import lingers there. On that spot the lowly Nazarene had walked and talked; those memories of His life remain to hallow those stones and village streets so dusty and white in the blazing sun.

It matters little today as to the actuality of the miracle or legend. The juice of the grape, the wine that exhilarates and cheers, that makes glad the heart of man, is always for the East a symbol of the Divine influx we call today the Holy Spirit. It may have been wine which Jesus of long ago gave to the thirsty wedding guests, but to me it must have been those life-giving Words, those soul-stirring thoughts that dropped from His lips in strands of pearls, and the Divine love that radiated from His dynamic personality.

The wine of those days is spilt, the bottle burst into many fragments; in the Holy Land alone there exists on every hand a medley of Christian sects and creeds; but still the wine of the Love of God ever issues from the eternal fountain, and is always ready to bubble up in loving hearts and kindly deeds.

Somehow, somewhere, in many lands we shall find again, if we seek, the six water pots of clay that, whole, intact, and strong, still hold the wine of the Love of God, so that thirsty souls may seek and find, and having once tasted the life-giving potion, shall thirst no more; but have life and joy eternal bubbling up in their hearts to soothe and heal the souls of this sorrowful world.

BUILDING THE TEMPLE AT THE 1930 CONVENTION

"In this Cause consultation is of vital importance; but spiritual conference and not the mere voicing of personal views is intended. . . . Therefore true consultation is spiritual conference in the attitude and atmosphere of love. . . . Love and fellowship are the foundation."
—'Abdu'l-Bahá.

 NE enters by a straight path and a narrow door into the embryonic structure of the Bahá'í Temple at Wilmette. The grey concrete base rising from the lake-side site on Sheridan Drive has been the subject of inquiry from many passersby. Could those hurrying multitudes have entered the simple doorway and stepped into the Foundation Hall, in which for three years the Bahá'í Conventions have been held, the casual voice of curiosity would have taken on a deeper note in the hearts of the spiritually susceptible. For hidden within the enigmatic exterior there lies a vast circular room designed with such moving beauty that the newcomer can but stand, devoid of words, stirred by the response of his own heart to having found its abiding place.

At ten o'clock of the morning of April 25 the sun poured in golden splashes of light through the square panes of the skylight to irradiate the scene of the 1930 Convention. One who has lain in summer in the tall grasses of some hill and gazed into "the blue bowl of the sky" has been aware of the spaciousness in which God has set His creation. Something of that feeling has been captured in the structure of this room, with its high, domed ceiling accentuated in its appearance of height by panels converging toward the central sky-

light. The sidewalls, paneled, too, are hung with glowing oriental rugs from the sacred shrines of Bahá'í history. The room had been transformed into a garden of spring flowers. Masses of tulips, daffodils, and spirea bloomed against a background of graceful palms. Light, color, form, fragrance, contributed to the spell of this convention setting. Delegates and friends sat in semi-circular rows, their bowed heads caught in a wide, inclusive nimbus by the rays of descending light. This twenty-second annual convention of the Bahá'ís of the United States and Canada was felt by those present to mark the outpouring of a new and special bounty upon the friends of God. The searching sacrifice of years had found its fruition in the sum needed to resume the building of the Temple. The inspiring conception of the Mashriqu'l-Adhkár — Dawning-place of the Mention of God—was no longer merely to exist in the lines of graceful drawings, nor in the intricate beauty of plaster models nor in the endless detail of architectural design. This was the point long heralded of its emergence in the world of actuality; and in the inmost hearts of those who sat in the hush of introductory prayer was to be found the sense of preparation for *building*, building the Temple of the Lord therein,

that the world might see the Plan of the Master Builder, Bahá'u'lláh, arising from its foundations with dignity and power.

From the hilltop the firmament is wide. The convention opened with the reading of a cabled greeting from Shoghi Effendi, the Guardian of the Cause. Telegrams were read from absent friends whom distance had prevented from being present, including messages from London, Australia, South Africa, Geneva, Switzerland. The benign presence of 'Abdu'l-Bahá was felt as the chairman read the prayer for "whenever ye enter the council-chamber"—

"O God, my God! We are servants of thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious day. We have gathered in this spiritual assembly, united in our views and thoughts, and with our purposes harmonized to exalt Thy Word amidst mankind. . . . Make us signs of Thy Divine Guidance . . . standards of Thy exalted Faith amongst men . . . resplendent stars shining upon all regions . . . Make our souls dependent upon the verses of Thy Divine Unity, our hearts cheered by the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thy effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world . . ."

IT IS ALWAYS of engrossing interest to listen throughout the business sessions of the Bahá'í

Convention and to convince oneself that through the growing Bahá'í activities, limited as they have been by the necessity for rigid economy, "a new spirit, a new light and a new motion" is becoming apparent in the world. Especially was this felt in the report of the Inter-racial Committee with the inspiring message of its accomplishment of glorious meetings for the bringing together of the white and colored races. It was borne in upon the attentive listeners that here is a channel through which the unseen forces flow with incredible swiftness—here waits the opportunity for the demonstration of the divine Word, that the eyes of the world may perceive and be convinced.

The business of the convention is not by any means confined to those intense, seven-hour sessions where one sits unconscious of self and the passing of time. The yearly *event* consists in the opportunity for representatives from the various Bahá'í centers throughout the country to meet and flow together in the exhilaration of expansive and universal love. What occurs during this unique experience is an augury and a promise of the attainment of that supreme unity which is in a special and mysterious way *the Cause of God*.

SATURDAY NIGHT, at the Feast of Ridván, three hundred people were fed beneath the dome of heaven. On their faces were happiness and exultation, they associated together "in joy and fragrance" and the perfumed ties of friendship were strengthened. A transformation had occurred. The band that

had yielded itself to the sanctified atmosphere of the Temple on the opening morning, had been hushed, reverent, but waiting as if for a release. The passing of the hours had brought with extraordinary power and sweetness the renewed sense of the corporate body of the Cause, animated by the beating of one Heart, pumping the stream of abundant life through the arteries of the Administration to the remotest cells. "Fellowship, fellowship! Love, love! Unity, unity!—so that the power of the Bahá'í Cause may appear and become manifest in the world of existence."

So we came to the last day of the Convention. That Sunday afternoon, business having gone its systematic way, we met to partake of the piece de resistance of the spiritual feast—the session for the discussion of the Temple.

The greater part of the afternoon was devoted to listening to the plans rendered by expert structural engineers and architects, and also to a narrative by the inspired originator of the Temple design, Mr. Bourgeois. This was a story that led back into the past and which in the future will forever be part of the lore of the New Kingdom. It is no wonder that we all dreamed dreams backed by certainty and envisioned the glorious

structure which is to arise and proclaim to the world the Bahá'í challenge to the oneness of religion and the brotherhood of mankind.

It was the last evening and the next morning we were to separate in order to carry to our respective corners of the American continent the divine Fire that had set ablaze the hearts and minds. Once more we sat in the now familiar environment of the Foundation Hall, inhaled the fragrance of the flowers, looked into the shining faces of countless lovers. Raised on a platform in the center of the hall was displayed the exquisite silk rug, enormous in its proportions, a flower-garden in its design which had been the gift of the Guardian to the Temple which is to be. Exquisite and precious and sacred with the most holy associations, it was the jewel that night for which we were but the setting. People of many nationalities were present. Representatives of the various races were chosen—Negro, Indian, Jew, Scandinavian, German, Hawaiian, Persian, Arab, French, and others—they stood beside the rug and laid reverent fingers upon it. We listened to music, to our heightened hearts almost unbearably beautiful; the Word of Bahá'u'lláh was read. We sat in prayer, and then—this great Convention came to an end in reverent silence more eloquent than any words.

Man possesses two kinds of susceptibilities: the natural emotions which are like dust upon the mirror, and spiritual susceptibilities which are merciful and heavenly characteristics."—'Abdu'l-Bahá.

THE GLORIOUS YOUTH

AN ALLEGORY OF THE BAB

LORROL JACKSON

NEAR to the north of the City of Light, amidst the Mountains of Intolerance, lay the Valley of Indifference. This valley was hemmed in on every side by high mountains so that the light of the sun reached it for only a few short hours each day.

To the north stretched the Mountains of Hatred and Envy, whose cruel ice-covered peaks bore no vegetation. To the south gleamed the Mountains of False Pride and Superstition; often alluring to the eye but full of treacherous cliffs, deep chasms and dangerous pitfalls for the unwary. To the west the almost impassable crags of Racial Superiority and Race Hatred loomed in forbidding grandeur. But in the East lay the beautiful Mountains of Hope.

A small stream meandered lazily through the valley; it was called the Brook of Knowledge; its source was in the Mountain of Religion far to the eastward of the Mountains of Hope and it lost itself in the marshes of Dogma and Creed at the foot of the western mountains. On rare occasions the shining pinnacles of the Mountain of Religion had been viewed from afar by some daring soul who had scaled a peak in the Mountains of Hope to obtain a broader vision: marvelous were the descriptions given by those who had glimpsed it, but few of the people of the Valley paid heed to the Adventurer and many scoffed at him as a dreamer of dreams.

Altho the Brook of Knowledge was small, as streams go, yet it

sufficed for the simple needs of the inhabitants of the valley. It provided water for the meager gardens, kept alive the cattle and supplied the simple household needs. But few gave thought from whence it came or for what purpose it had been sent into the Valley.

In the evening, when the days work was done, the villagers gathered in the market place or around the hearth stones content to review the gossip of the day. Then it was that the elders taught the children the lore of the valley; tradition handed down to them by some forgotten race. Tradition told them that only in the valley was there safety—that the lofty mountains were the only barriers which saved them from complete destruction. Beyond these protecting peaks lived races of people waiting and eager to destroy them: there, also, were wild beasts horrible beyond description.

No youth was allowed to question the wisdom of what he was told, or to seek to know aught but what was handed down to him by tradition—for tradition was law, and for those who broke the law there was punishment; the leaders of the Village saw to that. The bones of those who had dared to defy tradition lay bleaching on the cliff near the opening through which the little stream entered the valley. Shunned by the "Good people" of the Village and driven from its shelter by the priests, they had perished ere they could find the way through the Mountains of Hope to the world beyond.

Hence, the weapon of the leaders was fear; for the one overwhelming desire of the people of the Valley was *to live* and all individual welfare must be sacrificed that the Village might continue to be. No individual could survive the dangers of the mountains alone, hence, the law must be obeyed that all might survive.

Vague stories were whispered at eventide, of some who had dared to question the ancient lore: the youth who had seen the gleam of light upon the Brook of Knowledge and had dared to seek its source. Stories were told of those who had gone forth from the valley, seeking wisdom but who had never returned, or returning, had been taken by the priests and publicly stoned before they could more than hint at the mysteries which lay beyond the mountains.

Tradition told of one Glorious Man, who, in bygone ages, had come down to them from beyond the mountains toward the rising sun and had attempted to lead them out of the valley to pleasant pastures and noble cities on the heights beyond; but tradition also told that He had been slain by the priests for teaching the people contrary to their law. Some there were who had followed the path He had laid down and had sought the heights, but they had returned to the valley no more and their names were forgotten by all save a few. So dwelt the People of Heedlessness in the Valley of Indifference.

Then, again, from the mountains toward the Rising Sun came a Noble Youth treading the pathway by the Stream of Knowledge toward the village of the People of Heedlessness. He paused, ere He passed the place, at the foot of the

cliffs, where lay the bones of those daring souls who sought the source of Knowledge, and He seemed to be in prayer. As He came near to the village, all marvelled at His beauty and when He spoke all were spellbound by the power of His words.

He told them that He had come from beyond the mountains, from the City of Light beyond the Mountain of Religion, whence flowed their trickling Stream of Knowledge. He told them of a Mighty King who had sent Him forth as a messenger to guide them out of the narrow valley to fertile fields and broad pastures where fear and want need never again dog their footsteps. He told them of other races of men, their brothers, servants also of the great King, who were waiting with eager welcome for those who were brave enough to rise up and follow Him. He bade them prepare for the time when the Great King himself should leave His dwelling in the City of Light and come forth to destroy the Mountains of Intolerance and establish in all the earth His reign of Love and Peace and Brotherhood. Far into the night the people listened with burning hearts to His words of wisdom and some there were who prepared to follow Him.

A little apart, unnoticed by the people, the priests and leaders of the Village shook their heads and whispered together. They had no thought of injustice, only of safeguarding the people of the Valley; but blinded by prejudice and superstition, they had not caught the vision of the fuller life which the words of the Youth had painted before the eyes of the pure of heart. They saw only one who dared to teach contrary to their traditions

and who must be brought to trial. Tradition was Law and Law must be obeyed.

When morning came the villagers were aghast to see this Noble Visitor led to the market place for trial and they followed in humble silence. Upon His persecutors the Youth turned His back and thus spoke to the people, "Harken, O People, and rejoice! All I have told you is true. I am the Messenger from the City of Light and I am come to lead you out of the Valley of Indifference into the land of Unity and Peace. Leave these mountains and prepare to meet the Great King when He shall come. When I am gone follow the trail which I have made plain and you will come at last to the Land of Unity, wherein dwell the people of every nation and race and tongue ruled by the Great King. There you will find better homes, abundant pastures, and marvelous cities where all men shall be your brothers and live with you in love and fellowship." A cry of joy and thanksgiving rose from the people, but it was quickly turned into a cry of horror. "He speaks blasphemy," cried the leaders, "he deserves death! He has dared to put laws to naught!"—and they led Him away to be slain.

There was then great commotion in the village. None who had caught the vision of the fuller life, pictured in the glowing words of the Glorious Youth, could stand passively by and see Him slain by the leaders in their blindness. Many there were who willingly sacrificed their lives in His defense, but, alas, in vain! Again the Bringer of Light was slain by the People of Heedlessness in the Valley of Indifference; and again the people of

the village cowered in fear—their only passion, still, the desire *to live*.

According to the lore of the Valley the days following the martyrdom of the Glorious Youth were holy days and he who touched a dead body thereon was defiled. Hence, the body of the Youth was placed without the confines of the Village until the time of prayer was past. Then it was that one whose heart burned with the fire of a great love went forth and rescued the blessed remains and secreted them until they could be taken from the valley and placed in a tomb befitting so noble a martyr.

As the days went by, a few left the village to find the trail of which the Youth had spoken, but they returned no more and the village folk settled again into the old ways amid the shadow of the Mountains of Intolerance.

Years rolled by, then the little stream of knowledge ran dry and a great drouth came upon the valley. The gardens withered and died, the cattle perished in the fields and hunger stalked in the Valley of Indifference. Strange beasts crept down from the mountain caves and lothesome reptiles reared their venomous heads even at the hearth stones of many a cottage. The mountains reverberated with the roar of thunder as the lightening rent the craigs and split the mighty oaks in twain. It seemed as if the very elements were bent upon the destruction of the people of the Valley of Indifference.

The priests, however, were not dismayed,—“only wait, they said, “the stream will again fill its banks,—wait and obey the law!” “To leave the Valley is madness—destruction awaits you beyond the

protection of the mountains. Wait and obey the law."

But the Stream of Knowledge flowed no more and despair gave birth to courage until the people, at last awakened to the danger, harkened no longer to those who would dissuade them but prepared to leave the valley. Then it was that they remembered the fiery words of the Glorious Youth and knew that their only hope of safety lay in following the trail He had blazed for them long years before. The opening to the trail was difficult to find, some thought it was up one valley, some were certain it was up another; so many fell by the wayside ere the true way was reached. But those who had courage and vision came at last to the opening amidst the craigs and, as they proceeded, found the way grow plainer with every step, until they emerged upon the plain and stood transfixed by the beauty which they beheld.

On every side, as far as the eye could see, stretched a beautiful country, flooded with sunshine, dotted with villages and cities and fair gardens. In the distance could be seen the Mountain of Religion whose eternal beauty bespoke the loving care of the Great King, whose first gift to the people of the earth is religion.

Not far away was a village and as they made their way thither, the inhabitants came forth to greet them with words of welcome, and lo, here were many who had been their neighbors in the Valley below.

As they gathered at eventide, around the fire, their talk was all of the Noble Youth who had perished that they might live more fully. "How can we atone for our blindness?" they asked. The one, on whose lips were words of wisdom, spake, "O, people, follow the

example of the Glorious Youth who was a messenger unto you and heed His words. Devote your lives to the service of mankind; live in peace and harmony with all men of whatsoever race or creed or color and purify your hearts that ye may know the great King when He shall come." So the people of the Valley built for themselves a fair city to which they welcomed all who came unto them.

To all they told the story of the Glorious Youth, of His words of wisdom and of His martyrdom. To all they told of His promise regarding the coming of the Great King.

As their hearts filled with love they learned to use wisely the abundant streams of Knowledge which flowed from the Mountain of Religion and broad highways were started through the Mountains of Intolerance. As the understanding of the life and message of the Glorious Youth became more clear, a great longing grew among them to rescue the earthly body and build for it some fitting shrine, wherein it might rest forever amidst a garden of flowers tended by the loving hands of the faithful.

But none, save a few, knew the place where those blessed bones lay hidden, for many were the enemies who yet surrounded them, and these faithful few knew that, in the fullness of time, one would come to whom the Great King would entrust the building of a fitting shrine. To them was it given to keep the hiding place a secret until His coming.

So the people of the valley heeded the words of those who were wise among them, devoting their lives to the service of mankind and preparing their hearts that they might know the Great King when He should come.

SONGS OF THE SPIRIT

THE CAUSE IS REAL

LORNA B. TASKER

It *is* real! It *is*!
 Shout, shout, O cold, gray, heart
 And dull, complaining mind!
 The Cause *is* real!
 There *is* a fire that burns and does not die,
 There *is* a beauty that can never fade,
 There *is* a love—
 Arise, leap, let your dreams burn!
 Let all your life a dream
 Blaze up in splendor to the love of God
 Like flame into the sun!
 Ye shall be winged with fire
 And tipped with crimson,
 And all the dawns and sunsets of the world
 Shall pale *before* your joy.
 It *is* real! It *is*!
 O you, who moan and creep—
 Fly, love, laugh, worship, sing!
 And die as did the Viking king who sailed
 At sunset forth into an unknown sea,
 Riding a ship of flame
 To find his God!

THE LIGHTHOUSE

SOPHRONIA AOKI

I toiled to make my structure tall;
 I wrought in hope, full earnestly,
 And that my watch-tower might not fall,
 My corner-stone was sympathy.
 I laid foundations deep and wide
 Of tolerance, broad-mindedness;
 The rule of reason was my guide,
 No stone was laid in carelessness.
 By day it stood against the sky,
 Severe in symmetry of line,
 But darkness hid it from the eye,
 As nought without a lamp divine.
 I knelt down in the silence there;
 I asked for faith, to know the right,
 And oh! He heard my sincere prayer:
 My watch-tower is a house of light.

MYSTERIES

WILLARD P. HATCH

What mysteries these humans do contain,
 Who stand between the unseen and the seen,
 Thoughts invisible to proclaim by deed—
 Translations that the winged angels read,
 Through clouds of negligence, above the rain,
 Thy Perfect Law of greatest Good, between
 The tests doth shine, Truth's Sun benign,
 That they, who steadfast are in love of Truth,
 May to Thy Will the humbled self resign,
 And trust Thy love in Wisdom's Mighty Sign.

THE PURPOSE

JANET BOLTON

Ten thousand Suns on clouds of glory came,
 Ten thousand Cycles in their orbits spun
 E'er the Eternal in Love's Greatest Name
 Could make earth's warring gods and peoples one.

TRUE VISION

SHAHNAZ WAITE.

The world is full of discord and strife,
 And war-clouds arise in the sky;
 There is greed, and nation gainst nation doth stand,
 While foes in the ambush oft lie;
 But Dawn is breaking—God rules from on high,
 And war shall forever-more cease,
 No matter how dark the hour may seem,
 Look not *at it*—but *through it*—to PEACE.

There are hearts that are weary, broken and torn
 And injustice seems most to hold sway,
 The poor are down-trodden, the weak are oppressed
 While the struggle grows harder each day;
 But a New Era dawneth—with heart-hopes fulfilled
 There's a Light from the heavens above;
 No matter how dark the hour may seem,
 Look not *at it*—but *through it*—to LOVE.

There are souls that are held by strong prison walls,
 Of fear—in a darksome place,
 While prejudice manacles heart and mind,
 Against class, religion and race;
 But Freedom is coming—and souls must awake,
 Else pass neath the chastening Rod;
 No matter how dark the evil may seem,
 Look not *at it*—but *through it*—to GOD.

WHAT IS DEATH?

F. W. S.

There is no death!
 'Tis but an opening of the door;
 A crossing o'er the threshold into wondrous Light;
 An entering into joy and sense unspeakable;
 A welcoming by those we've loved before,
 An instant change to nobler more abundant Life!
 There is no death!

THE DIVINE TRACES IN PERSIA

The following brief account of some of the gatherings attended by Miss Martha Root during her memorable visit in Persia, is compiled from letters of Dr. Lotfullah S. Hakim of Tíhrán.

"Bahá'u'lláh has risen from the eastern horizon. Like the glory of the sun He has come into the world. He has reflected the reality of divine religion, dispelled the darkness of imitations, laid the foundation of new teachings and resuscitated the world. . . . Many people and sects in Persia have sought reality through the guidance and teaching of Bahá'u'lláh.

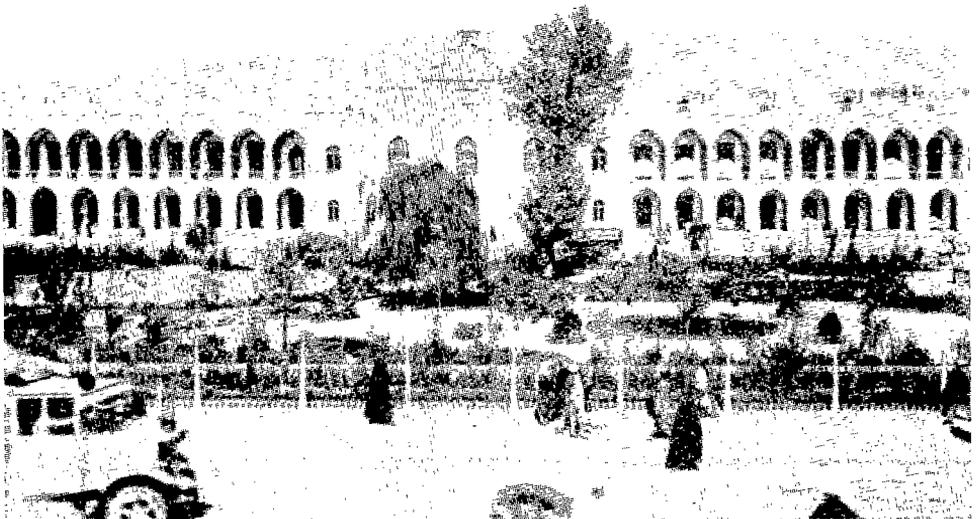
—'Abdu'l-Bahá.

PROCLAIMING the reality of religion in word and deed in Persia today is a far cry from the days preceding the dawn of the new era in that land when the Báb as the Herald, and Bahá'u'lláh as the Law-giver, arose to revivify the souls of mankind. In those dark days in the land which gave Bahá-

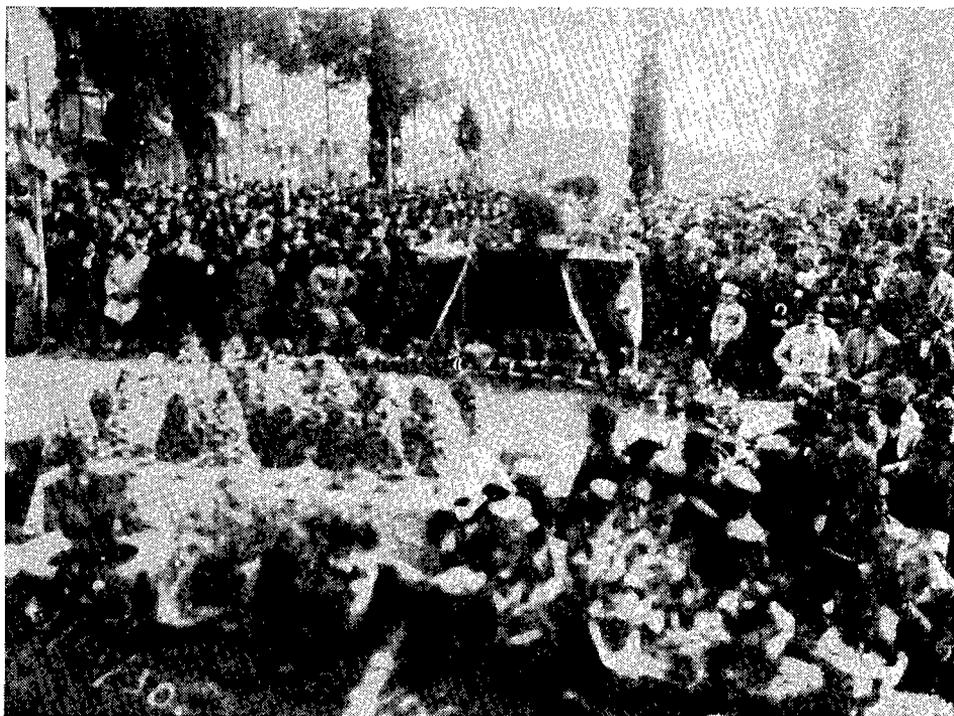
'u'lláh His birth, social as well as religious affairs were in a state of hopeless decadence. Only through the Word of a Prophet of God could the people of that or any other land emerge from the thickets of superstition, erroneous interpretation of their Scriptures, and the very depths of ordeals.

God alone has the Power to do whatsoever He willeth, and the greatest proof of the divine authority of Bahá'u'lláh is the effect of His Word in the hearts and lives of those who accept it.

IN THE FOLLOWING briefs of letters of Dr. Lotfullah, we can see how spiritual susceptibilities have been increased, how spiritual civilization is progressing, and how the oneness of humanity and peace is



Central Square, Tíhrán, Persia



This illustration has been enlarged from a small kodak picture taken by Dr. Lotfullah. It shows only a section of the group of twenty-three hundred in attendance at the Bahá'í New Year Feast in Tíhrán, Persia, March 21, 1930

being accomplished step by step. The blending of the different races, nationalities and religions has been made possible through the Word of God.

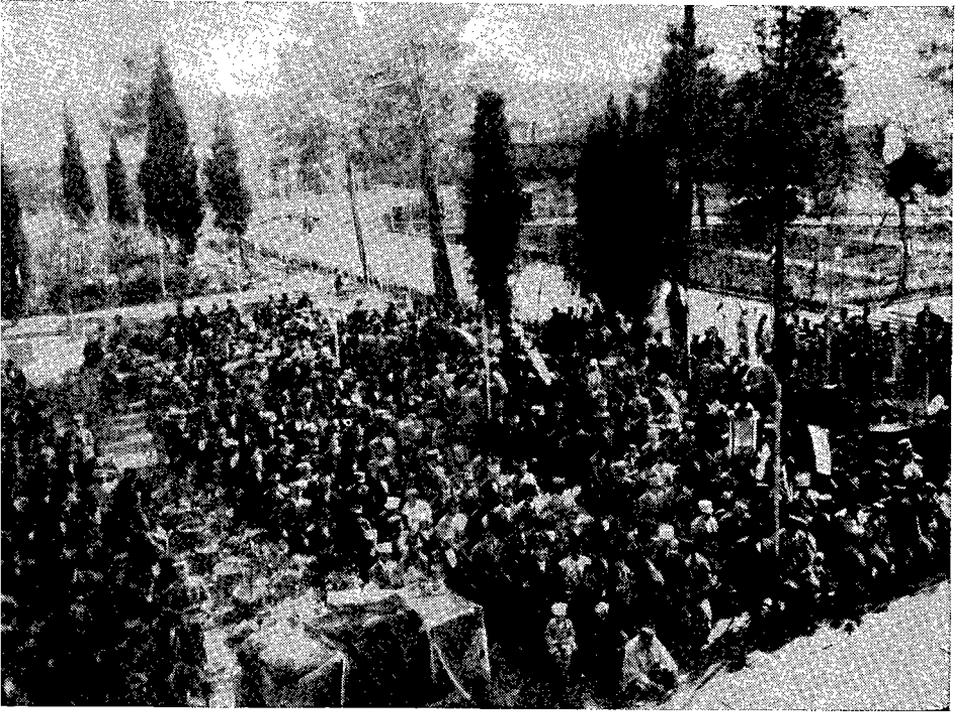
'Abdu'l-Bahá, while in America, said to a group of friends: "Today the Bahá'ís of the East are longing with deep desire to see you face to face. Their highest hope and fondest wish is that the day may come when they will be gathered together in an assemblage with you. Consider well the Power that has accomplished this wonderful transformation."

Dr. Lotfullah's letters follow:

On March first, Miss Root, accompanied by the three Bakeroffs (young brothers of our Assembly) and myself, visited the prison where Bahá'u'lláh was incarcer-

ated, and from there motored a few miles distant to the Bahá'í cemetery to visit the graves of the friends, among them the well known teachers, Hadji Amin and Mirza Bakeroff, the father of the young men who were with us. While there we attended the burial service of a dear old lady in the Cause, wife of Aga Husein Ali Nuri. Both wife and husband were of the very old believers. In their home the body of the Báb was hidden for three years. The husband is still alive. Miss Root spoke in detail about the "Life After Death," and chanted prayers. It was a very touching scene at the grave, tears were in the eyes of many. I cannot express in words how effective was this visit.

We then visited the tombs of



*Another View of the Assembled Bahá'ís at Their New Year's Feast in Tíhrán
March 21, 1930*

all the friends, and at last those of Miss Lillian Kappes and Dr. Sarah Clock (the two American Bahá'í sisters who died while in service in Tíhrán). We all stood silent in deep meditation for some time.

Later we motored to Vargayieh where the blessed bodies of the two well known martyrs, Varqá and Ruhú'lláh, are at rest in a nine-sided room in a big and lovely garden. There Miss Root chanted the Visiting Tablet for them, the English translation of which was hanging on the wall.

It was an historic never-to-be forgotten day for all of us, and ended happily in a visit to the home of Dr. Susan I. Moody.

“ON MARCH 21ST, the Feast of the New Year as celebrated by Bahá'ís was attended by over

twenty-three hundred; about one hundred were non-Bahá'ís, the remainder were all Bahá'ís. It was the most unique conference and meeting of its kind ever held in Tíhrán. Many spoke briefly, but there were two very dear guest speakers, Miss Root, and Dr. Youness Khan who had just returned from his long visit in Europe and in Haifa, Palestine. He gave a most interesting talk on his teaching tour and his varied experiences in the different cities, and conveyed a message of love and affection from Shoghí Effendi.

Later Miss Root rose and spoke, her face shining. We could see the light around her distinctly—even from far off. Her talk was on the greatness of the Bahá'í Cause and the importance of Persia. She spoke with such enthusiasm and

courage that every one was deeply affected. That wonderful soul, Mirza Valiyyu'lláh Khan Varqá son of the martyr, Varqá was an excellent interpreter, for with his keen spiritual perception and marvelous spirit he could convey the true meaning of her words with accuracy and fluency. All present, including Miss Root herself, were deeply affected by the overwhelming presence of the spirit.

WHILE SPEAKING at these wonderful meetings in Persia, Miss Root, though an American, might truly represent not only the American Bahá'ís but the friends all over the world, for the followers of Bahá'u'lláh have attained that per-

fect spiritual fraternity through His Revealed and Holy Word which makes the brotherhood of mankind a living and vital thing. They hold aloft the standard of the Oneness of God, the oneness of mankind, and the oneness of religion.

"In this radiant century," said 'Abdu'l-Bahá, "divine knowledge, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia. . . . May spiritual brotherhood cause rebirth and regeneration, for its creative quickening emanates from the breaths of the Holy Spirit and is founded by the Power of God."

WORLD THOUGHT AND PROGRESS

ANGORA, Turkey, May 23 A.P. —Turkey is taking the United States as her model in her attempt to develop a prosperous nation.

Those policies credited to America—peace on earth, time is money, honest business, no bargaining, women first—were ticked off one by one in an interview by Tevfik Ruchdi Bey, foreign minister, as the mottoes of the new Turkey.

The interview was on the basis of development in American-Turkish relations brought about by the going into effect of the treaty of commerce—the first between the two countries.

"It took only 30 minutes to elaborate the bases of that treaty," said the foreign minister, "because to the United States and the new Turkey bargaining is distasteful, and they can't afford to lose time thereby.

"Bargaining in international relations still unfortunately exists in some parts of the world, but the United States and Turkey want to do what is reciprocally just, and do it in the fastest way possible. America and Turkey are quick to comprehend new ideas because both, as nations, created something new."

The foreign minister pointed out that American goods as well as ideas were gaining rapidly in Turkey.

"Automatically certain American goods are replacing other makes in our market, because we find greater utility in them and they are more to our taste. Hence American-Turkish commercial relations are becoming increasingly important."

Asked what share America's example had upon the Turkish gov-

ernment's recent extension of the franchise to women, the minister replied:

"A great deal. That example, as well as the proof our women have given of their ability, determined us to give them the vote before they wasted time in useless propaganda.

"The new Turkish government anticipates the desires of its people by handing them new rights and duties, meanwhile constantly preparing them to desire higher things. That is our way of making up time lost by centuries of ignorance and oppression under the sultans."

As a final great bond between the American and Turkish Republics the minister called attention to their mutual strivings for peace. . . . *Evening Star, Washington, D. C.*

MEXICO has reduced its army from 175,000 men to 50,000 men. Its military budget has been cut from 200 million pesos to 70 million pesos, or only 35 million dollars in American money. The millions rescued from Mars are being used for public works, highways, dams, railroad extension, and education. There are 15,000 miles of highways under construction and 5,000 miles are in service for automobile traffic.

Even the 50,000 soldiers that remain are not all "soldiering." Thirty-two thousand of them are at work as highway builders or on the other communicating systems and the dams. It is well also that a little of the money that is saved from former unproductive expen-

ditures is at the disposal of a Tourist Commission in order that Americans and others may learn the glories which Mexico has to show them in place of the over-advertised rebels and bandits of the era that is passing.

It is noteworthy as a sign of Mexican progress that this advanced country has no military attaches connected with its embassies abroad, but has substituted educational and labor attaches. It is taking the Kellogg Pact more seriously than some of its neighbors.—*News Bulletin, Nat'l Council for Prevention of War.*

LONDON, May 20 A. P.—In a performance that won enthusiastic applause from a large audience at the Savoy Theater, Paul Robeson, celebrated American colored actor and singer, last night appeared in the title part of Shakespeare's "Othello."

His work was hailed as a triumphant success by the critics of London's morning newspapers.

The Morning Post said "There has been no Othello on our stage for 40 years to compare with him in dignity, simplicity and true passion."

The Daily Telegraph adds "By reason of his race he is able to surmount the difficulties which English actors generally find in this part."

The fact that in the play Othello is depicted as a Moor, and Mr. Robeson is colored contributed to strengthen the dignity and fidelity of what London's playgoers agreed was a memorable performance.—*Evening Star, Washington, D. C.*

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

JULY, 1930

NO. 4

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Bulkema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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A noble type of Bahá'í scholar and mystic-Sheikh Muhammad El Damirtchi of Baghdád, 'Iráq, a follower of the Bahá'í Movement since the days of Bahá'u'lláh. (See page 104)

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

JULY, 1930

NO. 4

“The glory, happiness, honor and peace of man do not consist in personal wealth, but on the contrary, in sublimity of soul, nobility of resolution, extension of education, and in the solution of the problem of life.”

—'Abdu'l-Bahá.

“I HAVE NEVER SEEN a very rich man die happy,” once remarked Dr. Billings of Chicago to a friend of his. He then proceeded to name five very wealthy men whom he had attended at their death beds, and they had all been unhappy, notwithstanding their millions. There was always family trouble, or some other trouble.

One need not conclude from such evidence that it is not possible to be both wealthy and happy. Rather the lesson to be drawn from such facts as these is that wealth is not a guarantee of happiness. If the amount of happiness an individual could attain were in direct proportion to his wealth, it would be a strange universe to live in. For then there would be every incentive for acquisitiveness and self-seeking, with assurance of joy in proportion to the degree of self-seeking plus ability to heap up riches.

But unhappiness, as subtle as air itself, manages to creep even into bank vaults. Against sorrow and disaster there is no sure protection, certainly no insurance to be paid in premiums of cash.

Destiny has a strange way of reaching the selfish and acquisitive

—usually by other than financial loss. Strange law, but true, that to them that hath shall be given. Destiny opposes no insuperable obstacles to continuous financial success on the part of able and acquisitive men. For it is inherent in the very nature of evolution and progress that ability shall have field for expression, and definite rewards in kind.

To a Midas, gold seems to gravitate in unbroken obedience to some inner law of attraction. Here the individual finds no opposition from Destiny. But there is in this wealth selfishly acquired no impregnable fortress to bulwark body and soul against disaster. From a thousand directions disaster can come upon a life lived outwardly so proudly as an expression of indomitable power.

In the physique of the individual, in wife, in children, in friends, lie infinitely complex possibilities of attack and destruction. The outer world may obey every behest of Midas, but within the inner world how feeble is the control which he can exert over the sources of joy!

More significant even than cataclysmic misfortunes in family and social life, is the steady process of

spiritual atrophy and the growth of egoism to a fixation. Thus the selfish rich man faces at death dire poverty as regards that wealth which is to be needed in the Kingdom, and feels more sore oppressed than have been any of his clients who have been brought to material poverty and ruin by the dying man's greedy financial operations. In fact, as these wealthy ones approach the abode of immortality, they discover too late how shortsighted they were in not accumulating during their lifetime goods of lasting value.

They had made a god of material wealth, but now that they approach the frontiers of the other world, they find they cannot take with them either their wealth or the power of their wealth.

What they should have acquired during their life upon this planet is described by 'Abdu'l-Bahá in these words:

"What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity; therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance; therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find that all that is needful in that life eternal is ready for him."

Carelessness and shortsightedness

regarding eternal wealth is not by any means a monopoly of the very rich. Many who have no wealth of worldly goods have no wealth either of spiritual goods, and at the point of death find themselves in unhappiness and dismay. Thus neither does wealth nor poverty guarantee tranquility, which is in essence a spiritual, not a phenomenal possession.

There is no condemnation in material success and wealth, provided the dazzling power and enticements which these bring do not blind the possessor to the spiritual verities. "Wealth," says 'Abdu'l-Bahá, "has a tempting and drawing quality. It bewilders the sight of its charmed victims with showy appearances and draws them on and on to the edge of yawning chasms. It makes a person self-centered, self-occupied, forgetful of God and of holy things."

Great then, is the station of those men and women who, possessing wealth, do not neglect the requirements of the Kingdom. "Such rich men," said 'Abdu'l-Bahá, "are in reality the light-bearing stars of the heaven of mankind, because they have been tried and tested and have come out of the crucible as pure gold . . . unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of God and humanity, they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing

fruits in all seasons. Their every deed will be as an example for succeeding generations.”

Thus it is seen that God is entirely impartial to wealth. The way to the Kingdom is open to all, rich or poor. But it is the wealth of the Kingdom which the wise acquire while on earth. This kind of wealth alone brings assurance, fortitude,

and joy throughout life. As the physical powers wane, the spiritual powers grow. And when Israfel brings his kindly message and passport for a journey into further and more ethereal bournes, there is neither regret nor dread. The darkness of Death becomes transformed even this side of the grave into the light of Immortality.

LET ME KNOW LIFE

The following poem written before the author came in contact with the Bahá'í Movement, is not only of poetic value in itself, but is extremely interesting as showing a situation which has occurred many times in the case of those who have become Bahá'ís—that they had previously reached out subconsciously for truth and had arrived at an attitude of mind and spirit which made the Truth of the Bahá'í Cause a complete fulfillment of their spiritual aspirations.

* * * *

Let me know Life:—

Where sunlight sweeps the earth and seas tumultuous
Fling banners of white, shattered foam
In challenge to the high, veiled gods
Who nod above that glorious strife, —
Let me know Life!

For never by the dreaming rivers have I prayed
With clasping hands, to those old sleeping gods,
For peace and soft content.—
The future I have loved, and not the past.

Then rise! thou Guardian of the Future, rise!
From far free ends of earth, where dawn
Has found Thee ready at Thy work.
Through the glad tumult of uprising millions, come!

I hail a God with laughter on his lips
And morning in his eyes!

GENEVIEVE L. COY.

TRUE WEALTH

What wealth really is, as seen from the universal viewpoint of a Great Teacher, is here described by 'Abdu'l-Bahá in a way which convinces both the intelligence and the heart. This remarkable passage is from the book, "Some Answered Questions," and is worthy of the most careful study by all who ponder upon wealth and its problems.

THE honor and exaltation of every existing being depends upon causes and circumstances.

The excellency, the adornment, and the perfection of the earth is to be verdant and fertile through the bounty of the clouds of springtime. Plants grow, flowers and fragrant herbs spring up, fruit-bearing trees become full of blossoms, and bring forth fresh and new fruit. Gardens become beautiful, and meadows adorned; mountains and plains are clad in a green robe, and gardens, fields, villages, and cities are decorated. This is the prosperity of the mineral world.

The height of exaltation and the perfection of the vegetable world is that a tree should grow on the bank of a stream of fresh water, that a gentle breeze should blow on it, that the warmth of the sun should shine on it, that a gardener should attend to its cultivation, and that day by day it should develop and yield fruit. But its real prosperity is to progress into the animal and human world, and replace that which has been exhausted in the bodies of animals and men.

The exaltation of the animal world is to possess perfect members, organs, and powers, and to have all its needs supplied. This is its chief glory, its honor and exaltation. So the supreme happiness of an animal is to have possession of

a green and fertile meadow, perfectly pure flowing water, and a lovely, verdant forest. If these things are provided for it, no greater prosperity can be imagined. For example, if a bird builds its nest in a green and fruitful forest, in a beautiful high place, upon a strong tree, and at the top of a lofty branch, and if it finds all it needs of seeds and water, this is its perfect prosperity.

But real prosperity for the animal consists in passing from the animal world to the human world, like the microscopic beings that, through the water and air, enter into man and are assimilated, and replace that which has been consumed in his body. This is the great honor and prosperity for the animal world; no greater honor can be conceived for it.

Therefore it is evident and clear that this wealth, this comfort, and this material abundance, form the complete prosperity of minerals, vegetables, and animals. No riches, wealth, comfort, or ease of the material world is equal to the wealth of a bird; all the areas of these plains and mountains are its dwelling, and all the seeds and harvests are its food and wealth, and all the lands, villages, meadows, pastures, forests, and wildernesses are its possessions. Now, which is the richer, this bird, or the most

wealthy man? For no matter how many seeds it may take or bestow, its wealth does not decrease.

Then it is clear that the honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage, and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the

teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!

These virtues do not appear from the reality of man except through the power of God and the divine teachings, for they need supernatural power for their manifestation. It may be that in the world of nature a trace of these perfections may appear; but they are not established and lasting; they are like the rays of the sun upon the wall.

As the compassionate God has placed such a wonderful crown upon the head of man, man should strive that its brilliant jewels may become visible in the world.

—'Abdul-Bahá.

“Some Answered Questions.”

* * * *

L E A V E N

Of Life, Fruit of the Tree,
Love's Testament,—
All lavishly spent
For a sinner like me!

JANET BOLTON.

A PILGRIMAGE THROUGH PERSIA

1.—*Baghdád and Kirmansháh*

MARTHA L. ROOT

Miss Root, who has recently completed a tour of Persia, visiting the principle cities on behalf of the Bahá'í Movement, relates in this most interesting series of articles, her experiences as an American Bahá'í traveler in Persia.

PERSIA, the land of Bahá'u'lláh, the scene of the life and martyrdom of the Báb, the childhood home of 'Abdu'l-Bahá, the long caravan routes over which passed Qurratu'l-'Ayn and the other eighteen "Letters of the Living," the soil made fragrant by the pure blood of countless thousands of devoted followers—O reader! let us approach with reverence our pilgrimage to this sacred birthplace of the Bahá'í Faith!

Of ancient 'Irán once so renowned in the classic days of the great Cyrus, and again in her Renaissance period of Háfiz and Sa-di, the new glory is this: that out from Shiráz has arisen the Báb far mightier than the poets of this Land of the Lion and the Sun; and born in Tihrán was Bahá'u'lláh the Great World Teacher of this budding universal cycle.

Persia has kept its nationality for twenty-five hundred years and now it goes forward to its greatest triumph. This Persia you are to visit is larger than France, Germany, Spain, Holland, Belgium and Switzerland combined. It is nearly one-fifth as large as the whole United States, even though it has only fifteen million inhabitants for this vast area. Geographically, Persia is a great tableland, the plateau of 'Irán.

Just as in the histories of past

religions, devotees by the millions have sought the shrines of Confucius in China; have searched the places where Buddha trod in India; have wailed at the Wall in Jerusalem; journeyed through Palestine where Jesus Christ walked and talked; have thronged to Mecca, Medina, Karbilá and Mashhad,—so in this twentieth century hundreds of thousands of Bahá'ís and others interested will pilgrimage to Persia, and in the centuries ahead they will come in even far greater numbers. Enroute from Haifa and 'Akká, they will travel on to Baghdád to see the House of Bahá'u'lláh and the Ridván Garden where He first declared His Manifestation, and then they will come on through the western frontier of Persia to Tihrán, the city of Bahá'u'lláh. Later they will go reverently to all the other places, Shiráz and Bushir and to Tabriz where the Báb in the public square was shot down with hundreds of bullets. They will bend tenderly over the grave of many a martyr.

THE WESTERN people will do their best to help Persia. 'Abdu'l-Bahá, in one of His Tablets, gives this promise to the Persians: "In the near future, your brothers from Europe and America will come into Persia and establish new arts, signs of civilization, and



From left to right—Dr. Habibulláh who is writing a book about the Bahá'í history of Kirmansháh which will be published in both the Persian and English languages; Mme. Habibulláh; Miss Martha Root, international Bahá'í speaker and journalist; Mrs. Behtari Dehgan of Shiráz, who traveled with Miss Root from Haifa to Tihrán.

many factories. They will promote commerce, agriculture, and education. When the country will be perfectly safe, then they will come. They will make the country of Persia a paradise superior to other lands. Then the government will be entirely happy, for it will know that the Bahá'í ideal is to do everything best for the government, and that the Bahá'ís are most sincere."

Bahá'u'lláh has prophesied a wonderful future for Tihrán. Here are His Words from the "Kitáb-i-Aqdas:"

"O Land of Ta (Tihrán)! let nothing grieve thee, for verily hath God made thee the Dawning-place of the joy of the world. Should He so will, He will bless thy throne with one who shall rule in justice and shall bring together the herd of God which hath been dispersed by wolves. He shall meet the people of Bahá with joy and happiness. Lo, he shall be of the essence of creation before God: upon him forever be the glory of God and of those in the Kingdom of Command!

"Rejoice thou in that God hath made thee the horizon of Light, for in thee was born the Dawn of Revelation, and upon thee was endowed the

name by which shone forth the Sun of Bounty and illumined the heaven and earth.

"Soon shall agitation overtake thy affairs and the populace shall reign over thee; verily, thy Lord is the Omniscient, the Omnipotent!

"Rest thou assured of the Bounty of thy Lord; verily, He shall not withdraw from thee the glances of His Favor. Soon shall tranquility

settle down upon thee after commotion. Thus hath it been ordained in the New Tablet."

'Abdu'l-Bahá said of Irán: "The future of Persia will be great and splendid, because it is the birth-place of Bahá'u'lláh. All the other countries of the world will look with respect and honor to Persia; be assured that this country will progress to such a degree that it will dazzle the eyes of all learned men of the world. Verily, this is the great glad-tidings, this is a promise which shall be fulfilled in the near future. Spread this good news throughout the world."

WITH THIS introduction, O readers, let us enter Persia along the western frontier. The Baghdád friends, who have served you and me as if we were royal guests, have accompanied us from Baghdád to Khaniqayn, a twelve hour journey by train, just to be sure we come safely. And when they tuck us into the big motor car, which they themselves had chosen for us, they give us a truly Baghdád abá which is a sunshine-brown cloak embroidered with gold and silver, and they give us three wool rugs. Then after ordering little glasses of tea brought out to us in the car, gallantly with a smile and back of it a tear they wish us "Alláh-u-Abhá";

Coming to the Custom House at the Persian border five miles beyond Khaniqayn, the writer presented a letter of introduction from the Persian Minister in Baghdád. Travelling with her were a Bahá'í lady from Shiráz and a Bahá'í young man from Tihrán journeying the same way. The Customs Official

after reading the letter invited the party in to have tea, while the baggage which had been roped high to the sides of the car as heavily as a peddler might pile his wares, was patiently undone and examined. The official said that if there were any Bahá'í books they must be destroyed. There were none, for the writer knows the rules of the country.

If Persia did but know it, the very books they burn and boycott have been instrumental in creating among Occidentals an understanding and appreciation of Islam, eliciting such statements from Her Majesty Queen Marie of Rumania and other great Westerners that the Station of Muhammad as the Messenger of God is like the Station of Christ. Thus these very Bahá'í books which Persian Moslems burn as heretical have served the Cause of Islám in the West. The Bahá'í Movement is not against Islám.

After a delightful little talk about the unity of all religions the car was again ready, and the bags and we ourselves were stowed in like peas in a pod. The snow-bed road was excellent, the sunshine warm and exhilarating. We were starting into Persia in January, the coldest and most difficult season to travel, but busy people cannot always wait for the spring and the Persian gardens where the nightingales sing on the rose branches. Our chauffeur and his helper, Hassan, a svelte boy of seventeen, guided the car so deftly it moved like a swift-flying bird. The total distance from Baghdád to Tihrán is about five hundred miles.

At one place deep snow drifts had blocked the road. Twenty cars,

trucks and passenger machines and many more horse teams and donkey caravans stood in the line.

Hassan and the chauffeur shoveled and carried gravel to put under the wheels, the red quilt round the baggage was unroped and also put under. However the sun sank lower and lower and it seemed as if we must spend the night in the drifts. But in the early starlight the cars triumphed and we moved forward to good roads. We followed behind the motor car carrying government mail and reached Kirmansháh at one-thirty o'clock in the morning. Because there were many cars they could travel in the night, usually this is not allowed.

Kirmansháh Bahá'í friends had sent three believers to the border to meet me, but they had waited two days and then returned as there had been a mistake in the telegram. A large group of Kirmansháh friends had motored out many miles to meet us and escort our car into the city, but they too had been forced to turn back at night when we had not come.

Delighted now at our arrival, the friends came to the hotel early in the morning and took us to a palatial Bahá'í home. A meeting for nearly two hundred women was held that day. The mother of a martyr sat in the audience. When her son, Jacob Mottahedeh, had been shot for the faith, she had given a wedding feast to celebrate his passing, because he had wished this and not a funeral service.

This youth's pure life and martyrdom have given a profound depth to the Cause in that city. Really, one needs to see it to realize its powerful significance. Men,

women and children are inspired and urged forward because one of their dearest members gave his life that the Bahá'í Cause might be continued in his city.

A large meeting for nearly three hundred men was held in the evening. Ten years ago such a Bahá'í meeting would have been impossible without many being killed. Now whenever any kind of a gathering is held, the policemen come to the street and stay until every one passes out on his way home. Certainly law and order are very good in Persia.

Some people in very high positions in Kirmansháh and in all other cities of Persia quietly come to call and to ask about the Bahá'í Teachings and their progress in the west. One of the very high government officials in Persia traveling that route said he would meet the writer in the home of a friend. He was extraordinarily intelligent and asked questions which showed he had studied the Bahá'í Teachings deeply.

When the discussion was over, she said: "I have told you everything very frankly, but I do not know how your country will receive me when they know I am a Bahá'í as well as a journalist." "Our country is tolerant," he replied. "Ten years ago I should not have dared take the risk of speaking with you."

Many people in Persia are Bahá'ís who do not openly declare their faith. All along the motor route of Irán in the villages and cities the Bahá'ís knew that a western Bahá'í sister was passing their way. They came to the road, and if they made no greeting, their

smile, their shining eyes that were quickly lowered or turned in another direction, showed her that they recognized and loved the believer from the Occident. *There is no city nor any important village in all Persia that does not have Bahá'is.*

A VERY EFFICIENT and delightful Bahá'í of Hamadán came to accompany us on to his city. The road lay over a high mountain but everything went beautifully. Friends had given us a bountiful lunch—(as they had done everywhere from Haifa to Iráq, Iráq to Persia!)—roasted chickens, hard-boiled eggs, delicious Persian bread which is of whole wheat and baked very thin like great pancakes, dozens of oranges and very inviting Persian cakes and bonbons. We stopped and ate our lunch beside a crackling wood fire, in a very clean little room in the wayside inn. Our Hamadán friend who often travels this route had reserved the room for us and he ordered tea to be brought. The place gave one an idea of what the best wayside inns are. The chauff-

feur ate with us and plenty of food was sent out to Hassan who guarded the car and the baggage. The boy who served us tea was given a generous share, and in one-half hour from the time we left the car we were back and whirling up the mountain. Western Persia is beautiful in this winter season, her topography is nearly all mountains and the immense plateau.

Four miles out from Kirmansháh we had passed by Bisitun and Tak-i-Bustan, where there are some of the most celebrated remains of Persian antiquity. From the rock carvings, sculptures and inscriptions which look down upon one from the chiseled surface of the mountain-side one can read a wonderful tale of bygone splendor; but our journey is to seek and to know the *new glory* of this ancient Irán. The winding mountain road runs along sheer precipices which sink down to snow-banked valleys far below. This is a most difficult mountain climb, but for us everything went happily, and in a few hours we were approaching Hamadán.

(To be continued)

“Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God’s universal Manifestation would be apparent.”

—Bahá'u'lláh.

MILLENNIUM

MARZIEH K. NABIL

"The marvelous bestowals of God are continuous. Should the outpouring of Light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then divinity itself would be interrupted. Even men ask for continuity."
 —'Abdu'l-Bahá.

A recent article by a man well versed in current trends proclaims the coming of a new era. According to this authority, people are no longer interested in what have been, for the past decade, burning questions; a cynical attitude toward religion, a patronizing slant on spirituality and idealism, an avidity for the brutal in thought and conduct, may no longer be classed as modern; rather, we are recovering from "post war materialism," and are on the eve of a period when the chief issues will be idealism, the seeking of "a religion which will satisfy the unchurched," and a more scientific attitude toward science, whose hypotheses we will accept with discretion, rather than immediately revolutionize our mode of life on the basis of some new theory which may later be disproved.

The Bahá'ís have known of this imminent new era for almost ninety years. It was in 1844 that the Báb appeared in Persia and awakened the East to the coming of "Him Whom God should manifest," and this Coming occurred when the world was in the deepest misery and was sunk in a sea of materialism. What the cited article referred to as post-war materialism was in a larger sense not post-war at all, because the war itself was the result of hideous materialism accumulated

through centuries of growing away from divine truths. A study of the climactic nineteenth century would substantiate this. The times were ugly with the suffering occasioned by a mismanaged Industrial Revolution, a heartless, destructive society, a Napoleon; human beings were crowded into poor-houses and left to die; children were working seventeen hours a day in the mines; families were living on "potatoes-and-point"—hanging a bit of meat over their table and watching it while they ate. The pages historians have left behind bring us not only details of intense physical suffering, but also describe the spiritual torture which fell upon men; death was all around them, and they cried aloud for help, and ran from one ark of deliverance to another.

This was a new thing in history, this awaiting a millennium. The Western Middle Ages had looked back over their shoulder at the Ancients and the Bible; if they expected a new era, it was only one in which all things would be destroyed and the world would cease to exist; and even in life, they looked for death, mortified their flesh, and retired into solitude. With the Renaissance and the coming of humanism, an intellectual, materialistic development began, which culminated in the brilliant eighteenth century, a period in which men

could see through existing conditions but not above and beyond them, and in which patronizing intellects disported themselves in their own technique. As every text book shows, the second half of the Eighteenth century saw a wave of sensitive idealism which swept upward to the chaotic nineteenth. From the last of the eighteenth century, men began to prophesy a new era, a millennium, and it would seem that there was not a thinker who did not anticipate the coming of a new day. Carlyle thundered of the abomination of desolation and saw a phoenix rising from a world in flame; to Ruskin, a beneficently ethical Beauty would moralize society; Arnold thought that culture, that sweetness and light, would insure a new order; Emerson awaited the Master Poet who would open up new horizons; the followers of Saint-Simon wore their vests buttoned backward as a sign of new brotherhood and inter-dependence; Musset, the burning young Romanticist, shouted, "Which of us will be a god?"

We all know what happened. The Millerites went up to their hill and Christ did not come floating down; the ardent New-Era-ists were quenched in 1848 with the political reactions which took place; haloes were broken, one by one; and after that men were ashamed to hope any longer, and gradually turned to the coldest realities available; we had a man like Zola, a theory like Darwin's an unhoping, subdued, invertedly defiant attitude which is now called modern.

All this time, while the world was in torment and waiting for deliver-

ance, the New Era was dawning in a lost, forgotten country. In 1844, in that decade which historians call the dividing line between our times and the dead past, the Báb announced the coming of a great World Teacher. In Persia, though of old the king of kings had bequeathed the whole known world as legacy to his three sons, there were now only shattered columns, only dust heaps left of his palaces. Persia in 1844 was a synopsis of all the diseases which can afflict humanity: there was despotism, poverty, ignorance, mutual hatred; the masses entirely relying for guidance on a grasping, tyrannical priesthood; the women, the educators of humanity in its most impressionable years, degraded to a menial position; a despotic government; a country where idealism and spirituality had guttered out; a people hermetically sealed against salvation. Yet even there, a group of men awaited a millennium, felt the imminence of a spiritual rebirth. These recognized the Báb, not only from the prophecies which they had studied and which His coming fulfilled, not only from their years of prayers and meditation, but also from His radiant, majestic bearing, His inspired knowledge, His triumphant message. And so it was that the East was awakened and prepared for Him Who was heralded.

Regarding the lengthy prophecies and the specific descriptions and dates which the Holy Books have handed down to us, scholars all over the world are in agreement; an instance among hundreds shows us that even in the thirteenth cen-

tury men were familiar with the importance of the date 1260; for around 1255, Paris was in ferment over the "Eternal Gospel," a treatise which foretold a new era of the Spirit to begin in the year 1260, in which the existing theology would be superseded.

No such new era occurred in the year 1260 of the Christian dispensation; but in the year 1260 of the Muhammadan dispensation, the declaration of the Báb occurred. "The date of Bahá'u'lláh is calculated according to lunar years from the mission and the Hejira of Muhammad; for in the religion of Muhammad the lunar year is in use, as also it is the lunar year which is employed concerning all commands of worship

"In Daniel, chapter 12, verse 6, it is said: 'And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and a half; and that when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.'

"... we will say briefly that each day of the Father counts as a year, and in each year there are twelve months. Thus three years and a half make forty-two months, and forty-two months are twelve hundred and sixty days. The Báb, the Precursor of Bahá'u'lláh, appeared in the year 1260 from the Hejira of Muhammad by the reckoning of

Islam."* When Bahá'u'lláh later appeared according to the prophecy of the Báb, He proclaimed the teachings which have so enamoured humanity that there is no Bahá'í who would not give his life for them.

Prophecies, however, are proofs of a new era only to students of the various sacred texts; but to the unchurched, to agnostics, or atheists, or the indifferent, equally impregnable proofs reiterate the advent of a spiritual millennium.

The modern world is divided against itself, and a world divided against itself cannot stand. The only possible way out of present day conditions is by arbitration, and yet this is null and void when the arbitrators have the old divisions in their hearts. A religion is the only power intrinsic and compelling enough to amalgamate humanity; unity means religious unity; where faiths are at variance, there is always a point beyond, a secret room in each man's heart where his brothers may not enter, a shekina where he bows his head in hostile superiority. Humanity needs one religion, one standard of right and wrong; at present there are no standards at all; what is moral in one house is a life and death offense in the next; when a society no longer believes in an indivisible, ultimate Good, which is one just as the color white is one, that society is in its death throes.

The Will of God, revealed throughout the ages by His Manifestations, is the ultimate Good. God is fullest revealed in the noblest of men, the highest creation, His Manifestation. He can be

*Abdu'l-Baha in "Some Answered Questions," p. 51.

clearly known only through the Great Teachers who are His living exponents. It is idle to say that we can construe God for ourselves; our imaginations belong to us, and we cannot even avoid being patronizing toward our belongings because they are ours, much less worship them; even an Emerson or a Dante cannot see farther than an "oversoul" or a "great white rose." But among the Manifestations of God, since only through these shall we find the standard, there is none whose teachings in their present form will bring peace.

Missionaries will tell us that they have been obliged to divide up their sphere of activity into zones, each zone receiving the faith according to the interpretations of a different schism; this can hardly be termed a dissemination of unity.

Centuries have passed away, and no one has been able to make a conclusive choice from among the "two and seventy jarring sects." It is doubtful whether we should guard a flame of sacred fire, or bathe in the Ganges, or lead a holy bull to pasture. Our thousand schools of thought, offshoots of religious belief, are equally unable to bring men together. Philosophy cannot be lived without religion. Agnosticism will not satisfy an active mind. Atheism expounded is nothing less than theism with some changes of vocabulary, and the atheist is also groping for a standard.

It is only in obeying the command of Bahá'u'lláh that we worship one God and serve one humanity, following the essential oneness at the heart of each religion,

that the world can be at peace. There is no Bahá'í precept which mankind will not acknowledge, immediately or after meditation, as pure truth.

Everyone agrees that peace among nations is imperative, that castes and races must be reconciled, must heal the wrongs they have done each other, that universal education of a spiritual as well as material quality is essential, that true science and true religion are in harmony, that men and women are equal. . . . It is easy to agree with the Bahá'í principles, but not to obey them.

The Bahá'ís are those who, not content with mere agreement, spend their lives in striving to obey the teachings of Bahá'u'lláh; they have chosen a path which leads to martyrdom, to loss of fortune, to the constant setting aside of personal desires. The acceptance of the Cause of Bahá'u'lláh is a serious thing; there is no turning back from such acceptance, for there is no individual who can be at rest with himself once he has renounced his soul's highest truth. This is a Cause for the courageous; for those who can give even their tired hours, their broken, reluctant bodies, in service; for those who can win victories and never see their laurels; for those whose hearts shall not waver, though all the heavens and the earth arise against them.

But isolated courage, sporadic sacrifice, is not enough; it is only through coordinated effort, through symmetrical, rhythmic activity, that the kingdom of God shall come upon earth. World regeneration is insured by the establishment of the

Bahá'í Administration, through which channel alone can a Bahá'í life be led. Were it not for the order and discipline maintained among us by the impregnable institutions which Bahá'u'lláh and 'Abdu'l-Bahá have founded, our efforts would cancel each other, and, as is adequately illustrated by the history of former religious dispensations, our very power and spirit would assure disintegration.

When Bahá'u'lláh passed away in 1892, the enemies assailing the Cause expected immediate victory, but to their astonishment the Bahá'ís rallied in solid phalanxes around the Center of the Covenant, and the teachings of Bahá'u'lláh were spread to every country; again, what man held impossible, so will

1921 with the ascension of 'Abdu'l-Bahá, the world awaited an to the progress of the Cause, instead the Bahá'ís, now infini-

tely more numerous and widely distributed than in 1892, turned with one accord to the Guardian of the Cause Shoghi Effendi, and under his guidance set themselves to carrying out the injunctions in the Will and Testament of 'Abdu'l-Bahá. The result is that today the Bahá'ís are a disciplined, united group working together in powerful harmony, demonstrating the truth that human beings may retain their widely differing personalities and yet function collectively as "one soul in different bodies."

And just as each Bahá'í has seen the dawn of a millenium in his own soul, has felt himself changing, developing, casually accomplishing the whole world find itself transformed, the old materialism pass away, the new spirituality be established.

* * * *

THE Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits its bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Realm of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes, the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruit will appear, and a new cycle is founded . . . In the same way, the appearance of Bahá'u'lláh was like a new springtime which appeared with holy breezes, with the hosts of everlasting life, and with heavenly power. It established the Throne of the Divine Kingdom in the center of the world, and by the power of the Holy Spirit revived souls and established a new cycle.

'Abdu'l-Bahá.

OBSTACLES TO HUMAN UNDERSTANDING

ABDUL HUSSEIN ISPHAHANI

The following article by one of the Persian Bahá'í scholars who has spent some years of study in Switzerland, was presented as a paper at an international congress for moral education held under the auspices of the League of Nations. It is an excellent treatment of the causes of provincialism in the mental attitude of youth, and of the way to overcome this obstacle to ideal growth and development.

FROM the start a child must be familiarized with his true position and value, not to a narrow circle of a local, national or dogmatic color, but to all humanity. He must be deeply imbued with the great ideal that he belongs to a circle wider than his own immediate environment and to which he owes more than to his native land. In other words he should be given as a guide in his life, that moral means human and human again is equivalent to moral.

The negligence of the enforcement and development of this noble ideal in the schools both in the past and at the present time may be traced to three obstacles of the first magnitude.

It is a psychological as well as a sociological fact that man belongs to different environments. The teacher and the pupils are susceptible to innumerable contradictory influences that imperceptibly creep into their character and deeply affect their conduct in life.

With the teacher who is more mature than his pupil, these contradictions which can be well observed from his responsiveness to his different callings in life are more pronounced in three fields:

a. *In his religious leanings.* Taking the religious attitude towards life as a fact of normal human nature, teachers even if they are athe-

ists, monists, or sceptics, are more or less religious. A fervent narrow believer belonging to a certain sect or system of beliefs and dogmas is continually in conflict and opposition with the other beliefs and dogmas of his fellow teachers. Breadth of view on these matters is very rare. Unhappily narrowness of mind in religious matters is a huge obstacle in the way of the development of international feelings. A teacher partial in religious matters, however good he may be, can do no more than turn his pupils into bigoted fanatics who may be more dangerous to humanity than pests and plagues.

Therefore, according to the temperament of the teachers pupils in general are either sworn atheists or hot-headed believers, with always the same result: the total suppression of ideal human sentiments.

b. *In his attitude towards social institutions.* A teacher's conception of the social regime is continually clashing with the views of others on the same subject. The great contention between capitalists and laborers in the field of economics on the one hand, and anarchists and believers in government in the sphere of politics on the other, reflect themselves with a more or less intensity of view and moral influence on his pupils. He may make them good lovers of order or

sworn enemies to society as a whole or to a special fraction of it. Unfortunately this spirit which is more marked in advanced classes proves a menace and a hindrance to the establishment of a healthy atmosphere of human brotherhood in the school room.

c. In his conception of humanity. One is apt to overlook the fact that in general man's conception of humanity is vague and undefined. In the mind of the child especially it is his village, city or at most, his country, on the one hand; and the rest of the world, as entirely foreign to his interests and welfare, on the other. Although education sometimes smoothes the rough edges of this narrow and partisan conception, yet the resistance of the local, national and social prejudices point to the undeniable fact that we are all too deeply imbued with this anti-human notion—that humanity is composed of heterogeneous elements of the most divergent nature, the best amongst which is that to which we belong.

There is no doubt that the teacher, more especially in his history class, feeds the brains of the young on this anti-human poison. Consequently national as well as social prejudices are shutting the doors of the class-room to international feelings.

Now, as to the contradictions in the influences effecting the pupil's character, it is enough to point out three of them: 1. The school. 2. The home. 3. Public or private entertainments. The opposition and struggles between the moral conception acquired in these different en-

vironments are to a great extent obstacles in developing in his soul a highly human sentiment. Narrow religious or national education at home may destroy the good that the school has engrafted on his mind. Entertainments, private or public, and more especially the cinema—destroy to a great extent even the harmonious and benevolent work of both the home and the school.

It is a sad and atrocious thing to observe that poor innocent children are learning through cinemas to hate other nations whom they never know.

THERE ARE two more attitudes of mind that are menacing human international sentiment, namely, intellectual dishonesty and lack of tolerance.

When a religious man, in spite of the great similarity between the moral principles of his creed and those of another, still holds his own as superior to those of the other, he is certainly intellectually dishonest. When a teacher drives into the mind of his pupils that the imperialistic exploits of a Frederick the Great or a Napoleon are admirable, he is molding a society of dishonest intellectual machines. When a German, French, British or Italian teacher leads his class to believe that his nation monopolizes all the human virtues of which the others are bereft, he is shaping dishonest machines and thus ruining the work of true civilization.

It is this mental dishonesty that is poisoning life, that is eradicating all the sublime, the beautiful and good in human nature.

Intellectual honesty does not always involve tolerance. The attitude of a free-thinker as well as a devout dogmatic thinker, towards a religious belief—however intellectually honest both may be, emphasizes the point in consideration as a hindrance to international human sentiments. A teacher who is exclusive, and intolerant in his views does not contribute to the welfare of humanity. Tolerance in the school is what we need.

ALTHOUGH BAHÁ'Í schools are still in their formative period, yet their methods of teachings, especially in the subject of history, always have in view the ideal of inculcating in the children the spirit of love for mankind. Universal history with a view to acquainting the child with the general line of man's development and human solidarity, especially in the fields that have always either divided or united mankind, forms the essential program of the Bahá'í teacher. This does not mean in the least the exclusion of national history, which is treated in so far as it forms a part of the general movement of the history of the world.

Bahá'í teachers take the utmost

pains to mould the minds of the children into the most human cast. Brotherhood of man and real love for all mankind are always their guiding stars. It is incumbent on every Bahá'í child first to learn and practice the words of Bahá'u'lláh, "You are the leaves of one tree and the drops of one ocean . . . Associate with all religions and creeds in the utmost harmony and concord . . . Glory is not for him who loves his country but for him who loves his kind." And second, the teaching of 'Abdul-Bahá: "Beware of prejudice! Light is good in whatever lamp it is burning. A rose is beautiful in whatever garden it may bloom. A star has the same radiance whether it shines from the east or the west."

It is with such teachings in the schools that Bahá'ís counteract the bad effects on the child either at home, or in society. Happily for us the Bahá'í home cooperates with the school and even chisels off the bad effects of a narrow education in case the child is in a non-Bahá'í school. With such sublime teachings and ideals the child grows to be a lover of mankind and a servant of humanity. How could it be otherwise?

* * * *

Bahá'u'lláh has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law. . . . The holy Manifestations of God, the Divine Prophets are the first teachers of the human race. They are Universal Educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations.

'Abdu'l-Bahá.

CHARACTER TRAINING

EDUCATION—the instruction and guidance of men and the development and training of their innate faculties—has been the supreme aim of all the Holy Prophets since the world began, and in the Bahá'í teachings the fundamental importance and limitless possibilities of education are proclaimed in the clearest terms. The teacher is the most potent factor in civilization and his work is the highest to which men can aspire. Education begins in the mother's womb and is as unending as the life of the individual. It is a perennial necessity of right living and the foundation of both individual and social welfare. When education on right lines becomes general, humanity will be transformed and the world will become a paradise.

At present a really well educated man is the rarest of phenomena, for nearly everyone has false prejudices, wrong ideals, erroneous conceptions and bad habits drilled into him from babyhood. How few are taught from their earliest childhood to love God with all their hearts and dedicate their lives to him; to regard service to humanity as the highest aim of life; to develop their powers to the best advantage for the general good of all! Yet surely these are the essential elements of a good education. Mere cramming of the memory with facts about arithmetic, grammar, geography, languages, etc., has comparatively little effect in producing noble and useful lives.

The thing of paramount importance in education is character training. With regard to this, example is more effective than precept, and the lives and characters of the child's parents, teachers and habitual associates are factors of the utmost importance.

The Prophets of God are the great Eductors of mankind, and their counsels and the story of their lives should be instilled into the child's mind as soon as it is able to grasp them.

DR. J. E. ESSLEMONT.
("Bahá'u'lláh and the New Era.")

A MESSAGE TO YOUTH

The following excerpts are here published from the baccalaureate sermons of the Presidents of some of the leading Eastern colleges, because they present an inspiring vision to the youth of the land, painting a picture by no means pessimistic of present day conditions and ideals in an apparently unspiritual age. The quotations were printed in The Boston Globe of June 16, 1930.

YALE UNIVERSITY

“AS LONG AS A nation’s policy is frankly determined by the expectation of war with one or more of its neighbors,” said President Angell of Yale, “and as long as its naval and military policy is guided accordingly, all talk of abiding peace must be ironic and will everywhere be so understood. Slowly if necessary, but steadily, we must move toward a psychology of peace and away from the prevalent psychology of war, and the men of your generation can render no greater service to humanity than in the advancement of this cause by the constant pressure of your influence.

“The period in which we are living may well come to be known in religious history as the ‘age of unbelief,’ the latest of many, for the lineage runs direct and substantially uninterrupted from the Greek philosophers of the fourth century B. C., with occasional later high points such as the British skepticism of the 18th century and the radical movement of the French Revolution. Hardly a week goes by that some new book does not appear attacking one or another of the strongholds of religious faith, while the popular magazines are flooded with articles of like character. Even college professors vie with itinerant lecturers and casual essayists in the chorus of atheistic propaganda. I

doubt whether any vital element in Christianity, to say nothing of other religions, has wholly escaped this assault.

“Inevitably contemporary youth is affected by those critical onslaughts upon Christianity, upon religion and morals in general. After all, our practical attitudes are the immediately important things. It is what we do that counts most certainly. Faith without works, as St. James remarks, is dead.

“The world needs real men, men of courage, both moral and physical. Evil and injustice are not inert, much less dead. They stalk abroad in social life, in politics, in business. If men like you will not do battle with them, who should? Moreover, crushing human need is all about you in the world crying for relief. Even in these times of great wealth, poverty and disease and crime and under-privilege constitute a challenge to that idealism which, thank God, never dies in youth, however thin and feeble it may become in later years. One need not be a professed pacifist to realize the grotesque futility of war as a means for the just settlement of international issues and its utterly irrational wastage of life and treasure. With the increasingly lethal character of the modern means of warfare, the time is rapidly approaching when even the fire-eating politician must hesitate to advocate armed struggle. With the Peace

Pact, the League of Nations and the International Court, from two of which our timid nationalists shy as too dangerous for us to contemplate, war should be made humanly impossible. But this will not occur unless the men of your generation so decree, and, if you do not so decree, you and your children with you may well be blotted out in the utter ruthlessness of the next war. This is not idle speculation, it is grim fact. Moreover, it is fact which cuts to the very root of the deepest instincts of pure religion.

“Let us agree without cavil that we are living in an age of moral and religious hesitation and uncertainty. Does this mean that, in consequence, our spiritual life must be paralyzed? Certainly not. The gods of the Greek Pantheon may indeed be dead, and Isis and Osiris but faint voices from the tomb; yet the God that dwells in the heart of man is not dead and will not die. There is that in the human spirit which cannot be wholly smothered by the fumes of a purely self-centered philosophy, nor choked by the tentacles of a smug materialism. You may teach that there is no God until many have come so to believe; you can ridicule as guileless, or as fools, all who put anything before the gratification of personal pleasure and worldly passion; but you can never wholly slay the ineradicable instinct for noble living, for daring spiritual adventure, for genuine devotion of self to the needs of society and to interests conceived as higher than this self and essentially sacred; and that is true religion.”—*President James Rowland Angell of Yale University.*

HARVARD UNIVERSITY

“A BACCALAUREATE address is supposed to deal with the relation of men leaving college to the responsibilities about to be thrust upon them as citizens; and so when invited to give this sermon to the graduating class I asked myself what quality in educated men the world stands most in need of today.

“Knowledge has increased vastly in these later generations, and is growing at a rapid rate. Many laws of nature, previously unsuspected, have been revealed by scientific labors; the history and condition of men, his thoughts and impulses, have been explored; until much that lay concealed has become the common property of all civilized peoples. More knowledge, no doubt, is needed, and all glory to those who seek and find it; but it is not the gravest need of mankind now.

“Education, or rather the possession of the tools for getting it, is more widely diffused than ever before. For the mass of our people we need, not so much more, but better instruction. A lack of education is not the salient mark of our time.

“Intelligence is not in general deficient; and of energy and enterprise, the motive powers that make intelligence effective, there is, in our country at least, an abundance.

“In spite of the cynic and the pessimist; in spite of much misconduct public and private; in spite of the prevalence of crime in our land, there is much virtue and public spirit. The observation of a lifetime has led me to believe that these qualities have not diminished, but on the whole, have gained in

strength; certainly that has been my impression of college students.

"To many people it may seem overstrained, but to me one of the greatest, it not the most salient, defects of our day is the lack of wisdom. Cruel and disastrous wars have occurred throughout recorded history, but none that has involved so largely the whole population, or has been so widely harmful as the World War.

"Mankind is now seeing how to preclude war. Almost everyone is anxious for this; but no sensible man is perfectly sure that what all men object to doing they will not do. If we felt sure that wars would not come we should not talk about them so much. They need not occur if there were wisdom enough to direct the course of human conduct.

"A university like this is not endowed solely, or even primarily, for the personal benefit of its students. That is a great end, but not the greatest. If it existed for that alone there might be just cause for jealousy on the part of those who do not share its benefits. It is endowed in order that those fortunate enough to enjoy the privilege may contribute to the welfare, and especially to the wisdom of the whole people; and the public has a right to expect such an attitude from its educated men."—*President Abbot Lawrence Lowell of Harvard University.*

DARTMOUTH COLLEGE

"THIS TRADITIONAL SERVICE in which we are participating in the commencement exercises symbolizes the spirit which actuated the founders of our historic colleges in New England. They believed that hu-

man life uninfluenced by religious conviction was incomplete. They believed that unintelligence in religion was dangerous as elsewhere.

"In these few hours which precede change in our mutual relationships certain conditions can well be recognized which perhaps could less clearly be distinguished while attitudes of all-embracing wisdom on the part of college authorities, or of intellectual posing on the part of undergraduates, seemed inseparable from our common life. The conditions of American life have so changed that undergraduates in the main come to the college without any acquaintanceship with what religion really is, except in some of its superficial forms. Judged on the basis of these forms, religion appears unattractive and the undergraduate body becomes indifferent—if not actually resistant—to any formal attempt to approach it helpfully in clarification at this point.

"The religious impulse is to be found most purely in the spirit which animated Jesus, the great Teacher, and not in the corrupted ideals of His self-appointed or unintelligent interpreters, far remote from Him in thinking and in time. The resounding din of organization, the hysterical activities of political propaganda, the quarrelsome conduct of advocates of exact theological definitions, the confused counsels of social reform, are not the sources from which to seek either the comfort or the inspiration of a devotional relationship between man and God. As Elijah in days of old, seeking to know God, found him not in the great and strong wind which rent the mountains and broke in pieces the rocks, nor in the earthquake, nor in the fire, but in the

still, small voice, so today God most surely may be found in the reverence of the reflective mind and in the sensitiveness of the willing spirit.

“God grant these college years may have given hearing to our minds!”—*President Ernest Martin Hopkins of Dartmouth College.*

BROWN UNIVERSITY

“THE BUILDING OF life goes silently on,” said President Barbour of Brown, “with materials which have been shaped in our daily tasks and our common place surroundings. For every man is a builder, not only in that structure which is rising in every land and in every city, but in the inner temple of the soul.

“It is well that we reverently acknowledge and seek the divine guidance as we do our forest and quarry work of preparation, and as we build ourselves with the product of our toil into the life of the world.”—*President Clarence A. Barbour of Brown University.*

PRINCETON UNIVERSITY

A sincere and intelligent consideration of traditional religion was urged on the members of Princeton University's graduating class by Pres John Grier Hibben in his annual baccalaureate sermon. Pres. Hibben asked the men to see their studies of the past four years in science, literature and history in their bearing on the problems of religion.

The speaker urged them to think their way clearly through the problems of traditional religion and the skepticism of the age.

Pres Hibben declared in conclusion:

“There is something within man's nature, the power of his thought and will, which thus suggests a unique origin and contains deep hidden intimations that man belongs to the order of the spirit, and gives us an assurance of the reality of those ideas which have ever kindled the aspirations of our race, the ideas of ‘God, freedom and immortality.’ ”

THE INSPIRATION OF GOD'S WORD

BYNE GOODMAN CAVENEE

THERE is an elevation accompanying an act of *praise* which comes in no other way. To find the good and to acclaim it brings out all that is best in ourselves. It puts us in tune with the good everywhere, makes us receptive to it and makes us desire it. Not only should we seek the good that is in all things and all beings but we should express our appreciation of it to the best of our ability. In doing so we expand our inner

self a certain amount and open it to a world of goodness. Nothing good dies; consequently the effect of such acts is lasting and remains with us. Furthermore it reacts upon others who hear us and tends to produce a similar expansion in them. Sincere praise is very powerful in its influence. So is criticism, but in a manner directly opposite to praise. Whereas praise expands, criticism contracts. Praise

warms the heart while criticism chills it.

Of all acts of praise, however, there is one superior to all others in its reaction upon us. In performing it not only are we in harmony with good everywhere but we are lifted into an exalted Presence which dominates us and leaves us desirous of nothing but His love and to know His will. When the heart voices songs of praise to its Creator it feels something of the vibrations of eternal love, the force of which carries it to or near to the peak of exaltation, according to the depth of feeling developed. The deeper the feeling the higher the exaltation and the greater the ecstasy of emotion produced. Such vibrations are full of a divine potency that regenerates the soul and fills it with the joy of living. The mind consequently becomes alert to new knowledge, and the vibrations of the flesh reach a higher plane through their contact with those above. Remaining in such exaltation the soul becomes immortal.

BEAUTY IS A divine attribute and its cultivation belongs to the soul. Appreciation of true beauty is a stage of growth and anything beautiful, either material or spiritual, is worthy of protection for its own sake because of the effect upon the soul. Appreciation of beauty in face or figure is easy and to a limited extent that of surroundings. Beauty in nature is a step more difficult and beauty of the soul still more, although it is the most important of all. Seeing beauties in nature helps to make one detached from material things and so is an approach to spiritual appreciation. It is natural to think of God when

one thinks of nature, and some understanding of His laws is necessary to any appreciation. Studying nature is one of the best ways to come into a proper relationship with Him. When one is lost in admiration of a sunset, or the magnificent spectacle presented to one's view from the top of a mountain, or when the senses are lulled and soothed by gazing upon a wave-tossed sea the soul is close to God. The natural forces are calming unless one is overwhelmed by their power or in danger from them. Merely breathing deeply of pure air lifts one temporarily to a higher plane, so if one did not do it for the body's sake it would be found profitable for the soul. Deep appreciation of nature whether in its natural state, or as reproduced in art or described in literature, especially poetry, is an indication that the soul has caught a glimpse of heaven and sensed the beauty there. Music at this stage will bring it even closer.

But beauty in all its glory is seen only by the soul that has known its Lord and witnessed it in Him. The beauty is everlasting and its memory never fades, the light that surrounds it dims all lesser things. There is no beauty that approaches the shining splendor of His radiance, his majesty, His glory. Seeing this the soul is satisfied forevermore.

A LARGE PART of our energy is wasted in useless *effort*, energy which would be far better expended in building stronger bodies and souls. Especially is it wasted in diseases of the mind, in worry, fear, petty vexations, pride and doubts. This is due to depending upon human intelligence to solve all diffi-

culties and it is not equal to the task. In fact no one of them is actually solved through human endeavor alone. The sooner one realizes this truth in its completeness the sooner he will find the remedy. Few situations involve only ourselves, except some diseases of the flesh and occasionally our own talents, for practically all of them are in some degree dependent upon circumstances in general or upon other persons for their solution. Because of this fact the individual cannot control them and the above-mentioned diseases are the result.

The true remedy can be found only by discovering the laws governing our own existence as well as our relationships with each other and beginning to live by them. The knowledge of them must come first to be sure, but that amounts to little if we do not follow them faithfully. However, we are only too glad to do that, once we understand something of their significance. This is where the secret of right effort applies.

Consider the lilies, how they grow. Where is any effort expended? Not only is everything needed for their growth provided without thought on their part of how the provision would be made, but all that they actually do is to keep their faces turned directly to God singing His praise and glory in their beautiful pure white blossoms. Only when man's heart is purified and his prayer becomes a song of praise does he resemble the lily. Only when he prays to be free from all petty worries and burdens and to have his mind and heart and being filled with love in their

stead, leaving all else in the hands of God, can he learn to sing.

WHAT A beautiful word is *hope* and how beautiful is all the world where hope is. It is the foundation of faith, also tolerance and charity. Even in the depths of despair the voice of hope is not stilled for long, and when faith in God exists we rise, at least temporarily, to the heights of glory.

Hope is the beginning of all success and happiness whether material or spiritual. Without hope progress would not be possible. It is a torch that burns within the heart through all eternity and although it may be dimmed it is never extinguished. But to burn brightly and to cause a glow of radiance about it the heart must be pure. Then the radiance is reflected as in a mirror and in its presence others must feel the light of the torch within themselves brightened. The hope that comes from a heart purified by divine love is contagious.

Hope then is also a force of attraction, bringing to the heart wherein it abides all that is good and beautiful in others. It is a magnet that draws all unto itself. In fact it has magnetic power which, next to love, is the greatest power in the world. It is the secret of magnetism and eventually overthrows or conquers all lesser powers. There is a sovereignty, a dominion, that belongs by divine right to the heart aglow with hope and this sovereignty is enduring, this dominion imperishable. Hope is a coworker with love, and through these two all blessings are ours, lifting us at last into that eternal reunion for which the heart has ever yearned.

INTERNATIONAL PEACE GARDEN

MARTIN L. DAVEY

We take pleasure in publishing the following address delivered over the radio by Mr. Davey, the Tree Expert, on Easter Sunday. This man of vision gives an interesting description of the wonderful project of an International Peace Garden to be created somewhere on the boundary line between the United States and Canada. The hundred years of peace between these two enterprising countries is one of the most significant evidences that nations can live together peaceably with no deprivation to themselves but only gain and progress, hence the value of such a Memorial Garden.

FRIENDS everywhere, today I would like to tell you about the proposed International Peace Garden, which is to be created somewhere on the boundary line between Canada and the United States.

This inspiring project is sponsored by the National Association of Gardeners, an organization of nature lovers, whose lives are devoted to the work of maintaining beauty on private and semi-private places and in public parks. It is one of the most unselfish, and beautiful, and far-reaching undertakings that one could imagine, and should have a powerful appeal to the finest instincts of the people in these two great neighborly nations.

The idea was conceived in the noble spirit of Henry J. Moore, Lecturing Horticulturist for the Province of Ontario. It was proposed at the annual convention of the National Association of Gardeners in the City of Toronto last August, and was received with moving enthusiasm and with the fervor of a great crusade. Without a dissenting voice and in the spirit of earnest purpose, it was decided to accept the heavy responsibility of sponsoring this monumental project.

For more than a hundred years, peace has reigned inviolate between the peoples of Canada and the

United States. No finer example of neighborliness or enduring friendship could be found in the world than that which exists between these two adjoining countries of the North American Continent.

How appropriate it is, then, that an International Peace Garden should be created on the imaginary boundary, half on one side and half on the other. It is proposed that this Garden shall be a thousand or more acres in area, and that it be located some place on the line where it will be accessible to the greatest number of people.

In it will be planted all the varieties of trees, and flowers, and shrubs that can be grown in this latitude—beautiful living things that will speak more eloquently of the fact of peace and the will to peace than any towering monument built of cold and inanimate stone. Many of these growing things will be contributed out of the abundance on the private places in both countries, but the work of creating it will require a considerable investment. Then there will follow, in a natural course, the problem of raising a sufficient endowment to maintain it into the long distant future.

It is the plan of the National Association of Gardeners not only to welcome the larger contributions

from those who would enjoy helping in a substantial way, but also to make a special appeal to all the school children of Canada and the United States, asking that each one, so far as possible, give just a little so that a multitude may have a part in this great living monument of peace.

It seems to me that no more useful thing could be done than to enlist the school children in this spiritual and intellectual stimulation. To think peace is to live peace. To think it actively and consciously is to build up in the on-coming generation the spirit and the will to peace. If we receive nothing more than the development of this fine philosophy of neighborly living, we will have been compensated a thousand times for all the effort and all the cost.

In Holy Writ, we find a powerful bit of logic: "As a man thinketh in his heart, so is he." If in the development of this worthy project, the sponsors of the movement can cause the children of Canada and the United States to think the language of peace and to be inspired by its idealism, the results will be more substantial and lasting than have been achieved by the brilliant statesmen since the beginning of civilization. Nor will it be easy for cunning politicians to undo the effectiveness of this inbred philosophy.

We can visualize this International Peace Garden as a thing of impressive beauty, where in a short space of time foliage and flowers will vie with each other to produce a quiet elegance and a glorious charm that will lure the nature lovers of this continent and the world.

Yes, it will be the Mecca of unnumbered thousands of those who love the beauties of nature and those who are moved by the spirit and purpose of peace.

In this Garden the living, growing things will symbolize the development of an enduring friendship and will typify the substantial character and spiritual force of two great peoples. This outdoor beauty will be the handmaiden of fine human qualities and will express in eloquent fashion the deep-seated purpose of lasting peace that has operated so powerfully for more than a century, and that is more firmly imbedded within us now than ever before.

About it all will be an atmosphere of admiration and respect that will be akin to reverence. Deep in the hearts of all normal human beings there is a longing for the blessings and the fruits of peace. These beautiful growing things will express in a sublime way the hopes and aspirations of the people of two nations that have lived side by side without conflict as an example to the world.

Man could build countless monuments of steel and marble, and place them at frequent intervals along the extensive boundary line, but each one would be cold and forbidding and could not kindle the fires of enthusiasm in a single human breast, nor inspire one mortal being to loftier sentiment.

There is something about this idea of an International Garden, with living trees and flowers and shrubs, that stirs the imagination. It seems to be so fitting for this purpose. It is such an appropriate manifestation of human ideals. It

is so expressive of the finer qualities of human nature. It is at once satisfying and uplifting.

Year after year innumerable people will travel to see it and will think the thoughts of peace. They will be moved to a keener realization of the fortunate circumstances under which we are permitted to live as friends and mutual well-wishers. They will carry back home with them a new sense of their own responsibilities as neighbors.

Pictures of this International Garden should hang in every school-room in Canada and the United States to proclaim its meaning and its purpose. Stories of it should be told in lofty sentiment to every new class of children that will be the citizens of tomorrow. It should be proclaimed from every pulpit and told with enthusiasm in the quiet of every fireside.

This undertaking appeals to me as a thing of highest value and far-reaching possibilities in the thinking and the living of both peoples. It will not and should not detract in the slightest degree from the patriotism of Canadians for Canada, or Americans for America. We expect Canadians to be loyal to their own country, and they expect the same thing of us. No person would be worthy of citizenship in either country if he were not patriotic toward the land of which he is a part. But we have been neighbors for a long time, and we shall continue to live side by side in peace and friendship and in mutual respect, so long as we have the character to understand the rights of each other and the capacity to live and act on the plane of higher civilization.

The National Association of

Gardeners deserve the fullest commendation of all peace-loving citizens for their willingness to assume the responsibilities of so large an undertaking in the interest of us all. They should have the lasting gratitude and the cordial support of every manly man and every noble woman, in whose veins runs the blood of honor, and whose mind is ruled by the processes of reason and human idealism. I bespeak for them the most generous and enthusiastic support. Our loyalty to the cause which they represent will be rewarded by an International Garden of Peace that will speak powerfully to the people of our own time, and carry the message of friendship and good will to many unborn generations.

It is said by some that there will always be war, and it is possible that mankind as a whole has not reached that stage of development where the scourge of war can be permanently removed from the world. It is also possible that crafty and selfish tyrants may disturb the peace of mankind here and there. It is conceivable also that in some places self-seeking and designing politicians may lead their people astray. But it will not be in response to the popular will, except where people are deceived and misled.

The desire for peace and its benign benefits is instinctive with every normal father, and is a basic impulse that surges through the heart of every mother who has gone down into the dark valley to bring a new babe into the world.

The people, the great masses who make up each country, want peace. The higher the civilization which

they have been permitted to attain, the more definite and fixed is the conviction that they have a right to live in peace, and to work out their individual destiny unhampered and unscarred by the ravages of war.

How appropriate it is, in this significant period when sincere efforts are being made by the leaders of the great nations of the world to arrive at mutual understanding and to provide a more permanent basis for world peace, that this International Garden should be projected! What a happy thought it is that inanimate steel and marble should be eliminated from its being, and that no cannon or other sign of strife should have any place in its creation or existence! It is to be just an immense garden of growing things where beauty reigns and where friendship is the theme.

Canada and the United States have offered to the world an example that is worthy of admiration and emulation. We have lived as neighbors without the necessity of armed strife for more than a century. There lies between us an imaginary dividing line of some three thousand miles in length. Not a fort or a battleship has been found necessary along that far-flung border. Not a soldier needs to be stationed there. We have business and social and political intercourse without the remotest necessity of military maneuvers. We understand each other. Each people forges ahead to its own logical destiny in its own way, and each respects the rights of the other.

These impressive facts constitute

a magnificent tribute to the character of the people of both nations, and are evidence of a form and degree of civilization that should be a source of enduring satisfaction to all who are permitted to be citizens of either country. What a lesson it is to the world, and what a challenge to the cynics who have no faith in the capacity of human beings to live rightly in relation to their neighbors.

There could be no more fitting evidence of the friendly spirit and the understanding of the people than the creation of this significant International Peace Garden on the boundary line, where men and women and children may go to admire the living, growing things and to be inspired by the beauties that they see everywhere about them, to live and act the ideals of peace, both as individual citizens and as essential parts of either great nation. All the eloquence of Demosthenes, all the logic of Cicero, and all the mastery of Shakespeare cannot compare with the powerful appeal of the International Peace Garden to the hearts and minds of those who live upon this continent, and those from other lands who come to see, with minds that understand and hearts that comprehend. The language of trees and flowers and shrubs, though mute and inaudible, will be more eloquent and more convincing than the language of statesmen, philosophers and poets. This International Peace Garden will proclaim the lofty spirit of two great countries. Yes, it will be a glorious and beautiful picture of the soul of the people.

SONGS OF LIFE

LORNA B. TASKER

AFTER SEEING THE MOVING PICTURE
OF 'ABDU'L-BAHA

He walked the earth once, patient and tender
 And the Light
 Of Heaven shone around Him.
 All who saw Him
 Felt the joy and peace and love.
 Shall we forget?
 Nay, still He walks among us.
 We are blind,
 Wrapped in a storm of self.
 His sun still shines
 Into the hearts of men.
 Reach forth your hand, my brother,
 Here is mine.
 Clasp we in deathless love
 This shining hour.
 Then when the storm shall fold us
 Once again
 In its gray fury, though we see not clear,
 Still hands shall clasp, and hearts
 Shall still remember.
 And the temptation shall lead unto light,
 And the light shall shine.
 It shall flame till it burn away
 Desire and doubt.
 And then shall come a river
 Deep and clear
 To sweep away the ashes
 And leave naught
 But white sand shining sweet and clean
 Unsoiled by struggle.
 And then shall come a voice,
 Saying—
 I was the doubt and the desire
 The light, the flame, the river
 And the sands,
 I was the struggle and the triumph.
 I am God.

PREMATURE

In a sweet hour when my heart
 Was filled with joy,
 I said to God, "I love you more
 Than all the world."
 And God said, "It is good."
 Next day He took my joy,
 And when I cried
 Aloud in anguish, "Child," He said,
 "Take back thy joy—play yet another year.
 Try not thy wings again till thou art grown."

PURE SPIRIT

My soul went on a pilgrimage
 Through unreality
 This morning when the wind
 Blew all the grass in silver, and the tide
 Ran swift beneath the sun.
 I saw the yellow flowers nodding softly
 By the wall,
 And trees agleam with cobwebs thickly strung
 With sunfilled dew.
 I saw the myriad seagulls drifting white
 Down tides that ran from blue to wine-red purple
 Hastening out to sea.
 I saw the wide clear sky
 Grow hot with light.
 My soul went on a pilgrimage through these
 In search for God.
 And when I found Him, far beyond them all,
 I heard Him say—
 "Dear child, you brought Me with you.
 Now return,
 And find Me—everywhere."

WAITING

Dawn, pour thou into my soul,
 For I am a pool,
 Waiting thy sea of light.
 All night the marsh grass waved
 Between me and the sky
 Fine lines of thought and dream,
 Keeping the sky from me.
 But now the wind of love
 Has swept me clean.
 Dawn, pour thou into my soul.
 I am a pool,
 Waiting—waiting for thee.

TO 'ABDU'L-BAHA

I am too small
 To love God truly.
 Yet,
 Because I love You,
 I sing songs
 To God.
 This be Your part—
 To kindle song,
 A flame,
 Upon the altar of my heart.

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STAR OF THE WEST

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Members of the Bahá'í Spiritual Assembly of Hamadan, and a few other friends entertaining Miss Martha Root, international Bahá'í teacher and journalist from the United States, on her trip through Persia. (See page 139.)

The Bahá'í Magazine

STAR OF THE WEST

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"One of the functions of the sun is to quicken and reveal the hidden realities of the kingdoms of existence. Through the light and heat of the great central luminary, all that is potential in the earth is awakened and comes forth into the realm of the visible. The fruit hidden in the tree appears upon its branches in response to the power of the sun; man and all other organisms live, move and have their being under its developing rays; nature is resplendent with countless evolutionary forms through its pervading impulse; so that we can say a function of the sun is the revelation of the mysteries and creative purposes hidden within the phenomenal world."

'Abdu'l-Bahá.

THE INFINITE abundance which characterizes the phenomena of the natural world is nowhere more striking than in the physical life of the sun. This great cosmic center of life and heat to its surrounding planets is pouring forth energy with a profligacy which can only be explained upon grounds of infinite supply. It must be realized that the sun's rays are going out into space in every direction. What the average person does not appreciate is the astounding ratio of the total daily radiant energy of the sun, as compared with the microscopic amount of it received by this planet and making possible our life, health and happiness. It has been estimated by recent astronomers that only about a two-billionth part of the active energy of the sun is intercepted by this planet. In other words, the sun could with equal ease and without the expenditure of one iota more of energy, light and heat two billion other planets the size of the earth at the same time that it is caring for our needs.

When we survey this astounding vitality and superabundant energy

of the sun and its so lavish expenditure of power disbursed into space, we come face to face almost with Infinity itself; for the relation of this total energy of the sun to the actual work accomplished upon its planets, bears almost the proportion of the Infinite to the finite. Certainly from every practical point of view, we may assert that the sun not only has, but is actually giving out, infinite supplies of energy. Here we have a picture in nature of a supply so rich and abundant as to be impossible of exhaustion or even of complete utilization for the utmost of man's needs.

A SIMILAR lavishness characterizes all of the phenomena of nature as we know it, both in the heavens and upon this earth. Two thousand island universes are conceived to occupy sidereal space, of average size equal to our own island universe the Milky Way, and separated by inconceivable and vast voids. Such is the grandeur of the scale upon which nature works in the cosmos as a whole. Or if we

turn to our own microscopic planet, we find again the same lavishness expressed in all phenomena of natural life in the tremendous scale upon which life is created in its lower levels in order to eventuate in Man.

Only in the life of man himself do we observe circumscription, lack, and destitution; while in the world of nature everything bespeaks of lavish generosity on the part of the Creator and of a bounty which is infinite in its supply.

Man has created in his own world a mode of life in which want is more characteristic than plenty. Why is this? Let us not assume that such a situation was intended by the Creator. Shall He lavishly expend so vast a quantity of precious solar energy upon a void, and yet, pinch humanity—the highest expression of creation—with want and deprivation? It is impossible to conceive that the Creator works in such a way. No, the same abundance was intended for man as for the natural world, not only was intended but exists on the plane of reality. It is man's own wilfulness and selfishness which have caused human society to become so characteristically limited in its supplies as proportioned to its needs.

It is not the fault of nature that people have not enough to eat, but the fault of our economic system which is based almost wholly upon the self-seeking and exploiting attributes of man. How is it possible that there is not enough wheat to eat when economists are telling us that the farmers are producing too much. The fact is that much wheat now produced is not being sold; and so with cotton and other

staples. The earth produces abundantly for man. But humanity, having arrived at no adequate way of distributing this lavishness, sits down in want and deprivation and permits the consumer to be in need at the very moment when the producer is suffering economically because it is said there is no market for his goods.

AGAIN LACK is evidenced in the matter of the use of power as at present discovered or invented by the human race. Inventions which might extend power more cheaply to the whole of humanity are held back because they would lessen the profits of present capitalists. The aim of society as a whole seems not to be to find out how cheaply the blessings of nature can be disbursed to every individual, but to find out how most successfully to center and focus her blessings upon the few who have power and brains enough to establish monopolies. Thus it is that while some suffer from a very plethora of wealth the majority of humanity faces a bare subsistence and are deprived of all comforts and of many necessities.

Is this the universe that we see as the telescope looks out into space? No! The astronomer sees visions of infinite power and blessings for humanity in the subatomic energy of the sun. While economists are bewailing the exhaustion of the earth's coal deposits, astronomers are preaching the discovery of infinite supplies of power from the atom, or from the very space about us. But, undoubtedly, this discovery is to be held back from humanity until universal peace is established together with a divine

order of civilization which assures a just and kindly distribution of economic wealth.

LET US try to conceive of the ease and comfort which would accrue to humanity when an infinite source of power easily and cheaply applied to the needs of man should become available. This power could be used to create nitrogen from the air and otherwise to increase fertilization of the soil; to irrigate waste spaces; to speed up production. It would create, with the genius of man at the helm, a superabundant supply of all agricultural and textile needs of man. The same power applied to manufacturing would assure a wealth of goods such as now we can hardly conceive. Distant travel would be brought within the reach of the most humble individual, and the application of such efficiency to the machinery already in the world would assure more leisure to workmen.

All this, however, is dependant

upon the reorganization of humanity in terms of service rather than of exploitation, otherwise this power might be used to still further enslave the guileless and humble. The new divine civilization must be dedicated to humanity as a whole; and the greatest genius of the human race in the future must be spent not so much in production as in the problems of distribution.

It takes no great stretch of the imagination to realize that the great law of abundance which reigns throughout the cosmos is destined to apply to the economic life of man both as an aggregate and as an individual.

Let us realize that deprivation as humanity knows it at present is purely its own creation. And let us reach out for those means which God has given us for creating a world of peace, of plenty, of joyousness. This can come about only when the divine civilization, the pattern of which has been given us by Bahá'u'lláh, is established.

* * * *

"Now concerning our social principles, namely, the teachings of His Holiness Bahá'u'lláh spread far and wide fifty years ago, they verily comprehend all other teachings. It is clear and evident that without these teachings progress and advancement for mankind are in no wise possible. Every community in the world findeth in these divine teachings the realization of its highest aspirations. . . . Should these sublime teachings be diffused, mankind shall be freed from all perils, from all chronic ills and sicknesses. In like manner are the Bahá'í economic principles the embodiment of the highest aspirations of all wage-earning classes and of economists of various schools . . . all shall bear witness that these teachings bestow a fresh life upon mankind and constitute the immediate remedy for all the ills of social life."

'Abdu'l-Bahá.

THE NEW ECONOMICS

DALE S. COLE

The author, whose frequent articles have proved of great interest to the readers of The Bahá'í Magazine, is an electrical engineer of Cleveland, Ohio, and is a deep student of economics.

AFFAIRS of business account for a good portion of life spent on this planet, perhaps justly so, for an active, effective life is good. However, the old adage "business is business" is not as apt or relevant as it may have been in the past, and some business leaders are expressing thoughts which are both interesting and startling.

An attitude seems to be developing which holds that mere statistics and the technical interpretations thereof, are not altogether sufficient to place in the hands of those interested, all of the data necessary to shape the course of common endeavor towards that which will result in the greatest good for the largest number.

Agreement is fairly general that business which does not so result—is not sound business. It is also generally indicated that, aside from the benefits themselves, human progress is predicated on sound business, because commerce and industry have profound influences on social conditions.

Sound business may not, however, always insure uninterrupted periods of maximum commercial activity. This contingency may not be an untempered calamity.

A very well known man has stated that he believes periods of business depression are not without their chastening effects. During prosperous times wasteful

practices flourish. Carelessness grows and crime increases.

When business is poor and there is much unemployment, men are jolted out of their neat complacency. They fear because they are unable to control the situation. Instinctively they turn to higher things, to their Creator, seeking encouragement and consolation. Waste is stopped. Efforts are redoubled. Faith increases.

It has been suggested that when fifty-one per cent of the people actually decide to render real service—then prosperity results. A small majority influences mundane affairs. May not even smaller numbers, working in unity, be yet more effective towards spiritual advancement?

The recent cataclysmic changes in the business world of the United States focuses attention on a factor which has been assuming increased importance for some time. Other matters have received more attention for a variety of reasons, but it can no longer be doubted that there is a great and general shift of human interest from politics to economics. Among the greatest problems of the next decade, and thereafter, will be found those of economic relationships.

People are not now so much interested in political matters either as regards their own internal national problems or those of inter-

national character. They do not want to fight or bicker. They want to work peacefully, to acquire a competence, and to enjoy some leisure. They are beginning to realize the importance of the spiritual nuances of life.

If opportunities are to be realized to work peacefully, to acquire a competence, and to have time for the better things of life, it is being learned that we must look to the realm of economics and not to the turmoils of politics to bring about the desired conditions.

Economics is the mechanism through which existing ills must be attacked and treated; but the inspiration, the drive, must come from fundamentally deeper sources.

Recently, Mr. Calvin Coolidge said that "we must put first things first," "set small store by things which are temporal," and strive "mightily for the things which are eternal." He reminds us that "we cannot give all our thought to material success. We cannot be relieved of all hardships. We should not faint at the first obstacle."

And there are obstacles. One of them is the purely national idea of economic welfare; the rather limited and short-sighted idea that one nation need not consider the well being of other nations. But there are indications that this attitude is undergoing revision.

The international aspects of trade are being forced on the attention of every nation and its thinkers. For instance, the United States has been for some time now a great creditor nation and at the same time has enjoyed a favorable balance of trade. We have loaned

much money abroad and continued to export more goods than we imported. This it is said, cannot go on indefinitely. There will come a time when we must accept more goods from abroad.

How will an excess of imports over exports affect many of our industrial and social conditions? There may be many answers to such a question but the important part is that we can no longer ignore the possibility. World trade, international cooperation and good-will assume increasingly important prospects in this age of new economic relationships.

What of the threat of a tariff war? We erect high barriers to keep out foreign goods in an effort to keep our own wheels turning. Reprisals on the part of other nations are not unreasonable and instead of cooperative, smooth course of international trade, a retrogressive and dangerous situation may not be improbable.

Tariff walls are only one of several kinds of obstacles which must be eliminated or circumnavigated if world trade is to fulfill its highest function. There are also geographical lines, limitations of speech, racial prejudices, and religious bigotry to overcome.

World trade will assume increasing importance as the years go by. It offers the only chance of doing things on the large scale which seems necessary to the newer economic laws which hold sway. World trade cannot be carried on advantageously if hampered by too narrow nationalism, prejudice, suspicion and selfishness.

Mr. Owen D. Young recently pointed out that "we may sign

great declarations of peace, but we shall concurrently find, if we follow a narrow economic policy, an increasing resistance in countries less well off than ourselves, to that disarmament which is the insurance of the peace that we seek."

When mass production has once gained headway, there is need for ever-increasing markets. Normal obsolescence of things purchased is not sufficient to keep the mill wheels whirring, nor does population increase rapidly enough to provide the needed outlets. Wider and wider markets are necessary. Where but in foreign fields can these be found?

That our mass production machine has brought a high standard of living is generally admitted. It is unthinkable that such a standard should regress. It has its ills, many of them, but there are great advantages. In other parts of the world, can the standard of living be improved by similar methods, and if so can we learn to use advantageously the leisure resulting? How can a great international productive mechanism function except through close cooperation of the component parts?

A new business philosophy is forming. The United States preaches, from recent experience: machine production, high wages, shorter hours, greater purchasing power. Spend, that the wheels may be kept turning; that you may have wages to insure purchasing power. Incidentally it has been found that the more leisure, the more wants; the more time to spend the greater the consumption.

Europe has not yet held with all of this. Their program has been

low wages, long hours, thrift. Europe has not thrown off post-war depression. The United States has apparently forged busily ahead. Which philosophy will you choose?

Somewhere between these extremes will there not be found that which will define progress as that which brings the greatest good to the largest number?

Be that as it may, the requirements of expanding commerce are forcing a better international attitude. Business cannot and does not wait for the flag. Economics outstrips politics.

As world trade increases among nations, and it must increase, there will be more and better intercourse even though the needed international language is not yet adopted. There will be closer acquaintanceship, broader understanding.

Economically, Europe is a group of water-tight compartments. Each country is marked off not only by geographical and racial boundaries but by economic restrictions and regulations. It is beginning to be recognized that this may be one of the reasons for sluggish commercial recovery and advancement.

Economically these barriers are liabilities. Socially they are a handicap to better race relationships. Spiritually they impede the universal realization of the brotherhood of man and the oneness of mankind.

Back of every change, every trend, every step—there are significances.

Sometimes it seems as if man had failed in trying to bring about, voluntarily and effectively, better conditions in the world; and that economics is taking these matters

out of his incompetent hands and under the guise of business expediency bringing about many desirable improvements.

The world has great tasks to perform, much business to transact, many wants to fulfill. And in fulfilling these wants according to the dictates of science, social conditions will be greatly effected, the mode of life will be universally and continuously bettered. It seems that these great changes are intimately associated with the application of science to commerce and industry and that the mechanization of life has much to do with it. The machine must be made to serve man, and apparently it can best do so when running at high speed.

In order that the industrial machine may function efficiently as a machine and as an influence towards human progress, adequate markets are required. These can only be obtained through world trade; world trade in a broader and yet more intimate sense than it has been realized before, wherein not only commodities are traded, but wherein many intangible services and reciprocities draw peoples closer together.

In the panorama of life a number of interesting pictures may be projected. These will have to do with—

1. The effect of the increased use of machinery on human life both here and abroad. Sufficient is being said about this in the press of the moment to indicate its importance.

2. The problem of what mankind will do with the increased amount of leisure in prospect.

3. The necessity of better inter-

national understanding and cooperation.

4. A deeper interpretation of business statistics.

5. A broader conception of the function of business.

6. The increased importance of economics and the relatively decreasing interest in politics.

7. Agriculture's place in the commercial scene.

8. Our attitude towards work.

9. A sincere desire to know the truth.

In all of this, international aspects seem to be assuming greater and greater importance. In a recent editorial in *The General Electric Review* may be found these admonitions:

"We must think internationally; politics must break down some of her artificial barriers. Statesmen must heed the voices of Science and Economics. There is no permanent blessing in being too rich to be loved and there is no serenity in being over much envied."

Thus is the warning sounded as regards the United States. Will we heed it? Will we assume leadership in the solution of the problems of economic relationships which confront the world and back of which lie deeper and more significant factors, those things which affect the spiritual life and well being of every individual?

Mr. Owen D. Young has voiced a powerful plea—

"I pray for sober and sensible responsibility, a spirit of friendliness and helpfulness and cooperation for all, a spirit of restraint in the use of power which has been

entrusted to us, and most of all, restraint in speech.”

Does it not seem that with the great currents of constructive thought which are surging through the business world there are forces back of these conditions and trends and changes which although more or less obscure are nevertheless powerfully active in bringing about a betterment of conditions?

Does it not seem as if these forces are working, not only to bring about the necessary changes, but to stimulate mankind to a realization that these forces can be relied upon? Are we not gradually casting away our cumbersome method of trial and error and learning to reason more effectively?

And does it not seem that in becoming more familiar with these forces man will realize that he may have mistaken means for the end, that in the final analysis the mere machinery of business is not the essence of the problem? Final results are paramount, and no results which do not contribute to the

greatest good for the largest number are acceptable.

Perhaps we are beginning to realize that we have not appreciated the real purpose of life, and that when we do we will not be content to let economic necessities drag us along, but will assume the active directorship of laws, bending them to the common good, and shaping the destiny of mankind according to *the great purpose*.

According to the Bahá'í Revelation the fundamental forces are divine, and man's duty is to so orient his activities that he may become the channel for their operation.

Commercial success is not the end of life—it is but a means towards the physical and spiritual advancement of the world.

This definition in no way restricts man's endeavors. It enhances them, and we are taught that the daily tasks of this work-a-day business world, when carried out in the proper spirit, are high forms of worship.

* * * *

“Material affairs are of two kinds. The first kind are those concerns which have no direct relation to life. They contribute toward luxury, effeminacy, indolence. Indulgence in these things makes one negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual Powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness.”

—'Abdu'l-Bahá.

A PILGRIMAGE THROUGH PERSIA

2.—Hamadan

MARTHA L. ROOT

This is the second installment of the serial story by Miss Root concerning her experiences in Persia. The first article which described her visits from Baghdad to Kirmansháh, was published in the July number.

 FEW miles out from Hamadan, the Spiritual Assembly of nine came out in a motor car to greet us; yet a little nearer and there were nineteen other cars and several of these were filled with ladies. Twenty automobiles in which were Bahá'í brothers and sisters, came into the city with us. It was a triumph for the unity of the East and the West.

“Not even emperors and kings have twenty motor cars awaiting their approach,” said our Hamadán friend laughing. He was the one who had accompanied us from Kirmansháh.

The guest was taken to the hotel and a little reception followed. Many of the Hamadán Bahá'ís are Jewish and they seem to have considerable freedom in serving the Bahá'í Cause. Perhaps the mullahs think that as long as the Jews have never accepted Islám it does not matter if they change their faith to the Bahá'í belief. But among those five thousand Bahá'ís in Hamadán there are many wonderful Muhammadan Bahá'ís too, who previously had been most bitter against the Cause. Also there are many Bahá'ís there who cannot openly declare their faith.

On the way to the Bahá'í schools and to the Bahá'í Headquarters' buildings we pass through a little square where rest the tombs of

Esther and her uncle Mordecai. Who will be the new Esther in this City of Hamadán? A visit to the Bahá'í Girls' School makes one think that in that assembly of splendid girls she may be being trained here and now. In this excellent School for Girls and in the fine Bahá'í Boys' School are many hundreds of students. Non-Bahá'ís also send their children there because these institutions have a very high standard.

All the Baha'í youth of Hamadán are being trained to take their places on all committees, to become Bahá'í speakers and teachers and to write about the Cause.

During my stay of three days I lectured before five hundred and fifty people at each session, and each time it was to different believers. Every guest came by invitation, presenting a card at the door. No hall is large enough to hold them all, and few cities in Persia can have even as large Bahá'í gatherings as these. Bahá'í delegates came from several villages around Hamadán to greet the sister from the West.

During my journalistic work I visited the Mayor of Hamadán, Mr. Gholam Reza Afkhami; and the Head of Western Education of Persia, Mr. Ali Ashraf Mumtaz. Both men are keen workers for the progress of Irán and both are optimis-

tic that Persia is going forward to a great era. The Mayor had been a general and he was in full uniform. He said that Persia is safe for travel. The sole credit for this secure and progressive Persia, he said, is due to His Imperial Majesty Shahanshah Pahlevi.

Certainly the writer thinks that this great Shah is a benefactor not only to Persia, but to all humanity, for in this universal cycle, in the family of nations each member must be reliable, dependable, in order that all may be in peace and able to progress. During the reign of this present Shah there has been more justice, tolerance, and kindness than with any preceding Ruler, of that long preceding line of the Kajar dynasty. Those rulers were born to excessive luxury and to despotism, but His Imperial Majesty Pahlevi, Shahanshah, was a soldier, then a general, later Minister of War and then Prime Minister. He has come from the people; he knows hardships, sufferings; and his experiences have made him considerate for others and liberal and fair. Only a soldier, a general, Shahanshah could have brought about the unity, the safety and the progress of Irán.

MR. ALI ASHRAF MUMTAZ, Head of the Education Department of West Persia with headquarters at Hamadán, in an interview, said that the plan of the Government is to increase the number of primary schools throughout the country. The higher institutions of learning will be in the cities. He showed how public education has progressed more in the past nine years with His Imperial Majesty Pahlevi Sha-

hanshah than during the fifty years that went before. The writer thought of Lord Curzon's words and saw his plan fulfilled before her very eyes. This great English writer had said: "If I had any voice in the regeneration of Persia, I would not bring out a company in London but I would organize a coup d'état in the village schools."

One of the greatest secrets of the present Shah's remarkable reign is that he has introduced new methods in education, education for girls as well as boys, and education for the nomad tribes. Mr. Mumtaz said that the very nomad tribes who at first rebelled against the introduction of schools now are sending requests to the government for more schools and more teachers. This western Persia is the most backward part of the entire country, because it is here among the mountains that many tribes have been living the migrating, wandering life of nomads. The government is trying to get them settled on lands and grouped in villages, but of course this takes time. Some of the children of the chiefs are brought to Tihrán and educated in the government schools.

Mr. Mumtaz has established a library for western Persia. Courses have been introduced in sewing and carpentry in some of the schools, while in a factory some pupils learn to make Persian rugs, and a few boys are being trained as fine tool-makers.

"We are delighted with the American system of education" said Mr. Mumtaz. When the writer asked him what the United States could do to help Persia, he replied that it would be a great service if

American educators could come and give lectures on the American system of public instruction, or if they could send books. He himself studied in Paris and while there he met Madame Hippolyte Dreyfus-Barney who has done so much for education in France and in the educational section of the League of Nations. She would be welcomed very warmly in Persia if she could come and speak.

The writer suggested that it might be very good if a group of American experts, each a high authority in his particular work, could make a trip through Persia—an educator, an industrialist, a business man and an agriculturist. Mr. Mumtaz said it would be excellent. This is not at all impossible, for several distinguished men in the United States have expressed the wish to make a tour of Persia.

I told this educator that my journey really is an experiment. If friends in Europe and the United States learn that traveling is safe and that westerners are very welcome visitors, they would like to come and travel in every province of Persia, for Persia is one of the most interesting and enchanting lands of Central Asia. So far comparatively few tourists, scholars, writers and educators have ventured long stays in this ancient country. Now Persia, just as Albania and Turkey, is interesting itself in active plans to attract the tourist world to come here.

IT WAS HARD to leave the beautiful Bahá'í friends of Hamadán who had been so kind, so loving; and to say good-bye to the non-Bahá'í officials who had shown the utmost

courtesy. It was with a hurt in my heart that I had to decline the urgent invitations from delegations from the villages round about who had come to beg me to accompany them to visit their Bahá'í groups. One said reverently as he shook hands with me: "I long to take the hand that has touched Shoghi Effendi's beloved hand." A Khanum said: "We can never go to see the Greatest Holy Leaf, but we thank God we can see you who have seen her." May Bahá'u'lláh bless those deeply spiritual, blessed saints of the villages!

The morning was very cold and some of the friends thought it would be much better to postpone the journey, but cars had come through the day before from Qazvin and the writer felt we ought to start because often the roads fill with snowdrifts and one is detained for weeks. So saying "Alláh-u-Abhá!" to the loved believers of Hamadán, our party started forward towards Qazvin. A Hamadán believer came with us to see us safely to Tihrán.

We certainly "made haste slowly," for after the first fifteen miles a blinding, cutting blizzard began, it took hours to get to the nearest "Coffee house" ahead. We left the car and walked the last few yards. The Persian coffee house consisted of one room, not very large. The floor was the bare earth mixed with snow which had been tracked in, until it was four inch deep oozy mud. One could hardly see for the smoke because forty-five men stood there smoking or ordering tea or food which was being cooked on a hearth of charcoal.

Fortunately there was a little al-

cove space leading off from this room, and the mule drivers were good enough to come out from it and give it to our party. A bed quilt was brought and hung up as a curtain. The alcove was swept and dusted and a long table brought in and on this my Bahá'í sister and I piled our rugs and camped!

At first we refused tea, thinking the glasses would not be too clean, but later we were only too glad to have the hot fragrant tea, for everywhere in Persia the tea is good, and the coffee-house owner was very kind to us. We discovered, too, that the cups were clean because every cup was given a deluge of boiling water inside and out before being brought to us with the large china pot of tea. We had food enough in the lunch baskets and very good food.

We certainly were very comfortable compared to the nearly three score men standing in the mud in the larger room or sitting on their Persian rugs, which they nearly always carry about with them. These coffee houses are rest houses for the hundreds of mule drivers who can travel with their heavily laden beasts only about fifteen miles in the day, and they sleep in these places. However, the blizzard and deep snow brought many drivers of motor trucks to that house as well as the mule drivers and us.

We spent the night there and all the next day; we broke the window pane built in this mud house in order to get some fresh air. In the early evening, the miracle happened! Motor cars began to come from both directions. They had ploughed through from Hamadán,

and the Qazvin cars had forced their way over the mountains. Fifty cars joined the kaleidoscopic ensemble around the coffee-house. After long discussions among the chauffeurs, all decided to move forward and travel all night, the Qazvin contingent started first en route towards Hamadán, but we decided to keep to our original plan and try to reach Qazvin.

It took one hour and a half to get through the drifts into the road ready to start. After a two hour journey, at eleven thirty o'clock that night the cars, some thirty besides the other vehicles had been halted at a little inn and coffee house. The chauffeurs had decided it was not wise to go over the mountain in the night.

All the rooms had been taken by the earlier comers, and our party had to be content with a little room near the coffee house. It had no stove, no furniture at all and we had to put the rugs on the stone floor. A boy brought in a charcoal pan of coals called "Manghal," the coals were not "red" enough and the fumes nearly asphyxiated us.

It was a long night and each one of us was very ill from the intense cold and the fumes, but at four o'clock in the morning the boy came again and brought another pot of fire, this time with the coals a glowing red, and he brought hot tea. At seven o'clock we started forth again in the automobile procession, but soon we outdistanced the other cars and were first in the line.

You will probably never visit the coffee houses of Persia along these motor routes and we never should, had it not been for the snowstorm. Usually the cars go from city to

city quickly and travelers can stay in very pleasant, comfortable hotels. This was the worst storm of the year; so if you, O readers, now see Persia in its most difficult sea-

son, you can imagine how delightful and easy it would be to go over these splendid mountain roads in the spring when all Irán is abloom with blossoms.

(To be continued)

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THE BAHÁ'Í RELIGIOUS AND SOCIAL PLAN

ABDUL HUSSEIN ISPHAHANI

THE Bahá'í Religion, the fundamental principle of which is the unity of all humanity, holds in its vision society as a whole in order to bring about a complete reform. Up to the present, the principle cause which has checked the development of the ideals of great reformers and which has prevented the successful spread of their principles, has been the neglect of these reformers to envision the grand reform of human society as a whole, in all phases of human living. They forgot that the life of humanity is an integral whole which cannot easily undergo partial and particular reforms.

These reformers, together with moralists and philosophers, have certainly contributed partially to ameliorating human nature, but the greatest difficulty has always been the limitation of their projects and the gradual dissipation of their efforts, which have ever failed to result in a unified system of total reform.

It is not sufficient merely to consider human misery from the economic point of view neither is it logical to conceive a mode of reform

which would be purely religious. It is necessary to undertake a movement envisioning the totality of all these questions, embracing all of human nature and satisfying every need of life. And only from God, the Almighty, through His Divine Mouthpiece or Messenger, could come such divine and inclusive basic Laws.

This is exactly the plan of the Bahá'í Religion the latest and greatest of social and religious movements. It desires a total reform of the life of humanity and the cooperation of all of the members of human society.

But any form of organization destructive to individuality or, conversely, threatening the disintegration of human society by excessive concessions to the individual liberties, is completely contradictory to Bahá'í principles, which seek to establish a durable union and an equilibrium between individual ambition and social forces.

The means taken by the Bahá'í religion for founding such a union are two: first, means purely religious; second, means purely social though based on the Revealed Word.

From the viewpoint of the Bahá'í Movement, the reconciliation of the religious views of man must precede the reconciliation of races, and it is for this reason that it commences its program by religious means.

THE RELIGIOUS MEANS. The Bahá'í Movement considers religion as a dominant factor in human progress, a factor which man cannot dispense with since this factor reappears under other forms more or less fervent.

The Bahá'í religion aims to free religion from all superstitions and all injurious prejudices in order that religion may agree with the fundamental scientific concepts. Every religion which tolerates superstitious prejudices, or which does not conform to established scientific concepts is absolutely useless, is even injurious since it causes a loss of social energy and for that reason ought to be rejected as incompatible with the ideal of civilization.

The great religious need of today is not a reform of a certain sect or reconciliation of different sects of the same religion, but a complete reconciliation of all religions; for in spite of earnest attempts to solve the difficulties within any single religion, there is a constant recurrence of religious differences which tend to be perpetuated in different sects. The only possible solution and the most reasonable one is to meet the problem by considering the common truths in all religions. In essential principles all of the revealed world religions really are in accord, and all of them are expressed in three fundamental ideas: first, the existence of God; second, the existence of the soul and eternal life; third, free will. There does

not exist a single religion the moral ideals of which do not essentially conform to all the other religions.

“Bahá'u'lláh promulgated the fundamental oneness of religion. He taught that reality is one and not multiple, that it underlies all divine precepts and that the foundations of the religions are therefore the same.”

The Prophets of God, the Universal Manifestations, are like skilled physicians, and the contingent world is like the body of man; the divine laws are the remedy and treatment. . . . The individual realities of the Divine Manifestations have no separation from the Bounty of God and the Lordly Splendor. In the same way the orb of the sun has no separation from the light . . . the Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the Mirrors is *One Sun*.”

Today the tendency of man toward an international and universal viewpoint in almost all phases of life demands modification in our spiritual attitude. *We need a universal religion.* Never has need for such a religion been so strongly felt as it is today.

Bahá'u'lláh, the Founder of the Bahá'í Movement, tells us that this renewal of religion, this new spiritual dispensation is the same which has been prophesied by all the other preceding Founders of religion; the very same that has been sought by the majority of reformers and freethinkers. Buddhists, Brahmans, Zoroastrians, Muhammadans, Christians, Jews and freethinkers, have realized in this New Movement their highest religious aspirations, and it need not surprise us to see a new spirit in

Bahá'is, a bond of brotherhood, and abandonment forever of all former prejudices and all lamentable hatreds. But in order to have a foundation for a durable union which would never be broken, there must be effective means for conserving it. The religions of the past enjoyed a golden age only at their beginning, but as time went on, disintegration was produced from within, and the theology of man now holds sway.

Among the means for conserving the unity of the Bahá'í Movement I will content myself with mentioning four, the absence of which in other religions have resulted in their ruin.

First, in this new religion the Revealed Word is the sole criterion. Oral traditions even when authenticated are not given much importance. In this way causes which have been the means of quarrels, disputes and religious wars, are once and for all abolished in this Movement.

Second, religious texts must be taken only in their plain meaning without having recourse to subtle interpretations which might cause schisms. It is absolutely forbidden to undertake personal interpretation and to explain away the simple and clear intent of the text. The principle works of Bahá'u'lláh are written in language so clear and so evident that they admit of no ambiguity, and need no professional exegesis on the part of a clergy.

Since religious orders and the profession of the clergy is absolutely forbidden, each one can be his own priest. The function of priesthood thus falls upon all believers, and each Bahá'í is expected to consecrate a certain portion of his life to producing union and progress

for all. In other words the Bahá'í religion may be looked upon as a missionary movement which demands democratization of religious instruction and extends its clerical function to all humanity.

Third, the Bahá'í religion goes even further. It concedes the differences which exist in the point of view of men. The intellect of man is not formed from any one model, natural differences and varying gradations clearly exist and add to the types and to the richness of humanity. The conception of a ray of light varies according to the point of view, whether of a scholar or of a simple peasant. But these differences in point of view need not lead to antagonism or to harsh disagreements. Bahá'u'lláh has commanded that if two or several individuals cannot come to an agreement but fall into any kind of antagonism, because of differences of opinion, all of these individuals are in error. Nevertheless, there is to be throughout the Bahá'í world an actual spiritual unity; in other words, spiritual unity based on the Revealed Word without human interpretation.

Fourth, other religions have the misfortune of having had accidental disturbance, due to the existence of individuals who make pretense of divine revelation from God. In this Cause such a thing is not tolerated. Religion must be based on the Revealed Word of God. The Bahá'í Movement considers the spiritual emotions and spiritual life as an essential part of human nature. It is impossible for man to live without faith, without religion.

According to the Bahá'í Movement every man is endowed with a more or less pronounced depth of spirituality. And Bahá'is believe

that the Founders of divine religion are the Mouthpieces or Manifestations of God sent to awaken in man neglected aptitudes and reverse the usual mode of life by making the spiritual attitude dominant.

The Bahá'í religion aims at the spiritlessness of modern civilization. The social reformer must commence at the foundation and source itself of human nature. The most direct appeal to the soul of man has always been that of religion.

The intellectual maturity of man today demands a religion more comprehensive; a universal divine religion comprising all that is good in every other divine religion, eliminating from them all that is superstitious; a religion which is able to stabilize the fluctuations of the intellect; which illumines the soul morally; and in a word spiritualizes life and all human needs.

THE SOCIAL PROGRAM. The social program of the Bahá'ís focuses upon the effort to eliminate every sort of misunderstanding which exists between peoples of different races and mentalities, allowing always the emergence and persistence of a spirit of reconciliation. Once understood the social program of the Bahá'í Movement is very easy to promulgate and establish. Having commenced by reconciling the different phases of the religious side of man toward life, attention can now be given to leveling the differences in other directions.

Among these needs the question of language assumes international importance. Bahá'u'lláh, after having expressed His regrets at the loss of time devoted to the study

of several foreign languages, envisions an ideal state of things based upon the employment of a universal language which may make of all the world one country. He states in His writings that the agreement and unity of man has always been effected by the Light emanating from the principles of His Cause, and that the greatest principle contributing to this end is that all the peoples of the world should eventually be able to understand the language and the articles of each other. "The rulers or counsellors of the earth must consult together and appoint (choose) one of the existing languages, or a new language, and instruct the children therein in all the schools of the world; and the same must be done with respect to writing also. In such case the earth will be considered as one."

Another question of international importance is universal education. According to the Bahá'ís education ought to be the same in all the schools of the world. The different systems of education at present are so contradictory that it is not surprising that many present misunderstandings come from this source. With a universal world system of education, the possibilities of wars between nations would be reduced.

In order to solve the political and diplomatic differences between nations, Bahá'u'lláh, in 1865, ordered Bahá'ís to work to establish a Society of Nations, and a Court of Arbitration where delegates representing the governments and peoples of the world would meet with equal authority. The ideal and plan of Bahá'u'lláh is to establish Universal Peace in a per-

manent manner, treating all international disputes and especially the question of disarmament.

The Bahá'í religion also undertakes a reconciliation on the question of division of wealth without revolution and without overturning the social order. It solves the economic problem by methods used both during the life of the individual and at his death: during life by means of graduated taxes on incomes, and at death by inheritance laws.

“Bahá'u'lláh states that a person should be free to dispose of his possessions during his lifetime in any way he chooses, and it is incumbent on every one to write a will stating how his property is to be disposed of after his death. When a person dies without leaving a will, the value of the property should be estimated and divided in certain stated proportions among seven classes of inheritors, namely, children, wife or husband, father, mother, brothers, sisters and teachers, the share of each diminishing from the first to the last. In the absence of one or more of these classes, the share which would belong to them goes to the public treasury to be expended on the poor, the fatherless and the widows, or on useful public works. If the deceased has no heirs, then all his property goes to the public treasury.”*

By this method of taxation and inheritance laws wealth circulates freely and there will be no concentration of capital in a few hands such as exists today.

In order to solve litigation and differences which arise between individuals as well as to meet the

need of an administrative order in the Movement, the Bahá'í Movement has what is designated as the House of Justice or Spiritual Assembly. There is a local Spiritual Assembly which is even at present being carried out by Bahá'ís in various centers; there is the National Spiritual Assembly already established in nine countries; and there is an International Spiritual Assembly—not yet established—the members of which will be elected by all the Bahá'ís of the world.

Work among Bahá'ís is considered as the worship of God, and the Bahá'í community is morally obligated to find work for all. “In the Bahá'í Cause arts, sciences and all crafts are counted as worship . . . Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity.” And this is only one of similar utterances from the teachings of 'Abdu'l-Bahá.

To elevate the moral level of humanity, Bahá'u'lláh ordered marriage as a definite institution. He insists strongly upon this order, attributing a great number of moral faults to the present weakness of this sacred institution. Alcohol, opium and all sorts of stupifying drugs are absolutely prohibited.

These and many other measures comprehending all the present day needs of humanity establish the foundation of a civilization which will be not only unique and unparalleled in the world's history, but will be the model of the common life of man upon this planet throughout all the present cycle and extending through hundreds of years to come.

* “Bahá'u'lláh and the New Era,” Dr. J. E. Esslemont.

A PILGRIM'S SCRIP

1.—*Haifa*

BEATRICE IRWIN

The author of this series of travel articles, of which this is the first, is an artist by profession. Her contributions to the use of color in illumination have been remarkable. Something of this color sense illumines her literary style.

WHEN one has been waiting ten years to arrive at a place, one is apt to be disappointed, but in reaching Haifa my expectations were surpassed. From the moment that the "Mauretania" cast anchor in the flame-blue bay, a breeze of balm and welcome encircled life and brought fragrance, healing and blossom in its wake. During the six months that held the mystery and marvel of a daily contact with 'Abdu'l-Bahá in Paris (1913) — many commands and prophecies on travel had been given to me and these life has fulfilled in unexpected ways and places, but a culminating experience has been savoured during a nineteen days visit in the Pilgrim House, which is just one of the many glad surprises that awaits us in Haifa, Palestine.

People often ask if the Bahá'í Revelation has its miracles like the ministry of Christ, and when one enters this living foundation that has been built up within the space of a few years at the base of Mt. Carmel, one realizes that here is a tangible miracle of an international, rather than an individual character, and one that arrests and bewilders the attention even in our age of mechanical marvels. But the ways of the spirit are as the ways of love, hidden in deep waters, the strength of whose tides is only dimly gauged by the greatness of the things they bring to pass upon the

surface of our vision. 'Abdu'l-Bahá, Who spent nearly forty years in Turkish prisons, and was finally only released and allowed to live in Haifa in 1909, has left here a Temple of living deeds to commemorate the Revelation of Bahá'u'lláh, which tells the message of the new day in action, as well as in the peace and repose of the Holy Shrines that guard the mortal dust of the three Great Ones who have brought Their message of spiritual unity to our distracted day!

There is a deep significance in the fact that this new Light centered at 'Akká, which was the famous capital of the mediaeval crusades, and then that it took as its point of material radiation, Carmel, the mount on which Elijah and the prophets of Jehovah overthrew the priests of Baal; Carmel, which is spoken of in Scripture as a place of "sanctuary and fertility," and not far from which lies Nazareth, and that other "Mount" on which Jesus delivered his Beatitudes.

Continuing the tradition of these blessed spots, we find that the love and labor of 'Abdu'l-Bahá have created on Mt. Carmel a haven of rest and renewal for His followers, and a beacon of inspiration for those who are seeking the Light that the Bahá'í Revelation is offering to the world today. Half way up the mountain are built the homes of 'Abdu'l-Bahá, also those of His three married daughters, and the

Persian and American Pilgrim Homes, where "believers" from the four corners of the earth congregated, in earlier years, as the guests of 'Abdu'l-Bahá; and now in these days as the guests of Shoghi Effendi.

Each of these houses is large, cool and roomy; set in gardens fragrant with fruits and flowers; and best of all filled with human beings who tenderly inspired by the overflowing example that has created this abundance, are also striving to become builders of a new humanity. As one gradually contacts the living buds and branches of this spiritual tree, and meets the wife, the sister, daughters, granddaughters, grandsons, friends, and even the servants of the Household, one realizes as never before, what a spontaneous gladness and generosity is contained in the Bahá'í ideal of love. Overflowing and unquestioning is the nature of the hospitality and welcome that awaits us here, expanding our hearts and minds to meet its own penetrating and radiant dimensions. And so the pilgrim's first enlightenment is one of kinship with a larger life, more abstract, and at the same time more intimate. More abstract, because allied so closely to the invisible force that underlies all this Manifestation; and more intimate, because in some strange way the capacities of the individual nature become quickened and startle the human unit into an awareness of his own weakness and strength hitherto unknown.

Outwardly, life flows by daily in a sweet freedom of happy hours. The library and public rooms of the Pilgrim House are at the guest's

disposal, and he seeks solitude or companionship as he desires. The Guardian of the Cause, Shoghi Effendi, and other members of the family lunch and sup and visit with us, and their knowledge and thoughts reveal the reality, the purpose, and the history of the Bahá'í Revelation from many a new and broader angle. Each member of the Holy Family seems to embody, both consciously and unconsciously, different aspects of the teachings; its administrative power, its fine discriminations, its soaring courage, its international enterprise, its friendly gaiety, its generous love, its tender devotion and its spiritual aspiration and freedom. These and many other mysteries the vitalized perception of the pilgrim becomes aware of, merely in the simple contacts of life; receiving spiritual grace with daily bread.

And then there are those chosen hours when alone, or in fellowship, the path is taken nearer to the summit of Mt. Carmel, where the shrines of 'Abdu'l-Bahá and the Báb are set in a nine-terraced garden, whose beauties have already rendered it one of the notable points of interest in Palestine. Travelers of all creeds and countries visit here as they pass through Haifa, and many inquire about the purpose of the square building of golden sandstone, whose nine lofty chambers and strong stately lines constitute a sanctuary for Baháís throughout the world.

At night the facade of the shrine is flood-lighted, and is a golden beacon from afar to all incoming ships.

There is a prophetic and psychologic kinship between this mountain

harbor of light, and the splendid new harbor of commerce now under British construction. Combined, they give promise of world peace and world progress, and a fulfillment of the words of 'Abdu'l-Bahá Who predicted that Haifa would be one of the most important gates of international communication in the near future.

As the pilgrim walks up the four palm and cypress bordered avenues that form the approach to the Shrine, or as he meditates among the glad abundance of flowers and fruits that fill the terraced gardens, with a view of distant 'Akká where Bahá'u'lláh and the Holy Family were prisoners for many years, he becomes aware of another stupendous miracle that Love has wrought in raising this banner of flowering beauty above the weight of worldly doubt and the slow density of matter. Resting one day in the shadow of a circle of cypress trees on Mt. Carmel, Bahá'u'lláh selected this spot as a fitting point for the resting place of the Báb's ashes. Then 'Abdu'l-Bahá developed the plan of gardens and shrine, radiating them from the same circle of cypress trees that was their point of inspiration. His grandson, Shoghi Effendi, co-operatively with the world-body of Bahá'is, has carried out these plans, perfecting their detail with infinite skill and care, so that in the incredibly short space of seven years the present landscaping has been effected and twenty-five hundred trees of different kinds have been planted to say nothing of the flood tides of roses and stocks, geraniums and other flowers that break in endless waves upon the vision.

In this garden we have a new me-

morial to Death, and an interpretation of its meaning as the portal of larger life and creative growth. In such a spot there can be no sadness in our hearts, only a sense of strength, peace, joy, and an inspiration to fresh service for world welfare. In the cool silence of the Shrines, each pilgrim receives his individual chart of action, and reads it by the glow of gratitude that must surely flame in his heart.

Much has been accomplished for the waiting world by the Bahá'í Revelation, but so much remains to be done, that the workers, re-born after a pilgrimage to Haifa, must hasten to their destined ends, the inner significances of their stay becoming manifest in works, for in this new dispensation, the essence of faith is that, "Deeds reveal the station of the man!"

Doubtless each season has its charms, but in April the orange trees are in fruit and flower, the slopes of Carmel are crimson, white and gold, with wild anemones, cyclamen, and daisies; the new-turned soils spread bronze and purple weavings between the green valleys, and the nights still preserve that mysterious delicacy and fragrance that is the greatest gift of spring.

Any period of sacrifice, waiting and working that may have to precede a visit to the Master's home, is but the necessary shadow that better fits us to appreciate the renewing light of this rare spiritual experience.

"O Friends! In the garden of the heart plant only flowers of love and withdraw not from clinging to the nightingale of love and yearning."

SEARCHING FOR TRUTH

A SPIRITUAL AUTOBIOGRAPHY

The writer of this interesting article which describes the spiritual evolution of an individual in this day and generation, wishes to withhold his name simply in order that he may dwell more personally upon the details of his life than would seem appropriate otherwise. The picture can be delineated with finer strokes than he would consent to make if his name were published in connection with this true autobiography.

MANY times I have been asked the question, "How did you come to be a Bahá'í?" I might answer this question very briefly stating concretely the grounds upon which I eventuated into this Movement which has so filled my life for twenty years, but such a brief answer would not in reality do justice to the question. I did not so suddenly just become a Bahá'í, as the reader will see in perusing the story of my spiritual life. The fact is I was evolving from early childhood, through my own inner guidance and choice of religious material about me, toward that breadth of modernity characteristic of the Bahá'í Cause which eventually proved the solution of all my spiritual needs.

My religious life has been fairly typical, in its evolution, of the trend of this generation as regards those at least who have earnestly sought a way out from the zealous convictions and fixed theological inheritances of past generations. Not that my parents were exceptionally narrow in their religious beliefs. On the contrary they were more liberal for their day than were their contemporaries. By family tradition, my mother was a Unitarian and my father a Universalist. My grandfather on my father's side had been a religious radical in his day, a powerful thinker and writer and one of the leaders of the Uni-

versalist Movement at a time when it was held in great condemnation by the orthodox faith of the day.

Yet with this liberal approach to religion, both my parents were deeply and earnestly pious in their convictions and had not arrived at the point where intellection should begin to cast doubt upon the truths of the Holy Scriptures. Their expanding vision was derived from a more liberal interpretation of the Scriptures, not from any doubt as to the authenticity or scientific accuracy of the bible.

My mother read the bible every day, and introduced the reading of it to her children. On Sunday nights we made a collection of verses in alphabetical order and memorized each verse that we thus collected. In fact, these verses ring in my memory to this day.

It was my mother's greatest delight to lead her family of seven children up the aisle of the church every Sunday, and with herself and husband fill two pews nearly to overflowing. Nothing could stand in the way of this regular and required attendance except illness sufficient to keep us in bed. Age was no criterion. It made no difference as to whether we were able to understand the sermons. Our presence in church from the age we were able to walk was considered in itself to confer inestimable benefits upon us.

The church we thus attended was, by necessity, a Congregational church which was the only church within miles of our home. This is where my childhood faith was staged, a congregation none too liberal—though earnest and in the main cultured and intellectual.

After church came the Sunday school which we also were required to attend. I can recall to this day the sensations peculiar to Sunday, and especially peculiar to the mile walk to church and home from Sunday school on hot summer days. I can recall the rapt stillness in which life seemed to be cast after these hours of devotion, the sacrosaint atmosphere which enveloped everything, the flickering play of sunshine and shade about me as I walked back home, mediating in my childish way on the sacred lessons of the sabbath day.

After the traditional type of Sunday dinner at which all the family were always present, the afternoon was spent in quiet pursuits, only a limited number of which were available to us on this day. The chief recreation was reading, in which the whole family engaged happily for several hours after dinner. This was followed by a walk, usually of three or four miles. At sundown came a family song service, followed by a simple supper, and more reading until bedtime.

Games of all kinds were forbidden. No visiting playmates were allowed us children on Sunday. While it was considered that walking upon the sabbath was a moral exercise, bicycle riding or canoeing were not so classed. Also upon the sabbath whistling was tabooed as unseemly. I can recall an occasion upon which I descended the stairs

whistling happily at the beginning of the day, and Father, in his grave voice, said, "Boy, do you know what day this is?" The playing of the piano was not allowed, even to accompany the hymns at twilight.

These old time Christian hymns, beautiful as is their music and spiritual concept, seemed exceedingly mournful and depressive to me as a child, perhaps as much due to the way in which they were sung as to the musical quality of the hymns themselves. However, it seems to me even today that the Christian hymnal has been gradually becoming much too sombre. It was just about the time of my boyhood that the Christian Endeavor Movement found it necessary to pep up its singing service with new songs such as, "There is Sunshine In My Soul Today." I can recall one Sunday evening, when on account of bad behavior I had been sent to bed, the sound of the sombre singing from below effected me with the utmost melancholy and sadness to the point of tears.

WHETHER DUE to this pious environment, to my native disposition, or to accidental causes, I began to read the bible through at the age of seven upon my own initiative. I finished it within a year. From Genesis to Revelation every word was read; even the entire genealogies—Abraham begat Isaac; Isaac begat Jacob, etc.—received due attention, my childish mind not discriminating invidiously regarding the differing material which composed this holy text.

I do not recall any specially momentous event in my spiritual evolution during my preadolescent years, but a marked change came

at the beginning of adolescence. At about the age of twelve, the intellect began to present questions which it was difficult for faith to answer. Some of these questions I presented in such a purposely disconcerting manner to my Sunday school teacher—a motherly and little-educated religious matron—that she resigned from the class, and a man was secured who was willing to meet my questions in a more jolly manner but not in any way more satisfying to my intellectual needs. One of the questions I asked was, “If Cain was the oldest son of Adam, what was this far country he went to to get him a wife? Where did its inhabitants come from?” No answer was forthcoming that met with my satisfaction.

Sunday school proving now no joy to my rapidly growing intellect, I made a proposition to my parents which was willingly accepted, that in place of the required attendance at Sunday school I spend the same length of time Sundays in reading the bible. Thus it happened that again I read the bible through, this time at the age of twelve. Now the sacred book began to differentiate itself into passages of dramatic interest, passages of spiritual inspiration, tedious passages which were quickly skimmed over, and curiously exciting passages which if isolated from the bible and published as separate literature would fail to pass a board of censorship.

I now began to think for myself, but remained none the less earnestly religious. My religion was broadening out however in a natural correlation with the broaden-

ing intellectual life. Through reading “*The Light of Asia*.” I became fascinated with Hindu thought and religion. I dipped into theosophy and the occult. And by the time I graduated from high school at the age of seventeen, I had reached such an advanced point of religious liberalism that I chose for my graduation speech the subject, “Beacon Lights of History—Zoroaster, Buddha, Confucius and Christ.” This treatment was a little too advanced for the theology of the educational authorities, who permitted me to speak on the first three in the group of Beacon Lights but eliminated Christ from the list, deeming it unwise that Buddha, Zoroaster and Confucius should be named in His companionship. It seemed a little humorous to me and not at all just to deprive me of an opportunity to deliver encomiums upon Christ as one of the Beacon Lights of the world’s history.

I attended by choice at this time a church in which a liberal Unitarian preached, and found there for the time-being a satisfactory harmony between my spiritual aspirations and my intellectual powers.

College naturally brought to play an important influence upon my spiritual concepts. A class in evolution, by one of the greatest scholars on that subject in the country, brought me in touch with the thoughts of the scientific world, but from a material and not a spiritual angle. For instance, it was to me a great surprise when our professor stated that at one time the cuttle fish were so successful a type upon this planet that they came within an ace of becom-

ing the dominant species. This idea that the happening of man upon the front stage was seemingly accidental, and that some other species might equally well have arrived where man now is, was of course rather disconcerting to the spiritual concept of man as presented in revealed religion. That was however a period of greatest materialism in the theory of evolution. Today it may be said that evolutionists are not so prone to consider the emergence of types as accidental. They are puzzled by the marvelous way in which evolution has moved forward to "homo sapiens," and there is more room in their concepts for a Purpose behind this evolution than there was in the mind of my then professor.

Astronomy brought forcibly to my attention the fact that the Christian theology built up in a period of the old astronomical belief that the earth was the center around which the whole universe revolved was rather incompatible with our new knowledge that the universe is a vast aggregation of solar systems which, as the spectrum tells us, are all of the same chemical elements. Hence they may also be considered to pass through similar development as our own solar system, and to have some form of life perhaps upon them.

I was puzzled by the thought that if this were so, what about Christ being the unique Son of God sent to this planet? If this is the only inhabited part of the universe, the concept fits. But if there are millions of other stars with their inhabited planets, the concept is far too narrow.

I went to a visiting preacher who

on Monday (as was the custom) was receiving students wishing to discuss matters of religion, and put this question to him. His answer, that probably there was not another inhabited portion of the universe, did not at all satisfy my dubiousness.

At about this same time I carried some of my most pressing spiritual problems to the President, one of the noblest spiritual characters I have known, formerly a clergyman. In everything else pertaining to our college life I had the greatest reverence for his character and judgment and found his verdicts completely satisfying. But here in this field of spiritual doubt he had no clear message for me. I can recall gaining nothing at all from my conference with him. I went on therefore elaborating a religion of my own which contained a good deal of Buddhism and Hinduism existing side by side in perfect harmony with my Christian concepts.

At about this time, through friends in my native town, I became reinterested in theosophy and read deeply in that fascinating field. This was the first religious movement that I permitted myself to join, and for a year I was a member of the Theosophical Society. Intellectually it was quite satisfying. (I had been browsing in it even some five years earlier.) Its doctrine of Karma* had more influence upon my ethical life than anything I had come across. It

*Karma—for the sake of those who may not be perfectly familiar with this doctrine—may be explained as a belief that we can never escape the consequences of our deeds whether good or bad, but must pay the last penny for all wrong doing. Thus in reality it would seem that the greatest reward of doing good is to grow better,—because then one ceases to commit deeds which are designed to bring suffering.

had caused me to give up such little peccadillos as trying to beat the railroad of train-fare or the telephone company of the nickel in the slot. I realized that one can gain absolutely nothing from such enterprises, but only can lose. This theosophical presentation of ethics in terms of absolute mathematics is to me still today one of the most impressive of human concepts concerning ethical living.

A great event in the Theosophical Society of my town proved my undoing as a devoted follower of this mystic cult. This event was no other than the visit of L—, considered at that time to be the most advanced of all Theosophists and one of the great leaders of the

movement. My analysis of him as a human character, however, left so much to be desired that I greatly lost faith in the effective possibilities of Theosophy as a religion. For if this was all it was able to accomplish in the way of a paragon, there appeared little inducement for devotion. Soon afterwards, my youthful judgment becoming confirmed by the emergence of strange reports leading to L—'s elimination from the Theosophical Society, I resigned my membership in that movement and found myself once again unattached, and free as any bird to wing my flight into whatever blue empyrian took my fancy.

(To be continued)

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CONCERNING PRAYER

E. M. GROSSMANN

The following article is reprinted from the "Sonne der Wahrheit" ("Sun of Truth") the official publication of the Bahá'ís of Germany. It has been translated into English by Mr. H. G. Pauli of Brooklyn, N. Y.

THE meaning of prayer has been gradually lost in our Western world. There is scarcely room for it in our busy occidental life and in most of our gatherings one would blush, and under certain circumstances feel like a criminal, should an effort be made to mention anything concerning prayer.

But should we at last have the courage to face our Maker with a little honesty, then we would feel how startlingly unseeing and befogged our eyes have become, because they have forgotten to look to the Light from above; and how our hands have become more and

more empty and disconsolate because they cannot be folded in simple childlike supplication.

At various times the Great Ones walked the earth; I mean those who stood nearest to God and Who brought us His Message. They themselves became as the most humble of His creatures. Their teachings transmitted to us from Him, operated with a supernatural power stronger far than mere human power and left an influence which will last forever.

As Christ bowed His Head in the garden of Gethsemane and those Words passed His lips, "Not as I

will, but as Thou willest; Thy Will be done;" He built a bridge over which the Divine descends to man, over which God lifts up our little human existence to His Nearness. And with dying lips He fulfilled It for us on the Cross. "Father, into Thy Hands I Commend my Spirit."

Softly the wind played over the heights of the Mount of Olives, a murmur glided along the banks of the Jordan, passed over the waves of the sea of Gennesaret, and the Bridge grew above the localities of the Holy Land and reached to the very ends of the earth.

THE STARS also of the Báb and of Bahá'u'lláh scintillated for a long period of time over the Orient and over the Occident and 'Abdu'l-Bahá lived His Holy Life at the foot of Mount Carmel.

Their deeds were a perseverance in prayer. Their lives formed a continued treading on that path of prayer which builds a bridge between heaven and earth.

In all things in the Divine Crea-

tion there is a hidden meaning laid down as a foundation, even in the most insignificant of things. If we are not able to grasp this hidden meaning it is our fault in our undeveloped state of consciousness.

In each of the words and teachings transmitted to us from God by the Divine Messengers, there is a basic hidden meaning and it is the fault of our own limited capacity if we do not recognize it.

The Divine Manifestations of all times have made use of prayer as the most powerful means of arriving at the Court of the Almighty, and at the point of greatest nearness, for They realized God's secret world-conquering power.

Shall we bow our face again in abashment and stand with disconsolate and empty hands?

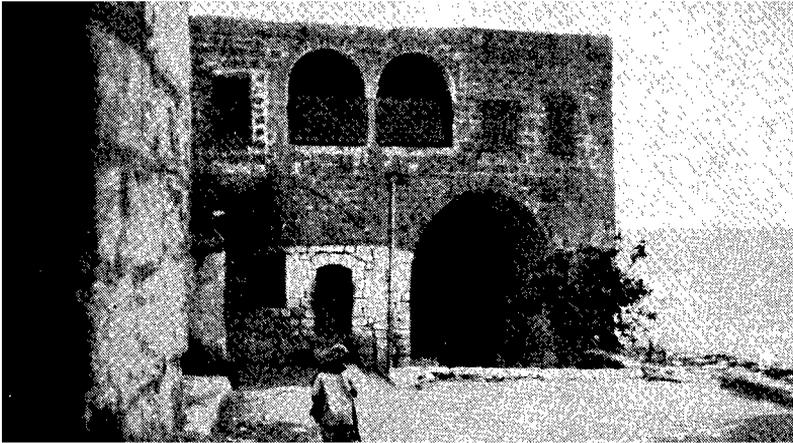
With exquisite fragrance the wind caresses the garden of Carmel. The prophecies have been fulfilled, and at the "end of the days" the Bridge between God and man is erected with renewed power.

THE CAVE OF ELIJAH

WALTER B. GUY, M. D.

N a lovely mountainside near the point of Carmel, the Mountain of God in Palestine, that jutes out its rocky point into the Mediterranean sea, is an ancient cave. Its rounded ceiling is grimed with soot and smoke; its walls are roughly chiseled out of chalky rock; and under the soot and grime

one can dimly see ancient writing in letters of Hebrew and Greek. At its far end are two altars for burnt sacrifices—a rounded concavity between—possibly the site of an ancient serpent or some other emblem of divinity. Cut out of the left wall is a rough rocky room where doubtless many have



Courtyard of Elijah's Cave. The rooms above were used by both Bahá'u'lláh and 'Abdu'l-Bahá.

slept during their lonely religious vigils.

It is entered by an ancient wooden door and lighted by a barred window nearby. Outside is a courtyard lined by numerous stone houses. It is reached by a short climb up the mountainside from the plain below.

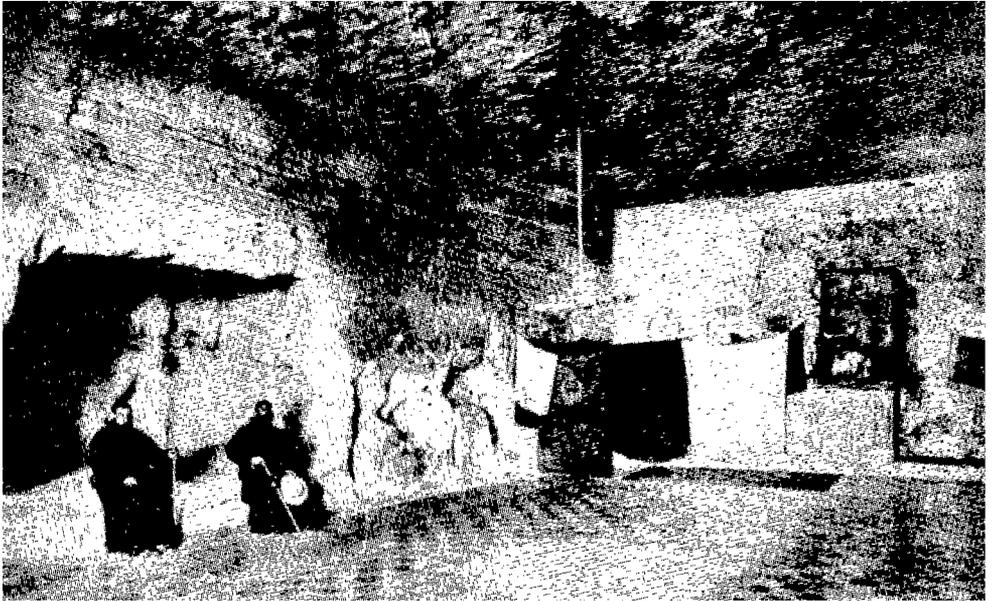
As the writer sat in its gloomy chamber, the picture of long ago came vividly before him. For this gloomy cave is the cave of Elijah the Hebrew prophet of long ago. There, after a drought and famine of three years duration, sat the prophet of God imploring for rain that the curse might be lifted from the land, that God's gift might again pour down, that nature might again be refreshed and renewed, the flowers return and food for the children of men.

This story of long ago tells us how Elijah, after pleading for the return of God's gifts, said to his servant, "Go up now look toward the sea," and he went up and returned and said, "there is nothing." Elijah looked up and said, "Go

again seven times." And it came to pass on the seventh time that he said, "Behold there ariseth a little cloud out of the sea like a man's hand."

As we read the story we are told how Elijah's prayer was answered, the rain came and nature was refreshed, food came and the people of the land were saved from famine and despair.

On this rocky mountain and in this gloomy cave the ancient prophets have meditated, taught and prayed. Its walls have echoed to their chants of praise and prayer for many centuries. The lowly Nazarene—the loving Christ—doubtless many times visited this sacred place from nearby Nazareth, and both the Blessed Ones of today—Bahá'u'lláh and 'Abdu'l-Bahá—each have spent three days and nights at this ancient shrine. Did they not, too, pray for rain, the rain of the Love of God upon human hearts and minds, that the flowers of the celestial virtues might spring up and sterile souls become gardens of paradisaical de-



The interior of Elijah's Cave

lights. Even today caravans of Bedouin Arabs come with their tents, camels and donkeys; make their sacrifices, chant their prayers, and perform their sacred rites at this ancient shrine.

Nearby lies the little plot of land containing the graves of Bahá'í residents and pilgrims, among which shines the white monument of the revered Dr. Esslemont, while just beyond the courtyard at the side of the rocky path that leads to the mountaintop, is the lonely grave of a pilgrim from far off India who came to worship many years ago.

The waves of the blue Mediterranean sea roll ceaselessly at the foot of this Mountain of God; the azure sky frames the rocky summit with a celestial blue, all is quiet and at peace. But though unseen the army of the celestial heights keeps watch; the sacrifices and prayers made in this ancient cave shall surely be answered; this ancient land, though now filled with prejudice and strife, in God's own time shall be as the prophet of old proclaimed, the abode of heavenly peace, the highway of holiness, and a mirror of the heavenly kingdom.

“The proof of the validity of a Manifestation of God is the penetration and potency of His Word, the cultivation of heavenly attributes in the hearts and lives of His followers, and the bestowal of divine education upon the world of humanity. This is absolute proof.”

—'Abdu'l-Bahá.

A LOOK FORWARD IN MEDICAL SERVICE

BERTHA HYDE KIRKPATRICK

FREQUENT newspaper items remind us of remarkable medical discoveries, of the great skill in modern surgery, of the millions invested in hospitals and laboratories, yet withal there is a general feeling of dissatisfaction with our medical service both as to its quality and high cost. We feel there is something wrong, perhaps with the methods of administering our knowledge in this science of medicine which Bahá'u'lláh tells us is the "most important of all the sciences." Or perhaps our physicians have not advanced far enough to thoroughly assimilate and properly coordinate the knowledge so recently obtained.

In an article in the June *Atlantic Monthly* Doctor Ralph Arthur Reynolds, a San Francisco physician, points out the poor showing the United States makes in certain fields of health and medical practice in comparison with much better results obtained in Vienna and parts of Soviet Russia. In each of these places the government has taken over the conduct of health matters, giving free service where necessary, making certain tests and precautions compulsory besides using skillful educational methods. Doctor Reynolds would deplore such socialistic control in our own country, and thinks physicians themselves should awake and reform their practices ere reforms are

forced on them by our government.*

Another San Francisco physician, Dr. C. M. Cooper, realizing the need of reform in the habits and practices of physicians in order to forestall government action, has already developed a plan offering relief to overworked doctors and better services to perplexed patients.

In a little pamphlet Dr. Cooper sets out his plan for remedying some of the shortcomings of present day medical service, in such a clear and effective way that it leaves us with a vision of a better day near at hand in this vital field.**

Dr. Cooper's plan, briefly, consists in physicians grouping themselves in small "unit service organizations." "Each unit would do one line of work and remain small enough to keep in human touch with all its patients." His own organization consists of four physicians having sufficient skill in all fields of medicine to save patients unnecessary trips to specialists. It includes also nurses, technicians and a secretary or direct-

**The Future of Medical Practice—Medical Service Organizations by C. M. Cooper, M.B., San Francisco. Reprint from *California and Western Medicine*, March, 1930.

*The same note was sounded by Dr. Malcolm L. Harris at the recent meeting of American Medical Association in Detroit (June 23, 1930) when he warned the members of the profession that unless they took steps toward establishing medical centers of their own, "the profession must eventually capitulate, become socialized and become employees of the State."

ress. This is not the place for reproducing the details of the plan, but it is appealing since it relieves the physicians of the long days and vacationless years, which too often take the very soul and life out of him, prevent him from giving his best to each patient and offers to the patient a much more easily available and moderately priced medical service than at present. The system aims at friendliness, the personal touch which begets confidence, a doing away with red-tape and formalities. Provision is made for free service, and near free service, where circumstances call for it, and for preventive measures. Nor does Doctor Cooper forget that education in right and healthful living is the greatest insurance against sickness and that the public needs educating in these things as well as in such fundamentals as will prevent people from entrusting themselves to unreliable methods and practices.

Six years' trial of this plan has convinced Dr. Cooper that it goes far toward solving many of the problems that have arisen with the new discoveries and methods in medicine.

The plan is in keeping with the spirit of the times in that it recognizes the power and efficiency of the group, and yet does not restrict individual initiative. There is mutual aid and relief resulting in greater justice and opportunity alike to physician and patient.

From a layman's point of view one of the most valuable things in connection with the plan is the opportunity it offers of avoiding ex-

cessive routine and machine methods. The present tendency in medical practice is to perfect the tests, the analyses and microscopic examinations until the hospital and clinic seem to some simply soulless machines. These things are good and must by all means be utilized. But are we not in danger in the field of medicine as in other fields of letting our discoveries and inventions enslave us rather than become our servants?

Perhaps we need to remember that the practice of medicine is an art, the healing art, and in just so far as it becomes simply technical and mechanical, so far it loses much of its healing power. Are we in danger of neglecting the spiritual side of healing and of forgetting that whatever the means all healing comes from God?

Bahá'ulláh tells us in a beautiful letter to a physician how to use both the spiritual and material means of healing:

"In God must be our trust. There is no God but Him, the Healer, the Knower, the Helper. . . . Nothing in earth or heaven is outside the grasp of God.

"O, doctor! In treating the sick, first mention the name of God, the Possessor of the Day of Judgment, and then use what God hath destined for the healing of His creatures. By My Life! The doctor who has drunk from the Wine of My Love, his visit is healing, and his breath is mercy and hope. Cling to him for the welfare of the constitution. He is confirmed by God in his treatment."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

SEPTEMBER, 1930

No. 6

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The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Mr. Agha Seyid Nasroullah Bakeroff who built the Grand Hotel in Tíhrán, Persia, hoping that 'Abdu'l-Bahá would visit that city and use the hotel as His home. (See page 173.)

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

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“God has given to man the wonderful gift of scientific knowledge . . . by which he is able to do much for the advancement of civilization. . . . He should use his power for good, to bring the fruits of civilization into the possible possession of all men, to encourage harmony and kindness, to produce concord amongst men. For this reason God gave this divine gift.”

'Abdu'l-Bahá.

THE FUTURE of mankind is a problem which now interests not only sociologists but scientists. The immense age of this planet, now established at about a billion years, is only the prelude, so astro-physicists think, to at least another billion years of life upon the earth. An estimate upon such a tremendous scale leads naturally to the question of what the nature of human existence will be in this vast stretch of the future. What will the world be like in the next billion years?

A thousand million years of existence has passed and mankind, the highest expression of life upon this planet, has but just reached the point of being able to accumulate, organize, and perpetuate knowledge. There does not seem to be now any limit to man's capacity to go on doing this. However, it is not with the accumulation of knowledge that we need be most concerned, but with the use to which we will put this knowledge. How adequately shall we be able to employ these great stores of information when secured?

John C. Merriam, President of the Carnegie Institution of Washington, asks this question and describes serious obstacles in the way of a wise and adequate use of the power which modern knowledge gives to man. “The future of mankind, in the social sense depends not alone upon our capacity to accumulate and to organize. Ultimately, in handling our greatest and most critical affairs we must depend upon the capacity of individuals to understand and to utilize the materials thus brought together.”*

It is not only because individuals have limited capacities to operate the knowledge gained, but especially because of their emotions and their innate tendency to individualism that men find it difficult to utilize efficiently and nobly the knowledge which the scientists bring them. “Independence,” says Merriam, “is one of the most marked qualities of human beings.” And this together with man's emotionality brings almost infinitely complex elements of disturbance. It will be

*“The Living Past”—Charles Scribner's Sons.

extremely difficult, thinks Merriam, to handle the affairs which we organize unless there is a different and new development of the individual. We are gathering "dangerous fruit from the tree of knowledge, and may question whether we can bear the consequence of coming to view the world as gods." The problem of democracy and modern society is how to secure for its direction "individuals with adequate ability for performance of great tasks." And, secondly, how to secure the proper subordination of the individual to the direction of gifted leaders. The social world should be so organized and trained that each element in the complicated machinery will keep understandingly to the fulfillment of its duties.

How remarkably the vision of this great scientist points toward the climax in human affairs at which is needed just the Divine Revelation and divinely ordered organization of society which Bahá'u'lláh has brought us. Here we find a solution to the problem with which the scientist is so deeply concerned—that of controlling the emotions and the individuality of humans so as to make safe the efficient use of the marvelous knowledge which science is pouring into the world. All of this is completely satisfied in the organization of the Bahá'í Cause. Here we have the machinery perfect in plan and feasibility for securing leadership of the highest quality, establishing that leadership in a firm position in a way that is democratic, and pledging to that leadership the loyalty and obedience of all classes.

As the scientist sees, the problem fundamentally is one of the individual and his constitution; even the magnificent pattern of civilization which Bahá'u'lláh constructs for us, would be impossible of fulfillment were the individual to retain the qualities which up to the present made autocracy the seed of exploitation and war, and democracy the symbol of fickleness, weakness, and inefficiency.

But the Bahá'í Cause does change the individual. That is its first task. Gradually the sense of individualism is merged into the spiritual sense of unity within the group. Self-will gives place to evanescence. The group knowledge and the group wisdom achieved by consultation becomes a guide for action more efficient than the prowess of any individual.

WHEN mankind is thus perfectly organized and ready to function according to the laws of Bahá'u'lláh, his nature having become spiritual and pliant to the will of God and loyal and obedient to delegated human leadership, then there can be safely committed to man's care these immense treasuries of knowledge which are accumulating ever faster.

The proper organization of humanity having thus been conceived, there arise sublime visions of future achievements of a society where science reverently questions the universe for truth and power, and in the spirit of true service and harmony the man of affairs applies to the world's needs the truth and power gained by the scientist.

THE INNER REALITY OF MAN

IT is known that in man there is a reality other than this material one which is called body, and that reality which is other than this physical one is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mystery of existence. It discovers scientific facts. It discovers technical points. It discovers electricity, telegraphy, the telephone, and so on, discovering all the arts—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things which is not to be found in the animal? There is no doubt that it is the inner reality of man; and that reality comprehends all things, throws light upon the inner mysteries of existence, discovers the Kingdom, grasps the mysteries of God, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that reality and there is no doubt therein.

—'Abdu'l-Bahá.

THE BASIS OF BAHÁ'Í BELIEF

THE ORDER OF MELCHIZEDEK

KEITH RANSOM-KEHLER

This illuminating series of articles by Mrs. Ransom-Kehler, distinguished Bahá'í teacher and lecturer, began with the introductory chapter in the November 1929 issue of this magazine; chapter 2 dealing with "Tales of the Past," was published in two parts in the February and March, 1930 issues; chapter 3 on "The Order of Melchizedek," consists of three parts, the first two parts were published in the April and May numbers; part 3 which follows, concludes chapter 3.

THERE are some sixteen essential mineral elements necessary for our bodily health. It would be just as sensible to say: "Why all this bother about agriculture, with its problems of cultivation, fertilization, floods, drought, harvesting; why the drudgery of preparation, cooking, preserving? Why not just eat these essential minerals and do away with the labor and effort of consuming them through another medium, the vegetable kingdom?"

Nothing of which the human mind can conceive can be acquired except through mediation. To ask mankind to find God without a Mediator would be like trying to obtain light and heat without a sun, like having music without notes, literature without words, words without letters, letters without sounds, sounds without atmosphere, atmosphere without its constituent elements, and these without that underlying all-pervasive, indivisible energy upon which all empirical contact is based.

It is just as defensible to ask that we acquire knowledge without focusing the attention, as that we attain to the Ultimate by any other means than through that Eternal Sun of Probity that reflects His

Light and Life to men. An apple might as well say: "I do not want to be severed from my source by any intervention. I wont grow on the branch; I'll grow on the root of the tree."

'Abdu'l-Bahá speaks of the focal center which lies in the very structure of the universe. The two fundamental laws of creation are organization and change. Beginning with Heraclitus and Empedocles, extending to Bergson and Dewey this question has vexed and lured the minds of men: What is it that remains fixed in the flux; why does the universe continue changeless in the midst of incessant change? That which does not change is the organization of all phenomena and of all experience around a center. The atom with its proton; the systems with their central suns; the protoplasmic cell with its nucleus; the vortical movement of gravity toward its center: centripetal and centrifugal forces; legislative and executive functions in government (else anarchy and chaos); the cerebro-spinal nervous system as the center of perception with its attendant motion; apperception, the organizing power of the personality; the point, irreducible minimum of the universe (mod-

ern physics shows the point as containing the whole non-spatial universe—the nexus between the finite and the infinite; this same condition expressed in religious terminology is the only Begotten Son of the Father, the Word made flesh); the heart which focuses the vital forces; attention, the pivotal point around which reason and learning are organized; the great personalities Who alone have influenced social and historical movements; Truth as the reference point which determines whether propositions agree among themselves and with the further interpretation of experience; and so forth indefinitely as far as the mind can reach.

For everything there is a center, and this center is the mediating point through which otherwise several and disunited strata, powers and kingdoms mingle. The vast primordial flow of energy would remain undifferentiated and therefore useless to human beings did it not reach combustion in the sun, there to be reflected out again in the form of light and heat, the essentials of life on this planet. Without the taut string, the hollow reed,—the mighty winds of heaven would withhold forever from man the sublime purgation of music; and when the tides of the heart finally ebb, the rapture and glory of creative life has lost its contact with this world.

If then the physical universe, the universe of chemistry and biology with its magical perfection of organization and structure is built around a center, a focal point, how can we rationally suggest that a kingdom as unorganized, as inchoate, as imperfect as the kingdom of

man's mind and heart can dispense with this requirement that holds the systems, the exact processes of mathematics as well as his own thinking in their proper orbits.

But here he is likely to say: "Very well, I will grant that my relation to God must be organized around a center; but why must that center be a human being? Why can't it be something psychological like attention or apperception, already used in your illustrations?"

Out of his own mouth we judge him; the quarrelsomeness, the hatred to which he has already objected arise from the substitution of human psychology, the following of our own differing and antagonistic interpretations of God and His Will, for the supreme guidance laid down for us by that Great Mediator Who alone can transform through the Center of His Life and Teachings the majestic attributes of God to accord with the finite requirements of man.

When we attempt to push aside the Manifestation and "go direct to God," each one of us is motivated by an entirely different conception of what God is, how to express His Will, of what is well-pleasing to Him. A fine and courageous woman who recently offered this objection to the Bahá'í Teachings—that we had had enough Manifestations and didn't need any more—responded when I asked her where man would turn for accurate guidance if the Great Mouthpiece of God did not reveal His Word from age to age: "Why, you are God, I am God, every one is God." When I gently suggested that things equal to the same thing might reasonably be expected to be equal to each

other; but that my impression of God being totally different from hers it would look as if the two Gods, the one that she is and the one that I am did not represent an essential unity but a positive contradiction, she was not convinced of the incongruity of her assumption.

The crux of the matter lies in our interpretation of the nature of the soul and of life's ultimate purposes. The embarrassing news of ourselves given us by modern psychological discoveries unfolds the age-old effort of the subconscious mind to aggrandize the ego and to bend the environment to its progress and supremacy. The age-old struggle envisaged in the great religions of the world is carried on between those elements in the personality that would escape the limitations of the self with its humiliations, doubts, fears, defeats, seeking the assurance of sacrifice, good will and peace, and those demanding human supremacy, personal preferment and selfish satisfactions.

Aside from the considerations already adduced no one could be sure of God's Will and purpose in human life if it were left to the mere guess-work of the individual; my idea of what God wanted humanity to do would be at variance with my neighbor's. Only as One appears with the authority and majesty of God's Words upon His lips

which He unfolds in such wise that no doubt or question of their authenticity eventually arises, can mankind take each succeeding step of the soul toward the supreme eventuation of his journey toward Reality: for "the divinity of God is the sum of all perfections which reveals itself in the reality of man."**

"God the Exalted appears in the clothing of His creatures. This is through His Favor, so that His servants may not flee from Him, but that they may approach Him, rest in His Presence, and be benefited by that which He reveals from the Heaven of His Will."***

The Manifestation as the Focal Center around which the whole of creation is organized, is the great archetypal pattern that reflects this relationship in every phase of expression. Since nothing exists without a center, since everything is focused into the relatively small and out again into a vast influence,—the cosmos into ninety-two elements, language into fifty-six sounds, the tree into the seed and back into the tree again,—we are constrained to look for that nexus relating God to man. Direct relations throughout the universe do not occur; therefore we see that in man's striving to know God, "this knowledge is impossible save through His Manifestation."

*"Some Answered Questions," p. 228.

**Tablet of the Manifestation, p. 384.

(To be continued)

* * * *

"No one hath any way to the Reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact."

—'Abdu'l-Bahá.

SOME ASPECTS OF MODERN SCIENCE

THE CHANGE IN VIEWPOINT

GLENN A. SHOOK

Professor of Physics, Wheaton College

The author of this series of three articles on modern science, written at editorial request, is unusually qualified to present to the readers of The Bahá'í Magazine some of the spiritual aspects of modern scientific thought. In the first article he shows how uncertain scientific thought has become about the constitution of matter, and how there are different concepts even regarding what the atom is; whereas a generation ago science was much more dogmatically assertive and obstinately materialistic. The fact is that the great scientists today are not at all cocksure, and the trend is to feature matter in other terms than the merely concrete, thus approaching a point where the spiritual truths regarding the unseen find a possibility of adjustment with the truths the scientists perceive about the known universe.

ONE of the important principles of the Bahá'í Teachings is the harmonizing of religion and science. "Any religion which contradicts science or is opposed to it," says 'Abdu'l-Bahá, "is only ignorance, for ignorance is the opposite of knowledge. There is no contradiction between true religion and science."

In an age the activities of which are so controlled and guided by scientific knowledge it is evident that religion must come into agreement with science or be totally discredited by humanity, at least by the educated portion of humanity.

No religion in the past has offered such a harmonization, for the reason that in the past there has been no body of scientific knowledge with which it was necessary to harmonize; but the Bahá'í Movement, designed and revealed for this day and age, contains within its precepts a perfect solution of this apparent gulf between science and religion.

A reconciliation between science and religion is impossible, however, so long as any theory of science

leads directly or indirectly to the conclusion that a revealed religion is an illusion. It is the object of this thesis to point out some of the present tendencies and to indicate in a general way the nature of the ground upon which certain philosophical ideas are based.

When we turn to the Renaissance and consider carefully the forces that brought about the significant changes of that period we are impressed with the fact that the emergence of the scientific spirit is the most revolutionary. Not only do we see here a revival of Greek learning but a new type of thinking. Authority gives way to observation and experiment, deduction is supplemented by induction.

The most astounding thing, however, is that with two or three exceptions there were no martyrs; the persecutions while thorough-going and up to standard were mild compared to religious persecutions, and as for scientific wars the idea is nonexistent. In no other field of ideas since the beginning of history had it been possible to bring about radical changes in thinking without bloodshed and a temporary halt

in real progress. Its inception was marked by a single purpose; the search for truth, and the desire for reward or distinction of any kind was never in evidence. A Pole, an Italian, a German, a Dane and an Englishman; catholic, protestant, good churchman and heretic,—all labored together for an understanding of the physical universe. By the end of the seventeenth century an ostensibly solid foundation for the physical sciences was laid, but by the end of the nineteenth century it was considerably shaken, nevertheless we have witnessed nothing but steady progress. It is not surprising therefore if the educated world turns to science for the solution of many of its problems. Here at least there is no prejudice, no bias, and the knowledge of the physical world is the most exact knowledge that the world in general is aware of.

To get a concrete picture of the sort of scientific background that is now necessary let us consider briefly the history of the atom.

Very simple phenomena like the evaporation of water or camphor, the transfer of odors etc., makes it clear that matter is not homogeneous but exists rather as discrete particles and they must be very small since they cannot be seen with the most powerful microscope. In the case of a compound like water, we call these particles molecules, while in the case of a simple substance like hydrogen we use the term atom. Now one of the fundamental laws of chemistry states that elements like hydrogen, oxygen, etc. always combine in the same proportion to form compounds. For example, in water we always have

two atoms of hydrogen combining with one atom of oxygen and moreover we know that the oxygen atom is thirty-two times heavier than the hydrogen atom, which is by the way the lightest of all. In the early days they did not know the actual mass of any atom in grams so they expressed their relative mass calling the mass of hydrogen 1. These relative masses were and are today called the "atomic weights" and for many years they were sufficient for the problems of chemistry.

Now in dealing with chemical reactions what kind of an atom must we imagine? Simply particles with the proper relative mass and nothing more.

In dealing with an enclosed gas we explain pressure by assuming that the gas consists of particles which strike against the walls of the vessel. Here again they must be very small but what they lack in mass they make up in numbers and velocity so the pressures we observe are satisfactorily explained. The question naturally arises, is this the atom of chemistry? Yes and no. Here we must assume that we are dealing with elastic spheres and that is obviously unnecessary in chemical reactions.

Again we speak of positive and negative charges simply because we observe attraction in some instances and repulsion in others. We must be dealing with two kinds of charges but they differ only in that two similar charges repel while two dissimilar charges attract. We call the charge produced with a glass rod rubbed with silk "positive"; but that produced by an ebonite rod rubbed with fur, "negative." However the designation is quite arbitrary.

trary and we might just as well call a positive charge negative. When two platinum strips are placed in acidulated water a current of electricity may be passed from one strip to the other through the water, but what is far more interesting we also observe that hydrogen gas collects at the negative strip and oxygen at the positive. It is quite natural that we should assume in this case that the water is broken up or ionized, as we say, into two particles which we call "ions" or wanders. One of the particles manifestly has a positive charge associated with it in some way and the other has a negative charge. An ion is an atom or sometimes a group of atoms with an electric charge. When a hydrogen ion loses its charge it becomes hydrogen gas. The properties of the ion are quite different from the properties of the atom. It is not necessary, of course, to assume that the ion is an elastic sphere and it would be superfluous to do so, but it is necessary to assume that it has a charge or to put it another way, if we assume it has a charge we can account for the facts of ionization. The point to keep in mind is simply this, the physicist or chemist does not make assumptions that are not both necessary and valid.

Some phenomena in light require a much more complicated atom model which we can only describe briefly. This atom, for the most part, consists simply of space; likewise does the solar system when you come to think of it, so that must not bother us, for in the center there is a positive particle," the proton," which contains nearly all the mass and revolving around the proton

there are negative particles of very, very much smaller mass called "electrons." The model resembles the sun with its planets. This is the modern atom and while it is necessary to account for the more complex phenomena of the physical world, it is superfluous for some of the simple things we have explained above.

Why not have just one atom? Indeed this is precisely what we would like but at present it is not forthcoming, although there is no doubt that a universal model will be devised.

Is then the atom a discovery? Does it really exist? In one sense yes, and in another sense it is a mechanical model devised to fit the facts of observation.

Sometimes we reach a dilemma as in the case of the classical wave theory of light. Up to the last quarter of the nineteenth century practically all of the observed phenomena of light demanded a wave theory, but certain discoveries of the last fifty years, notably those involving interchanges of energy, can only be explained if we assume, not a wave but a flight of particles variously called quanta, corpuscles or photons. At first sight it does not appear that both theories can be right, and yet it is entirely probable that we simply need a larger outlook. In the words of Sir J. J. Thomson, "this duality of corpuscles and waves may be of the nature of things." Perhaps this is just another way of saying that the physical universe is decidedly more complex than anyone in the eighteenth century ever dreamed it to be.

One result of these changes is

that there is less stress upon atomic models. In the past a phenomena was explained when a mechanical model could be built in the mind. There was always a desire to get back of the mathematical equations but today we realize that the ultimate reality is very much beyond our reach so we are for the most part content with symbols. The complexity of the physical world and the failure of a simple model to solve most of our problems has naturally led to this conclusion.

What lies behind the symbols that we use in equations? The answer is, "we do not know." We no longer think that a thing must be concrete to be real, and this attitude indicates that we are becoming more spiritual for as Eddington says, ". . . we are no longer tempted to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness."

In short much that was considered fundamental in the old classical physics has been shown to be quite inadequate for modern discoveries. The old ideas of length mass and time have been replaced by new concepts which seem very weird and

fantastic to the layman but this may be taken as a sign of progress.

In concluding it may be well to summarize the important facts.

1. A scientific model like the atomic model must not be considered entirely in the light of a discovery but rather as an explanation, adequate perhaps today but subject to modification tomorrow.

2. Mechanical models have succeeded, at least so far, only with the simplest type of phenomena with which we are aware, namely, the physical universe i. e. the inorganic world.

3. As the physical universe unfolds before us, as the result of scientific research, it becomes more and more complex while the models and theories become more and more abstract.

4. In the light of all the facts we have at this moment, the crude discarded model of yesterday can hardly be expected to solve the complex problems of tomorrow.

In a subsequent article we will attempt to show the instability of the atomic foundation of all mechanistic theories.

(To be continued)

* * * *

"The highest praise is due to men who devote their energies to science; and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending; the king himself may be dethroned; but the sovereignty of science is everlasting and without end."

—'Abdu'l-Bahá.

A PILGRIMAGE THROUGH PERSIA

QAZVIN AND TEHRAN

MARTEHA L. ROOT

This is the third part of the serial story by Miss Root concerning her experiences in Persia. The first article which appeared in the July number described her visits from Baghdád to Kirmansháh; the second part published in the August number gave an account of her stay in the city of Hamadán.

THE morning we left Hamadán was glorious. The sun shone warmly and the snow-covered mountains scintillated as if decked with millions of diamonds. The writer, though, was seeing something more. She closed her eyes to think about Qurratu'l-'Ayn, her great ideal of spiritual womanhood who had come this same way, only on donkey-back, and at every step her life had been in great danger from the fanatical clergy. To go to Qazvin, the city of such an heroine, is indeed a holy privilege. Suddenly while I was thinking and praying, the chauffeur was halting the car. There in the road ahead of us were peasants dressed in costumes of green and apple pink and white. They lifted their arms to motion that the car be stopped. Then, playing on Persian musical instruments called "Tars," they danced a most graceful dance and sang a salute to the spring season. Then standing on either side of the road and bowing low, they motioned the chauffeur to pass. Were they Bahá'ís who had come far out from Qazvin, dressed in the ancient costumes, to give a silent welcome to the sister from the west? If so, it was very sweet and apropos, for now is the springtime of a new universal cycle.

A few miles further on stood

fifteen motor cars filled with Bahá'í friends who were waiting to greet us. First among them were the nine members of the Qazvin Spiritual Assembly. Mr. Arbab Borzoo, owner of the Grand Hotel, the best hostelry in Qazvin, and a devoted Bahá'í, asked the guest to ride in his Grand Hotel autobus, which she did. A little outside the gate of the city, in one of the large buildings, a reception was given where tea, Persian cakes and fruit were served by the Bahá'í friends of that suburb. Their speeches of welcome were so beautiful, one can appreciate what it means to hear "the broidered tongue of the East." The Persians are keenly intelligent, eloquent, poetical by nature, and extraordinarily courteous and hospitable.

After a happy half-hour here the friends again entered their motor cars and accompanied the visitor to the Grand Hotel. Entering the foyer massed with palms, there I found more than one hundred Bahá'í women and girls waiting to greet me. It was exquisite to see these women of Qazvin from whom the world expects so much, for since Quarraty'l-'Ayn has come from this city, women in every continent who have admired her so deeply, naturally expect all women of this historic city to be beautiful, highly

cultured, spiritual, marvelous speakers, and fearless, possessed of a courage which thrills the world. I was not surprised to find Esperantists among them, for I feel sure if Qurratu'l-'Ayn had lived in this generation she would have learned this international auxiliary language. Only some of the ladies came, for in Persia there are so many Bahá'ís that only a limited number can be present at any gathering.

A luncheon was given that day in the hotel for members of the Spiritual Assembly, and at six o'clock a lecture was given in the Bahá'í School building. The women had decorated the great hall with scores of wonderful Persian rugs and embroidered pieces made by themselves and the pupils of the schools. The place was lighted with a hundred lamps. Flowers were placed in little vases on all the tables, and standing with shining eyes to receive their sister from the west were more than three hundred men and boys. Truly it was a great welcome. First a prayer was chanted, then came addresses of welcome in both Persian and English, emphasizing the union of the East and the West, after which the visitor spoke of the progress of the Bahá'í Cause in the United States and Europe, giving many incidents of the influence of Qurratu'l-'Ayn in the West. When the last prayer was chanted and the vast audience still stood in great silence, the writer felt that if Qurratu'l-'Ayn looked down upon those spiritual souls she would know what rare and eternal fruits her life and her martyrdom have brought.

The next day a luncheon was

given at the Grand Hotel for Bahá'í ladies, and immediately afterwards a women's meeting was held in the same school hall. Here several poems of Qurratu'l-'Ayn which had been set to music were given, for her poems are sung today not only by Bahá'ís but by musicians of all religions in Persia. Prayers were chanted, and then came the lecture in which the writer told them how good it would be if some Qazvin women could lecture in Europe and in the Americas; they could speak dynamically about the history and great life of their townswoman Qurratu'l-'Ayn. A feast was served for more than three hundred women and girls. The meeting was held in the school building, which was a little more comfortable in this extremely cold weather, but generally all meetings are held in the Mashriqu'l-Adhkár in Qazvin, and it is a house where Qurratu'l-'Ayn had often lectured and taught the Bahá'í Cause.

Returning to the hotel, the writer was presented to four Bahá'í friends from Tihrán who had been sent by the National Spiritual Assembly to welcome her and escort her to the capital. It was characteristic of Persia that these friends and Bahá'ís of Qazvin and the writer had a little meeting of prayer before they discussed the plans for Tihrán. The Persians always chant their prayers, and one who hears this sweet chanting of the Words of Bahá'u'lláh and 'Abdu'l-Bahá will long to hear them, I am sure, long after the pilgrimage to Persia is finished.

The next morning the hotel was thronged with friends who had come to say good-bye. The ladies



Photo by Aftab, Tihran

This group picture was taken at Karadj, a town near Tihrán, when the National Spiritual Assembly of Persia and one hundred and fifty other friends journeyed there to meet Miss Martha Root, American journalist and international Bahá'í speaker and teacher who made a trip through Persia.

were in one drawingroom and the men were in another large drawingroom which had been specially given for the American to meet her brothers and sisters during the brief stay of two days. The Spiritual Assembly and many other friends took motor cars to accompany the Bahá'í teacher on the first stretch of her journey towards Tihrán. There they descended and distributed Persian sweets,—if we did not break bread together we broke cake and bonbons and tasted salt as a Persian symbol of lifelong friendship, as well as of most thoughtful hospitality. Then saying again and again “Alláh-u-Abhá” to them all, we directed our chauffeur and Hassan to drive forward and the car with the Tih-

rán brothers followed close behind ours. The dear Qazvin friends waved us out of sight.

A JOURNEY from Qazvin to Tihrán requires only about four hours with a good car and on this day the weather was fine. Tihrán friends had wished to come out in very great numbers to meet the Bahá'í guest, but she had asked then and in all other cities that the number be limited. She feels, and so does the National Spiritual Assembly, that in Persia at the present time moderation,—never astounding, never attracting public excitement—is better when the Government is doing its best to have a safe, tolerant and neutral Irán. The spirit of the Tihrán Bahá'ís, how-

ever, is so hospitably big that several thousand believers had asked to come and meet the western sister at Karadj, a suburb nineteen miles before the gate of the capital.

Tihrán is a city of three hundred thousand inhabitants, situated midway between the eastern and western thriving cities of Tabriz and Mashhad. It can be reached via Russia and the northern city of Rasht, or from the northwest via Tabriz, from the south via the Persian Gulf and Bushir, and from the west via the golden-route from Baghdád over which we had just traveled. It has only been the capital for the past one hundred years, before that Isfahán and Shiráz had the honor of being the ancient capitals. However, if Tihrán is a new city which is considerably Europeanised, still it is said to have all the charm and the gorgeous splendor of the greatest oriental capital in Central Asia. It stands close beside the remains of Rhey or Rhages (spoken of by Bahá'u'lláh) which was a contemporary of Babylon and Nineveh, a city of a million souls in those days. In the time of the Arab conquest it was reported to have had eight million inhabitants.

Coming in the motor car we saw Mount Demavand with its shapely white cone so high and keenly cutting and it seemed close to Tihrán as if it and the Elburz Mountains embraced the city to the north. Whether Noah's Ark had rested on Mount Demavand nineteen thousand four hundred feet above the sea level we must leave to the historians to decide. Anyway, to come to Tihrán is a thrilling adventure for a Bahá'í, and to others,

too, it is a country with great tourist interest.

The writer closed her eyes for a moment to breathe silently a couplet from the "Masnavi" of Bahá'u'lláh. (These divinely inspired lines do not refer to Persia but to the Abhá Kingdom, the Kingdom of Heaven from whence He came to show us the way.)

"O thou sacrifice of God
From the altar of love do not return,
Give your life in the path of love!
Come to the Door of the Beloved
Without head and body,
In order that you may be accepted
As a citizen of This Land!"

How gladly the Founders of the Bahá'í religion and those first believers in Persia had done this!

KARADJ WAS very near; the National Spiritual Assembly and more than one hundred and fifty other Bahá'ís had left their motor cars and stood to receive the sister from the west. In that solemn moment, it was not just individuals greeting one another, it was the spiritual union of the East and the West. It was a tremendous ovation, and then everyone went into the large restaurant where tea and cakes and flowers were served, and speeches were made. Many policemen stood about, several photographers took countless photographs; everyone was happy and enthusiastic. After this reception the automobiles were again entered and the writer came in the car with the owners of the Grand Hotel to Tihrán.

When we reached the imposing gate of the city of Tihrán, called "Qazvin Gate" because it is the

end of the Qazvin-Tihrán road, there were many cars and vehicles. It was the busy time of the day, and every passenger must halt to show his card of permission to enter. Cars of friends quietly drew up around my car, policemen came and we cannot say it was merely a coincidence—they stood beside my car until the signal came to start forward.

Coming into the Grand Hotel, I saw that covers had been laid for nearly one hundred and fifty guests; the owners were giving this dinner in my honor. Many of the famous national dishes of Persia were served,—chicken pilaw with pistachio nuts, raisins, dates and orange peel for flavor. Also they had the many delicious fruits for which Persia is so celebrated.

This hotel has been my headquarters. It is one of the most beautiful and comfortable hotels in all Persia. It is an interesting fact that the builder of this hostelry, Mr. Seyid Nasroullah Bakeroff, a most ardent Bahá'í, constructed this luxurious "palace" built round a central court and with a great theatre, in the hope that the Center of the Covenant 'Abdu'l-Bahá, would come again to His native land and this hotel would be His home! Some religionists opposed him and tried to have the construction stopped. They said, "he is building such an hotel for his God." Well, indeed he did build it to the glory of God. One feels the love and the spirit in this house. Ordinary travelers are impressed with the courtesy, the completeness of everything; but coming as I did as a Bahá'í (and it will be the same when you come), it is infinitely

sweet to hear "Alláh-u-Abhá" everytime a boy comes to serve you; and he does not walk, he runs to fulfill your wish! The three brothers Mir Aminoullah Bakeroff, Mir Kamal Bakeroff and Mir Jalal Bakeroff own this hotel, and with them I feel their love, their thoughtfulness, their efficient care are showered upon this humble Bahá'í from the west as it would have been poured upon 'Abdu'l-Bahá Who could never come during His lifetime, and the builder, too, has passed on to the Other World.

One day they told me an incident of their good father this Agha Seyid Nasroullah Bakeroff. They said that at the time of Nasiro'd-Din Shah's death by an assassin, their father was in Baku. The Muhammadans, very prejudiced, attacked him and said: "You killed the Shah!" Everything that ever happened was blamed upon the Bahá'is. Fifty policemen came and took the father to the police court. The Chief of Police shook hands with Mr. Bakeroff and said: "I know you Bahá'is are the best people in the world and would not kill anybody! For your own safety, however, I imprison you here for two days, for if I free you the Muhammadans will put you to death." Thus his life was saved.

During the five weeks here, Bahá'í parties with the invitation card have been given six nights a week, always one hundred guests and many times two hundred, and at each reception and lecture there have been new faces, for no one has been invited twice, yet I have not seen nearly all of the Bahá'ís in Tihrán. Two meetings were attended by men and women together.

This is a great innovation for husbands and wives to come together and to sit together. One young woman made a most eloquent speech of welcome, but it was the first time she had ever spoken before men.*

The hospitality of the Persian people is remarkable. One afternoon it was raining when I left a reception, but the women and girls and little children all came through the garden to the outer door where the carriage stood, even though I had said good-bye to each one of them in the draw-

ingroom and on the veranda. They were not thinking of the rain on pretty frocks; it was sisters of the East and the West meeting together for just one afternoon. One young girl said: "Do you realise it is probably good-bye forever!" Others said: "It is the promise of Bahá'u'lláh fulfilled, for He said our fair-haired sisters with blue eyes would come to us from the west."

*(Only two years ago a law passed permitting that men and women could ride together in the same carriage. Certainly during the reign of His Imperial Majesty Shahanshah Pahlevi much progress has come in the equality of men and women, and in the education of women.)

(To be continued)

"Through the teachings of Bahá'u'lláh the horizon of the East was made radiant and glorious. Souls who have hearkened to His Words and accepted His Message live together today in complete fellowship and love. . . . This has been due to the declaration and foundation of the oneness of the world of humanity. Today in Persia there are meetings and assemblages wherein souls who have become illumined by the teachings of Bahá'u'lláh—representative Muhammadans, Christians, Jews, Zoroastrians, Buddhists and of the various denominations of each—mingle and conjoin in perfect fellowship and absolute agreement. A wonderful brotherhood and love is established among them and all are united in spirit and service for international peace."

—'Abdu'l-Bahá.

THE KEY TO UNITY

LOUISE DRAKE WRIGHT

THE curiosity of the world has recently been stirred by the discovery of what appears to be a ninth neighborly planet circling outside the orbit of Neptune, a telescope powerful enough to sight the unknown member of our solar system having been constructed. Fresh probabilities open unchallenged as the thought is entertained, and if it be verified, some of the careful calculations of the past that made a comfortable, orderly sequence for our minds to rest upon may be subjected to changes as the presence, power and light of this immense magnet, henceforth, will have to be taken into consideration.

As each noticeable discovery in the world of science urges new estimates of past assumptions in its field of knowledge and opens further possibilities, likewise in the realm of divine revelation each Light-Bearer brings to judgment past concepts and offers vast and beneficent reformations based upon adherence to fundamental, unchanging laws.

Now that achievements in natural science have outstripped imagination in many ways, advanced ideas are quite generally welcomed by persons of intelligence. We no longer imprison our Gallileos of scientific adventure. But in the domain of divine investigation primitive methods, where distrust, fears and condemnation prevail, are still adhered to.

One of ineffable holiness, who in the past century offered the key to

world unity and peace, was held a Prisoner for forty years, suffering every calamity and indignity possible to endure. Nevertheless, this supreme Sun of celestial radiance arose unhindered by opposition, and is discernible to those who adjust the telescope of the spirit—the mind—to spiritual requirements and values, and turn its clear lens directly upon this all-inclusive recent revelation of God.

The Orb of Manifestation became known to the world through three individualized Aspects, or Vehicles of Its significance.

The first to be recognized was the Báb, as Herald of the Manifestation.

Then the Light-Bearer Himself, Bahá'u'lláh, the Dawning-Place of Divinity, revealed His Presence and His Mission.

His eldest son, 'Abdu'l-Bahá, next became known as the definer and explainer of the Word of the Manifestation and the Exemplar of His Teachings.

The spiritual supremacy and exquisite personality of Ali Mohammed, the Báb, immediately attracted large numbers of the Muhammadan faith after He announced Himself as Herald of "One whom God will manifest." Thousands of His followers so caught the flame of His unearthly quality and the high ecstasy of His inner beauty that they suffered unspeakable martyrdom rather than be separated from the love of God shining through Him with such intensity. On the

other hand, it was quite inevitable that those who clung to orthodox tradition should passionately resent His resounding demands that they burn many of their books, do away with long cherished rituals and abolish their superstitions. He also went into the minutest detail as to their manner of living, making strict rules as to what they should eat and training them carefully in much needed ways of personal cleanliness. He was a hurricane shaking the trees of their existence; a plough to dig up old roots so long interlaced beneath the surface of their lives; tilling the ground of their minds and hearts to make ready for the momentous event rapidly approaching. A Manifestation of God was about to proclaim Himself. Who would welcome Him? Not those imprisoned in a dead past and surrounded by walls of prejudice nor those filled with self-righteousness.

He bade His followers to turn entirely to the Holy One when He appeared. "At the time of His Manifestation there will be for them (the people) no greater paradise than belief in Him and obedience to Him," He wrote in the "Beyan."

After this "Dawning Point of Revelation" had opened highways of faith for the incoming of the "Promised One," the Báb's immaculate young life was set at naught by His enemies and He was liberated, through martyrdom, from the cage of this world.

For hundreds of years, many religious books have reiterated certain sacred names which the Prophets, through their utterances and visions, have kept before the minds of the people. Like long vine roots

running below the ground until drawn out into the light and air to burst into bloom, these familiar ideas may be traced over long periods of development until they eventually impersonate in great beings who manifest God's purpose and explain His meanings. How many generations of the Jews brooded over the hallowed name of the Messiah as a fulfillment of their heart's desire, until He was born as the Christ Child, The Word, The Son of God, at the time when spiritual comprehension was in its youthful stages.

Similarly there are two familiar expressions, "The Lord of Hosts," and, "The Covenant of God," that have stood out prominently through the centuries. At last, humanity having acquired a more mature realization of the character of their Maker, and, being ready for closer union with Him, these conceptions have taken outer form in the holy personages of Bahá'u'lláh, the Lord of Hosts, and 'Abdu'l-Bahá, the Covenant of God.

The outstanding events in the amazing history of Bahá'u'lláh are written that all may read these tragic but victorious pages. We know how the prison of 'Akká became a mighty throne from which emanated His Light to the world. It is said that in His presence the strongest impression one received was a vivid realization of the tender solicitude and ineffable love of the Heavenly Father. He came to awaken the divine nature and reveal the treasures hidden therein.

He wrote these beautiful lines:

"To gather jewels have I come to the world. If one speck of a jewel lie hid in a stone, and that stone be beyond the seven seas,

until I have sought and found that jewel, My Hand shall not stay from its search."

Those who were blessed by a close view of His daily life tell of His unchanging poise and majesty, serenity and kindness during the long years of poignant calamity. Disaster never caused agitation; human circumstance, whether favorable or detrimental, was welcomed indiscriminately. The will of this "prisoner" of the Sultan of Turkey and the Shah of Persia was so powerful that no messengers sent by those dominant potentates came before Him unless He read in their hearts worthy motives and granted them permission.

In a Tablet He spoke of the mission He was particularly to accomplish—"My part is but to deliver this great and clear Message."

The delivery of so sublime and vital a message must have been written, not only by the Supreme Pen in manuscript form, but traced upon the living page everlasting where those eternal verities are indelibly inscribed, which man in his upward climbing has become capable of appropriating and which, through the power of the Holy Spirit, he may always reach and possess. Each Manifestation as the Divine Physician gauges the receptive capacity of the people of the world and creates the fructifying environments in which His prophecies of attainment and benefits may find expression in human affairs.

The Master at one time said that the Word of a Manifestation was not only a prophecy but that it was also a creation. In the Tablet of Joseph, Bahá'u'lláh wrote, "My demonstration was brought to its

fullness and completion for all that are in the heavens and on the earth before I made Myself known, because it appeared with such wonderful condition that no one could find any way to delay or oppose."

The unique genius of Bahá'u'lláh has brought to this chaotic world an indivisible, irresistible, indestructible, all-embracing penetrative plan. This plan is not static but dynamic and operative, and today is moving steadily, creatively through all avenues of life, remoulding thought and feeling and arousing those slumbering, long delayed, God-given high hopes and aspirations, through its inspiring promises of victory that mark the opening of the New Age.

Bahá'u'lláh makes known that in a shorter time than any past experience can warrant, there will be established a new order of nations, built securely upon the bedrock of divine justice.

Bahá'u'lláh gave to 'Abdu'l-Bahá a number of significant and mystical Names: which are familiar to every Bahá'í; and before ascending to His spiritual station on high, proclaimed that 'Abdu'l-Bahá was to be His successor, leaving in His Will no uncertainty as to the meaning of this bestowal.

Had it not been for the intimate acquaintance with the perfect life of 'Abdu'l-Bahá and also His wealth of explanations regarding Bahá'u'lláh's Station and Principles, the teachings might have stood too far removed from the comprehension of the creatures to have been grasped and put into operation before a long period of years had elapsed. But through contact with the Master's unprecedented self-sacrifice and devotion, the peo-

ple came close to a Life they could partly understand and wholly adore. Through His explanations, the Word of Bahá'u'lláh is tempered to the people's capacity to receive.

The white light of the love of Bahá'u'lláh shining through the Center of the Covenant ('Abdu'l-Bahá) breaks into rainbow colors of promise across the sky of eternal hope, and thus illumines all shades of intelligence.

In one of His Tablets 'Abdu'l-Bahá speaks of that which He was particularly meant to represent.

“O ye friends of God! . . . No one must believe that 'Abdu'l-Bahá is the 'Second Coming of Christ,' nay rather he must believe that he is the Manifestation of Servitude, the mainspring of the unity of the human world, the Herald of the True One with spiritual power throughout all regions,—the Commentator of the Book according to the divine text, and the Ransom to each one of the believers of God in this transitory world.”*

This “Mainspring of unity of the human world” wove for the earth a fresh garment. The strong and skillful weaver moved with ceaseless, painstaking tread through the warp and woof of existence to blend and harmonize the countless dissimilar threads of life. Seekers for truth from all religions, countries and peoples, came pouring to Him in endless streams. Hindus of high and low cast found it possible to lay aside long held prejudices when they sat side by side in the presence of such holiness. The poor and neglected He singled out as doubly dear to Him, consoling them with spiritual and material

aid; warring Arab chiefs coming to have their grievances justly settled, walked away together in peace; great officials of the surrounding regions and those representing various foreign nations who were stationed in His vicinity came for consultation upon affairs of state; Muhammadan Mullahs sought His interpretation of obscure passages in the Qur'an. Those of all religions brought their intricate questions for Him to solve, either through means of the tremendous correspondence always piled high about Him or through interviews with Him while He lived in the prison town of 'Akká; or later when He traveled to far countries to proclaim Bahá'u'lláh's Cause, as well as in Haifa where He entertained numerous pilgrims all the remaining years of His life. His charity, loving kindness and unerring wisdom guided and uplifted the multitudes that ever pressed about Him.

The Master's many years of martyrdom drew to a close on November the twenty-eighth, 1921, and the sanctified Tabernacle of His Spirit was placed within the beautiful Sacred Shrine on Mount Carmel where the outermost garment of the Báb had lain for many years.

Ever unified in life purpose, these two mighty aspects of the Orb of Bahá'u'lláh,—the Morning Star of annunciation, the Báb, and the Moon of perfect reflection, 'Abdu'l-Bahá,—blending eternally with the Sun of Truth, Bahá'u'lláh, form the beacon light of the new creation.

When the Will of 'Abdu'l-Bahá was read and it became known that He had left a great inheritance to all who loved Him, a wave of relief and gratitude went around the

*Tablets of Abdu'l-Baha, Vol. 2, p. 429.

Bahá'í World. He appointed a "Guardian of the Cause," to direct its multitudinous affairs. He created and defined this new station of service in the world with its nature, function, and grave responsibilities. "The Guardian of the Cause of God as well as the Universal House of Justice," the Will read; and He named His eldest grandson, Shoghi Effendi, as the one to initiate this highly difficult undertaking and to fulfill the sacred trust.

A few lines of the Will are here quoted:

"O my loving friends! After the passing away of this wronged one, it is incumbent upon . . . the loved ones of the Abha Beauty, to turn unto Shoghi Effendi . . . as he is the sign of God . . . the Guardian of the Cause of God . . . he is the expounder of the Words of God, and after him will succeed the first born of his lineal descendents. The Guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness the Exalted One, (May my life be offered up for them both!). Whatsoever they decide is of God. . . . Whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. . . .

"So soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, they must cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. . . .

"He that obeyeth him not, hath

not obeyed God; he that turneth away from him, hath turned away from God; and he that denieth him, hath denied the True One."

Nothing could have assured this generation more effectually of the victory of the Cause of God in the near future than the merciful provision of a succession of devoted adherents to the Will of 'Abdu'l-Bahá, who, down the centuries, will "amplify and apply" His Word to the needs of humanity at the period of time in which each will occupy this centralizing position.

Shoghi Effendi is a "Master builder"; the only one who is capable of bringing into visibility and making concrete this mighty structure, a Universal House of Justice. He is endowed from on high with the insight, wisdom, love and power to inaugurate so stupendous an enterprise as a Universal House of Justice at this time of warring nations.

The unified action of a body of servants chosen for their adequate mental and spiritual endowments will, through organizing courts of arbitration, prepare the way for the permanent establishment of universal peace.

His Holiness, our Lord Jesus Christ said, "My sheep know my voice." All who have learned to listen to the voice of 'Abdu'l-Bahá know that the inestimable gift to the Cause of our precious Guardian's leadership is the Master's dearest love speaking anew through the consecrated life, perfect balance of mind, spiritually attuned, clear heart of His Highness Shoghi Effendi, through whom the "Hands of Power" will fashion the human habitation for the descent of the impregnable divine plan.

SEARCHING FOR TRUTH

A SPIRITUAL AUTOBIOGRAPHY

II

In the present installment the author takes up his spiritual experience from the end of his college days, and traces it through a period of three years rich in growth and development, leading to the decision to enter the ministry. In the next and concluding installment, life at the Harvard Divinity School will be described and the event, in the midst of his preparation for the ministry, which led the author to give up this purpose and devote the rest of his life to the Bahá'í Movement.

MY college education left me with an increased fund of knowledge and an intellectual training, but with considerable impairment of health due partly to the fact that I worked my way through college while at the same time endeavoring to stand high in my studies.

I found great help in the treatments of a Dr. William Pratt, mental healer and one of the most spiritual and noble men that it has been my privilege to know. He had, previous to his work in mental healing, been a business man who had failed in business and incurred a nervous breakdown. He started in business again and had another nervous collapse. It was then that he came in touch with that same source of healing to which, as some assume, Mary Baker G. Eddy owed her inspiration, namely, Dr. Quimby. Among other patients there at the same time were the Dressers who, with Mr. Pratt, developed an independent system of healing. They called it metaphysical healing, later to be ably expressed in more general terms by a son, Horatio W. Dresser,—while Mary Baker G. Eddy went on developing her own powerful system of healing now so widely diffused.

Dr. Pratt, as we called him,

though he had no medical degree, having been himself healed in a remarkable way by this mental healing system of Quimby's, practiced it with great effect upon others and kept a sanitarium where resident patients were helped. He was one of the most selfless men I have ever known. His personal presence and atmosphere were most cheering and uplifting and his treatments were very helpful to me. His method was to spend ten or fifteen minutes in spiritual conversation, and then have a period of silence in which he concentrated on the patient. His power of concentration was great. I have seen him run upstairs—(a man of sixty-five) from shaking the furnace, and sitting down, immediately compose himself to his spiritual task. Once, in the midst of the silent treatment, a hirdy-girdy began its vociferous music below our open window. I wondered whether it would effect Dr. Pratt, as it was disturbing to me and made it difficult for me to maintain an atmosphere of meditation. But it had no effect upon my healer, and soon I was totally oblivious of it.

I can recall that in these silent periods my mind became more or less a rosy blank, and I was suffused with a calm and buoyant flood which seemed to heal. I

would return home walking on air, and bring enough vitality to last me until next I could drink from this fount of healing.

I thought that my problems were all solved with this wonderful guide and healer at my side, for he was indeed a spiritual guide as well as healer—a man of deep mystical wisdom. But just at this point one of those catastrophes occurred which change the pattern of our lives, namely, that Dr. Pratt himself passed away from this earth. Thus I found myself again spiritually afloat.

AT ABOUT this time, while teaching school in Brockton, Mass., I had two very deep spiritual experiences which I will narrate.

As I was strolling out one evening feeling a little lonesome, being unacquainted in this city, I passed a diminutive church and hearing the sound of singing stopped to look in. This perhaps was more than an act of mere curiosity on my part. I was being lead undoubtedly by my spirit of religious investigation. When I entered the rear of the church, the little congregation was then engaged in prayer. They were quite evidently simple men and women earning their bread by manual or clerical labor. Their prayers were the most remarkable I have ever heard in any Christian church. When the prayer closed, the young clergyman came down and urged me to join with them. I became a frequent attendant at this church, which as I discovered was of the denomination of "The Church of the Disciples" or "Campbellites." I found a wonderful spiritual brotherhood in these

simple men and women: one of them the driver of a baker's wagon, another a watchman at a railroad crossing, women who worked in a candy factory, and such like.

In their prayers they really talked with God, and their Christian love for each other was of such a quality that when I was urged to join the church I felt strongly attracted to do so; for here I saw manifested, as I had never seen before, a wonderful spiritual power pervading the whole church body. Oddly enough this church to which I found myself drawn was of the Evangelical type with a theology far from the liberalism to which I had been accustomed. In order to join the church, it would be necessary to receive total immersion, an act which they deemed essential to salvation. Reasoning pragmatically that whether or no total immersion was necessary to salvation it was an act that certainly would do no harm, I decided to let it be no obstacle to affiliating myself with these wonderfully spiritual men and women.

At the time that I was baptized one of my pupils also happened to be baptized, and I will speak later of the effect in my school of this whole affair. Thus it happened that the only church I have ever joined was one of the most evangelical in type, strangely different from all in which I had ever worshipped; but my guidance had always been to seek for spirituality under whatever guise it was to be found. Here in this church I found a real quality of spiritual power.

SHORTLY AFTER this event a revival service came to Brockton con-

ducted as a union service in the leading Congregational Church by a Mr. Campbell, a revivalist from London. I have frequently attended revival meetings out of religious curiosity, but at most found them emotional rather than spiritual in their effect. This revival was quite different, however; it seemed to be imbued with a marvelous spiritual potency. I joined with the group who rose to partake of the special revival benefits. I found a tremendous spiritual power impregnating my life for some weeks following this meeting, and my relation with my students was fraught with a spiritual sweetness and a love which I have rarely known. I suppose the fact of my baptism in one church followed by a public declaration in the revival service became spread among the pupils, and these definite spiritual steps on my part seemed to have called forth from the pupils all that was harmonious and lovely in their natures.

Unfortunately my stay at this school was brief because I was only substituting for a teacher during her illness, and I left Brockton with great regret on my part amid many farewells and bouquets of flowers from my pupils.

I speak of this relationship with the pupils merely to indicate how spiritual potency in life always flowers out into blessings of harmony and love.

I must confess here that this spiritual elevation was not permanent. I wish indeed it had remained so.

My next teaching experience was in a school characterized by great evil—one of the foulest schools in

our country. I need not go into details. I was very unhappy there and not at all well; my spiritual powers seemed to have disappeared entirely.

When the summer vacation came, I was a wreck physically and nervously, and went to Mt. Desert, Maine, to camp out and to recuperate.

During my last few weeks at the N—High School I had come in contact with a young Christian Science practitioner, whose name I have forgotten, and had taken some treatments from him. He was a very earnest and sincere young man and worked hard over me, and I seemed to feel some benefit. I attended a Christian Science lecture and bought the book, "Science and Health." When I reached my camping site with the friend who was to spend the summer as a camp-mate, I found myself so depleted of psychical as well as physical vitality that I could not even engage in a limited way in the wholesome tasks and recreation of camping in the midst of those glorious mountains by the brilliant sea.

When my condition was at the lowest ebb, upon a day when I had given up a proposed trip of mountain climbing with a group of friends and was lying in the hammock gloomy and depressed—a letter came from my practitioner. It was an official healing letter of preachment to me and references in "Science and Health" and the Bible which I was to read. Feeling already helped by the letter, I immediately set to work reading the references cited. In a short time a great buoyancy seemed to fill me, and I got up and started out to

overtake my friends. They had gone too far to be overtaken; but from that moment on I began to take hearty exercise, to work efficiently at the camp tasks, and to hold consistently to the faith that all this work was making me stronger instead of straining me as it had seemed to do before.

I began to thrive marvelously, and when my father came up to join us a month later, he hardly recognized me. He was amazed at my tireless energy.

WHEN THE end of the summer came, I arrived at an important decision, namely, to give up teaching and enter the ministry. Acting with speed, I found that I could get a scholarship at the Harvard Divinity School to pay my tuition and room rent there and I was able to secure in addition a fellowship of \$250 from the Unitarian Association. Thus within two weeks of the time I had decided to go into the ministry, a penniless student found himself provided with ample funds for the year. Such has been always my good fortune when my choices are right and destined.

One may be surprised that it was the Unitarian denomination that I connected myself with as a divinity student rather than "The Church of the Disciples" which I had joined. The reason was this: that an investigation of their larger churches of this denomination around Boston, and of their divinity students, disclosed the fact that there was here no such earnest simple faith and beautiful spirit as had so remarkably characterized the members of the little church in

Brockton; and I came to the sad conclusion that the spirituality of the latter had been a local rather than a denominational expression. The theology of the Campbellites being far too narrow for my then intellectual development, I saw no reason to connect myself further with this denomination. Therefore it was with the Unitarians that I now threw my faith and efforts.

My parents were deeply rejoiced at my entering the ministry, for two reasons: one that my grandfather, with seven sons, had been deeply disappointed because none of them had been willing to follow the profession which seemed to him the most worth while in the world. It now seemed fitting that a grandson should take up that work. Secondly, because it seemed a fulfillment of a pledge that my mother had made under extraordinary circumstances. In my babyhood, at the age of about a year, I had double pneumonia and was in a dying condition, the doctors having absolutely given up all hope. During the crisis, my mother, walking back and forth with me gasping in her arms, had prayed deeply for my recovery and had made a vow to consecrate my life to God's service should it be spared. Miraculously, it seemed, my breathing became more regular and I was soon peacefully asleep, and as present events prove, managed to live. Thus it seemed a guidance that due to no suggestions from my parents I should be studying for the ministry and from my own desires was entering upon a course of action which tended to fulfill the promise my mother had made to God.

(To be continued)

MIDNIGHT OIL

MARZIEH K. NABIL

A COLLEGE professor once returned a paper on philosophy with the marginal comment that after all, true happiness is to be found only in a state of complete nonexistence. The words of professors are frequently so profound that the ordinary mind had best make no attempt to fathom them. However the remark is an interesting one, because it reminds us again of the innumerable philosophies and systems of existence which are quietly flourishing about us, often in the least likely places. Philosophers write conscientiously tedious tomes on how to live life, and our libraries are crammed with Utopias and paradises, each representing someone's solution to the problem, ranging from descriptions of a world where the houses are edible and the streets are paved with sapphires, to the heaven of the Divine Comedy, where triumph the joys of the intellect. Nor is the average human being's mind entirely idle; for as the world goes on in its impulsive way, counting calories and puzzling comfortably over the latest murder mystery, each individual is yet evolving for himself, as a sort of by product, a philosophy of life; this he will confide on occasion to friends in need. He will tell them, for instance, to return to Nature, and there they will find peace out under the great redwood's balm is awaiting them; or he will insist on the contrary that the spectacle is always within the

spectator, and induce them to abandon the redwoods and take up mind-reading or Swedish gymnastics. Should he quote Scripture, he will do so with the pointless charm of Rabelais' pilgrims, whom Gargantua ate in a salad and who found in the Old Testament a literal reference to their experience; he will regard the essence of Scripture only with indulgent respect, and dismiss it as counsels of perfection. He prefers to invent some sleight-of-hand method of living, some system of philosophy, either original or derived from a fellow mortal to whom he has intrusted his judgment.

Man desires a complex and obscure solution to existence; he would rather go bare-footed, subsist entirely on carrots or listen to the voice of his departed uncle issuing at midnight from an alumininum horn, than prefer his neighbor to himself, or confine his business activities to honesty. Moreover his conduct is not unreasonable, for a peculiarity of the universe is that it may, logically, be made to fit any theory whatever; Schopenhauer, disappointed in love, had little difficulty in blaming the female sex for the French Revolution; while some of our modern scientists could with equal justice attribute the disturbance to a pandemic dysfunctioning of endocrine glands.

Such are human attempts at directing existence. They are by de-

inition imperfect, for obviously a finite mind cannot hope to settle the infinite business of living, any more than unconscious natural phenomena could organize themselves into a disciplined whole. A study of every philosophy, whether home-made or recognized, will prove that for one acceptable tenet there are ten to be rejected; that every human leader of a school tacitly obliges his followers to disregard many clearly established truths because these happen to conflict with his doctrine; and that even should he bring the moon out of a well, he wears a green veil which none may lift.

In the whole range of human experience there is no fellow human being, however great, who can claim us unreservedly; we invariably find, after reading his book or watching him live, that he suffers as we do from human inadequacy; and so it is that Flaubert warns us not to touch our idols, because their gilt comes off on our fingers; and Emerson grows indignant when we exalt another human being and seek our truth from him, because our ideas are easily as valuable as his, we too are subject to "gleams from within," we find in every work of genius our own rejected thought.

We all, then, have our gleams from within, even though they are often but the vague phosphorescent lights which skim over graveyards after dark. But if we would see, we must stand in the full beating force of the Sun of Reality, which alone "gives truth to the known and the power of knowing to the knower." We must go to the source of all knowledge, which is the knowledge of God; it is only in this light

that a science or a philosophy, an act or an event, may be estimated; and this knowledge, which is our only true standard, is embodied in the words and deeds of the Divine Manifestations, Who come to us at Their appointed times and make the world new again. They are the Truth which all men seek, and all other doctrine is true only in so far as it approaches Their divine explanations. They unravel for mankind the significance of human endeavor, and light up the waste and chaos which men have made of former religious dispensations; and learning is sterile without them. They are the soul of life, and the rest is only technique. Their words are the blossoming trees and the pools white with dawn, and men's words are at best like those Japanese bits of paper that develop into flowers when they are dipped in water.

There are those who say that if the prophets of God bring with them a new springtime, while scholars and thinkers do not, it is because the Divine Messengers appeal to the emotions, and they speak simple truths which all can understand, while philosophers have their being on a high intellectual plane to which only the chosen few may hope to ascend. This thought is comforting to our so-called intelligentsia, but unfortunately it does not bear investigation. Those who have watched mysogynists warm to Schopenhauer and the bellicose to Nietzsche, patricians to Plato and politicians to Machiavelli, intuitionists to Kant and cynics to Voltaire, must conclude that emotions are strongly engaged. As for

the second point, that the average mind is unable to understand the great truths in our libraries, it is undeniable that some of our writers are involved and tedious; but after painfully ferreting out their meaning we usually find that it could have been expressed in a few simple words, and we decide that what is obscure in a philosopher is his vocabulary. Moreover a thoroughbred thinker is apt to be meticulously lucid; Socrates blamed himself when his pupils failed to understand him, and was at pains to clarify; and Descartes addressed his Discourse to the layman, saying that good sense is the best-shared thing in the world.

But the words of a Divine Manifestation are so perfect in regard to form that the meaning lies open before us; here we do not see as through a glass darkly; the window is flung wide, and we may look

as long and as far as our capacity allows; and with each new experience, each new fact learned, the vista develops, and the horizon recedes. The intellectual stimulus is indeed such that it brings to birth new civilizations, driving thought toward reality; while the higher emotions, without which no good act is ever accomplished, are awakened—the heart speaks and is answered.

The Bahá'is are commanded to engage in the most strenuous endeavor, both mental and spiritual; our education may never be spoken of in the past tense; the lines laid down by His Holiness Bahá'u'lláh stretch to infinity, and there is no profitable learning from which we are excluded. For the difference between truth and opinion is this, that the first is a setting-free of the mind, and the second a postponement of wisdom.

* * * *

ONENESS IN ITS TRUE SIGNIFICANCE

FLORENCE KING

The policy of the Bahá'í Magazine has been to publish from time to time articles contributed by Bahá'í youth in different parts of the world. The author of the following article is one of the younger members of the Bahá'í Community of Washington, D. C.

IT is evident to most people that there is a supreme power which controls the universe. The people of religion call this power, God. All of the great prophets; Moses, Buddha, Zoroaster, Christ (the Son of God), Muhammad (the Seal of the Prophets), and Bahá'u'lláh (the latest Prophet, Who declared Himself in 1868) have taught us that there is one true God. "God singly and

alone, abideth in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth."* Bahá'u'lláh's teachings emphasize the "Oneness of God." He says, "Oneness, in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of Its energy."

If there is only one true God, there can be only one true religion. Then if all the great Prophets taught the worship of the one true God, why is the world of humanity divided up into sects and creeds? There are the followers of the great religious systems; Buddhists, Jews, Christians, Muhammadans, etc. Each religious system is divided into countless sects. Everyone thinks that his religion is the only true religion and that everyone else is wrong. What is the cause of these differences? Man-made interpretations, forms, and ceremonies. These differ. When we read the actual words of the Divine Teachers (Prophets), we find that they all taught the same fundamental truths and that the foundations of all religions are these same truths. "All the great Prophets," said 'Abdu-l-Bahá "have served the selfsame foundation. They have served the same Reality. Hence the purpose and result of all the Prophets have been one and the same. They were the cause of the honor of mankind. They were the Divine civilizations of man, whose foundation is one. For the fundamental basis of the religion of God there is no change nor variation."

The great obstacle to ideal spiritual development, is that all the religions are so cluttered up with superstitions, interpretations, forms and ceremonies, that the one true religion as taught by the Prophets, is obscured. A restatement of truth by a Divine Revelator speaking with authority is needed. That is exactly what Bahá'u'lláh has done for the people of the world today. In the introduction to one of His

most important books, called "The Hidden Words," He says, "This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the spirit." Therefore, according to the teaching of 'Abdu'l-Bahá, "The Bahá'í religion is not an invitation to a new religion, not a new path to immortality, God forbid, but the ancient path cleared of the debris of strife and misunderstanding and the imaginations and superstitions of men, and is again made a clear path to the sincere seeker that he may enter therein and know that the Word of God is one Word though the Speakers were many."

ALL OF THE Prophets have taught the fatherhood of God and the brotherhood of man. They have all taught the Golden Rule and their purpose has been to bring about unity and love among mankind. *Oneness* should be applied to mankind as well as to God and to religion. Why have men divided the world into countries and made boundary lines which God never intended to exist? Those in power have done this from personal motives and selfish interests. These national divisions have caused much rivalry between rulers and countries and terrible wars have resulted. "Glory is not his who loves

his native land," said Bahá'u'lláh "glory is his who loves his kind. . . . This handful of dust, the world, is one home: let it be in unity." The world has become so much smaller than it used to be as a result of the improved means of transportation and communication, that it now seems little larger than a single country in the past. Wouldn't it be wonderful if the world could be considered as one country and governed as such? Certainly it would be the means of the solution of many perplexing problems which confront humanity today.

THERE IS ANOTHER division which has been the cause of much discord in the world. That is the division of mankind into different races. There is in reality one human race. All were created by God and all are descendants of Adam. Why should the color of the skin make so much difference and be the cause of hatred and separation? That is the only real point of difference between the races. "They are constituted alike and exist under the same law of growth and bodily development. All live and move in the plane of the senses and are endowed with human intelligence. Bahá'u'lláh has declared that difference of race and color is like the variegated beauty of flowers in a garden." When one goes into a rose garden, some of the roses are white, some red, pink, and yellow. This variation of color makes the garden more beautiful. It should be the same in the garden of humanity.

When we travel from country to country and mingle with the peoples of different races and nation-

alities, we are surprised to find how much alike people are the world over. Of course some have greater educational opportunities than others and are therefore more advanced; but if all received the same education and training, and a universal language was part of that education, differences would disappear and the path to world unity would be cleared of many obstacles.

The Lord has manifested Himself to the world again today. This Manifestation of God is Bahá'u'lláh, Who spoke with divine authority giving the revealed laws and creative words of God which shall purify religion from its superstitions and imitations. He has not only made a restatement of the truths which the former Prophets gave to the world and "Clothed them with the garment of brevity" but He has given us the solution of the peculiar modern problems which need adjustment ere humanity finds peace and rest. He teaches the "Oneness of God," the "Oneness of Religion," and the "Oneness of Mankind." He is the Collective Center about which all the people of the different religions, races, and nations will gather in love and unity. All those who have accepted His teachings and who see in Him the Manifestation of God, whether they be Jews, Christians, Zoroastrians or Moslems, or whether they be black or white or belong to the East or the West are already associating in perfect unity, brotherhood, love, and joy. Only One whom God has sent could accomplish this. "Every dignity shall vanish," said 'Abdu'l-Bahá, "save the Glory under the shadow of the Word of God."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

OCTOBER, 1930

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Louis G. Bourgeois, famous architect of the Mashriqu'l-Adhkár in course of construction in Wilmette, suburb of Chicago, Ill.

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STAR OF THE WEST

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“Thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform.”

'Abdu'l-Bahá.

INTUITION is a remarkable guide and counselor in thought and action. Some individuals seem to have developed this power to an extraordinary degree; it is especially characteristic of the genius, who arrives at truth through ways other than that trodden by ordinary mortals. The great leaders of humanity, as men of thought arrive at truth, or as men of action steer safely amidst great risks and dangers, by means of the guiding star of intuition.

This power is however in us all and can be cultivated. To speak in spiritual terms, we may call it the guidance of the Holy Spirit—a guidance granted even to those who know not its source. Destiny, to accomplish her ends, aids men of great capacity to achieve through this her gift of intuition.

Those who use this power may or may not recognize it as divine. Napoleon did not. Washington and Lincoln did. But whether recognized or unrecognized, this force has been the principle factor in the great ideas, the great discoveries, the great achievements of the human race.

But there comes a time in many lives when intuition fails to guide.

Those who have walked safely through risks and dangers now stumble and receive no longer the divine guidance. Of such, Napoleon is the most striking instance. He plainly from the beginning of his campaign in Russia seemed to have lost all power of guidance, and his ruin followed upon his own misjudgments and mistakes. Why this sudden curtailment in correctness of guidance? Plainly the power of intuition cannot be granted in unlimited degree to mortals who are too self-centered and exploitive in their aims. This guidance, which raises the power of the individual to the *n*th degree, is unsafe to put in selfish hands; and although destiny may grant it to men of great capacity in order that their peculiar gifts may reach fruition for the sake of the world, if these individuals do not come to consecrate their lives purely to service the gift of guidance finally is withdrawn. Otherwise the selfish would use this power to exploit the very universe itself.

EXACTLY the same thing is true of prayer. In small degree we are permitted to pray for material things, for definite desires—human though they be.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”*

But how far can the desires of material human nature be met through prayer? It is evident that there is an almost mathematical limit to this possibility. For two reasons there cannot be unlimited fulfillment of individual desires. First because the selfish desires of individuals often conflict in such a way that if the desires of one person are granted ad infinitum it would mean a proportionate curtailment in the satisfaction of the wants of others. For instance, in a specific locality all might desire to live in the most desirable and elevated section of the locality; yet plainly all cannot do so. Therefore there is a distinct limit to the possibility of answer to prayer on the part of the individual for such a purpose.

Even more apparent is the inevitable limitation of prayer in meeting the desire of individuals to rise to the top level economically, socially or politically. The reason is apparent and is of a mathematical nature. The number of individuals at the top is always a very limited number. If we reckon it mathematically, only ten percent of the people can ever rise to the position of the first ten percent. That is a universal law which no amount of prayer can interfere with. The organization not only of human society, but of the universe itself, depends upon gradations of rank and subordination as well as upon leadership of the few. “The degrees of society must be preserved. The farmer will continue to till the soil,

the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential.”** This is a universal law not subject to the caprice of man's desire, even if expressed in the most earnest of prayers.

But supposing one prays not for external things so much as for opportunity for the fulfillment of one's own abilities and for complete self-expression. Even here, however, there is necessarily a definite limit, if by self-expression we mean the will-to-power and the enhancement of the ego. For should prayer become a tool for extending the ego to an infinite degree of resourcefulness and power the universe would become a sorry chaos of warring titans. Plainly there is a limit to self-expression which no manner of earnest prayer can avail to overpass. The Infinite and Eternal One cannot bestow, upon the many, power to an infinite degree. In fact power is not bestowed by God upon any one. It is only loaned. The individual may become a channel for the Will of God, and as such continue to progress infinitely. There is no limit to the extent to which the individual may seek to express the Will of God; for in such an arrangement there is still the One Power—the universe is still a unity and not a chaos.

APPLYING these truths to the individual life, it becomes apparent that prayer is not too much to be used toward the fulfillment of material desires or toward self-expression, though God in His mercy and

*Matthew 7:7

**Baha'i Scriptures, paragraph 572

beneficence permits prayer to be an aid even in these directions within the limits already described.* But men of faith should soon arise from the low plain of requesting God to satisfy their personal desires toward the higher planes of selflessness and service; and where prayer is used, seek for further abnegation of self, union with and attachment to God, illumination and guidance in the way of universal service.

Many earnestly religious people are dismayed at finding their most ardent prayers unanswered. Could they look within themselves they might find the reason and learn to raise their prayers to a higher level. Through earnestness of

*Justifiable prayers for material things are requests for the actual necessities of life. In the Lord's prayer this need is provided for—"Give us this day our daily bread." And one of the most helpful of the prayers given by 'Abdu'l-Baha similarly provides for the daily needs in the phrase, "Give me, in a right way, my daily living, and confer a blessing on my necessities."

spiritual request many human material desires do find fulfillment, it is true; but when the individual becomes puzzled by the fact that there is no consistency in this procedure and that while some prayers are answered others are not, he may do well to consider the two great spiritual laws above described which make it inevitable that the further one proceeds in the direction of using prayer for egoistic desires the less in proportion is the success attained. On the other hand, there is no limit to the extent to which prayer can be used as a source of illumination, of union with God, of power for service. The best prayer we can make is—"I ask of Thee, O Thou Beloved of the hearts and the Hope of the lovers, to make us pure and without desire, following Thy command, and leaving our delights to seek Thy good pleasure."

"We ask for things which the Divine Wisdom does not desire for us, and there is no answer for our prayer. His Wisdom does not sanction what we wish. We pray, 'O God! make me wealthy!' If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom God will answer. Assuredly!

'Abdu'l-Bahá.

DIVINE LOVE AND MAN'S PROGRESS

ROSA V. WINTERBURN

THE first need of finite man in his progress towards the Infinite is the infiltration of the Spirit of God. The Spirit is illumination, it is impulse, it is energy; and, perhaps most important of all, it is the means of steady contact with divine sources of life. It is communication opened up between man and God. It is imperative for human happiness, achievement, and success that this road be kept open; that man permit this spirit of God to grow in his heart, and that he consciously foster and encourage it. This growth depends largely upon expression. It must manifest itself in the words, the actions, the heart fibre of man, or it will wither and die. We are steadily assured in the Divine Words that the agent for this expression is love, divine love.

Love is not only the constructive energy between human beings, it serves the same purpose between man and God. So important is this command to love that it appears among the first instructions in the *Hidden Words*.*

“O Son of Existence! Love me, that I may love thee. If thou lovest me not, my love can never reach thee. Know this, O servant!”

That is man must open his heart by love. He must live love, or the understanding of the divine love can never penetrate into his own consciousness. The unruly, hating

child has no conception of the meaning of a parent's love. It is only when his own heart becomes awakened by love and he gives it expression that the father's or mother's love can sweep in a flood into his life and understanding. So a human being must *love*; must live it, must help plant it in the lives of those around him before he can even dream of the meaning of divine love. But once implanted such love becomes the agent for the expression of the divine spirit through man; and as the spirit grows stronger so also will its expression, love, become more compelling, more comforting, more constructive.

We are not left in doubt as to the nature of this love. We are warned against mistaking involved human preferences, longings, and emotions for the clear sunlight of Divine love. Such a love light makes as clear the beauties in the life of one we may have called an enemy as in the life of one we humanly love. It stimulates the growth of tolerance, justice, help towards all; it eliminates suspicion and jealousy; it is an ever-purling stream of human happiness.

This divine love in the hearts of men and its expression are imperative if the world is to be reconstructed in this new age. In fact it is the only means. World peace will never be brought about by laws and courts and conferences and par-

*A book revealed by Baha'u'llah.

liaments, unless these are the active agents for the organized formulation of human and divine love. Love must function through human agents because the world is human. It is not intended to function miraculously nor by direct divine intervention, because men are entrusted with the rebuilding of this world as God's agents; and the fact that men rebuild by their own efforts is what causes the upliftment of mankind. It is said, "God does not change that which people have until they change what is within themselves."

"The divine purpose in religion is pure love and amity" * * * "Thus will humanity be rescued from the strife and wars of six thousand years, dissensions will pass away and the illumination of unity dawn." Consider the depth of meaning in these words and their significance to the human race. The *divine purpose* of religion is *pure love and amity*. For six thousand years, says Ábdu'l-Bahá, vicissitudes and hardships have prevailed in this world, but he continues, "Now in this radiant century let us try to carry out the good pleasure of God, that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity."

The conclusion is evident. Live, love and amity. Teach them to our children. Practice them in business. Deal with crime and evil through love, not revenge or fear. In such a life there is no place for weak yielding to evil or wrong doing; for love must be strong and

just. It must be ceaseless training for the divine perfections. "Pure love and amity" are not the mere human personal emotions. They are the universal divine principles of eternal life and growth and happiness. One of man's greatest difficulties is to learn how to distinguish between his own personal emotions—the human—and the universal basic guides of life—the divine. Failure to so differentiate the human from the divine holds mankind back in the old six thousand year struggle.

The lesson of this "radiant century" is that humanity shall emerge from the merely human environment of materiality, emotion, and personal desires into a practical and applied understanding of the universality of the divine principles, and that he shall base upon the divine principles our treatment of crime, ignorance, poverty, unemployment, unlimited accumulation of wealth, and discords individual and national.

Slowly through the ages man has been trained to a fuller comprehension of the divine purpose. There have been glorious teachers and radiant followers, steadily lifting mankind to higher and higher levels of understanding and accomplishment. Now the day has dawned when all mankind should participate in this religion which is "pure love and amity." "Enough of these six thousand years which have brought such vicissitudes and hardships into the world! Now in this radiant century let us try to carry out the good pleasure of God!"

STUDENTS OF THE LAND OF THE RISING SUN

AGNES B. ALEXANDER

"Just as the sun is the source of all lights in the solar system, so today Bahá'u'lláh is the Center of Unity of the human race and of the peace of the world."

THESSE were the words of 'Abdu'l-Bahá to the late Dr. Naruse, the founder of the Japan Woman's University, of Tokyo in London, in 1912.

As I look from my window on the street below, there pass by young men clad in blue uniforms, or girls in blue skirts, white blouses and hats all of the same style, some with their knapsacks of books on shoulders, or school bags in their hands. These are the students of the Land of the Rising Sun, where knowledge is eagerly sought. As all wear regulation school uniforms, Tokyo would appear to be a city of students.

A study of more recent trends in Japanese school children and of schools of higher education shows a most unusual evolution from customs of previous generations to an extreme modernization both in costumes and habits of thought.

One of the fine things about these schools is their democratization expressed outwardly by uniform costumes so that all students, rich and poor, appear alike, and no one can tell whether they come from humble or wealthy homes.

Education is taken very seriously in Japan. There is greater demand for higher education than there is opportunity or accommodation for the pupils, therefore there is great competition and school life is taken very seriously.

Students in Japan have a broad outlook upon life, very cosmopolitan, and they think deeply upon some of the world's current problems. For instance recently in a contest held between students of three universities of Tokyo, among the subjects chosen were the following: The World State; at the Pacific Era; Religion, the Primary Institution; Japan's Civilization and World Prosperity; the Pacific Ocean in the Future; the Final Goal of the East; International Student Federation; the Coming War and Imperialism on the Pacific; Individual Consciousness and the Solution of the Economic Problem; Arbitration and World Peace.

One of the fine private Preparatory Schools for Boys in Japan is the Seikei Gakuyen, a school of about four hundred boys in the suburbs of Tokyo. I had the pleasure of attending here an Esperanto Program gotten up by a group of about forty students who are devotees of this linguistic movement. I had been invited to take part in the program and to speak in Esperanto on some subject which would interest their mothers and sisters for on this occasion they were the guests of the students.

The program began at eight-thirty a. m. and continued, with an hour-and-a-half intermission at noon, until four p. m. The first part was devoted to speeches in Japanese by ten of the students.

The Esperanto program opened with songs sung by the Esperanto group of the school followed by a



Esperanto group of Seikei School, Tokyo and their friends, June 15, 1930. Fifth from the right is Dr. Asajiro Oka and next Miss Agnes Alexander.

talk given by Dr. Asajiro Oka, a member of the Imperial Academy of Japan, the highest educational body in Japan, and an enthusiastic Esperantist. Speaking in Japanese on, "The International Age," which he described as the age in which we are living, he called attention to the necessity at this time for an international language.

The writer spoke in Esperanto, one of the students eloquently interpreting into Japanese. The talk was entitled, "Showa," that is, "Bright Peace" (the name given to the present era in Japan) and how to attain it in the world through the Teachings of Bahá'u'lláh.

Twelve musical numbers consisting of occidental music, piano, violin and vocal songs in English, German and Hawaiian completed the program.

In the school rooms were exhibits of history, art, geography, travel, baseball, rugby, weather reports, Esperanto and other subjects. In the center of the Esperanto exhibition room, a tree placed upon a ta-

ble with rainbow streamers extending from its top had inscribed at its foot the word, "Mondpaco," "World Peace." Around it and on three sides of the room Esperanto literature from all parts of the world was displayed. The conception of the Esperanto tree coincided with words which Lidja Zamenhof, the daughter of the author of Esperanto, wrote to a group of Esperantists of Tokyo: "Bahá'u'lláh, la granda Profeto de la lasta jarcento, diris antaŭ kelkdek jaroj, ke lingvo internacio estas necesa por atingi la Ciamduran Pacon. Tia sama estis la motivo de la Autoro de Esperanto, kaj tio estas la stelo, kiu ne nur verde, sed per cium koloroj de cielarko lumigas kaj briligas nian horizonton." The translation of this is: "Bahá'u'lláh, the great Prophet of the last century said some sixty years ago that an international language was necessary in order to attain Everlasting Peace. Such also was the motive of the author of Esperanto, and that is the star which not

only in green (the Esperanto color), but with all colors of the rainbow, brightens and illumines our horizon."

In an adjoining room, travel by means of Esperanto was represented. Here seated upon an aeroplane, "Esperanto," suspended in the air by means of wires, was a dummy which appeared to be traveling through the universe. Across the room a paper globe represented our world, and other planets were indicated by stars.

In order to arrange the Esperanto exhibition, the students had sacrificed their nights' sleep and worked, with only one hour's rest, through the night.*

This school also observes a fast during the year. As most of the students come from families of the higher class and have never experienced what it is to go without sleep or food, these meetings are held to teach them (as explained in the school pamphlet) "how delicious is sleep and how much they owe to food."

The "fast meeting", as it is called, is not compulsory, only each student of Seikei is required to keep it once during his school days there. At the time of the fast, the boys of the lower grades abstain from eating two or three meals during one day, while those of the higher classes retire to a temple for three days and keep a fast, except for a bowl of rice water served each day at 3 o'clock in the afternoon. It is said, the first day they are

hungry, the second day they are not so hungry, and the third day their minds are clear. During these three days they practice Japanese penmanship, and are advised to omit their physical exercises. For each time a student keeps the fast, he is given a silver medal, and if he keeps it five times, he receives a gold medal.

Morning devotional service is observed in this school by the students assembling in the main hall and sitting there in silence for fifteen minutes with hands folded in front, but during the fast they remain in silence for thirty minutes.

The eager, earnest students of Japan are found everywhere. A group which I have been privileged to meet are the students studying English in the new Tokyo Y. M. C. A., a six-storied building which was opened December 29, 1929. Here three hundred and fifty young men, most of whom work during the day, attend the night school which is held five evenings in the week. I had the pleasure of teaching here as a substitute for a friend several weeks. On three especially arranged occasions the opportunity was given me to speak of the Bahá'í Movement, one of these times to the English Speaking Club when about one hundred assembled.

To share in any way in assisting these bright, eager minds to find true knowledge is indeed a joy and a privilege.

In a Tablet from Ábdu'l-Bahá to the late Dr. George J. Augur, of Honolulu, are these words:

"Japan has great capacity, but there must needs be a teacher who will speak by the confirmations of the Holy Spirit."

*These students are trained to sacrifice sleep through the observance once a year of a "sitting up all night meeting," that is, during one night they assemble in the school hall and spend the night, first sitting in silence followed by talks from the teachers, moving pictures, a walk out of doors, and again silence broken after a time, until the morning.

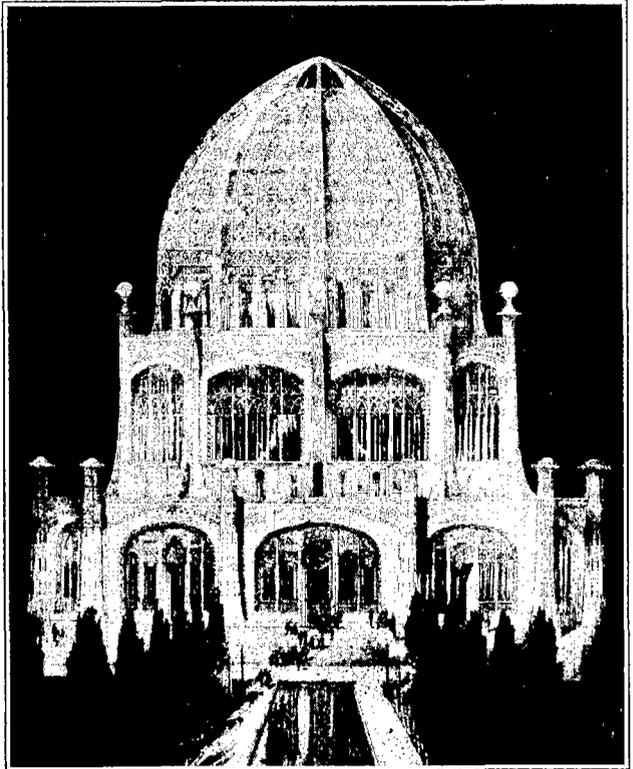
THE PASSING OF LOUIS BOURGEOIS

S. W.

THE architect of the first Bahá'í Temple of Worship in America, and in fact on this continent, passed to the life eternal on August 19, 1930. The Bahá'í world has thus lost one of its most distinguished citizens.

Probably in every country of the world Mr. Bourgeois was known, at least in architectural circles, for his now famous design of the Mashriqu'l-Adhkar which is now in course of construction on the shores of Lake Michigan in Wilmette (suburb of Chicago, Ill.). Of this magnificent design Mr. Bourgeois himself wrote in a letter to a friend in these somewhat mystical terms:

"I cannot write on the Temple. This belongs to some one else to do. It is what others see in this Temple, not what I may say. It is too sacred to me to try to utter words about it. It would be like a mother praising her child, besides it is not my child but God's child. Very few will see its reality in this age. I cannot see the end yet regarding the Temple, but I leave it all to the Blessed Beauty and to the Greatest Branch who shall 'build the Temple of the Lord.' My share in it is so small, it is not worth mentioning.



It reminds me of the Moving Picture called D'Israeli. When this mighty Jew accomplished the impossible, all his friends came to congratulate him because of his wonderful power. His answer was, 'I have no power, but they do not know it.' Most people who appreciate this 'new art' look to me as the creator of it, but the One Who did it, they do not know—that One was the Blessed Perfection, Bahá'u'lláh."

Many times we have heard it said by returned Bahá'í pilgrims from the Holy Land that Ábdul-Bahá had said that the design was given to

the world by Bahá'u'lláh, that it was Bahá'u'lláh's Temple.

Mr. Bourgeois submitted his model at the Convention of Bahá'is held in New York City in April, 1920, at which time his design was chosen. The Temple as now being constructed under the direction of The Research Service, Inc., Managing and Supervising Engineers of Washington, D. C., is somewhat reduced in size, the design having been made smaller by Mr. Bourgeois himself in accordance with the instructions of Ábdu'l-Bahá.

This Temple is dedicated to the Oneness of God and the oneness of mankind. Its reality both materially and spiritually will not be fully understood, as Mr. Bourgeois intimated, for some time to come. It is a Temple of Light, "the first thing new in architecture since the thirteenth century," according to Mr. H. VanBuren Magonigle, past president of the American Federation of Arts.

But to the minds of many one of the most remarkable things about this unique and magnificent edifice is the fact that funds for its erection have come from many parts of the world and only from Bahá'is. In the Words of Ábdu'l-Bahá," . . . from every country in the world according to their various means, contributions are continually being sent toward the fund of the Mashriqu'l-Adhkar in America. . . . From the day of Adam until now such an event has never been witnessed by man that, from the farthest country of Asia contributions were forwarded to America. This is through the Power of the Covenant of God."

Probably no modern architectural creation of any kind has attracted such widespread interest as Mr. Louis G. Bourgeois' design of the Mashriqu'l-Adhkar, descriptions of which have appeared in newspapers and magazines around the world.

* * * *

"Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkar, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkar can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkar as one of the outstanding institutions conceived by Bahá'u'lláh."

—Shoghi Effendi.

IN MEMORIAM

TO LOUIS BOURGEOIS

THOU ART NOT DEAD

SHAHNAZ WAITE

O thou who caught the vision crystal clear
 And brought it forth to man in outer form,
 A thing so mystical, so wondrous fair,
 That those who stand before it, bow their heads
 As if before a shrine and say, "Behold!
 This is the work of God, and not of man!
 A Temple whose design was drawn above,
 And given to humanity through thee."

How pure a mirror must have been thy heart,
 That it could draw from realms invisible
 This radiant ray of truth, and it reflect
 In all its splendor to a waiting world.
 This is the Temple of the Living God,
 A House of Worship, Unity and Love;
 Where all who enter in are one in Him,
 And in that oneness ever will abide.

Its form divine is like a mighty chord
 Of sweet celestial music—spreading peace
 And harmony throughout the world. It is
 The "Lost Chord" found again, the chord of love,
 That shall retune each heart with Power Divine
 Until the whole world joins in one great song,
 That Song of Life—the Song of the Redeemed.
 Blessed thou art, thrice blessed thou indeed,
 Whom God didst choose to be a channel pure,
 To give this Glorious Temple to the world.

Thou art not dead, but risen to higher realms,
 Thy work not finished; thou shalt still work on
 And guide the hands of those who daily build,
 Until completion crowns the Temple's brow;
 Then with the "Choir Invisible" thou wilt join
 In songs of praise, while from the temple's doors
 The songs of little children, sweet and pure,
 Will float out far upon etheric waves,
 Encircling all the earth with Peace and Love.

In fondest memory thou wilt still live on,
 And ever will the Temple speak of thee;
 For God through thee didst give it unto man
 A Monument of sacrifice and love
 To shed its glorious light of knowledge true;
 And in that light shall men see face to face,
 And East and West forevermore be one.

*Hollywood, Calif.,
 September, 1930.*

A CANDLE

MONA WANDANITA HILLE

A candle—once you said—if it would give light
 Must give its life to the dark night,
 Drop by drop. So when the feeble flame
 Had flickered out I saw your name
 In silver signature blaze across the darkened sky.
 Then I knew why.
 The frail, clear crystal bowl
 That held your soul
 Had shattered.
 For, after all, what mattered
 To you was Light!
 And that there might
 Be yet more light you gave yourself in rapt caress
 To loveliness
 That an all-too-poignant beauty might raise
 Itself in temple-towers for the future days.
 Clear-etched against the lake
 It towered in your vision. You knew not it would
 break
 Your heart with beauty—
 This sweetly dim altar to an unseen Deity.
 You smiled—and slept—a slow, white slumber.
 But do you know the number
 Of lights you lit with your candle, as it dripped
 Its life on those who dipped
 Into your soul? "You know!" you said, in accents
 slow.
 Ah, yes. *We know. . . .*

*Wilmot Road, Deerfield, Illinois,
 August 19, 1930.*

THE ARCHITECT DEPARTS

PHILIP AMALFI MARANGELLA

Build him no monuments of stone,
 O faithful followers of Abha Light!
 Unfurl no banners by the zephyrs blown,
 Ring bells no more, chain every song in flight!
 Give God the praise. He gave, and taketh all;
 Each soul must answer to his Master's call.
 Ours be the loss, but his reward shall be
 Imperishable; immortality.
 Sculptor of Shrines for all Humanity!

*Green Acre,
 September 18, 1930.*

SOME ASPECTS OF MODERN SCIENCE

II. The Passing of Atomic Materialism

GLENN A. SHOOK

Professor of Physics, Wheaton College

THE early doctrine of physical science was rightly called Atomic Materialism. It accounted for all physical phenomena by means of the motions, impacts, etc., of some sort of atom model, but made no claim to account for the mental and spiritual aspects of our lives. As the triumphs in the physical world increased, however, the atomic world became more and more real, while the mental and spiritual was regarded as more or less shadowy. By the end of the nineteenth century this type of materialism was generally accepted among scientific men and it would have claimed all educated men had it not been for the failure of the classical physics to solve all our modern problems. The radical change to which the atom was subjected every few years did much to disturb the confidence of scientific men so we are not far from the truth when we say that mechanical materialism was finally destroyed by the very progress of physical science.

The public at large, however, lags a good many years behind the foremost minds so that we still see some eighteenth century materialism even today, although it is hardly considered respectable!

Now this change called for a truce between science and religion so that the old time conflict is no longer in evidence; nevertheless there is a kind of materialism which

is just as dangerous, if not more so, to real spiritual and moral progress.

When the physical sciences discarded their crude atomic models, because they were inadequate for their researches, these models were taken over by the newer biological sciences where they still occupy an important place. Now it is important to remember that while the physical sciences no longer hold to the old views of matter they are nevertheless "mechanistic." They operate exclusively in a "mechanical" world (using the term in a broad sense), a world in which there is no urge or desire to attain a definite goal.¹

If a ball is released from the hand it will fall to the ground but the ground is not a goal for the ball, that is it has no urge to reach the ground. If an obstacle is placed in the path of the ball, say a table, it will fall upon the table and it will make no effort to reach the ground. It may, to be sure, roll over the edge of the table and thus reach the ground but no one would interpret that as an urge. Again when the ball is released we know with certainty what will happen to it. Now when a flower turns toward the light it shows a purposive action and if an obstacle is placed

¹ McDougall, *Modern Materialism and Emergent Evolution*, page 124.

in its way it will endeavor to get around the obstacle but the ball never exhibits any such purposive action and it is with this kind of world and with this kind only that the physical sciences are concerned.

Moreover any science, biology or psychology let us say, which bases a theory upon a physical science is necessarily mechanistic. Incidentally, as McDougall points out, the sciences find some difficulty in keeping up with the rapid changes of the latter and as a result very many of them are still thinking in terms of atomic materialism. If the simple atom of Democritus cannot solve the problems of physical science it seems highly improbable that it can solve even the simplest mental process. We need not dwell for a moment upon the obvious fact that as a machine the mind is incomparably more complex than the most baffling physical problem.

The object of the present article is to indicate some of the conclusions of a mechanistic theory and to explain, briefly, to be sure, the grounds upon which such a theory is based. Modern Materialism, then, as differentiated from the Atomic Materialism of the past, is essentially a mechanistic theory.

Let us examine some of the consequences of Modern Materialism to see if our views of the origin, purpose, and destiny of man is thereby effected, for if there are no serious implications in the mechanistic science we shall not be particularly alarmed concerning it.

To quote from McDougall's recent book²: "*If the mechanistic assumption is valid, we cannot validly*

postulate any, even the slightest, degree of freedom of choice, any effectiveness of our ideals and our aspirations for their fulfillment; we cannot believe in the reality of moral effect or of creative activity of any kind; our belief that we can by our efforts contribute in some degree of the realization of our ideals; our belief that by taking thought we may refine our ideals, or give preference to the better over the less good; our belief that by self-discipline and culture we may raise ourselves in some degree in the scale of personal value and contribute however little towards the conservation of values—all such beliefs are illusory." He has probably not overstated the case against Modern Materialism and indeed we are tempted to go one step further. If all creative activity is an illusion why not throw out the mechanistic assumption? There is some slight evidence that the whole theory might fall of its own weight, but we should not take that passive attitude toward any vital question.

Revealed religion in the light of such a theory would be pure superstition and herein lies its greatest danger. The only religion possible under such a system would be Pantheism for Deism is ruled out.

When we consider the circumstances it is not surprising that some sort of scientific attack should be made upon the mental process. At the same time when a concrete mechanical model was considered a sufficient explanation for physical phenomena the scientific method appeared to be the only ideal one and quite naturally if this is the most perfect example of the way in which God works it would certain-

² McDougall, *Modern Materialism and Emergent Evolution*, page 9.

ly be consistent to apply this simple and orderly procedure to the mind. Moreover, about the time Modern Materialism was taking shape, the physical world was considered the real world and it is but natural that certain types of materialistic philosophers should look upon the mind only in the light of a ready-made mechanical model.

On the other hand, before a complete physical explanation of all mental and spiritual aspects was established, certainly before the great mass of educated men realized the consequences of the mechanistic assumption, the physicist had ceased to look upon a model of any kind as ultimate reality.

Physicists today realize that they cannot get very far behind the symbols they use in equations. As we have shown before a thing is no longer considered real merely because it is concrete. As Eddington points out “. . . time might be taken as typical of the kind of stuff of which we imagine the physical world to be built.” This suggestion is very helpful, for time is real to all of us but it is certainly not concrete, and to most of us energy is also real but hardly more concrete. Now if we could extend the same idea to mass and to space as the physicist is able to do, we should realize that the physical world is symbolic.

We may now summarize the salient points:

1. The mechanistic theory is not based upon the most modern and consequently the only adequate concepts of the atom. To quote Eddington; “Physics today is not likely to be attracted by a type of explanation of the mind which it

would scornfully reject for its own ether.”

2. From the time of Newton to the present physicists have made no claim to account for mind or spirit and it is reasonable to assume that they are in a position to realize the limitations of physical science.

3. No philosophy or science should claim the support of the physical sciences upon matters which the physical sciences repudiate. Eddington's reaction to this point is very illuminating; “Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being we reach only symbolic description. Far from attempting to dogmatise as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism.”

The efforts of psychology along this line must be regarded in the light of an explanation rather than a series of significant discoveries. The physicist drops a theory or explanation when he finds that it fails to explain the observed facts. It may happen, as in the case of the wave theory of light, that he retains a theory provisionally if it seems to explain some of the facts, but under this condition the retained theory is certainly not regarded as satisfactory. We do not maintain today that we have a satisfactory theory of light but on the contrary we are inclined to regard the situation as a dilemma.

Such things as intuition, spiritual guidance, creative impulses, etc. are as real to a highly developed people as fear, anger, and the desire for physical necessities are to the general run of mankind, and

they must be reckoned with by any theory that claims to explain mental and spiritual effects. To maintain that spiritual experiences are an illusion is comparable to saying that all of the modern discoveries in light are false merely because they cannot be explained upon the old wave theory.

A hundred blind men may testify that the sun does not exist but if a few should receive sight they would immediately discredit the testimony of the rest. Again a community may consist for the most part of ignorant people but that would not disprove the existence of wisdom, for a few wise men might so demonstrate the value of wisdom that the ignorant would desire to attain it.

The only position then, that psychologists can take (upon spiritual matters) is the position that the modern physicist takes with reference to the wave theory or any similar half truth; that is they must admit that they are in a dilemma for the reason that the mechanistic theory will not explain all the facts.

Shall we ask psychology, then, to explain our spiritual experiences, putting them aside as illusory if they are not thus justified? No, we must reject psychology for the larger experience just as we reject an atom model as an explanation of the ultimate reality of some physical law.

It is sometimes claimed that when sufficient data are collected psychology can explain mental and spiritual operations with the same accuracy that the physicists can explain a physical phenomenon. Even if true such a pronouncement is far from satisfactory, for if man, to illustrate the point, has no

greater evidence for the future life than the physicist has for the existence of the ether, he would certainly be justified in turning materialist. The whole difficulty is, as we have tried to indicate, these two ideas are not comparable.

Finally we must remember that any theory or hypothesis which is proposed as an explanation of some effect cannot be attended with a large number of exceptions. If the mind is a machine, then it should behave like a machine most of the time. To assume that it is a machine but on account of an infinity of unknown factors it practically never functions as a machine can hardly be taken as good ground for a theory that rejects the most obvious and direct experiences of life. Again we can do no better than to quote Eddington, "In comparing things spiritual and things temporal, let us not forget this—Mind is the first and most direct thing in our experience; all else is remote inference. . . . Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics supplies just that interpretation of the symbols which science is admittedly unable to give."

We must always be ready to follow truth wherever it leads, but in rejecting the mechanistic assumption we are rejecting a theory that is built upon an unstable foundation and that does not take into account all of the facts of our mental experience.

In the last article we shall approach the problem from the spiritual rather than the rational standpoint.

A PILGRIMAGE THROUGH PERSIA

Martyrdoms and the New Civilization

MARTHA L. ROOT

This is the fourth installment of the serial story by Miss Root describing her experiences in Persia. The articles have been appearing monthly beginning with the July Bahá'í Magazine.



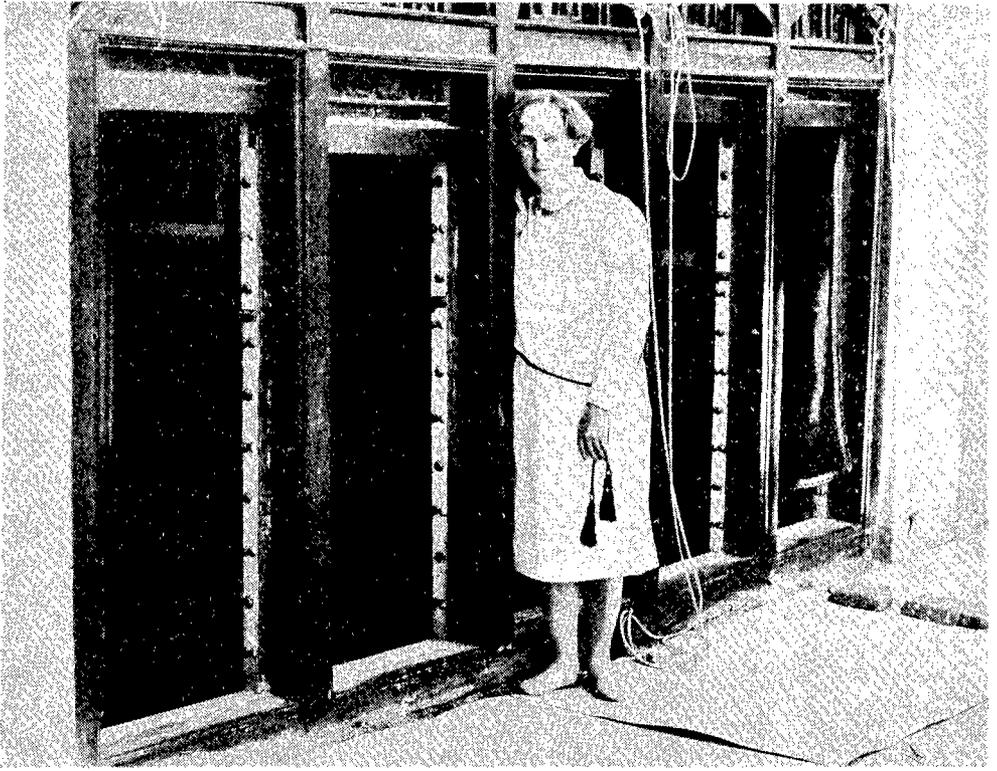
Bahá'í Persia! You have borne the martyrdoms, the exiles, the loss of all your worldly possessions, you have suffered and yet worked on continuously, day and night, taking no rest nor composure. You have established the Bahá'í Cause on a firm foundation. You have looked to the western friends to come. I give you the glad tidings that they will come, and soon. The rest of the world can never thank you enough that you have stood in your place and done your part to establish and promote the Teachings of Bahá'u'lláh.

How many of the stories of the martyrs come to my mind! Suleimnan Khan, a young man still in the thirties, son of a statesman, when the executioners had cut holes in his body and after placing lighted candles in the wounds paraded him through the streets of Tihrán in derision because he was a Bahá'í, he said to the chief: "Would you please move this one candle that is burning my hair and put it in some other place?" Angrily asked why, he answered very softly: "Because Bahá'u'lláh's hand has touched my hair!"

The little boy of twelve years, Rouhullah Vargha, who so courageously gave his life rather than deny his Lord, I have written as a story apart from this, it is one of the most touching spiritual tales in all

history. The child, after seeing his father cut to pieces for being a Bahá'í, the Chief of the Court who could not persuade the boy to say that he was not a Bahá'í, whispered orders to strangle the lad a little just to frighten him and then he would ask the boy again. This little boy strangled with the rope around his neck did regain consciousness. The Chief of the Court coaxed him to give up his religion. Rouhullah Vargha said: "No, I saw Bahá'u'lláh, I can never deny Him. I will go as my father went." Dropping on his knees, as the Persians pray, this little boy began to chant. The Chief of the Court was so overcome he called out to the executioner to kill the child quickly, and he himself ran out of the room through the corridor past the other Bahá'í prisoners standing to await execution, and no more of those prisoners were put to death that day. None of these people had done anything. It is written on their prisoner photographs taken before their execution, that they had become Babis (Bahá'is) which was against religion.

No city, no province escaped, all had their martyrs' graves. This religion was accepted by many mulahs, Seyids and statesmen as well as by lay Muhammadans. Indeed, four hundred distinguished mulahs accepted the teachings of the



Martha L. Root, as a pilgrim, taken at the House of the Báb in Shiraz, Persia, on May 4, 1930. This is the room where the Báb first declared His mission. Later He declared it at Mecca.

Báb and Bahá'u'lláh and openly declared their faith. They too, were martyred.

TODAY THE VISITOR to Persia sees that some of the most responsible positions of the whole Empire are entrusted to Bahá'is, and no Bahá'í has ever betrayed the confidence reposed in him. They are most loyal, trustworthy citizens who work for the Government with all their brains and all their heart. A great new spiritual culture is arising in Persia. When you read the account of the various Bahá'í committees in my next article you will see the training that is transforming the believers into efficient workers. They are broadened and evolved through the

Teachings of Bahá'u'lláh. Every Bahá'í too without exception educates his sons and daughters, and when he cannot do it the National Spiritual Bahá'í Assembly helps him.

One man who knows all Persia very well said that some of the young people educated in Europe lose the spirit and strict observance of their ancestral Muhammadan religion. They cease to believe in their Prophet and are really agnostic. Before they went abroad, their religion was the foundation of their purity and character. Losing their religion, they lose their highest ideals. Then when they come back sometimes they are not sincere with themselves or with others. Their ancestors, although

they had not been trained in education as we know it today—still they were moral, pure and sincere. The great service which the Bahá'í Cause is giving to the present generation is the morality, the pure life, the sincerity of their forefathers plus the new sciences and modern education. This is helping to build the new Persia.

The great masses of the Bahá'í students who, because of the financial condition of the country, cannot afford to study in Europe and in the United States, still are getting education in the Bahá'í schools and in other schools of the nation; in their studies of the Teachings of Bahá'u'lláh they catch the illumination and they evolve to a high spiritual culture which combines religion and the sciences.

Even the humblest Bahá'í in the smallest village—and there are five hundred villages in Persia where there are Bahá'ís—has become tolerant, kind and really internationally-minded. Foreigners going into Persia are astonished to find that these poor peasants in the cradle of Central Asia are liberal-minded toward people of all other religions. Men sometimes study forty years to become mullahs, but their learning belongs to the past; when speaking with a Bahá'í peasant they cannot always answer his arguments.

Another man whom I met in Persia, this one a Bahá'í, told me that there are many laws passed in Parliament about elections. Some of the laws preclude Bahá'ís. If one is known to be a Bahá'í, according to the laws he cannot become a parliamentarian. One day this Bahá'í, when speaking to a well-known member of Parliament, said to him:

“You have among your Parliament members Zoroastrians, Jews, Christians who really do not believe in Muhammad. Why do you exclude Bahá'ís who believe in Muhammad and know His Station as the Messenger of God? He replied: “Those Zoroastrians, Jews and Christians have no influence over us, while you Bahá'ís, although you are a minority, you are uprooting us, you are taking great numbers of our members. This is why we do not wish you to have more power. I shall tell you the truth, we do not wish you to increase in influence in Persia.”

However, the Bahá'í Cause is progressing steadily. During these five weeks of the writer's stay, a Persian Almanac was being published. It had a large paid advertisement against the Bahá'í movement inserted by enemies. Although the book was in the press and four hundred copies had been finished, when the National Spiritual Assembly took this matter up with government officials the advertisement was ordered out of the book. The four hundred copies were ordered to be sent to the Police Department where this page was cut out from every one of the four hundred copies.

THE WRITER was present at an amateur theatrical performance given by Bahá'í young men before seven hundred men and women in the Grand Hotel theatre to raise money for the Bahá'í Library. It was interesting to see that (just as at the cinemas now) the men and women attended, the ladies sitting in one half of the theatre and the men in the other part. Many gov-

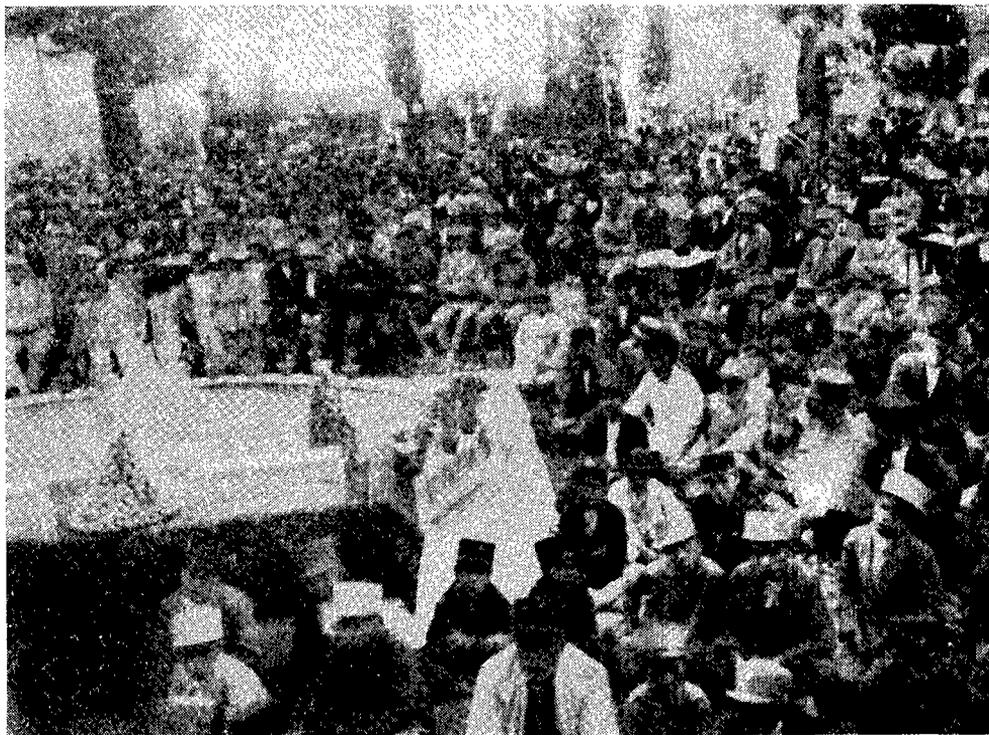


Photo by Dr. Lotfullah

When Bahá'ís of Tíhrán hold their Feasts they fill large gardens to overflowing, and even at that only a portion of the Tíhrán Bahá'ís can attend any one Feast.

ernment people were present, captains, policemen, at least a third of the audience was non-Bahá'í. A fine orchestra was playing and every musician was a Bahá'í. The actors, and they were all Bahá'ís, performed with the capacity and ease of professionals, and received the deserved applause due to true artists. The drama had to do with education, the calamity of the rich father who refused to give his son an education and the blessing to the poor man who struggled that his boy might be trained in the sciences. On a blackboard in the last act were the Words of 'Abdu'l-Bahá on the necessity of education. Also a chorus of Bahá'í children chanted one of the Bahá'í poems.

The Tarbiat Bahá'í School for Boys and the School for Girls will be written about in a separate

article. However, Persians told me that many great families send their children to these schools because of the high moral character of the training. For fifteen years they were the highest institutions of their kind in Persia, excepting one government school which was known as the University. Now the government has established excellent schools. The children of His Imperial Majesty Pahlevi Shahan-shah attended the Tarbiat Schools before he was Shah, and afterwards a teacher from Tarbiat Schools has been one of the teachers in the Royal Palace; for His Royal Highness the Crown Prince Muhammad Reza Pahlevi and the Shah's daughters now have private tutors. So many children from the provinces have asked to come and study in the Tarbiat Schools, but it is not

possible until a dormitory can be built for them. I asked how much such a dormitory would cost and the National Spiritual Assembly said it would require thirty-five thousand dollars. It would be very beautiful if the west could do this for the country boys and girls of Persia. Any service which is rendered for education to this nation which is making such a stupendous effort, is a good relationship which would never be forgotten. Eighteen dollars a year pays the tuition for a pupil in either school. Miss Adelaide Sharp of San Francisco who has been the Director of the Girls' School since 1929 received a letter of appreciation from the Persian Board of Education for her modern scientific methods. Dr. Susan I. Moody of Chicago who has worked in Tíhrán for years has done much to help these schools.

NO ACCOUNT of the new civilization in Persia would be just without a full description of the wonderful work of His Imperial Majesty Pahlévi Shahanshah. But I hope my articles about him may appear simultaneously with this narrative. However, what I did not state and what will interest Bahá'is, is that His Imperial Majesty Pahlévi Shahanshah was born in the same Province, Mazandaran, near the village of Nur where the family of Bahá'u'lláh lived. As Bahá'u'lláh's father was a Minister, the family was much in Tíhrán and Bahá'u'lláh Himself was born in the capital, but 'Abdu'l-Bahá was born in Nur. During my stay in Tíhrán, I heard that His Imperial Majesty telegraphed to the Persian Ministers in Moscow and Askabad, and

Persian subjects Bahá'is imprisoned in those cities were freed and allowed to return to Persia. His Imperial Majesty is very just and very neutral. He probably would have done the same if the Persian subjects had been Muhammadans or Christians. This was only one of several Bahá'í incidents which showed that he is fair to all his subjects and tolerant. There has been very little Bahá'í persecution since civil laws were introduced in Persia, during his reign.

Just about two years ago the Persian Government introduced the civil code which thus did away with the old religious courts. Where the Muhammadan religion has heretofore played a leading role sometimes running counter to the government, now the power of the mullahs is much less. When the Persian government began the universal military service, conscription, the Muhammadan religious authorities definitely opposed it, but the government decided that the religious elements must not oppose the laws of the land. Certainly the power of the mullahs is much less under the new regime.

Something else in Persia has helped indirectly towards tolerance. One year ago the government ordered that the kulah (the black Persian hat for men, really a kind of fez) should be changed to the Pahlévi hat, which is a cap, for it is the kulah with a little brim in front. When the Muhammadans touch their foreheads to the floor in prayer they must turn this cap, even though it is very awkward to do this, with the peak to the back, for it is not the custom to take the hat

off. Small as this departure of the kulah may seem to the western world, still it is an orientation towards change in thought. It is an interesting fact that when 'Abdu'l-Bahá was in New York City in 1912, He said to His Persian secretary, Mr. Valiollah Vargha, who had come from Tihrán: "The kulah is a very good hat, but it ought to have a little brim to protect the eyes." Mr. Vargha bought a French hat and from it fashioned a kulah with a brim or peak to it and used it sometimes, in the United States. 'Abdu'l-Bahá said to him: "That is very good." Then when the Persian government first introduced the Pahlevi hat and the soldiers were wearing them even though the law had not been passed making this compulsory, Mr. Vargha wore the Pahlevi hat. His employer, an ambassador, said: "You will be insulted and persecuted in the street," but Mr. Vargha replied: "I am going to wear it anyway because

'Abdu'l-Bahá approved this very kind of hat."

Then too the government passed a law two years ago that the overcoat must replace the abá. This was another help to bring tolerance. Only legitimate mullahs who could come forward and pass a rigid examination that they possessed the high qualifications to be spiritual teachers of Islám could wear the turbans and the abás. Before that time thousands under the guise of turbans and abás could commit deeds that no country that is an honored member of the League of Nations, which Persia is, could allow.

His Imperial Majesty Shahan-shah Pahlevi is one of the most creative rulers Persia has had since the founding of the Persian Empire by Cyrus. He is working not only for Persia but that Irán may cooperate with all the other great countries for the welfare of humanity.

(To be continued)

THE NEW GREEN ACRE

LOUIS G. GREGORY

GREEN ACRE* has long been known to readers of the Bahá'í Magazine. It has lived a generation; yet it is now new. The reference is not to physical changes but rather to the new spirit which swept over its activities during the past season and aroused general testimony to something new born. For a year or more, perhaps during many years, this community struggled in the pursuit of ideals which

now seem measurably attained. The aim is concentration upon that which is real both in the single and the mass life of mankind. Here idealists meet and strive to combine recreation with knowledge, rest with service, change with system, freedom with devotion, activity with service. The fame of this spot has spread around the world. Men and women of genius have here shared their gifts with others. Literature, art, science, statecraft, education,

* The Baha'i Summer Colony in Eliot, Maine.

commerce and religion have been its patrons. But its greatest treasure is the hearts of those who have humbly served, making others happy through their warmth and glow. Green Acre has its shining river, golden sunsets, fragrant flowers, wooded acres, mysterious pines, attractive buildings and sacred hill. It is inwardly equipped through the harmony of its friends to create joy in human hearts and to attract souls to the supreme knowledge of God. This is the fountain which is perennially new.

People came from New England, New York, the middle West and the sunny South. They appeared in divers shades of thought and color, of varying social ranks, some mild and contemplative, others strenuous or executive in type, yet all illumined by the same sun, drawing life from one soil and sustained by the breezes of the same Heaven. Each found a broader horizon and received a spiritual boon in mingling kindly with his fellow beings. Green Acre has a message for those who seek the treasures of God concealed in man.

THE PAST SEASON was preeminently a workers' convention. Those who are striving in various ways to uplift and guide humanity conferred and gained inspiration. Speech is golden when it reflects action. Prepared addresses showed a wealth of information produced by labor as well as inspiration. Many impromptu talks seemed coined into expression by the powers of the heart.

The sacred anniversary which marks the martyrdom of the glori-

ous Báb inaugurated the season. A flood of light was shed upon this wonderful character by selected readings, prayers and addresses. One might well feel himself amid those times that tried the souls of men and marked the birth-cries of the New Age. The deeply mystical and spiritual were vividly set forth. It revealed an influence of marvelous power in its first contact with the appalling glooms and shadows of a waiting world, a power that spreads increasing circles of light.

Special occasions were those commemorating the life of Miss Sarah J. Farmer, the founder of Green Acre, the anniversary of the visit of 'Abdu'l-Bahá to Whom its workers turned for guidance; and Eliot and Portsmouth days. The village of Eliot in which Green Acre nestles is a stronghold of orthodoxy. It yet takes pride in its somewhat wayward offspring and those occasions are always notable which bring the two communities, typifying the fundamentalist and modernist in religion, into cooperation, mutual understanding and the exchange of friendly sentiments. Each finds in the other that which is worthy of cultivation.

Portsmouth day was the means of assembling a brilliant company with an orchestra of a dozen pieces, with its officials and workers to voice its traditions of freedom, interracial justice and its humane attitude to all who labor for the good of humanity. Portsmouth and Green Acre have so much in common that although one is a city and the other the country and they are separated by a river and the boundary between states, yet in reality they seem like one community as

each in its own way applies the ideals of the New Age to the service of all mankind.

Parents sometimes lend their children to Green Acre, this for various reasons. A group of those of very tender years lived on a farm not far away. When it was mentioned to them that they had better attend a class at Fellowship House they all went on a strike. Was this not vacation time? Must they spend all their time at prayer? Truly does the modern revolt against custom, affect all humanity! Yet these dear children yielded to a mild persuasion which prompted a trial for just once.

After getting started, they loved the stories so much that when those who had charge of them wished to discipline them, they were not allowed to attend the classes. What happiness in journeying over the mountain-tops, to the moon, in the wilds of adventure through the forests, and to share in the deeds of heroic lives and to gain knowledge from the Manifestations of God! These dear children showed a joy that was unmistakable. They displayed precocity. The heaven that is near them in their innocence cheered their hearts. A touching incident was that near the close of the season a child's love for God was the cause of the assembling of a number of mature people together to hear the message of the Kingdom.

With what joy did we hail the youth, those whose lives are just budding into maturity! Should they be expected to abandon their playfulness? Why should they? Is not youth the time to be frolicsome? Yet these were Bahá'í youth indeed

in that they gravitated to the universal, showing no sense of separation from the elders, pursuing their pleasures with moderation and delving earnestly into the divine teachings so as to fortify their young lives for the trials and struggles as well as the successes and victories that must come to those who are faithful. These young people went in for intensive study, absorbing the Brilliant Proof and the Hidden Words and being able to state their ideas in a way to command admiration. With a sense of gratitude and confidence do we lean upon those who are young and strong and who as future guides will direct the destinies of mankind.

Those who sought a broader horizon with superstitions dispelled could listen to a brilliant series of lectures on the beginning of one of the world's great civilizations, this being a study of what Muhammad brought to mankind. This is one of the necessary elements in the study of comparative religions, the object being to establish the validity of all religions by discovering the unity upon the plane of reality. How men of genius such as Carlyle and other thinkers have reacted to the Prophet of Islam, the motif and genius of the Prophet Himself, the reverence He inspired by His luminous teachings, the lustre that He shed upon men, the awakening of culture, diffusion of knowledge, the saintly lives and the men of genius that flowered forth as a result of the mystical power that He wielded and His prophetic vision of the Supreme Light appearing in this marvelous age. Such were thoughts that awaken impulses of nobility.

Delights, adornments and capaci-

ties are served in the quest for God. Perhaps some found the True One in the classes for meditation and prayer that swung, like a pendulum between the Fellowship House and the Pines. Others might perceive the light of guidance in the Hidden Words or Seven Valleys, or in the group studies of divine sociology and following guidance.

THE NEED FOR order, which of old was called heaven's first law and the evolution of an administration which binds the strongest to the weakest by the bonds of divine wisdom and love, were set forth by a man of affairs with large experience, and thence came a wealth of illustration drawn from actual knowledge. That which lends itself harmoniously to the rapid changes of the world, which is firm yet not harsh, gentle yet strong, mighty yet simple, will survive the wreck of material things and the crash of conflicting theories and doubts. Bahá'í administration attaining its ideal in action will increasingly serve men of all religions through the years.

There came from another man of affairs a resume of the world's treasures in architecture. It was a liberal education and a broadening of culture to trace the graceful flowering forth of constructive genius as expressed in the building of temples of worship in all the ages and cycles. Shown a people's monuments, we can easily read their civilization. As we followed the words of the speaker, as well as the beautiful portraits shown upon the screen, through the Egyptian, Greek, Roman, Moorish, Byzantine,

Renaissance and modern, we were prepared for what was the fitting climax: the structural and architectural beauty of the great universal Temple of today, the temple of light, which like the horizon will cover all men. Here indeed is overshadowed "the glory that was Greece and the grandeur that was Rome" even in their most halcyon days, this through the Glory of the Highest. Bahá'u'lláh declares: "This is a great and magnificent century and that which is hidden and concealed in man shall be revealed in this day." How marvelous is man when he becomes divinely conscious!

Opportunities were also afforded to absorb views in practical education, several professional educators bringing to bear their experiences and range of knowledge. They developed the trend in modern education to get beyond set forms, ancient dogmas and lifeless platitudes. Bahá'u'lláh was quoted as commending studies but of those sciences which "do not begin and end in mere words."

Another course of lectures reviewed the latest book of Prof. Edington, the noted British scientist and made it apparent how the present scientific mind is striving to explore the universe and discover the cause of causes. In what was developed the absolute need of the Manifestation became apparent. For whether the effort be to trace "natural laws in the spiritual world" or spiritual laws in the world of nature, men can apprehend the unseen reality only in the way He makes clear. The scientific mind is increasingly awe-struck at the phenomena of the universe.

Men make ideal progress when they seek to know the Creator along with His creation. The mind is brightened by the evolution of science; but out of the depth of the heart comes the longing to know!

A FLOOD of new ideas and the descent of heavenly bounties marked the holding of the regional convention. It was a meeting of teaching and one of the noblest training classes for teachers. Teachers came in greater numbers and with an enthusiasm rarely seen during many years. Their eloquence soared to the highest plane as they consulted about the joys of teaching, the technique of approach, the plan to open new cities, the way to invoke the spiritual power which is the means of attraction, the confirmation which comes to traveling teachers, the severance and sacrifice needed, the need of firmness in the Covenant and loyalty to the Center of life and the apprehension of those Holy Breezes which waft from the Paradise of Abha. These meetings continued beyond the appointed time and perhaps reached their climax in the one held on Mount Salvat, where a recent pilgrim to Haifa brought back a wealth of wisdom and a spiritual heat which seemed to set hearts aflame. Rarely if ever has a greater number of teachers been heard and those who taught as a rule showed humility rather than self-sufficiency.

The conference for interracial amity and the teaching convention, although separated from each other by a week seemed to be one continuous meeting in all of which the gems of reality continued to flash forth and to dazzle by their splendor. People forgot their human

limitations and differences in the flow of the divine. Although the holding of so many meetings imposed a great physical strain, all sessions were crowded and people seemed to forget all save their love for reality and their wish to know more of divine love. The oneness of the human family; the removal of the blight of human prejudices; the scientific and spiritual light of unity and freedom; the overpowering joy that appears in true brotherhood; the progress of those who seek to build rather than destroy; a just appraisal of spiritual values and a willingness to recognize merit though concealed by worldly station; courage, faith, vision, self-sacrifice; pursuit of the ideal and upholding the principles that are sublime and eternal: These are a few of the lights which attracted souls to the perfect way.

THE PAST SEASON was a demonstration of the power of unity which reached so high an efficiency that inquirers found the atmosphere Pentecostal and so declared it. Some who came as agnostics found their doubts resolved into certainty and are now seeking to spread the teachings in their respective environments that humanity may grow. Thus may hearts discover the mysteries of the new creation! Thus may injustice end and oppression give way to freedom of the realm of day! Thus may patience with clay, a trait of great souls, keep love upon the plane of permanency which is divine! Thus may minor notes become majors and celestial songs be heard that mark the change of error's night into endless day! Thus may the Spirit of God envelop the world and all humanity within its radiant form!

SEARCHING FOR TRUTH

A SPIRITUAL AUTOBIOGRAPHY

In this, the third and concluding installment, the writer describes how he was led both through logical concepts and through spiritual intuition to a remarkable realization of the Bahá'í Teachings. The pattern of this quest for Truth will undoubtedly suggest to many readers similar experiences of their own for it may be said that the world today is universally seeking.

THE two years that I spent at the Harvard Divinity School proved one of the most thrilling intellectual and spiritual episodes of my life. Here I found the privilege of contact with great professorial intellects, a training in exact scientific approach to knowledge even in the field of religion, a fellowship of earnest sincere students, and an opportunity to browse ad libitum in the magnificent library of religious literature.

One of the three most formative intellectual influences of my life was George Foote Moore, professor of history of religions, perhaps the greatest thinker in that field in the world; a tremendous intellect at whom the very professional lights of Harvard marveled and called the "Encyclopedia of Harvard." His erudition was both vast and exact in many fields. I took all the courses offered by him in the history of religions, and when I had finished had a marvelous birdseye view of the great religious movements throughout the world's history.

Strangely enough the effect of these courses at the Divinity School with the treatment of religion used by these great scholars was to minimize rather than to magnify religious faith and enthusiasm. The mystical was rather scoffed at and derided. Religion came to appear

the expression of man's ideas of the universe rather than any distinct revelation from God. It was rather interesting to note the reaction to all this on the part of the more evangelical type of students enrolled. In order to keep their ardent faith in Christianity, these students zealously refrained from any thought or discussion concerning that critical approach to the Bible and to religion which was current at Harvard.

I have found from other sources that the Harvard Divinity School is not unique in this peculiar and paradoxical effect of tending to destroy the religious faith of those receiving its training for the ministry. (Even Divinity Schools cannot withstand the Spirit of the Age.) A gradual transition had been taking place for some decades as regards curriculum; now no longer did Divinity students find it necessary to study Hebrew or Greek in order to read the Bible in the original. The courses most popular with the students were history of religions, philosophy, and sociology—courses which helped to bring the students into rapport with the intellectual life of the contemporary world rather than courses which dealt with the Bible as a unique source of truth.

PERSONALLY I found, however, an absorption in certain directions in

the more direct spiritual life, most notably in the course on mysticism given by William W. Fenn (later Dean of the Divinity School)—who handled the subject of the history of mysticism in a more devout and sympathetic way than it was being handled in other modernistic theological seminaries—a truly remarkable man who was able to appreciate the most delicate mystical thoughts of the great spiritual writers of the past and to place them in their proper relationship to Truth as a whole.

Of even greater value to me than this course was my own deep reading in the sacred books of the great world religions, of which I found an immense amount of material in the library of the school—material hard to find elsewhere. Here I found my real spiritual education rather than in the courses given by professors. In reading these writings of the great mystics of all religions I discovered two striking facts: first that they all approached truth from such similar viewpoints that many times one could not tell from the context whether one was reading the rapt utterances of a Christian, a Hindu, a Buddhist, a Muhammadan, or a Chinese mystic. The reason for this spiritual consanguinity is apparent. Mysticism being in reality the flowering of religion and its highest expression, these great souls who had made the most complete contact with the Divine Being were all relating in their writings the same experience. When they sang of the love of God and of the joy of union with Him, they were all writing of an experience which is as universally catholic to the human soul as is the experi-

ence of human love. Here on this altitude there was no difference or opposition of thought.

Secondly, I discovered that the styles of writers of spiritual subjects differed in proportion to the power and sincerity of their inspiration. It would almost seem as if their words became impregnated with a certain vibration or rhythm. I became finally so sensitive to this rhythm of style that I could tell immediately the degree of sincerity and the spiritual height of the soul of the writer, regardless of the sentiments expressed. Let me make this clear. A book may contain most lofty sentiments and yet be the expression of an insincere soul. How can one discover this discrepancy? By sensitiveness to the spiritual vibration of the written or spoken word one can learn to discriminate and distinguish the sincere from the insincere. This power of quick analysis has proved very valuable to me in all my spiritual reading, has guided me to only the purest and best spiritual thought and expression, and became as a touchstone which finally led me to the full appreciation of the spiritual utterances of Bahá'u'lláh under an experience which I will presently narrate.

During my first year at the Divinity School I experimented with a vegetarian diet with two results: First, that in the lack of proper substitutes—eating as I did at the university commons—I came to suffer from lack of sufficient protein and found myself nervous and run-down; secondly, I became exceedingly sensitive, and this sensitiveness, while a deterrent in the ordinary transactions of life, proved

an advantage as regards spiritual intuition which I found quite increased in the course of the year. I discontinued the experiment and have since followed a normal diet*

THE events which immediately led up to my contact with the Bahá'í Movement and my acceptance of it, I will now briefly narrate.

In the course of my first year at Harvard, meditating over a book I was reviewing for the Boston Transcript which dealt critically with the values of present day society and presented an ideal organization for humanity, I came to a conclusion which both then and now seems logical and sound. "This is a splendid picture of the ideal humanity which the author is painting," I thought to myself as I walked for exercise and meditation on a beautiful spring morning past the sparkling water of the Brookline reservoir, "but who is able to put it across? Can the author persuade humanity to adopt this splendid type of civilization, or can I myself with the utmost of enthusiasm and spiritual power which I might hope to develop in the course of my ministry bring the whole world to this foundation?" The ludicrousness of this caused me to smile. Plainly such a thing was unthinkable that any human being could bring all humanity to one thought, one opinion, and one mode of action—no matter how gloriously appealing on the plain of the ideal.

But the more I reflected upon the imperative need of humanity

for the adoption of such a perfect pattern of life, the more I felt the inevitableness of a cultural revolution. On these two premises my conclusion was therefore drawn, that the time was ripe when, since no one of human power could accomplish this need for humanity, we should again have upon earth a Being of more than human spiritual dynamics, both to reveal and to *put into effect* this Ideal Civilization.

A FEW months after this experience, while being at York Beach, Maine, during my summer vacation, I gravitated to Green Acre as a natural result of my general policy of seeking out any new thing. I had read in the Boston papers frequently of the discussions of universal religion at Green Acre and my interest had been aroused. Finding myself now in close proximity to this unique center of thought I dropped in one Sunday afternoon just in time to hear a lecture on sculpture by a New York artist. It was a glorious August afternoon, of a quality of summer weather which only Maine can give, and the lecture was held under a tent the sides of which were up enabling a view of the beautiful sunlit waters of the Piscataqua rightly called by the Indians "River of Light."

However, as so frequently happens in life, it was not the lecture on sculpture which I was led there to receive. At the close of this somewhat pompous and egotistical talk, I went up to the platform to greet, not the lecturer, but the presiding officer and director of Green Acre, Miss Sarah J. Farmer,

*That vegetarianism or fasting are not in the present age essential steps to spiritual development is definitely stated in the Bahá'í Teachings.

whom I had personally met at Mrs. Ole Bull's home in Cambridge; and whose sweet smiling face upon the platform had inspired me more than the words of the lecturer.

As I recalled myself to her acquaintance she took and held my hand for some time and looking intently at me she said: "Have you heard of the Persian Revelation? I know by your eyes that you are ready for it. (A remarkable discernment, as the reader will presently see; for within half an hour from that moment I was to become an assured Bahá'í.) Go to that lady with the gray veil. She will tell you about it."

The lady with the gray veil (Mrs. Mary Lucas, soprano soloist, who had just returned from a visit to Ábdu'l-Bahá in His Prison at Ákká) drew me under the shade of an apple tree and in that simple natural spot unfolded to me the story of a new spiritual revelation for humanity and assured me that our spiritual Lord was in very fact upon the earth.

So prepared had been my intellect for this very fact by my meditation, previously described, upon the need of a universal revelation and Revelator, that I accepted without further query or any obstacle of scepticism this great Truth and have held to it ever since. What doubts I had were to come later as the critical intellect put into play its effect. But the inspiration of these early days in the Cause were to me like the fresh and joyous hours of dawn, when the birds sing of the glories of God as expressed throughout His firmament and the flowers sparkle with tran-

scendent beauty in a fresh morning dew undissipated by the heat of life.

THERE was then hardly any literature upon the subject and the teachings of this Movement had to be acquired through direct contact with individuals. Therefore I decided to come and spend a few weeks at Green Acre in order to absorb more knowledge of this Movement which had so gripped my spirit. As soon as my business permitted I carried out this purpose, and spent three glorious weeks at Green Acre—weeks transcendent in sweet human fellowship and in glorious inspiration and guidance. Here I found others, both mature men and women and inspired youths, traveling the road which I had but shortly taken. In this spiritual fellowship were two young college graduates, now well known throughout the Bahá'í world, who became wonderful spiritual comrades to me—Harlan F. Ober and Alfred E. Lunt.

All that Brook Farm aimed to be—a lofty and divine fellowship of kindred minds—Green Acre has proved to be; and this has been possible in practical working out for the reason that here the impossible feat was not attempted of earning a living at the same time as holding spiritual concourse.

My most impressive contact with the Bahá'í literature was the actual Words of Bahá'u'lláh as published in a tiny pamphlet where some of the so-called "Hidden Words" were gathered together. This booklet I would take from my vest pocket as I walked the fields, and the vibration of these holy words were as fire to my spirit. I literally seemed

to walk on air, to be lifted up above the ground.

Now all of the sensitiveness gained by my vegetarian diet and all of the power of diagnosis as applied to spiritual writings became effective, in enabling me to perceive the transcendent power of the Bahá'í Word. No spiritual writing in all my reading through the sacred books from the dawn of civilization up to now had the dynamic spiritual creative power which these words of Bahá'u'lláh had. Thus the spiritual impression of His utterance corroborated the logical approach to the Movement which had been working out in my intellect and which had enabled me to immediately accept the astounding fact of a Divine Revelator actually being upon earth.*

From this moment on my thought, my life, my efforts have been thrown into this great universal Movement for humanity which I found to contain all the ideals that have been conceived for humanity, and which also, viewed however critically contained nothing that should be omitted from a perfect pattern. All the truths which I had sought and previously found in other movements reached their apotheosis for me in the Bahá'í Truth.

As was natural, my relatives and friends took rather lightly my new religious faith, and predicted that it would soon yield ground to some other novelty. But their predic-

tions have proved false. What had appeared to be fickleness in previous years was in reality a search for truth which would accept nothing short of perfection. The giving up of the semi-perfect had been no betrayal of loyalty to Truth. For how could one attain to pure gold if one remained content with baser metals?

The whole world is today searching indifferently or earnestly, as the case may be, for truth and is rapidly discarding the old forms. This is because a new epoch is at hand, and the old traditions do not avail for the life of today. This search for a new religious pattern is as wide as the human race itself, and is going on among the youth of Islam, of Hinduism, of Confucianism, of Judaism, even as it is among the youth of Christendom.

I present this brief tale of my own spiritual life that it may possibly inspire and encourage those who are still on the road of search. In the Words of Bahá'u'lláh: "The steed upon which to journey through this valley (the valley of search) is *patience*. In this journey the traveler will reach no destination without patience. . . . 'Those who strive strenuously for us, we will assuredly direct them into our ways.'"

Let us all be assured that there is Truth; that the universe does not mock us with a spiritual vacuum; and that this Truth, gradually realized by humans, is one and the same Truth which the Light of God recurrently reveals not only here but throughout all the worlds of being. "Peace be unto those who follow guidance."

*Many who have become Baha'is have been led to the acceptance of the Revelation by the more mystical process of meeting in vision and being taught by 'Abdu'l-Baha before they came in contact outwardly with the Baha'í Movement. Some of these experiences we hope to publish at a future date in The Baha'í Magazine.

THE BAHÁ'Í MAGAZINE

Star of the West

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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The American University of Beirut has become one of the greatest centers in the college education of the Bahá'í youth of the world. No other college at the present time has a group of Bahá'í students equal in size to this. The religious attitude of the college authorities is very liberal, and the Bahá'í students are given the same opportunity to practice their religion and hold their religious meetings as all other religions and denominations. It is significant to see these young women without the veil.

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STAR OF THE WEST

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“There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. . . . One is the influence of civilization. . . . The other is the divine influence.”

'Abdu'l-Bahá.

THERE ARE TWO kinds of organization which characterize human affairs. One, the result of conflict of human wills, energies, and intelligences finally resulting in a political and economic empire which has the power of functioning perhaps for centuries and regulating the affairs of all humans under its sway. Of such was the Roman empire, the most striking example in antiquity, a stupendous organization which for some centuries assured the peace of the known world and the stability of a universal civilization. Of such also are the modern empires which at the opening of the twentieth century bid fair to rule the world by gentleman's agreement.

The second form of organization is that which expresses an inner truth, intrinsic, essential to the soul of man. This truth we call spiritual. It is in fact, however, as much pertaining to the secular as to the spiritual world, for it is simple Truth, and Truth in its essential unity is unique and one. When mankind become enrolled under the banner of this essential Truth, a wonderful organization takes place which is an expression of the spirit-

ual qualities of man—those qualities which we may call the higher and truer qualities: loyalty, obedience, brotherhood, kindness, charity, justice, patience, industry, perseverance, serviceableness, and subordination of self to the need of the group.

AT THE VERY time when the Roman empire was at its height and the legions of Caesar shook with their colossal tread all the lands that fringed the Mediterranean, there was a *humble carpenter*, of a subject race held somewhat in contempt by the Romans, who gathering a few simple-minded disciples about Him launched a movement which was destined to produce for mankind a spiritual organization. To the secular-minded Romans this stupendous event was no event at all. It remained unnoticed, unrecorded in their chronicles. Nevertheless the organization founded by Christ was to wax in proportion as the organization founded by Caesar was to wane. And when the time came that the will of the Caesars was no longer efficacious in controlling the world and the huge colossus of the Roman empire was falling to

ruin before extraneous attacks, nevertheless within this rotten shell was sprouting a new germ which was to overshadow all of Europe with the blessings of its verdure and its fruits. The Pax Romana came to a tragic end, but the Pax Christiana effectively grew until it sheltered three continents with its power.

Again in the Seventh century arose in Asia the spiritual force of Islam which was able to organize warring desert tribes into a force which united under one empire and one civilization diverse peoples, tongues and races from India to Gibraltar. Within these districts so long the prey of petty warfare, peace and prosperity flourished as never before.

TODAY WE HAVE the spectacle of humanity struggling to form an organization of the first-named type—a great League of Nations in which the diverse wills, needs, desires, emotions, of fifty-two countries are expected to be so balanced as to guarantee perpetual peace.

While this praiseworthy effort is going on in Geneva, from Haifa is radiating an influence of quite another nature seeking to build world peace and brotherhood upon the expression of the innately spiritual and noble qualities of man. Which of these two movements will predominate in world affairs? The one has all of pomp and circumstance to render glory and prestige. The other movement is working quietly and humbly in the hearts of individuals, unheralded by newspapers and by politicians. Already the foundation of that noble political structure conceived as the Lea-

gue of Nations is threatening to crumble before the emotional outbursts of a neurotic and war-crazed Europe. All American newspaper correspondents agree in testifying to the war psychology which now pervades the Old World and the imminent danger of a new world war. They assert that the League of Nations and the Briand-Kellogg peace pact are today the least important factors constituting international politics.

Tragic fact! The Structure upon which the League of Nations was founded, ideals noble and perfect in theory now seems to be but a futile display in the midst of the electric storms which rage throughout Europe.

Was not this exactly what 'Abdu'l-Bahá announced—that human and political efforts toward world peace would be unavailing for the very reason, He pointed out, as events are now proving, that the human will cannot so regulate itself in the midst of the play of volcanic human emotions. "According to the divine teachings the banner of Universal Peace must be raised by the Power of the Word of God. The oneness of humanity must be established by the Power of the Holy Spirit. No matter how the politicians strive, their efforts cannot bring peace. Unaided human power is of no avail."*

UNFORTUNATELY humanity cannot lift itself up by its own bootstraps. In other words, human nature being what it is (as pessimists so often take pleasure in pointing out) strife and conflict will go on inevitably. But the very nature and essence of religion is to change and sublimate

*Teachings of 'Abdu'l-Baha.

human nature. Only by such change and sublimation can the causes of war be eliminated or controlled. "The world of humanity cannot be saved from the darkness of nature, and cannot attain illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom."*

The impulse to unity, to peace, must come from within the heart of man both individually and collectively. Individuals must value the welfare of others as highly as their own; so, too, must nations deal with other nations in terms of the Golden Rule. Only where this good will is actually being expressed collectively by humanity is universal peace possible; and such a spirit of unity and brotherhood is possible only through a spiritual power impregnating and revivifying the hearts of men.

THE PRESENT SPECTACLE of nations that have just missed annihilation in the last war again facing each other with hatred and malevolence which cannot help but produce another conflict,—this spectacle is one of the most tragic that human nature has to offer. How often has man's passion-nature driven him into a course of action which his intelligence could show him was suicide. And yet he could not stop!

The spirit of conflict and aggression is like a trail of gunpowder which, if once fired, blazes to a catastrophic end. Such is human nature in its present state of evolution upon this planet. For this reason it becomes apparent that no politico-economic system can hold in balance the desires, needs, passions, of humanity in such a way as to guarantee peace and security of civilization.

But while the efficacy of secular peace movements is waning and their futility is becoming apparent, the power of the spiritual is daily gaining. All over the world men and women are turning to that horizon illumined by the Glory of God in this Day; and a living miracle takes place, that races which have existed in eternal hatred of each other have now become brothers in fact. The Bahá'í brotherhood is a potency capable indeed of one day achieving world unity and peace, for in it is that same Power which created the fair peace of India under Buddha, the glories of Christianity, the majesty of a virile Islam. But today for the first time religion, unified in expression as well as in truth, is destined to penetrate the whole world and to lead all nations and races under the banner of universal peace and brotherhood in the name of Bahá'u'lláh. "Peace be unto those who follow guidance."

* * * *

"Today no power save the great power of the Word of God, which comprehends the realities of things, can gather together under the shade of the same tree, the minds and hearts of the world of humanity. It is the motive-power of all things; it is the mover of souls and the controller and governor of the human world."

'Abdu'l-Bahá.

THE FIRST FEMINIST MARTYR

ZEINE NOUR-UD-DINE ZEINE

Mr. Zeine, the author of this valuable article, is a graduate of the American University of Beirut and is now a teacher of sociology in that splendid institution. He has a remarkable background. His grandfather, Jinabi Ziene, left Persia and followed Bahá'u'lláh first to Baghdád and later to 'Akká where he spent the rest of his life as one of His amanuenses, so the family first lived in 'Akká and later in Haifa. We are fortunate to have for the Bahá'í Magazine the accurate material which Mr. Zeine has sent us—a picturesque and dramatic account of the tragic story of Qurratu'l-'Ayn, the far-famed Persian Feminist and Poetess, the first woman martyr for the freedom of women.

YOU can kill me as soon as you like, but you cannot stop the emancipation of women", so said the Persian feminist and poetess Quarratu'l-'Ayn, when she was imprisoned in 1850.

Born from a noble family, her keen and sagacious intelligence and her fervid eloquence very soon filled all those who came in contact with her, with awe and admiration. Awe, because in her controversies with the most learned men, she was ever triumphant. Admiration, because in a time when most of her country women could not read or write, she displayed such marvelous powers of learning and speech.

Her beauty matched her elocution. But it was a grand, a commanding, a majestic beauty. On one occasion, it is so related, when she was delivered up to the government authorities, she was brought before the Shah, who, on seeing her, said: "I like her looks; leave her and let her be". On another occasion, the festivities and rejoicing of a wedding were going on in the house of one of the Persian nobles. When Qurratu'l-'Ayn came in the ladies of the court and other distinguished guests who were present were so much attracted by the charm of her looks and

so greatly impressed by the beauty of her speech that, "forgetting the festivities, they gathered round her, diverted, by listening to her words, from listening to the melodies, and rendered indifferent, by witnessing her marvels, to the contemplation of the pleasant and novel sights which are incident to a wedding".

IT MEANS VERY little to say that Quarratu'l-'Ayn was in advance of her age, unless one says also what that age was. Persia, nay the East in general, was in a deplorable state. Ignorance and superstitions prevailed; intolerance and bigotry waxed high. Education was neglected. The rights of women were slighted. Such were some of the conditions during that age. Filled with a passionate desire to change all that situation she raised her voice against it, discussed and debated with doctors and sages, and addressed the meetings of the most eminent men. At the beginning she used to carry on her discussions and talks from behind a curtain, but later she threw aside her veil, thus adding the power of her looks to the potency of her words.

To lay aside the veil and speak in public, at a time when "women were secluded in harems and had to be closely veiled if they appeared

in public places"; when it was considered impolite for them to speak to men, needed a heroic courage. The very ideas she propounded endangered her life. Yet her courage never failed her and her heart never recoiled from the oppressions and persecutions that she received at the hand of her enemies. By day and night, and accompanied by a few women who had become inspired by her noble ideas, she traveled in Persia from city to city, pleading with men and women everywhere to abandon their prejudices and superstitions and love truth; to put aside hatreds and jealousies and live in harmony and good will with each other. She championed the cause of education of both sexes and fought for the freedom and rights of her kind. Her fame now spread far and wide so that "most people who were scholars or mystics sought to hear her speech and were eager to become acquainted with her powers of speculation and deduction."

Finally, the clergy were alarmed: her vehement and tumultuous ideas confounded them, and her courage and steadfastness in spreading those ideas filled them with apprehension. The people were aroused to molest her, and eventually, she was delivered up to the government authorities. It was then that she pronounced those heroic words with which this account begins. She was imprisoned for two years. Then in August, 1852, a disastrous attempt was made on the Shah's life. Many people were arrested, horribly tortured and condemned to death. And she was one of the innocent victims of that fatal day.

QURRATU'L-'AYN met a very painful and lingering death. The story of her execution is a very tragic one. She was delivered over to one of the military authorities — a Sardar—who was made responsible for her execution. In Tihran "she was placed in the house of the Kalantar, a town official who was made responsible for her custody".

"'Three days' (the Kalantar's wife related) 'our beloved guest stayed in her room chanting prayers—eating little and seldom. On the morning of the third day she said to me: "Tonight, they will come for me". She gave to me a bottle of attar of roses, a ring, and a handkerchief—her only possessions—all she had left of her former riches.' '*"

Another account has it that Qurratu'l-'Ayn had put on a snow-white robe of pure silk before her execution. When asked by her guardian, early in the evening, why she had changed her dress, "I will be going on a long journey tonight," she had answered. And so by dint of feminine intuition, she had known the time of her death. As the leaden-footed hours of the night were passing one by one and the silence of nature grew deeper, the beginning of that journey was drawing nigh. "Chanting prayers, she waited, waited, prepared and ready for what she knew would come!" '*

And that evening they came.

It was the fifteenth of September, 1852. The lights of the city of Tihrán were going out one by one. People were sleeping. The richly colored domes and minarets of the

*From unpublished notes, with permission of Lady Blomfield.

Capital shone pale in the light of the moon. A sad moonlight was shining through the window of the room where the beautiful Qurratu'l-'Ayn was confined. It was a room in the garden of the Sardar near the gates of the city, to which she had been brought that same evening. The stars were so pale! And the night was so still, so silent, as if the whole creation was watching breathlessly in dreadful expectation of a bitter and heartrending tragedy.

At about midnight, for the first time, the tranquil silence was broken by the sounds of some footsteps. Presently a key turned in the lock, the door opened slowly, and a handsome young Turk entered the room of Qurratu'l-'Ayn. He held a silken handkerchief in his hand. She, sitting on the floor in the middle of the room, was praying. As he moved towards her, she suddenly raised her head, threw at him one of her piercing glances and said in a clear and dignified voice: "Young man, it becomes you not to be my executioner, and to perform such a crime". Horror stricken by those words, the young Turk refused to touch her, turned back, and ran out of the door "like a madman". It is said that he dashed into the room where his master, the Sardar, was awaiting him, flung at his feet the fatal handkerchief and the money he had received as a bribe, and said: "I am ready to kill myself and not shoulder the responsibility of this woman's death".

A few moments later, another person entered the room of the prisoner. He was a heavy set, coarse, ugly looking man. And he

was drunk. He held the same handkerchief in his hand. Qurratu'l-'Ayn had finished her prayers, but she was still sitting on the floor. As his looks fell upon her, his wolfish eyes flashed with ferocity born half of intoxication and half of his own beast-like nature. Without a moment's hesitation, he threw himself upon the unfortunate young woman and accomplished his dark deed—he strangled her with the handkerchief. There were still signs of life in her when he drew her out of the room. Here he met others who were sent to help him in the accomplishment of the Sardar's fiendish scheme. They dragged her to the rim of a dry well and threw her into it. Immediately the well was filled up with large and heavy stones. It was midnight.

The moon had now sunk behind the snow-clad Elburz mountains. The shadows of the domes and the minarets grew deeper and blacker. Darkness enveloped the city of Tihrán. There was not any light save the pale glimmering of the lonely stars. As the men were returning from the well, something fluttered on a rosebush near by. Apparently a nightingale disturbed in her sleep. At the same time a loud shrill sound of a cock pierced the appalling silence of the night. Also a wind was growing, "a wind that laid a cold finger upon flesh and spirit." And the leaves that laid without a sound on the trees began to whisper again. It seemed that the creation was beginning to breathe once more; but there was something in that breath that resembled a deep sigh, like the sigh that is drawn by the audience when the curtain falls on the last act of a

mournful tragedy. And we can, with a profound certainty, say that the silent stars, that night, looked down upon one of the most ferocious and cruel acts of man.

Thus ended the life of one who "like a lily of the desert growing amongst ruins, gave flowers and perfumes to surrounding moral devastation". Why? Because she *believed*, she believed in the Great New Message of the Báb; and because she, fearlessly, unwaveringly, enthusiastically, *delivered* that Message to the people of her country. "The Báb said of her: 'Lo! she answered My call, even before I had called her.' " She believed that *that* Call was the Truth.

The story of her conversion is in itself a testimony to her keen spiritual sense and deep receptiveness to truth. "One never-to-be-forgotten day," writes Lady Blomfield,* "she (Qurratu'l-'Ayn) was turning some books and papers in the library of a more enlightened cousin, when she found a little leaflet, the first words attracted her attention, she read on and on, she became more and more interested—then thrilled and excited!

"'Who wrote this?' She cried to her cousin who came in.

"'What have you there? What has happened? Why are you so agitated?'

"'But you must tell me who wrote this'. She showed the leaflet to him. Then it was his turn to be agitated.

"'You have found that, where? Oh, I cannot tell you about it, you should never have seen it!' It is a very secret matter! It should have

been securely and carefully concealed.'

"'Now that I have seen it', and her voice shook with excitement, 'you must tell me about it, my cousin.'

"'He still hesitated, but at last, yielding to her enthusiasm, he said: 'It is written by Sheikh Seyid Kasim—keep it a secret, closely guarded—the risk of a terrible danger would attend its discovery!'

"'So this wonderful pamphlet is by Sheikh Kasim Rashti and Sheikh Ahmad Ahsai? And this is what they teach their disciples? But it is the Truth, every shining word of it . . . ''

And once the fire of that Truth kindled her soul, her faith became *dynamic*. From the moment when she believed the Truth until the hour of her martyrdom, she followed the demand of the venerated Sheikhi teacher, Sheikh Qasim Rashti: . . . "then let all the world know". No wonder then if E. G. Browne wrote "Had the Babi (Bahai) religion no other claim to greatness, this were sufficient that it produced a heroine like Qurratu'l-'Ayn".

More than seventy years ago, Qurratu'l-'Ayn, throwing back her veil, told her countrymen: "Why do you sleep? Awake from your beds of negligence. The sun hath arisen from the day-spring of pre-existence. Why do you drown yourselves in the sea of materialism? Behold the resplendent light! Listen to the songs of the New Age. A new life is breathed into all existing things. The zephyrs of the divine favor are wafting upon you".

*From unpublished notes, with permission of Lady Blomfield.

DOES NOT THE world need that message today when the moral life of the people everywhere is becoming loose, when ancient customs and cherished beliefs are disintegrating, when the economic forces are threatening disaster, when the threads of political relations are sorely strained and tangled?

Let the politicians in their offices of State, and the leaders of religion in their houses of worship and the teachers of youth in their edu-

cational institutions—who are all in a great measure responsible for the establishment of Peace and Order in the world—let them turn their gaze to the Revelation of Bahá'u'lláh and see for themselves if it is not therein that lies “a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth”.

OLD AS THE HILLS

ANOTHER GREEN Acre season has closed and memories crowd upon me—the low spot on the path where the cold evening mists always greeted us, the old Inn, the river, the happy faces of the friends. Vivid pictures remain etched on my heart, a woman who came in tears, her fortune suddenly gone, her husband snatched away by death, her family miles away, alone, so terribly alone; the dawning in her sad face of the first faint promise of peace; her wistful smile in answer to offered friendship and at last new courage, new plans, a life caught up out of the blackness of despair and given a vision of happiness through service—the miracle of re-creation through the Master's touch. A young Jewish girl, bringing to Green Acre a sister who needed the out-of-doors, coming an atheist and going away in the company of “Him of Whom Moses and the prophets did write”, Whose “sign” is His power to transform human lives.

Such is Green Acre. The method? Old as the hills—the presence of God mirrored first in the lives of human friends, until the broken reflections are lost in the complete picture and the Master is real! The miracle comes often in this place. Here His eyes saw the sunset reflected in “The River of Light”. His feet have trod these paths. These pines have given Him of their fragrance. Here the sunlight wove a golden carpet for His use. Here those who love Him gather for rest and refreshment and talk of Him with happy voices and faces made radiant by His presence. Hither each brings his tiny candle to illumine, if may be, the path we strive to follow in the footsteps of the Master.

And now we go again, the newly born with eyes still misty in the unaccustomed splendor, with feet faltering a bit on the new path but with faces alight in confidence and trust. To the four winds go souls with renewed courage, with clearer vision, with readier sympathy, with deeper love and truer devotion to our Lord. Such is Green Acre, “the Green Acca of America”.

—CORRA E. GRAY.

A PILGRIMAGE THROUGH PERSIA

THE ADMINISTRATION OF THE BAHÁ'Í WORK

MARTHA L. ROOT

This is the fifth and concluding article of the series by Miss Root describing her experiences in Persia. Beginning in the July number and continuing monthly, the articles have been widely and favorably commented upon, and have interested both Bahá'ís and non Bahá'ís. They have often been referred to as the best contributions from the pen of this distinguished Bahá'í teacher and author.

AS Persia is the foremost Bahá'í nation both chronologically and in point of numbers, it will be of great interest to describe the administration of the Bahá'í work in this country because of the number of years in which the Movement has been developing there. The application of the principles of Bahá'u'lláh in the daily life is now being practiced to a remarkable extent.

NATIONAL SPIRITUAL ASSEMBLY: First and foremost in speaking of the work in Tihrán is to explain about this group of nine, elected each year. Until the present time the Tihrán Spiritual Assembly has acted as National Spiritual Assembly, looking after the Bahá'í work of the whole country. This year or next, probably this will be changed and a National Spiritual Assembly will be established. It has not been possible to do this earlier, to gather and publish the lists and statistics, because of the many prejudices existing in the country. Never have I seen a group of men work more indefatigably than does this group of nine in Tihrán. They meet in sessions from four to five hours long, three times a week. Many other meetings must necessarily be called, too, when telegrams from other cities show that Bahá'ís are in difficulties. On fete days—and they

are numerous in Persia—this committee spends the entire day straightening out the affairs of the Cause. Hundreds of letters are received from all parts of Persia and advice must be sent. The work in Tihrán itself is colossal, for all the work in all the committees must first be presented to this National Spiritual Assembly, and all questions and information about these matters must be discussed and voted upon. No committee does anything without the consent of the National Spiritual Assembly.

This National Spiritual Assembly also gives a great deal of attention to the two large Bahá'í Tarbiat Schools, one for boys and the other for girls, and these institutions rank very high in character, in morals, and in scholarship. Of the eighty students sent by the Persian Government to Europe to study this year, twelve were Bahá'ís; they won through sheer scholarship and notwithstanding the fact that they were Bahá'ís. One examiner said: "I am against your religion, but I must say that the Bahá'í youth are well trained."

Each year, too, this National Spiritual Assembly arranges a national convention where different subjects are discussed. This congress continues for twelve days, with two sessions each day, these

meetings being of four or five hours' duration. For example, topics like the following may be chosen: What to do in order openly and officially to declare the Baha'i Cause as a new religion? How best to facilitate intermarriage among the Jews, Zoroastrians and Muhammadans who have become Bahá'is? What must we do to promote the education of Bahá'í children in all villages? This convention is held at the Ridván the last of April, for in this springtime the Government offices are closed in the afternoon and thus there is a little more leisure time for the majority.

When these questions are decided upon they are sent to the seventeen different Bahá'í districts, for it should be explained that the Bahá'is of Persia are arranged in seventeen great sections of the country, each section having a Central Spiritual Assembly for that area which may include one hundred or two hundred local Spiritual Assemblies. These questions are relayed on from the seventeen points to all local assemblies. Then the seventeen Central Spiritual Assemblies hold seventeen earlier Bahá'í conventions each in his province, where these questions are duly discussed and each of the seventeen conventions elects one delegate to come to represent them at the National Convention in Tihrán at the Ridván time. After the National Convention in Tihrán, this National Spiritual Assembly in Tihrán must collect all the data and discussions on these questions, decide upon them and put them into action.

There are many committees for men. They are as follows:

I. Men's Arrangements Commit-

tee, which plans many hundreds of meetings all over the city. Every night in different sections meetings are held, for one hundred or perhaps two hundred persons, because so far in Tihrán it has not been possible to have a large Bahá'í gathering very often. It has seemed more wise to keep the gatherings smaller until Persia is a little more advanced in freedom of religious thought and conscience.

II. Charity Committee, and this really means the Finance Committee. Every Bahá'í gives money each month for the expenses of the Cause in Tihrán, and this Finance Committee spends this money for the schools, for progress of the Cause, for sending nineteen Bahá'í teachers throughout the country, and for the poor and sick. A subcommittee of this group buys food and fuel in the summer months when they are cheaper, stores them and then in winter gives them out to the poor. All the Bahá'í poor and sick are looked after, their wants are investigated, and in difficult times many persons are helped irrespective of religion or nationality. Every call for help in Persia has found a response from Bahá'is.

III. Huquq is managed by one man who is specially appointed for this work. Every Bahá'í in Persia without exception gives his Huquq each year; this gift is *never asked for*, it is always brought with happy free will. Many persons in Persia who are most sincere Bahá'is but outwardly cannot declare their faith, send their Huquq secretly just as they also send money to the Charity Committee. Perhaps I should explain exactly what Huquq means. At the end of each year

when a Bahá'í makes up his accounts and sees how much he has been able to save in this period he gives nineteen per cent of this income in a lump sum as his Huquq. Bahá'u'lláh in the *Kitáb-i-Aqdas* says regarding Huquq:

“Whosoever possesseth an hundred mithgals of gold, nineteen mithgals thereof shall be dedicated to God, the Lord Who hath power to rend the earth and the heaven. Beware, O people, lest ye deprive yourselves of this great bounty. Verily, We laid this Command upon ye while We were independent of ye and of all there is in the Heavens and the earth. Herein lies a great wisdom and discernment comprehensible by none save God, the All-Knowing, the Wise. Say thou, by this (He) hath willed that your possessions may be cleansed and that ye approach stations unattainable save by those whom He willeth. Verily, He is the All-Giver, the Beloved, the Bounteous. O people, defraud not the Lord of His dues, and enjoy not (your wealth) save after with His permission. Thus hath it been ordained in the Tablet and in this exalted Tablet. Whoso defraudeth the Lord defraudeth justice; and upon him who obeys what hath been ordained, shall descend blessings from the Firmament of the Bounty of his Lord, the Generous, the Bounteous, the All-Giver, the Ancient!”

IV. Publishing Committee. This group writes articles for newspapers and these are shown to the National Spiritual Assembly before they are sent out. Sometimes this Committee brings books from Egypt to be sold; many Tablets are mimeographed for distribution as printing is not allowed. This

Committee receives its money from the Finance Committee.

V. Teaching Committee for Men. This committee arranges sub-committees in all the different sections of the city. There are many Bahá'í teachers in Tihrán. These sub-committees bring together the little groups of individuals who are interested to hear about the Cause and to study. This General Teaching Committee chooses and sends the Bahá'í teachers to these little meetings which occur, five or six, every evening.

VI. Committee for Entertainments. Each believer in Tihrán goes to this Entertainment Committee and announces what entertainments he will give during the year whether dinners, luncheons or teas. He states how many guests he can entertain and gives the dates for these events. Then the Entertainment Committee arranges these meetings which are also semi-social parties. Many hundreds of these entertainments are given by Tihrán Bahá'ís during the year, for Persia is noted the world over for its hospitality.

VII. Committee for Children's Savings Bank. Every day Bahá'í parents try to give their children coins more or less. Every Sunday the child when he goes to Bahá'í Sunday School takes his coins and the teacher gives him little tickets for these. When the tickets accumulate to make one dollar, he is given a cheque or share for one dollar. No child can draw his money for ten years, as the idea is to teach them to save.

This committee has extended its activities to the provinces where it has many “shareholders.” At present the capital of the committee

amounts to about twelve thousand dollars being the aggregate of very small savings; and this sum has been put at interest at six per cent.

The foundation of this committee was based upon instructions from 'Abdu'l-Bahá, Who sent two gold coins as the first contribution to the "Savings Bank." An account under the title "'Abdu'l-Bahá's Capital'" has been opened to which contributions are made by friends. By 'Abdu'l-Bahá's instructions ninety-five per cent of the interest on this capital is to be spent each year for Bahá'í purposes and five per cent added to the capital. The fact that the Beloved Guardian Shoghi Effendi also has a capital in this committee is an effective encouragement to the children.

VIII. Boys' Sunday School Committee. This committee meets twice a week to prepare the spiritual lessons for the boys. They not only study the Bahá'í Teachings, but the Books of all other religions and philosophies, and choose extracts from all to teach the children. Every six months they have an examination for the boys (and girls). Little prizes are given to those who stand highest and these premiums are presented at a feast to which are invited the parents and all the children. They do wonderful work, and they say that Dr. Susan I. Moody has helped them very much in organizing and arranging the various departments.

IX. Schools' Committee. Their work is to promote the schools. They have control of the funds of the school and they sometimes give garden parties, theatre performances and other entertainments to raise money for the schools. They

consult with the teachers about all the needs of the schools.

X. Success Committee. The work of this Committee is to interest people who are in high stations, ministers, statesmen, chief officials and others.

XI. Committee for Copying Tablets of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. This is a very great task because it is all by hand and there are many thousands of these Tablets. They are collecting every Tablet from every part of Persia. Most of these precious Tablets have never been translated into English or other languages. For three years this committee has been working constantly, and only one-half of the work is finished.

XII. Holy Places Committee, which looks up all Bahá'í historical sites and houses, takes photographs of these places, and when the properties are owned by nonBahá'ís this committee tries to purchase them in order that they may be kept as historic shrines.

XIII. Committee of Properties Left by Will to the Cause. The duty of this group is to ask the documents of such properties from all parts of Persia and file them, also sometimes by consent of the National Spiritual Assembly they change these properties into money or for other better properties. This is often a long process.

XIV. An Economic Committee has been recently established. This group has written to the United States, Great Britain and other nations for information how to establish a great cooperative association first in Persia and then between Persia and the United States and with other countries. The members are now translating these circulars.

When the translations are ready the National Spiritual Assembly will study them and decide what to do and the Economic Committee will carry out their instruction.

XV. Justice Committee. The work of this committee is about as follows: For example, if some difficulty arises between two Bahá'ís financially or otherwise, this committee settles it. Each party chooses two members of the Committee and the committee chooses one member. These five hear both sides of the case, give a decision and the complainants must accept the verdict of the five. This saves the time and money of lawsuits in the courts. The other day two Muhammadans who had a difference came and asked this Justice Committee to settle their case in this same way.

XVI. Committee of the Eternal Garden. This is the committee which looks after the Bahá'í cemetery. This Bahá'í cemetery which is just outside Tíhrán is the most remarkably beautiful one in all Persia. The Bahá'ís bury their dead according to the Commands of Bahá'u'lláh as given in the Kitáb-i-Aqdas in the best respect and in a lovely manner. The graves, just as in the western world, are dug deep and the lots are made attractive with fine trees and fragrant, beautiful flowers especially Persian roses. Nearly all the Bahá'í dead are laid to rest in this great garden which was given by one of the believers.

XVII. Young Men's Bahá'í Association which looks after the general Bahá'í Library and other places where non-believers may come to read the Bahá'í books. It has several sub-committees. One of these is to train youth to give

Bahá'í lectures. Another is a Sports' sub-committee that arranges games in the great Bahá'í Garden of 15,000 square yards situated just outside the city. After the sports the young men gather in the Bahá'í Hall in this garden to hear lectures about the Cause. This Young Men's Committee also has another sub-committee to correspond with Bahá'í youth of the west. Still another sub-committee is called the theatrical group, it is composed of very capable Bahá'í actors and musicians who give two or more theatre productions each year. These plays are sometimes solely about the Bahá'í Cause. Sometimes they are classic Persian plays with a high moral and with them something about the Cause is introduced. The money raised is devoted to the work of this Committee. This Committee also arranges excellent Esperanto Courses.

XVIII. Women's Arrangement Committee. This committee arranges meetings for the ladies as the men and women have separate meetings except a few times in the year when they are able to have joint sessions. This group decides the places, the dates and the program for many hundreds of meetings for women in Tíhrán.

XIX. Women's Teaching Committee to interest non-believers.

XX. Young Women's Committee to teach the girls. These classes which are like the Sunday Schools of the west, meet every Friday afternoon, as that is the holy day of the East. The classes are held in private homes. This year there are seventeen classes for girls in different sections of the city. There are thirty-four teachers and three

hundred and sixteen scholars. They have nine grades. The first and second classes of little girls learn brief quotations from the Holy Words of Bahá'u'lláh and 'Abdu'l-Bahá and other Prophets. The third grade is given a short history of the Bahá'í Cause; the fourth grade learns "Hidden Words" in Persian; the fifth and sixth grades study a book called "Lessons in Religion" written by a great Bahá'í teacher Muhammad Ali Nabil Akbar. It deals with many Commands in the "Kitabel-Aqdas." The seventh grade has a course in "A Traveler's Narrative." The eighth grade studies the book of *Iqán* and the ninth and highest grade is given a course to learn to give public lectures on the Bahá'í Cause.

XXI. Committee for Progress of Bahá'í Women. This group has a school for women who did not have the opportunities for education in their youth. These women are first taught to read and write, or if they know how to read and write, they are taught composition in order to know how to express themselves.

Later they all write articles about the Cause, and they are taught to give Bahá'í lectures.

XXII. Committee of Co-operation of Men and Women. Since conditions in Persia do not permit of men and women holding joint meetings very often, this committee is to co-ordinate the work of the men's and women's committees. Each committee among the men and women appoints one delegate to this special committee.

All these committees which I have enumerated for Tihrán have similar duplicates in all the other sixteen districts in different provinces of Persia where each district is the center of many local assemblies.

Those who have had the privilege of seeing the Persian Bahá'ís at work in this wonderfully arranged administration, can realize the potency of the Bahá'í Cause in the actual life of the world and its power to transform its civilization from the chaotic individualistic systems of the present to that of cooperation as given to the world by Bahá'u'lláh.

* * * *

"In this century a great impelling stream is manifest in the world of intellect. Minds have been stirred by this impulse and have made marvelous progress . . . Man must throughout all the degrees of life evolve and progress day by day, for life is continuous. The Divine Manifestations have appeared so that They may confer the divine realities upon man, an ideal power which enables him to advance along all the degrees of human attainment. The power of the world of existence is limited, while the power of God is unlimited . . . therefore the holy souls who are confirmed with this divine power are likewise endowed with eternal motion. Their progress becomes unlimited. Day by day their lives are strengthened, the circle of their comprehension becomes wider, the sphere of their intellects becomes more effectual and their Spiritual powers are increased."

'Abdu'l-Bahá.

SOME ASPECTS OF MODERN SCIENCE

III.—MANIFESTATIONS OF GOD

GLENN A. SHOOK

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This is the concluding article by Professor Shook in his series on modern science which commenced in the September number. These articles have proven to be an illuminating course in modern scientific trends linking religion and science.

WE HAVE already seen that if the mechanistic assumption is carried to its logical conclusion there is little chance for any type of religion. In most instances, to be sure, all of the destructive implications are not taken into account and this leaves room for at least Deism if not Pantheism, nevertheless there is a feeling, shared alike by those who are familiar with Modern Materialism and those who follow scientific thought, that ultimately science will have a complete solution of the mind. Now we are forced to add to this the rather sinister fact that the very word "religion" to many sincere people, cannot be disassociated from the notion of prejudice, superstition, discord, etc. In reality these people are not antagonistic to religion but to the incrustations of religion; nevertheless the result is the same.

On the other hand we observe great progress for peace, universal brotherhood, reconciliation and racial amity, etc., operating ostensibly without the aid of organized religion and in most cases entirely devoid of the spirit of religion, as the plain man understands it.

Consequently it is rather difficult, at the present time, to reestablish the concept of a revealed religion, that is, a religion promulgated by

a prophet divinely inspired, such as Christ or Muhammad.

However, there are two or three points that we must keep in mind. When we apply anything like scientific investigation to world conditions today it is not at all obvious that society, unaided by great spiritual ideals, will gradually evolve into a higher state so that it can control its own destiny. Moreover, it is not unreasonable to suppose that a Manifestation of God, on earth today, might do for society just what Christ did for the Roman world or Muhammad for Arabia.

Finally, if we assume that religion may be renewed again, i. e. if we assume that the Christ spirit (not the historical Jesus) might return to earth again, it is quite plausible that it might come at a time when irreligion and undecipherable confusion are the rule of the day.

While science can make no contribution to religion, the scientific spirit, which is free from dogma and prejudice, will greatly assist us in differentiating truth from error even in things spiritual. One trained in science cannot, because of his scientific training, advance the knowledge of spiritual development but he may, because of his tendency toward mysticism, be able to demonstrate the conscious-

ness of the presence of God. It has often been suggested that such a person probably keeps the two fields in separate compartments of his mind but so he does with music and science or art and science. This does not indicate any dualism but a differentiation of method as applied to two distinct fields. The difficulty in the past, that is, in the days of atomic materialism, was that the foremost thinkers assumed that scientific knowledge was the only certain knowledge.

The greatest proof that man may again receive spiritual education from a great Prophet (or Manifestation of God) is, of course, the existence of the Prophet Himself. To use Ábdu'l-Bahá's very comprehensive illustration, Christ was the perfect mirror that reflected the divine rays and when the people turned to Christ they saw God reflected in Him. In speaking of our relations with God Eddington's words are to the point, "The most flawless proof of the existence of God is no substitute for it: and if we have that relationship the most convincing disproof is turned harmlessly aside."

When we turn to the cause of Bahá'u'lláh we find all of the elements of any past religion but in the very nature of the case we also discover that He has brought infinitely more than any other Prophet because His message is universal, and moreover the world is more mature today than at the time of Christ or Muhammad.

The validity of His message and His uniqueness as a Divine Educator does not depend upon any one phase of His life or teaching although any one part of His teach-

ing would in itself be sufficient proof for the erudite. We will in this connection, however, point out certain important aspects of this universal religion in order to demonstrate that things spiritual cannot be reduced to a mechanical system of atoms. At the same time we will not lose sight of the fact that our scientific training will keep us from being objects of antiquated traditions.

Even a superficial study of Bahá'u'lláh and Ábdu'l-Bahá (His son and successor) will convince any fair minded person that They were unique in Their station and that Their message to the world is not to be compared to local and transitory reforms that we witness on every hand. Some forty years ago Benjamin Jowett of Oxford, in speaking to one of his colleagues, made this significant statement, "This is the greatest Light that has come into the world since Jesus Christ. Never let it out of your sight. It is too great and too near for this generation to comprehend."

All who are familiar with the early history of Bahá'u'lláh, both friends and enemies, are agreed that He was not educated in any school and certainly He could not have been very familiar with the arts, sciences or political history of Europe and the New World, at the time He was exiled from Persia in 1852. The rest of His life was spent in exile and prison; sometimes with a little liberty but more often under conditions that would be unendurable to the most rugged to say nothing of one who was of noble birth unaccustomed to such hardships. Nevertheless in spite

of these handicaps He trained thousands of His countrymen to a degree of enlightenment that has astonished all onlookers and we must remember that Persia was at this time among the lowest of the civilized nations of the world.

At a time when the eastern nations were in perpetual strife and conflict, when the various sects were exhibiting nothing but intense hatred, He taught that it was better for the individual to be killed than to retaliate and so effective was His teaching that over twenty thousand were martyred within a few years.

For more than a thousand years these people were taught that all religions were inferior to Islam and that all foreigners were infidels; nevertheless in an incredibly short time these apostles of the new day under the inspiration of their leader in far away Ákká, came to regard all religions as one and the people of the earth as "the leaves of one tree".

He urged Persia to study the arts and sciences of the Western nations, taught that reason and religion must conform, that men and women are equal, that all children must be educated. He even went so far as to maintain that society must educate the children if the parents are not qualified to do so.

Not only did He advance ideas that were entirely new to the Eastern nations but He *anticipated* practically all of the most progressive ideals of today.

Isolated from the culture of Europe and without books of any kind He commands the limitations of the extremes of wealth and poverty, the abolition of both chattel and economic slavery, the adoption

of a universal language, the formation of a Universal League of Nations, the settlement of disputes between nations by an international arbitration court. And these are only a few of His reforms.

Such knowledge must be innate: The more we attempt to give a mechanical explanation of the mind of such a unique individual the more irrelevant does such an explanation become to our experience.

One of the greatest proofs of the Manifestation of God is the creative power of His words. Even if one is only slightly susceptible to mysticism he cannot read the words of Bahá'u'lláh without feeling their spiritual import. The following are from the Hidden Words:

"Busy not thyself with this world, for with fire We test the gold, and with gold We test the servants."

"Thou desirest gold, and I desire thy freedom therefrom. Thou hast recognized the wealth of thyself therein, and I have recognized thy wealth in thy sanctity therefrom . . ."

"Thou art My lamp and My light is in thee. Get thee light therefrom and seek none other than me, for I have created thee rich and bountifully favored thee."

The prophecies usually create very little interest except in the minds of those who have a profound regard for sacred scriptures, and probably for the reason that a prophecy has no practical significance until it has been fulfilled. When a prophecy is fulfilled however it does furnish corroborative evidence which must not be overlooked.

The zeal of the unorthodox for their skepticism concerning the prophecies of Isaiah, Daniel and Revelation is only equalled by the zeal of the orthodox for the literal interpretation of the first chapter of Genesis but we will try here to avoid any bias by considering only prophecies that have been made and fulfilled in our day.

About sixty years ago Bahá'u'lláh wrote to the heads of the leading nations, announcing His mission and urging them to cooperate in the establishment of true religion, just government and international peace.

Napoleon III showed only contempt for this timely warning whereupon Bahá'u'lláh wrote him again in 1869 saying in part:¹

“Thy doings shall throw thy kingdom into confusion, sovereignty shall pass from thy hands, to requite thee for thy deeds, and thus shall thou find thyself in grievous loss. . . . We behold abasement hastening upon thy heels and thou art yet of them that are heedless.”

The next year he was defeated by Prussia and the second French Empire came to an end.

A few years later, in the very beginning of the new German Empire, Bahá'u'lláh wrote to the Emperor an equally solemn warning as follows:

“O King of Berlin! . . . Recollect the one who was greater than thee in station (i. e. Napoleon III) and whose position was higher than thine. Where is he? And where are his possessions? Be admonished and be not of those who sleep. He cast the Tablet of God behind him when We informed him of

what had befallen Us from the hosts of oppression, and thus disgrace beset him from all sides until he returned to the dust in great loss. . . .”

“O banks of the River Rhine! We have seen you drenched in gore because the swords of retribution were drawn against you and you shall have another turn. And we hear the lamentations of Berlin, although it be to-day in manifest glory.”

How could a prisoner in Akká predict such events except by intuition!

While Abdu'l-Bahá was in this country He referred to the World War on several occasions. In October 1912 in California He said;

“We are on the eve of the Battle of Armageddon referred to in the sixteenth chapter of Revelations. The time is two years hence, when only a spark will set aflame the whole of Europe.”

'Abdu'l-Bahá also foretold the social troubles after the war in no uncertain terms. In November 1919 when everyone was fairly confident that peace and harmony would certainly reign for a while, He said;

“It is clear that each nation now wishes complete self-determination and freedom of action, but some of them are not ready for it. The prevailing state of the world is one of irreligion, which is bound to result in anarchy and confusion. I have always said that the peace proposals following the great war were only a glimmer of the dawn, and not the sunrise.”

On the other hand we are assured of the ultimate triumph of spirituality over materiality. In 1904 'Abdu'l-Bahá wrote:

(1) Baha'u'llah and the New Era, J. E. Esslemont.

“Know this, that hardships and misfortunes shall increase day by day, and the people shall be distressed. The doors of joy and happiness shall be closed on all sides. Terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to turn to God. Then the lights of great happiness shall enlighten the horizons, so that the cry of ‘Ya Bahá-el-Abhá (O God the most Glorious) may arise on all sides.’”

The moment we realize that man’s spiritual nature must be trained by a Divine Educator a certain amount of confusion in our mind gives way to order. The coming of the Great Prophet is like the renewal of spring; every activity of man takes on new life. It is not surprising therefore, with this powerful spiritual force operating in the world today, that we should witness a tendency toward spirituality in the arts and sciences in the face of the prevalent mechanistic outlook.

Every effort then, that we see, which is primarily for the advance-

ment of the race, the elimination of prejudice, the reconciliation of the nations and the establishment of praiseworthy morals must be in the very nature of the case the reflection of this great spiritual force.

It is not unscientific to assume that such a spiritual force does exist in the world and that it operates as we have indicated; rather it would be decidedly unscientific to attempt an explanation of the mind without taking into account the influence of these Manifestations of God who appear in our midst from time to time.

We may be cognizant of the source of this power or entirely unaware of it and still manifest it to more or less degree according to our capacity. In the words of Bahá’u-lláh;

“Its light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists, it produces manifestations of new and beautiful arts: when it shines through the minds of students, it reveals knowledge and unfolds mysteries.”

* * * *

“Between religionists and scientists there has always been warfare for the reason that the former have proclaimed religion superior to science and considered science opposed to religion. For this reason strife and enmity have existed between them. His Holiness Bahá’u’lláh declared this to be a mistake, for religion is in harmony with science and reason. If it be at variance, it proceeds from the mind of man only and not from God and is therefore unworthy of belief and not deserving of attention . . . Bahá’u’lláh has removed this form of dissension and discord from among mankind and reconciled science with religion. This is His unique accomplishment in this day.”

’Abdu’l-Bahá.

CONSULTATION AND DISCUSSION

E. B. M. DEWING

The author of this interesting article on the value of consultation has recently come from New Zealand to this country, and has been carrying on special studies in the social sciences at Columbia College. His treatment of the subject well expresses the importance which the matter of consultation is assuming in the eyes of the social scientist. The article will be especially illuminating to Bahá'ís who may not have fully realized to what extraordinary extent the secular world is being moved to carry out the very principles laid down by Bahá'u'lláh many years ago.

IN this article consultation and discussion are dealt with in their broadest aspects and for the sake of convenience are not differentiated. The primary objective is to enumerate the mental and spiritual attitudes of individuals that it is necessary to hold, in order that a perfectly conducted and harmonious group may come into being. Its purpose is also to demonstrate that the social sciences have arrived at a realization of the value of integration in the group. Throughout, the Bahá'í law of loving consultation is upheld as the most advanced conception of this subject yet achieved. The perfectly conducted Bahá'í Spiritual Assembly, be it in the Orient, in the Americas or in the Southern Hemisphere, is the new world order in embryo and there is nothing to prevent each individual and association from introducing these ideals into their affairs with great advantage.

'Abdu'l-Bahá laid down a law in His Will and Testament to the effect that "It is incumbent upon everyone not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person

will act independently and after his own judgment, will follow his own desire and do harm to the Cause."

The recognition in some degree of the value of consultation is by no means a recent development. We are told by a Jewish chronicler of the Macabean period of ancient Rome that "three hundred and twenty men sat in council daily, consulting always for the people to the end that they might be well ordered. . . and there was neither envy nor emulation among them."

In the days before the Great War, De Toqueville, author of "Democracy in America," in discussing the habits of free cooperation and discussion, almost uninfluenced by the character of the state among German, and to a greater degree among the Russian peasantry, wrote, "It is man who makes monarchies and establishes republics, but the cooperative community seems to come directly from God."

Today in all walks of life the principle of consultation is taking hold upon the structure of society. In education the discussion method is being developed more and more, at the end of public meetings and lectures of all kinds, it is almost customary to have discussion before closing; in big business, the one man concern is being increas-

ingly rare, and has given way to trusts, the corporation and the limited liability company controlled by an elected board of directors. The question of the desirability of these associations does not enter into the point under discussion. A still later development which is usually rewarded with considerable success is the business where the worker also has a controlling interest. Democracy itself is in fact based on the principle of consultation. The dictator is always insecure and absolute monarchs are almost of the past.

In all these instances, however, and in many others that could be given, where consultation is resorted to, the law of consultation is only incidental and subjective, whereas Ábdu'l-Bahá makes it objective and fundamental. Moreover, as is always the case when a philosophic and spiritual structure is built up around a social incident, it quickly assumes a significance that previously was absent. It is like the raw material for a product that is all assembled, and which as yet exists only in the plans and mind of the artisan.

There is also at least one vital aspect missing. The vital characteristic of consultation as enunciated by Ábdu'l-Bahá is that it must be loving and harmonious and He says regarding the obligations incumbent upon the members of consulting councils, "The first condition is absolute love and harmony amongst the members of the assembly." This essential difference is not present in the concept held by the average citizen. Where consultation takes place, as for example between members of a parliament,

consultation in love and harmony is not considered essential; in fact usually there is no real desire for agreement. Consultation is brought about under those conditions by a group in the hope that their eloquence will be instrumental in winning over a majority to their way of thinking, so that they may bring about some policy that they desire to see affected. Personalities and anger are frequent and there is no obligation or attempt on the part of the defeated side to abide by the will of the majority. Their views are unchanged and they will work unceasingly to the end that their point of view will eventually prevail. Concerning this Ábdu'l-Bahá says, "It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting any decision arrived at previously, even though that decision be not right; for such criticism would prevent any decision being enforced."

HAVING thus briefly described the Bahá'í law of consultation and compared it to other forms of consultation, let us now consider the desirable mental and spiritual attitude for the individual to assume, and the psychological processes that take place during consultation. Ábdu'l-Bahá says, "The shining spark of truth cometh forth only after the clash of differing opinions." This is a marvelous and profound statement which psychologists and sociologists today increasingly echo. Miss Foley wrote of individual attitude in a discussion group, "We must not press our view. We should pool our differences." H. A. Overstreet in

“About Ourselves,” when discussing the manner in which world unity can be brought about, mentions the matter of suitable institutions. He says, “Far more fundamental than is the necessity for producing the type of minds which have the habit of thinking widely and understandingly with and through other minds. Such intercreating minds, making their linkages with other minds, will gradually build up more finely functioning groups, which in turn making their wider linkages will carry on a progressive unification of mankind.” Again he says, “In discussion, mind meets mind. Each mind gives as well as takes. Each mind learns in a measure, to become open to the other, to tolerate, to try to understand. In each mind there are born ideas and attitudes that come not solely out of itself, but out of the interaction of other minds. And out of that union of other minds with many minds, comes a breadth and power of insight not otherwise achieved.”

The command to consult should be welcomed by every Bahá'í because the importance of the Cause is so vital, that none should feel capable of taking the responsibility of individual action. He should realize that no matter how altruistic his motives may be his point of view by reason of his humanly constituted mind, must of necessity be tinged with his personality. It is only the Perfect Man Whose opinion is impersonal; yet such Beings are exceedingly humble and Their charm lies in the manner in which They do not seek to force Their message upon those around them and so destroy their ability to express

themselves. Rather they seek to draw out the individual and bring to light all that is best in mankind.

The very least that can be said in favor of group consultation, is that it is a shifting of responsibility from the weak shoulders of the one to the broad shoulders of the many. Inharmony is often due to individual mistakes; but if the whole group have made an error, all alike are responsible and friction between the group and the individual or between the group and a section of the group is accordingly rendered less likely.

One prime requisite for consultation is humility. Each individual, especially if he has a pet scheme of his own which he wants to see put into operation, should approach the council chamber as though he were a subject bearing gifts, which he knows are quite inadequate to a king. His attitude should be that of desire to have his scheme tested and if feasible, improved upon. “Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed,” wrote Ábdu'l-Bahá.

Professor McIvor, of Columbia University, says there should be a willingness to discuss differences, and they should not be regarded as a source of division.

The attitude should be that of the scientist. Heigel describes the scientist as one who sinks himself in the object. He goes out from himself, seeks to unite with something that is out there in the thing or the life he is studying, he divests himself as far as possible of his personal equation, intrudes nothing of his private self, lets the object

tell him what it has to tell. Overstreet says the scientist tries to find fact deliberately with carefully guarded technique. Eddington, when discussing the value of science, says, "Moreover the answers given by science have a singular perfection, prized the more because of the long record of toil and achievement behind them." In short discussion to be effective must be carried on with patience and a passion for truth.

Let us emulate the great and wise Socrates, whom Overstreet so beautifully describes, "Socrates was great as the oracle once reminded his fellow Greeks, because he knew he did not know. He did not come bristling with his own opinion, he had no impervious dominating egotisms; he was not at all wrapped up in a kind of finality of self congratulation. He went out modestly and sincerely to discover what other people thought. And in the process of talking with them simply and searchingly, he brought to birth ideas of which they themselves had been quite unaware. But what was more by this give and take process of his, he brought to birth ideas in himself; so much so, that when these ideas emerged, he was the most astonished of all.

"It would be a pleasant task to paint the picture of Socrates for Socrates is convincingly like what any average individual might be, if only that individual could grasp the idea of emptying the idea of pretention, and trying to build up ideas by intercreating processes with his fellows."

No one, when the majority disagrees with him, should adopt the attitude, "Well, you have my opin-

ion and you do not accept it, I accept your decision, but you are wrong, and I have nothing further to say." Such an attitude closes the door to truth as far as that individual is concerned and may prevent the master key to the true solution from being contributed which that individual may yet hold. It is like a rower in a race throwing away his oar because he does not like the instructions of the stroke. The rest of the team are not only deprived of his propelling power, but have an additional dead weight to carry and this extra weight in the group is represented by a straining of the relations. It is an attitude that indicates that the individual considers himself exclusive and superior in intelligence to the others. This does not mean that in a group there may not be experts of superior ability. It is the duty of the rest to recognize this greater wisdom when it appears. But it would seem that only in the case of a definite hard and fast technical or legal point is it justifiable for an individual to hold on to his opinion. There is a further danger to the individual that results from this holding on to a point of view. It may become inhibited and a mania, and result in neurosis and all kinds of undesirable nervous conditions. There is nothing more tragic than to find someone who has a perpetual grouch because, some group ten years ago would not do something he thought they ought to do.

Then there is the opinionated person. He is slightly different because whereas the previous type may be perfectly sincere, the opinionated person merely likes to hear

his own voice and never really minds very much if his ideas are acceptable or not. Of this kind Overstreet naively remarks, “. . . he has his mind all made up. He knows. ‘Don’t tell me,’ he says. And if you are wise you don’t.”

Tricks of oratory should have no place in true discussion, useless reiteration avoided, and above all argument for its own sake.

All should be ceaselessly on the watch for the clique consciousness. As soon as a group within a group develops, efficiency and vitality diminish, and loving consultation is impossible. A slavish adherence to precedence must be avoided. Conditions change and just because a step failed ten years ago or even last year, it does not say it always will. Henry Ford is a good example in this respect; he refuses to allow records of unsuccessful experiments to be kept. New blood should be deemed a necessity and all should acquire the secret of eternal youth as far as thought is concerned. The greatest men never get old and often do their best work at great ages. Just as soon as an individual has ceased to look for new aspects of truth and starts to sit back on his laurels and the glories of the past, that individual ceases to be a positive force in society.

The timid should be encouraged, for beneath a retiring exterior deep wisdom often lies.

THE ATTITUDE of compromise is not truly constructive, because it is not real agreement and that process of integration that is so characteristic of the highest type of consultation has not taken place. Comprom-

ise in its very nature implies continued difference under agreement; the parties agree to differ.

In discussion, interest in dull subjects is stimulated. Matters that are hard to give whole-hearted attention to when attempted alone, assume a different aspect when dealt with by a group.

True discussion is stimulating to the intellect, a group intelligence is aroused that is something in the nature of healthy competition, but more profound. Man is a social animal and it is a well-known fact that two working together will do more work than the same two men working separately.

Associations that plan conferences should remember that the best results accrue when the speeches are brief and few, and the discussions under control and numerous. It is not *conferring* to have billed speakers and after them to confine the *discussion* to a few previously selected persons who proceed to deliver prepared speeches. Such gatherings fail to a large degree, because all have not participated, the thought is individual thought and the “shining spark of truth has not come forth after the clash of differing opinions.”

Regarding the character of a group, it is easy to see that the more important its function, the more difficult it becomes to maintain harmony. A discussion group or a language class is not likely to indulge in acrimonious debates, because nothing very vital is involved. A group of business men, legislators or members of a religious body are far more likely to so indulge because matters that affect them deeply are involved.

The group needs to examine the motives of the individual if he is obstinate and a continued source of inharmony. In everyday life it would probably be found to be due to self-interest and in religious matters it may be that also, but more likely due to a narrow dogmatic mind. Singleness of purpose and absence of complex motives are the first essentials for a harmonious and efficient group. It might well be said that the harmony of the group increases inversely as the complexity of the motives of the individuals decreases, and their sincerity, love, singleness and purity of purpose increase.

In the Bahá'í group, the highest type of consultation yet conceived is evolved, because their method is conscious loving consultation. It will be the pattern for all society of the future and the Parliament of Man yet to be. In Persia especially, whole groups of society practice the Bahá'í plan on a large scale, indeed it would be a separate article in itself to describe them.

Shoghi Effendi, Guardian of the Bahá'í Cause, says that Bahá'ís should consult even in their private affairs. When that is universally practiced, a civilization of the very highest order will be born.

“Nothing less than persistent and strenuous warfare against our own instincts and natural inclinations, and self-sacrifice in subordinating our own likings to the imperative requirements of the Cause of God, can insure our undivided loyalty to so sacred a principle [consultation]—a principle that will for all time safeguard our beloved Cause from the allurements and the trivialities of the world without, and of the pitfalls of the self within.”

—SHOGHI EFFENDI,
Guardian of the Bahá'í Cause.

CONSULTATION IS AN ART

DORIS HOLLEY

ACCORDING to the Teachings of Bahá'u'lláh, true consultation brings forth the right decision. That is, a procedure exists *by which the right decision may be found*. This is one of the basic principles of the Bahá'í Revelation. If we work from principles to particulars, our action being the result of conscious obedience to spiritual law, our action will be based upon a solid foundation which the winds of personal opinion cannot blow down. We will have an unerring formula by which the right decision may be arrived at. The principle or law employed to find the right decision is the law of consultation, the guiding principle of this age.

What is true consultation?

“Every destruction is followed by a construction”, Bahá'u'lláh assures us, so perhaps if we see what is supposed to be consultation in the usual sense and clear that preconceived idea out of the way, we can proceed to the interpretation of this guiding principle according to the spirit of the Bahá'í teachings.

Ordinary consultation consists in talking over an *already-formed* decision with someone we have picked out, consciously or unconsciously, to agree with us. Do we consult with someone who we know in advance will not agree with us? Not unless we have to, and often then we don't even listen to what that “unreasonable” person has to say. If, unexpectedly, the person with whom we are consulting does not agree with us, we try to win him over to

our opinion. That is, we try to prove the correctness of an already formed opinion by finding a corroborator. We find another person of the same opinion to prove the success of our consultation. But have we made the right decision? As the principle upon which this form of consultation is based is the principle of agreement, and even more strictly, agreement with us, the word consultation can hardly be applied to it. Agreement has nothing to do with the right decision, it is simply a confirmation of an already formed decision.

Consultation is an art. We need training in this subtle form of the expression of truth. The free schools for this important education are the Spiritual Assemblies of the Bahá'ís of the world.

In the administration of a Bahá'í community under the World Order of Bahá'u'lláh, decision is vested solely in a Spiritual Assembly. When we use the means of true consultation in this age, by consulting with an Assembly (as a member of it or as a believer), we haven't chosen those whose decision is final, but they have been chosen by the whole community. Therefore any other form of discussion ceases to be consultation in the sense of the existing procedure by which the right decision may be found. The decision is obtained through opinions advanced without attachment, and this is a result of spiritual growth. The opinions are advanced impersonally, in a spirit of search

for truth, and the decision arrived at by majority vote of a Spiritual Assembly is unquestionably accepted by the Bahá'í community.

The training of those elected to serve as members of a Spiritual Assembly is difficult and painful. These nine people, as a whole, the various personalities representing different salient qualities, or states of consciousness, make together one more or less complete human being. It is like being mixed with eight other people in a magic retort, which, if heated to the secret intensity, will produce the divine elixir. These training schools in the art of consultation are crucibles in which the fire of self must be wholly consumed.

The attitude of the ordinary person, at first in an *unchanged* state of consciousness, is that of pride at the honor conferred upon him, or an over-awed admiration of the other eight members and a *feeling* of spiritual inferiority. The latter is really false humility, for we are taught not to think of our own capacity (it would be enough to discourage anyone), but to know that if we are elected we must do our best and trust in God, and that to be overwhelmed with our own shortcomings is but the other side of the shield of being overwhelmed with our own importance. The outcome is just as limited. "Self-mastery is self-forgetfulness," said 'Abdu'l-

Bahá. At first we submit outwardly to the majority rule, but inwardly we are not convinced. Even if we have the wisdom, (and obedience) not to mention it to others, inwardly we feel that our idea or opinion (which has been rejected) is right and timely, and would have produced much good but for the fact that the other timid souls lack courage and vision. In other words we are completely attached to our own inspiration. It is only as our consciousness begins to change from the personal to the impersonal, from the particular to the universal, that we can begin to form a part of that mysterious collective entity through which the truth can come—a channel through which the spirit can work—when that channel is not clogged by insisted-upon opinions and personal prejudices.

Prayer, and meditation upon the words of Bahá'u'lláh, produces a changed state of consciousness, and it is only by a changed state of consciousness that the Revelation can be proved. Otherwise it is useless. If we stay just the same, personally-minded and limited, we do not belong to this universal age and cannot become an instrument through which its spirit can function. As our thoughts become permeated with the spirit of the Teachings our *consciousness changes*. This is the mysterious secret of the spirit of the age.

NOTICE: Back numbers of the *Star of the West* from the earliest issues are very much needed to complete bound volumes. Will all those who have extra copies which they can spare please mail them to The Bahá'í Magazine, 1112 Shoreham Building, Washington, D. C.

A UNIVERSAL LANGUAGE—WHICH?

A. EVELYN BAXTER

This magazine has often published accounts of International Esperanto Congresses. The Twenty-second Universal Congress of Esperanto was held this year at Oxford the sessions of which are very well described by Miss Baxter in the following article.

UP AND down the world, multitudes now realize the need of a universal language which shall make not only possible but easy the interchange of trade, culture and friendship between small and almost unknown nations, as well as between the so-called "Great Powers." But it is another matter when one inquires which among the tongues already spoken is to be the medium of interchange, or whether it shall be a new invented language.

Only those who are accustomed to international affairs, such as great congresses for peace, religion, law, medicine, police, postal services, cooperative societies, and the like, have any idea of the chaos which reigns owing to the translation and retranslation when, say, even four languages are used; and although this is somewhat obviated by simultaneous radio transmission of the translations, yet considerable difficulty remains yet to be overcome.

But what was the state of affairs at the great Twenty-second Universal Congress of Esperanto held at Oxford (England) in August? Any misconception arising from ambiguity? Any preference of one person before another due to supposed superiority of nationality, or to the fact that the one is using his mother-tongue while to the listener it is an acquired language? Em-

phatically no! Whatever the nature of the gathering—social function concert, play, the business meetings of the Congress, the impressive Summer University, or the smaller meetings of special societies or activities—the same success and satisfaction prevailed.

As one who had the privilege of attending this great Congress, I should like to give a few personal impressions and reminiscences. Matter-of-fact reports can be read in the various Esperanto journals such as "Esperanto," "La Nova Tago," "International Language," "Heroldo," etc.

First of all let me say what an æsthetic treat it was to meet in this historic university city—the centuries-old seat of learning—and to have the opportunity between more serious occupations, of roaming around the wonderful old colleges with their interesting halls and beautiful gardens. And with what hospitality and generosity the Mayor and Corporation welcomed us. What excellent arrangements had been made by the indefatigable secretary, Mr. Cecil Goldsmith, for housing his unwieldy family!

All large meetings were held in the beautiful hall of the Town Hall—those of the Congress itself and of the Universal Esperanto Association (U E A) in the mornings; those of the Summer University in

the afternoons; and in the evenings the various social functions; while sectional meetings were held in the lecture-rooms of Christ Church College adjoining.

The Congress was attended by over twelve hundred people from twenty-nine different countries. Is that not indeed a miracle when twenty-nine tongues are made eloquent in one common language?

This great family was welcomed individually by the Deputy Mayor and Lady Alderman and most hospitably entertained. The great hall was beautifully decorated with plants and flowers, and the gallery running the length of the hall was draped with the flags of many nations, and on the platform was the "Verda Standardo" representing "Esperantujo." Mr. Bernard Long, B.A. (London), President of the Congress, ably presided and welcomed the many nations represented at the Congress. Official representatives from various governments gave the greetings of their country, and a letter from our beloved Guardian, Shoghi Effendi (Guardian of the Bahá'í Cause) was mentioned, and was afterwards read at the second business meeting. How encouraging to feel the interest and support of our Guardian in this important world-wide movement towards friendship between all nations!

A wonderful service was held on Sunday morning at St. Mary the Virgin's, when the large church was full, and Rev. T. Grahame Bailey, M.A., D.D., gave an excellent address on the necessity of exerting ourselves in order to make progress in the spiritual life, and called on us to put forth every ef-



Miss Lydja Zamenhof, youngest daughter of the late Dr. L. Zamenhof, creator of the Esperanto language.

fort towards the realization of universal peace which can be so greatly helped by a universal language. A Roman Catholic service was held in the Priory of the Holy Ghost. At noon, all the "Kongresanoj" assembled in a corner of the quadrangle of Christ Church College for a group photograph, and in spite of cloudy conditions this proved a great success.

THE CONGRESS was officially opened on Sunday evening, when the hall was again crowded. One representative from every country attending the Congress gave a short greeting in turn. It is ever a joy to see the family of Dr. Zamenhof represented at the Congress, and at this meeting Dr. Felix Zamenhof, brother, and Miss Lydja Zamenhof, youngest daughter of the esteemed "Majstro," were

both on the platform and gave short but moving speeches in the very spirit of the inventor of this wonderful language. It is no mere coincidence that this daughter of so universally-minded a father, is the only Bahá'í in Poland. She not only knows and loves the Bahá'í Faith, but works devotedly to promote the Cause by speeches, articles and translations. She has just finished translating into Esperanto "Bahá'u'lláh and the New Era" by Dr. Esslemont. The meeting closed with the singing to organ accompaniment of the world-wide Esperanto hymn "La Espero."

AMONG BAHÁ'Í activities, a meeting was held on Monday, August fourth, in the afternoon at which about sixty people were present, representing several nationalities.

The feeling was most sympathetic, and the three papers given by our esteemed teacher, Mrs. Mary Hanford Ford of New York, Miss Elsa Maria Grossmann of Hamburg, and Miss Lydja Zamenhof of Warsaw, pointed out the need of a recurrent Manifestation of God, and that the time was ripe for such to appear—indeed that He had already appeared in the person of Bahá'u'lláh. Professor Paul Christaller (Stuttgart) as Chairman presided in a most cordial manner and gave a few of the Teachings which are peculiar to the Bahá'í Movement, such as a universal language, script, education, and above all universal peace. Two of the "Hidden Words" of Bahá'u'lláh were read by the writer. The Bahá'í friends met twice for lunch, when those

from other countries were the guests of the Bahá'í British National Spiritual Assembly. Many from distant lands felt the joy of friendship which is only possible in many cases by means of Esperanto.

A SPECIAL feature of this Congress was the large number of blind persons from several countries, and the splendid arrangements made for their comfort by Mr. and Mrs. Merrick and their helpers. Two ladies devoted the whole of their time to the sale of objects at a stall on behalf of the blind, many of the articles having been made by the blind themselves. Esperanto has been of enormous benefit to the blind, not only for purposes of travel, but by using only the one international language for translation greatly increasing the scope of literature available in Braille.

As a relaxation from the serious occupations of the day, every evening had some form of entertainment, and on Friday evening was held a great international ball at which many wore the picturesque dress of their country. Every evening also there was given a short "Talking Film" in Esperanto.

Perhaps one of the most touching of the Congress meetings is the closing one. Our amiable President, Mr. John Merchant (Sheffield) who so ably conducted the business meetings with the efficient help of the Secretary, Robert Kreuz (Geneva) bids us keep the "Verda Standardo" flying throughout the world for another year, when we hope to experience as successful a Congress at Krakow in the land where Dr. Zamenhof lived and worked.

THE BAHÁ'Í MAGAZINE

Star of the West

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Peoples of many races, creeds and nationalities from New York and surrounding cities meeting in real brotherhood at West Englewood, N. J., June 1930, at the Annual Commemoration of the visit and address of 'Abdu'l-Bahá there in 1912.

The Bahá'í Magazine

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"The Divine Power alone is potent enough to triumph over these religious, racial and patriotic prejudices. . . . He (Bahá'u'lláh) heralds the hour of unity which has dawned on all mankind."

'Abdu'l-Bahá.

"CHINA is calling, in fact the whole world is calling for Light. That is why people are taking such an interest in these Bahá'í Principles and the books explaining them. There is a need, there is an approach, and there is a fulfillment. This is a New Message of great value; it is liberalizing, quickening. It makes religion more dynamic to solve world problems. For all this there is a need, and the deep-thinking men of China all realize this great necessity; for we cannot go back to the old stereotyped, half-dead creeds. This Bahá'í Message supplies a new ideal and the world cannot win against it," said Dr. Y. S. Tsao, former President of Tsing Hua University, to Miss Martha L. Root, journalist and Bahá'í lecturer and teacher.*

China groping her way for Light in one of the most turbulent, chaotic and yet imminently progressive periods of her existence, would find indeed in the Bahá'í Movement an answer to all the problems which harrass her.

Here, as in fact almost universally throughout this planet, the old religious forces are crumbling. The moral sanctions and customs supported by thousands of years of re-

ligious tradition are no longer holding Young China in the face of a thousand outside influences impinging upon them. Never deeply spiritual in temperament, the Chinese now left without even the comfort of religious habit are in great need of some guiding star for their national and racial destiny.

There are those among this vast populace who find this guiding star in Communism. There are those, and they are fortunately strong in number and influence, who find it in the Nationalism based upon the three-fold principle of democracy uttered by Sun Yat-Sen, whose ideals are near to being a religion among the zealous leaders of the Kuo Ming Tang party. Yet this is not enough, as Dr. Tsao himself acknowledges, for there are many and deeply serious problems before which the best brains of China find themselves baffled.

Nor is China alone in this danger of chaos. Not alone China, but the whole world, needs the Bahá'í Teachings. The Christian world no less than the Confucian world today faces the danger that her civilization as it is built up cannot actually survive the threat of chaos and disintegration.

* See Page 262.

The same disruptive force which has turned China into a slaughter pen, bringing to stop the wheels of progress, menaces also other nations in an alarming way. As we approach the Christmas season of peace and good-will to men we hear from Europe increasingly alarming accounts of the will-to-war.

To get rid of war is the biggest task to which mankind has ever addressed itself, said former Prime Minister Arthur Meighen of Canada at the International Conference of the World Alliance for International Friendship recently held in Washington. "We must meet the new conditions if we hope to survive. With war possible now in three dimensions weapons come into play which cannot be matched with other weapons. The only way to meet offense in this new warfare on three planes (sea, earth and air) is by reprisal. Reprisal will follow reprisal until the whole civil population are wiped out or demoralized. There can be nothing but defeat and despair to both the conquered and conqueror, and no agreement to limit destructive agents will hold in time of combat for war is itself an outlaw. The belligerent fighting for his life will stop at nothing. Necessity knows no law.

"But what of the League of Nations and the numerous peace pacts? These are praiseworthy indications of man's will to peace," says Mr. Meighen, "but we must not rely upon them. The absence of any provision for enforcement of the pact will tempt the nations to achieve a quick victory. During the period of these pacts has taken place a growth of armament more terrible than the world has yet

known. Within a decade of the "war to end war" we have witnessed expenditures for armament more enormous than ever before.

"Very manifestly there is nothing in the world capable of giving security against war. Something must be found. There is nothing of supreme importance in the world today save to be adequately organized against war. Nationalism must be abated. We must find those common cords of humanity that will vibrate to those who feel themselves as brothers."

Another speaker at this Conference, Hon. Jacob Gould Schurman, former American Ambassador to Germany, said that prevention of war is assured only if nations living side by side, no matter what their differences are, never think even of resorting to war. He has put his finger on the crux of the matter. War can only be abolished when the desire for war is annihilated in the human breast, and that desire will never be annihilated until men come to think of all mankind as brothers, the welfare of all being held in equal esteem.

Ruhi Afnan, grandson of 'Abdu'l-Bahá, a graduate of the American University at Beirut and student at an English University, in an illuminating article published a few years ago in this magazine* pointed out that the world cannot accomplish reforms in the way in which it is now endeavoring to do, singling out one at a time. War cannot be abolished until national racial and religious prejudices and hatred are abolished. The Bahá'í Movement carries forward simultaneously all the principles necessary to accomplish this. Here we have a Move-

* Vol. 17, P. 10.

ment which at the same time establishes a universal religious consciousness; an actual world brotherhood as deep and earnest and effective as the world has ever known within the heretofore limited fields of sectarianism; a will-to-peace springing from the sentiment of the sacredness of human life (to be killed is better than to kill, says Bahá'u'lláh) and founded effectively upon the Parliament of Man. These principles are accepted in toto by every adherent of the Bahá'í Cause. Every one who becomes an adherent of the Bahá'í Cause, whether cultured or uncultured, whether erstwhile enlightened and tolerant or bigoted and ruthless, becomes thereby an active agent for world peace.

Where else can one find in the world today a Movement which like this can actually offer security against war? A Movement capable of drawing into its fold Christian, Buddhist, Muhammadan, Jew and atheist, as regards religious cleav-

age; and of the classes of men, every type of intelligence and every degree of education from the illiterate and fanatical tribesmen of Persia to the college professor and scientist, nay, even, the rulers of Christendom.

The European and American worlds, though at present moving smoothly in the ordinary channels of civilization, are in no situation to be hypercritical regarding the chaos in China. Let us extend to that great people who are sincerely striving toward better government, customs and religion, the hand of brotherhood. Let us not continue to teach them the arts of war and force them to use those arts for their own national safety. Let us rather offer them this Golden Gift of the Bahá'í Teaching which is, if they could but see it, the greatest means today for their advancement and repose, as indeed it is for the advancement and repose of the Occident.

* * * *

"China, China, China, Chinward the Cause of Bahá'u'lláh must march! Where is that holy sanctified Bahá'í to become the teacher of China! China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahá'í teacher of the Chinese people must first be imbued with their spirit; know their sacred literature; study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate such divine personages each one of whom may become the bright candle of the world of humanity. Truly, I say they are free from deceit and hypocrisies and are prompted with ideal motives.

"Had I been feeling well, I would have taken a journey to China myself! China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of divine civilization, to unfurl the banner of the Cause of Bahá'u'lláh, and to invite the people to the Banquet of the Lord!"

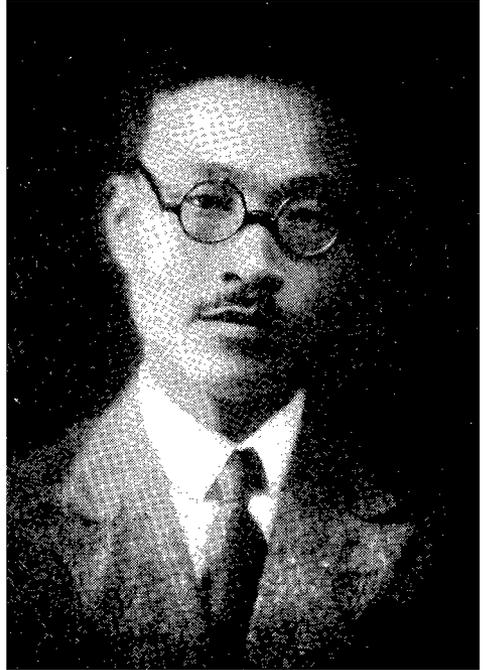
'Abdu'l-Bahá.

CHINESE CULTURE AND BAHÁ'ISM

MARTHA L. ROOT

THE Bahá'í Movement is beginning to bring a new orientation in China, this wonderful nation with 500,000,000 souls. What China does later, may have its effect in every country of the globe. If she should become a military nation, who can say, how with one-fourth of the population of the globe involved, she might be the balance that would sink all civilizations. If China comes out strongly for Bahá'u'lláh's universal principles she might lead the world, in a century or two, to a new undreamed of international co-operation! Dr. Sun Yat-sen, the "George Washington of China," the immortal Father of the new Republic, listened with interest to the Bahá'í Teachings when I met him in Canton in 1924. He asked to have two Bahá'í books sent to him. He was a great idealist; his program was based on cooperation rather than on competition, and his ultimate aim was universal peace.

Visiting Canton again in September, 1930, five years after the passing of this great man, I had the honor to meet His Excellency Chen Ming-Shu, the Governor of Kwangtung Province. He was formerly one of the great generals of China; he has stood at the front and faced death many times. He is a man of vision and one who thinks deeply. He said: "I did not know much about this Bahá'í Movement until you sent me a booklet two days ago,



His Excellency Chen Ming-Shu, Governor of Kwangtung Province.

but as I read it, I believe Bahá'u'lláh was a Prophet and China has need of a Prophet in these days. Such Teachings at their lowest estimate could not harm any nation and at their highest they could do a great good in China and in every other country. No nation is more fitted to receive these Teachings than China, for the base of Chinese civilization is universal peace. Just now we are going through great disturbances, but when China is righted and we are on an equal footing with other nations, China will take her place in all international welfare."

Governor Chen Ming-Shu, although he is such a busy man, visits the schools and sometimes speaks to the students just as did the late Dr. Sun Yat-sen. Governor Chen knows which schools are the most progressive, which teachers have the broadest outlook, and no one realizes more than he that no force can convert China into peace. The ideal alone can conquer in the end.

WHILE in Shanghai, the writer had the joy of meeting again Dr. Y. S. Tsao, former President of Tsing Hua University (this is the Boxer Indemnity Institution). He is one of the keenest educationists in China and a distinguished writer of Chinese affairs. Speaking with him about the relation of Chinese culture to the Bahá'í Movement, he stated among other points: "An analysis of Chinese culture shows that the Eastern philosophers when in trouble dig deep down into their souls. This Bahá'í Movement is a new way of 'digging down' and the Teachings supply the help they are seeking. China is calling, in fact the whole world is calling for Light. That is why people are taking such an interest in these Bahá'í Principles and the books explaining them. There is a need, there is an approach, and there is a fulfillment. This is a new Message of great value; it is liberalizing, quickening. It makes religion more dynamic to solve world problems. For all this there is a need, and the deep-thinking men of China all realize this great necessity; for we cannot go back to the old stereotyped, half-dead creeds. This Bahá'í Message supplies a new



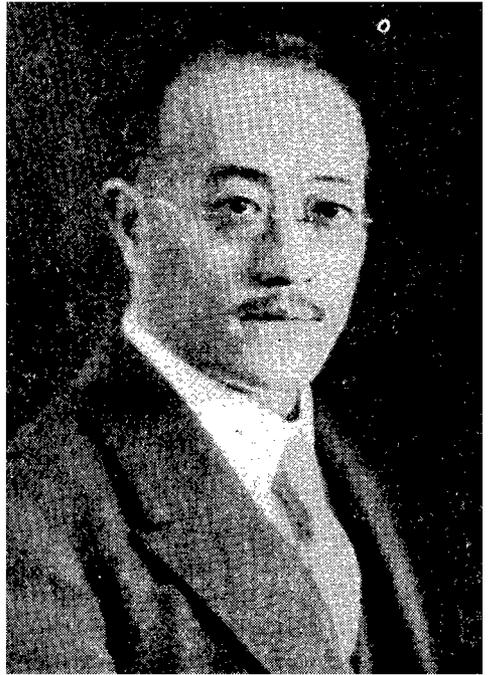
Dr. Y. S. Tsao, one of the great educationists of China, who is graciously assisting in the publication of the Chinese version of Dr. J. E. Esslemont's book, "Bahá'u'lláh and the New Era."

ideal and the world cannot win against it. The older religions may struggle on till they are dead: they may never attain to the goal of accepting this. The world may sink farther and farther down until it drinks the last dregs and then it will come up again. Chinese history has been like that. After a number of years of suffering some ruler or teacher appears and for several hundred years there is progress. Then a relapse comes, but in these modern times China cannot afford a relapse. Confucius himself taught that about every five hundred years or so a great teacher or reformer will come.

"These Bahá'í Teachings carry universality and supply the educational, the economic and the social solutions for this new epoch," said Dr. Tsao. "Not alone China, but

the whole world needs these Teachings. China needs them specially because her leaders are groping for Light."

"How will the Chinese people take these Teachings? I sometimes ask myself," he continued, "among the Eastern people there are some that take religion much more seriously than does the West or China. People of the Near East and many in Central Asia make religion their very life, they are desperate in their religion. My question is will the Chinese people take this Bahá'í Movement so seriously as the peoples of the Near East? According to history in the past, the Chinese people have rarely taken religion so very earnestly unless it was encouraged by government or by some sovereign. Judging from the modern spirit of the new rulers in China, they have learned so many and modern Western ideas that the present Government and its leaders have not yet looked to a religious teacher or a new religious movement to help in the solution of China's affairs. However, they have not made as rapid improvement in the direction of the affairs of state as they had hoped, so the earnest thinkers and leaders who are endeavoring to dig deeper into the human soul, and looking for a guiding spirit from the spiritual Heaven, might appreciate and understand the value of this new Message from Bahá'u'lláh, inasmuch as this new movement not only fulfills the needs of the present day, but supplies as well an ideal for the future of mankind. Through their sufferings, through their wanderings, the Chinese people may see a Light here."



Dr. C. T. Wang, Minister of Foreign Affairs in China.

Dr. Tsao graciously is assisting in the publication of the Chinese version of "Bahá'u'lláh And The New Era," a Western book written by Dr. J. E. Esslemont, giving the history and the Teachings of the Bahá'í Movement.

"Common sense which runs like a thread through China's long history," said Mr. Yeh Kung-cho former Minister of Communications, "shows that the common ideal of China is the peace of the world. Much literature condemning war had been written by China's thinkers. She entertains no wild ambitions towards any other country, so when her house is put in order, she will stand ready to cooperate with the world in material and human resources according to her former traditional spirit and morality."

Dr. C. T. Wang, Minister of For-

oreign Affairs was in his office in the capital, Nanking, and when I asked him about China's aim for world peace he answered! "We have always stood for world peace. We have never been an aggressive power, this has been an historical fact for four thousand years. We have stood for cultural and peaceful development; the Mongolian race fought, but not the Chinese. If we have something good, we let the world have it, if it wishes, but we have never forced our customs or laws on other people. We never conquered Japan, never intended to, but they took our written language and our culture." When I spoke of the French Revolution by way of comparison, saying that it took that country small as it is when one thinks of China's vast millions, one hundred years to restore peace, he said: "Times are different now, it will not take China one hundred years to develop peace in her domains."

Dr. Paul Linebarger, legal adviser to the National Government of China called upon me at my hotel in Nanking. He said that he had worked for eighteen years with the late Dr. Sun Yat-sen and that the latter's great aim was universal peace. Dr. Linebarger, who was given the degree of Doctor of Laws in the National Central University the week I was in Nanking (and this honor has only been bestowed upon one other scholar either Chinese or foreign in this young University) said to me: "You Bahá'ís are most welcome in China. We like to see you introducing the Bahá'í Teachings here."

The Minister of Education, Dr. Mon-lin Chiang, who studied in the

University of California in 1912 and took his Ph. D. degree in Columbia University, has always specialized in education. He said that since the revolution in 1911, several times there have been two governments, but education has never disintegrated. During all this time instructions about education could be sent to any province. I asked Dr. Chiang about the teaching of religion in the schools, because at the moment there is a great furor among the foreign missionaries. He answered: "So far as the public schools are concerned there is no teaching of religion in these schools; it is the same as in America. We go a step farther and include the private schools no matter by whom established, whether by private individuals, societies or missionary organizations; in the lower schools below junior middle school no religious training shall be given. However, above junior middle school, and this means the normal schools, colleges and universities where students are old enough to think for themselves—religious teaching is optional. Teachers cannot enforce attendance. The missionaries are too drastic, but our program is much more moderate than in some countries."

I gave Dr. Chiang one or two books about the Bahá'í Principles and we spoke of Bahá'u'lláh's Teachings and what the new universal education should be. All great educationists are interested in these Teachings which proves what Dr. Tsao said that the Teachings of Bahá'u'lláh offer a new solution for education, and the economic and social welfare of mankind. These solutions have not been

brought forward in former religions. The great universities of China just as the Western universities were opened to lectures on these Principles. Their International Clubs also arranged for more talks. The writer spoke to two thousand young men in the National Central University in Nanking, October sixth, on "International Education For the New Age," a lecture based on Bahá'u'lláh's plan for the new universal education. The Chancellor in his letter said: "You are heartily invited to give us a speech." After the lecture in Hong Kong University which was well attended and enthusiastic, a beautiful girl of nineteen years came forward and asked what she could do to promote the Bahá'í Cause in Singapore, her home city. They said she is one of the brightest girls in the university, and whatever life-work she undertakes she will bring to it extraordinary capacity.

There is absolutely no prejudice in China. They are open to investigate truth. The Director of Broadcasting in Canton said that the people of China would be very interested in these universal principles. Three lectures were given over the radio, and the "Canton Municipal Daily News" in its issue of September 23, 1930, had two full pages with photograph of 'Abdu'l-Bahá in the Special Supplement Section. On these two pages were (1) a story about the visit to Canton; (2) Lecture broadcast on "New Universal Education; (3) "Esperanto As a Universal Auxiliary Language" and (4) the broadcast speech on "What Is the Bahá'í Movement?"

The speech broadcasted in Hong Kong was given in full in six newspapers the following morning.

The West on the other hand, could with profit examine the basic foundation of Chinese culture and ask itself whether the great civilizations of China contain elements which can contribute toward international cooperation. China has seen the rise and fall of many dynasties, China has had her discoverers and inventors, men of fine arts, philosophers and poets and scholars, while we in the Occident were still savages on the plains. Highest of all, China had the great sage and Prophet Confucius, born in 551 B. C. who taught the central doctrine of being sincere in thought so as to rectify the heart, to cultivate the person, to order well the state, and to pacify the world. He taught also that all within the four seas are brothers.

According to the School of Physiocrats, one writer says: "The whole teaching of Confucius aimed at restoring to human nature that first radiance that first beauty, which it had received from Heaven, and which had become obscured by ignorance and passion. He therefore exhorted his countrymen to obey the Lord of Heaven, to honor and fear him, to love their neighbors as themselves, to overcome their inclinations, never to make passion the measure of action, but rather to subject it to reason, and not to do or think or say anything contrary to reason." The essential part still remains to be done, to bind it upon the brows of earth, and this was the task of Confucius, to bring men back to the original

divine state of nature. What has happened to China in the lapse from Confucius' teachings, has similarly come upon the West in its neglecting to live the teachings of Jesus Christ. These great Prophets and Manifestations—and such an One is Bahá'u'lláh—come to this earth from age to age to “renew religion,” and Their Teachings carry the great Creative Power to change men's hearts and lead them up.

Just as I am finishing this thought, at six o'clock this morning, here in Shanghai, I see with my very eyes a symbol of what the Bahá'í Teachings will do for China. From my high window, I view the black clouds over China, over the sea and over the Yangtse River. It

looks as if it would be a day of “night” and depression; but something is happening behind this grim, floating blackness: a mighty orb of light steadily arises behind all this, and slowly but surely the black clouds drop down out of sight or are melted through magic, into white beauty. It is the glorious full sun uprising in dazzling brilliance! What can withstand the rays of such a light! Today breaks into glad sunshine and all the blackness passes away and will be remembered no more. So arises Bahá'u'lláh to these thinkers of China who, in the early morning watch of a new epoch just breaking, glimpse the Sun of Truth!

* * * *

WHAT IS TRUTH?

THORNTON CHASE

The following was written some years ago and is from the unpublished letters of the author who was pronounced by 'Abdu'l-Bahá to be the first believer in America in the teachings of Bahá'u'lláh.

TRUTH presents itself in the passing of the centuries in the enduring record of its effect upon civilization and the tenacity with which man clings to the channel of its expression. Its immediate proof is demonstrated in that which is the acme of miraculous expression—when through its assimilation a sinner becomes a saint. In other words, it is a complete transformer of the individual soul life.

The Water of Life, which is a symbol used to express Truth, is no shallow pool upon which we are to launch the frail toy rafts of meta-

physics and philosophies; instead, it is a boundless and bottomless ocean in which we may plunge and should immerse our entire beings, divested of every thought and concept save that which is of God.

Truth is single like light, and just as light when broken upon the cross of the prism, becomes fragmentary and disjointed and diluted, so the Light of Truth when strained through our mentalities becomes fragmentary and adulterated with our misconceptions and false imaginings, and is thereby deprived of its innate potency to influence the lives of men to spiritual attainment.

This is demonstrated in the beauty and simplicity of the life and teachings of Jesus the Christ—the Divine Light of the World—which, broken on the cross of human hatred, opposition and denial, became fragmentized in the upbuilding of different sects and cults, each calling itself by the Name of Christ and yet, by reason of these different attitudes, all of them falling short of the Christ intent.

Throughout the ages, man has been prone to take one little cup of this Water of Life and become so attached to it that it finally became for him the entire ocean;—to take one ray of the light, of the color suited to his liking—red, or green or yellow—and become so enamored of it that at last it grew to constitute for him the entire sun. Thus, the Christian holds no tolerance for any form of religion which does not teach a personal God, while the Indian philosophies reject any which does teach a personal God; the reincarnationist will accept no religion which does not teach that repeated experiences in the flesh are the only means of soul purification, and so on almost endlessly. Each thus immures himself in a fortress of his own making wherefrom he combats the approach of any with ideas contrary or different to his own. No man may rightly declare that if the Word of God be not presented in exact accordance with that which he considers the proper manner of Its appearance he will have nothing to do with It. In so doing, he withdraws himself to a dungeon with his one little ray of light and refuses to admit the larger illumination.

There was no ritual in the pres-

entment of the Truth by Jesus the Christ; no creed advanced by Him save that of love; no dogma save that of the oneness and singleness of God. But humanity has builded about the virgin form of Truth so great a structure of all of these, that the Great Treasure itself has now for long been almost obscured.

Many of the new sects and cults and isms and various other movements relating to the spirit have absorbed much of their doctrines from age-old Oriental philosophies which declare that man is sufficient unto himself; that within him rest the potentials for satisfying all of his needs and aspirations, to attain which he must engage in the performance of particular acts,—the leading of an ascetic life, or make positive declarations of his power and that he is a part of God and that the center of God rests within himself.

How remotely different is this to that which has been the attitude of every one of those who have come with the Real Message and the Divine Authority!

“I of myself can do nothing.” “The Word that I speak is not mine, but my Father’s that sent me.” “And Moses hid his face; for he was afraid to look upon God.” “The Lord is my strength and my salvation: He is my God. . . . My father’s God, and I will exalt him!” “The gales of the All-Knowing, the All-Glorious passed by me and taught me the knowledge of what hath been. This thing is not from me, but from One who is Mighty and All-Knowing.” “This is a leaf which the Breezes of the Will of thy Lord the Mighty, the Exalted, hath stirred. Can it be

still when the rushing winds blow?"

Thus all of these things which are being sought after and accepted by many as a means for the acquisition of religion may be recognized as the results of religion. It is not the result (*the fruit*) of the tree which gives it its life: nay, rather, it is the sap drawn up by the forces of attraction (love) through the pulsating arteries of being from the invisible, unattainable and unknowable fountain of the Almighty. All else is subject to decay, disease,

disintegration and death.

The Bahá'í Revelation is the Light of today. It is a call sent forth in this age for the races of men to unite these divergent streams sent forth from the Fountain of Truth to irrigate the soil of human hearts, and to recognize the single flowing of the Great River of Life, bringing all mankind to a common heritage in the ocean of the Bounty of God. Thus will be accomplished racial and religious unity, real human brotherhood and universal peace.

* * * *

WHAT HOPE IS THERE FOR MAN?

SHAHNAZ WAITE

WHY have the great forces of evolution thundered their way through cycles of creation to produce so infinitesimal a being as material man, if this life is all, and has no other purpose than to eat, drink and be merry and tomorrow die?

Until this question is answered, so long must life at its very best be but vague and unsatisfactory; so long over all things must brood the shadow of death and decay, made more appalling by hopeless contemplation; so long must creation appear but a cruel mockery, a heartrending tragedy, and a useless farce, for which peoples and civilizations come into being only to be destroyed and to leave no trace, utter obliteration being their fate. All the work of evolution futile; scientific inventions and all education useless, and all the heart-longing and hope, vain.

What hope is there for man, imprisoned in a world which has no pity for him, whatever may be his fate? A world which goes on in precisely the same fashion whether he live or die. The glories and beauties of nature were the same when Ceasar lived and will still be the same when we who now gaze upon them have passed into the Unknown.

Of what avail then is the struggle of human life? Is it for the many or only for the few? Is all the toil and sorrow of the millions merely for the upliftment and perfecting of certain types? If so why such waste of brain and heart, of love and patience?

Only when men and women turn to the Spirit and learn that their lives are not infinitesimal, and useless but one with the Infinite; that each one possesses within himself or herself an Eternal active, consci-

ous individual being, a form, endowed with a Divine Energy which draws to itself and accommodates to its use, everything that is necessary for the accomplishment of its unfoldment, whether physically, mentally or spiritually; *only* then will it be clearly understood that nature is subject and servant of this Radiant Energy, or Soul of man, which is an eternal emanation from God, made in His image and likeness *potentially*, and as such has its eternal movement towards the "Eternal Highest." Without this knowledge there is no joy, and life is purposeless.

IN THE TEACHINGS of Bahá'u'lláh, expounded by 'Abdu'l-Bahá, we find the answer to all of these abstruse problems, the problems of life and death solved, and the purpose of this life made clear. Relative to this subject 'Abdu'l-Bahá has said; "How can man be content to lead only an animal existence when God has made him so high a creature? All creation is made subject to the laws of nature, but man has been able to conquer these laws. The sun in spite of its power and glory is bound by the laws of nature and cannot change its course by so much as a hair's breadth. The great and mighty ocean is powerless to change the ebb and flow of its tides, nothing can stand against nature's laws but man.

"To man God has given such wonderful power that he can guide control and overcome nature. The natural law for man is to walk on the earth, but he makes ships and flies in the air. He is created to live on dry land, but he rides on the sea and even travels under it.

He has learned to control the power of electricity and he takes it at will and imprisons it in a lamp. The human voice is made to speak across short distances, but man's power is such that he has made an instrument and can speak from East to West! All these examples show you how man can govern nature and how, as it were, wrest a sword from the hand of nature and use it against herself. Seeing that man has been created master of nature, how foolish it is of him to become her slave. What ignorance and stupidity it is to worship and adore nature, when God in His goodness has made us masters thereof. God's Power is visible to all, yet men shut their eyes and see it not. The Sun of Truth is shining in all His Splendor, but man with fast shut eyes cannot behold His Glory."*

"Some men's lives are solely occupied with the things of this world; their minds are so circumscribed by exterior manners and traditional interests that they are blind to any other realm of existence, to the spiritual significances of all things; they think and dream of earthly fame, of material progress, sensuous delights, and comfortable surroundings bound their horizon; their highest ambition centers in success of worldly conditions and circumstances. They eat, they drink and sleep. Like the animal they have no thought beyond their own physical well being. It is true that these necessities must be dispatched. *Life is a load which must be carried on while we are on earth, but the cares of the lower*

* Wisdom Talks of 'Abdu'l-Baha in Paris.

things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more Glorious Goal. Mental activity should rise to higher levels; men should hold in their souls the vision of Celestial Perfection and *there* prepare a dwelling-place for the Inexhaustible Bounty of the Divine Spirit.”*

“All around us to day we see how man surrounds himself with every modern convenience and luxury and denies nothing to the physical and material side of his nature. But take heed, lest in thinking too earnestly of the things of the body you forget the things of the soul; for material advantages do not elevate the spirit of man. Perfection in worldly things is a joy to the body of man, but in no wise does it glorify his soul. Only by improving spiritually, as well as materially can we make any real progress and become perfect beings. It was in order to bring this spiritual life and light into the world that all the Great Teachers have appeared. They came so that the Sun of Truth might be manifested and shine in the hearts of men, and through Its Wondrous Power man might attain to everlasting life.”*

“The Soul of man is eternal, immortal. . . . Man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed. At best man spends three-score years and ten in this world—a short time indeed. Does a man cease to exist when he leaves the body? If his life comes to an

end, *then all the previous evolution is useless*, all has been for nothing! Can one imagine that the Creator has no greater aim than this?”*

IN A TALK given by 'Abdu'l-Bahá in New York City, July 6th, 1912, on “Evolution”, we find a clear and complete explanation of “The Purpose of This Life”, and upon reading this masterful presentation of the subject, the salient points may be put as Questions and Answers as follows:

Question—What is the purpose of this life?

Answer—“To prepare one's self for the life beyond.”

Question—What is the state of man during this life?

Answer—“Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so likewise the indispensable forces of the Divine Existence must be potentially attained in this world.”

Question—What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere?

Answer—“That world beyond is a world of sanctity and radiance, therefore it is necessary that in this world he should acquire these Divine Attributes. In that world there is need of spirituality, assurance, faith, the knowledge of God and the love of God. These he must attain in this world, so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that life eternal ready for him.”

Question—What are the elements of that world?

Answer—“That divine world is

* Wisdom Talks of 'Abdu'l-Baha in Paris.

manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the Breaths of the Holy Spirit; in this world we must seek them. That is the kingdom of life everlasting, it must be attained during this vanishing existence.

Question—By what means can man acquire these things? How shall he obtain the merciful gifts and powers? (Here 'Abdu'l-Bahá gives us seven steps which are like seven great Candles-sticks of Spiritual Illumination.)

Answer—“First through the knowledge of God. Second through the love of God. Third through Faith. Fourth through philanthropic deeds. Fifth through self-sacrifice. Sixth through severance from this world. Seventh through sanctity and holiness.”

Question—If man fail to acquire these forces and attain to these requirements what will be the outcome?

Answer—“Unless he acquire these forces and attain to these requirements, he will surely be deprived of the life that is eternal.”

Question—If these forces are acquired what is his attainment?

Answer—“If he possesses the knowledge of God, becomes ignited through the fire of the love of God; witnesses the great and mighty signs of the kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to the second birth, be baptized by

the Holy Spirit and enjoy everlasting existence.

Question—For what has God created man?

Answer—“Man has been created for the knowledge of God and love of God; for the virtues of the human world, for spirituality, heavenly illumination and life eternal.”

Question—But how does man spend his time?

Answer—“He continues ignorant and negligent of all this. Consider how he seeks knowledge of every thing *except* the knowledge of God. For instance his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten metres below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the kingdom, traversing the illimitable fields of the Eternal World, becoming informed of the Divine Realities, discovering the Secrets of God, attaining the Knowledge of God and witnessing the Splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter and how completely unaware he is of the Mysteries of Divinity!”

Question—What is the purpose of a Bahá'í?

Answer—“His purpose is the good pleasure of God, the understanding of the mysteries of the heart, and investigation of the Realities.”

Question—How must he spend his time?

Answer—“Day and night he must strive that he may attain to the significances of the heavenly kingdom; perceive the signs of divinity; acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, and Architect.”

Question—How must he know this?

Answer—“Through proofs and evidences and not through susceptibilities—nay rather through decisive arguments and real vision; that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may he behold the Presence of God and attain to the Knowledge of the Holy Divine Manifestations.”

Question—How must he come into a knowledge of the Divine Manifestations?

Answer—“He must come into the knowledge of the Divine Manifestations and Their Teachings through proofs and evidences. He must unseal the mysteries of the Supreme Kingdom and become capable of discovering the inner realities of things. Then shall he be the manifestation of the mercy of God and a true believer, firm and steadfast in the Cause of God.”

Question—By whom has the Door of Divine Knowledge been opened?

Answer—“Praise be to God! The Door of Divine Knowledge has been opened by Bahá'u'lláh; for He has lain the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day.”

Question—What is He to us?

Answer—“He is our Teacher and Adviser; He is our Seer and the One Clement towards us.”

Question—What gifts and bounties has He prepared for those who are faithful?

Answer—“He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory; breathed upon us the life-quickening breaths of the Holy Spirit; opened before our faces the doors of the Paradise of Abha, and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging towards us.”

Question—What season has come?

Answer—“The Spiritual Spring-time has come. Infinite Bounties and Graces have appeared. What Bestowal is greater than this?”

Question—What must be our expression in return?

Answer—“We must appreciate the Divine Generosity and act in accordance with the Teachings of Bahá'u'lláh, so that all good may be stored up for us and in *both worlds* we shall become precious and acceptable to God.

Question—What will be the ultimate attainment?

Answer—“We will attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowals and witness the power of the Holy Spirit.”

GOD-INTOXICATED ARCHITECTURE

DR. FREDERICK H. NEWELL

Dr. Newell, the author of this article is an engineer, President of The Research Service, Incorporated, Consulting and Supervising Engineers, of Washington, D. C. He is the author of many scientific articles, and is deeply interested in all that pertains to the progress of humanity.

MANKIND in the making has marked his progress by the temples he has built. Most of these have long since disappeared; the records of these are blank. When fragments of others are found they give us perhaps our only evidence as to the existence of nations, wholly lost except for these fragments. Such ruins prove that these forgotten nations possessed intelligence and a high degree of skill during milleniums long before the historic era. They afford clues, fascinating but elusive, of systems of primitive thought and practice. The material temples have survived the deities to which they were erected.

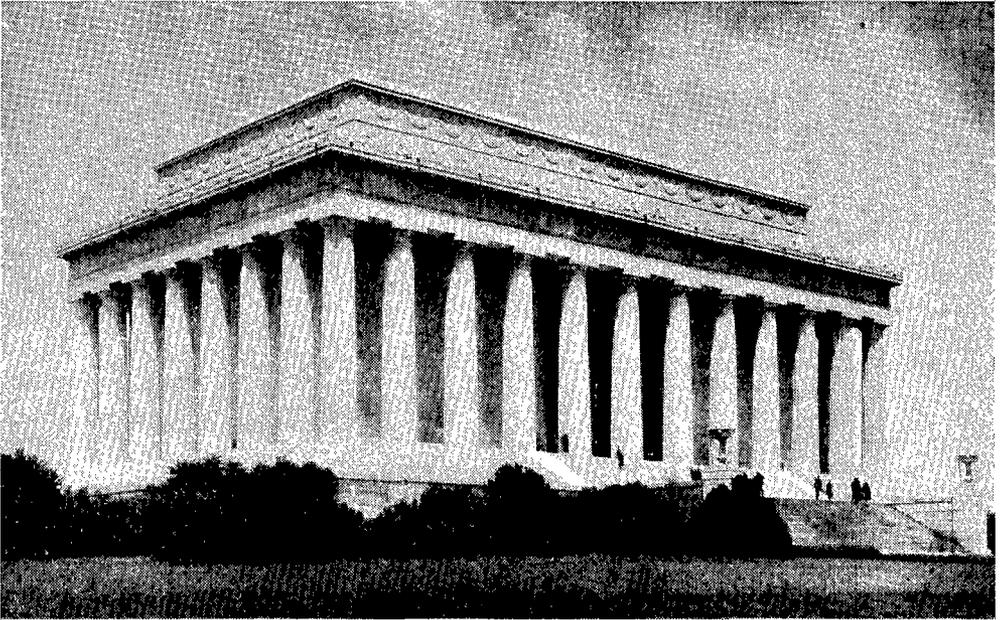
Primarily a temple is not a church, not a place of public worship, quite the contrary. It is a consecrated piece of ground, not to be profaned by the careless crowd; it has been defined as the dwelling house of the Deity to which it is consecrated and whose presence is marked by a statue or other symbol. Here are kept the sacred treasures, the gifts and tribute of the worshippers.

A church building on the contrary is often regarded as a social center, a place of meeting for all who may be interested. It is not narrowly limited to the use of the priesthood but is more comparable to a school or place of instruction, an evolution in part comparable to the Jew-

ish synagogue, a place for religious instruction and worship.

The Mashriqu'l-Adhkár *with its surrounding buildings* may be said to combine the conceptions both of a temple, and of a church with class rooms and facilities for study and meditation. In one sense it has no direct ancestors; it stands in a class by itself. Yet it has its predecessors or prototypes, infinite in number and variety. Some of these doubtless have had an influence on the design; a few in a negative way, warnings what *not* to do; others have been helpful in suggesting size and form. It is well worth our time to study the "ancestors" or predecessors of the temple, so that we may appreciate the magnitude and far-reaching effect of the work in hand, namely, the building of the Bahá'í Temple, now in course of construction at Wilmette, Ill. It is, of course, impossible in a brief article to do much more than suggest a few lines of thought.

THE MOST complete or readily available source of information on the growth of the ideals of a temple are in the Hebrew sacred books, at least those combined and printed together as the Old Testament. There have been recorded the traditions reaching back into pre-historic times; giving the development of a Semitic people from the days of human sacrifice, when each tribal



LINCOLN MEMORIAL, WASHINGTON, D. C.

Most notable modern treatment of the exquisite temple architecture of the Greeks.

deity had a local habitation, on up to the times when there was erected for their god a permanent home or temple in Jerusalem, a rectangular room or structure into which the high priest alone could enter once a year. This was surrounded by courts and cloisters where the various classes of people might meet for public worship.

The essential feature of each temple, erected in succession at Jerusalem on the older ruin, was this "Holy of Holies" devoted to the Divine Presence. So far as is known, it was a plain box-like room of 20 cubits on each edge; that is, about 30 feet high, wide and long. The buildings which surrounded and concealed this, in whole or part, were doubtless ornamented in Oriental fashion; possibly a mixture of Cretan, Egyptian and Babylonian styles. Nothing characteristically Hebraic has been found.

There are no traces of the ornamentation nor of the colors used; many of which were doubtless vivid.

The Greeks had much of the same idea, a room or darkened enclosure devoted to the presence of a particular god whose statue was enshrined there. This was surrounded by columns all relatively severe, with little ornamentation; a striking contrast to the elaborate details of their far Eastern contemporaries. It must not be supposed, however, that these temples were colorless. Those that remained have been bleached white by the weather, but particles of color found in interstices show that they were not originally of the snowy white pentelic marble. Possibly the best idea of one of these temples devoted to the presence of a specific god can be had from the Lincoln Memorial in Washington, D. C., where the great statue prac-

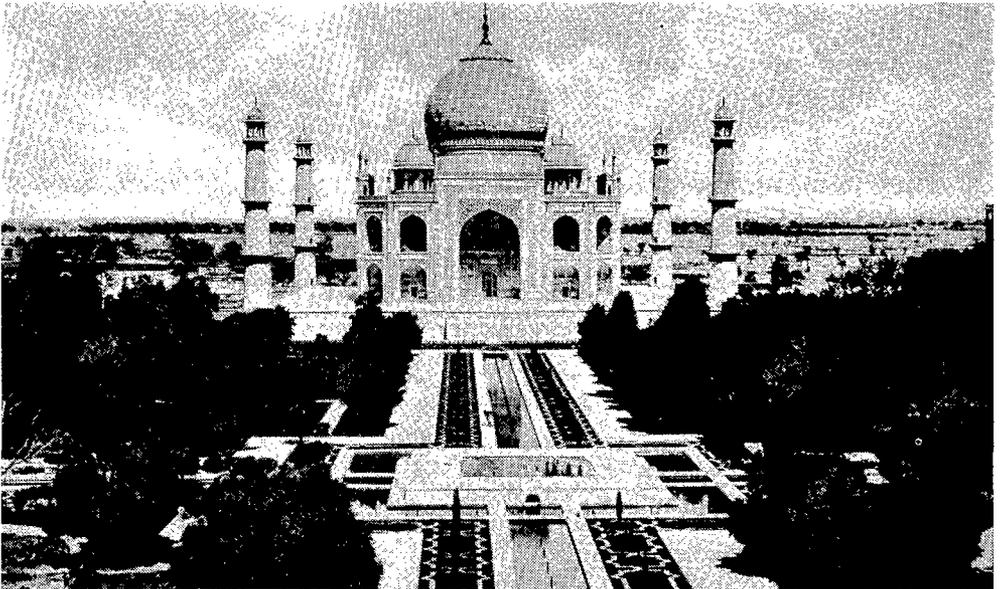
tically fills the building. The doorways of the Lincoln Memorial are unobstructed, whereas the doors of the Grecian and Roman temples were thrown open only on great occasions when the multitude was allowed to gaze upon the statue from a distance.

The Romans followed the Greeks in simplicity of outline, erecting rectangular buildings, carefully proportioned and conforming to certain architectural conventions which became more and more rigid as the arts declined.

In contrast to these Grecian and Roman structures, which the world has regarded as the highest achievement of art, were the Egyptian temples. In these the more striking feature was the entrance or approach with gigantic pylons guarding the doorways, all massive, everything designed for permanence and with resultant heavy, serious and gloomy effects.

Opposed to the straight lines, low roofs and box-like forms of the classic age are the curves and elaborate tracery of the temples and tombs of Persia, India, and China,—with arches, slender posts, openings of all sizes and shapes, riots of forms and color, peaked roofs, spires, pagodas, minarets and domes, fantastic to western eyes, grotesque rather than serious. All in a sense were intended to serve the same purpose, namely, to guard and protect the sacred relics, images or symbols which denoted the presence of a deity or which turned the worshippers from worldly to spiritual thoughts.

One of the most impressive forms of architecture evolved by the human race, the Byzantine was a creation of the Greco-Roman world, particularly, its Eastern branch, The Eastern Roman empire located at Byzantium (now Constantinople) from whence the name Byzantine is



Taj Mahal, Agra, India, universally considered the finest specimen of the Islamic architecture, and by many as the most beautiful building in the world.

derived. The special character of this Byzantine architecture, of which St. Sofia is the most notable example, is the placing of a round dome upon a square base the four walls of which are each supported externally by half-domes. In the most perfect elaboration of this architectural system, as in the Turkish mosques of Constantinople, the central dome lifts its majestic head skyward above the friendly grouping half-domes clustering at its base and enclosed in the four slender tapering minarets; while the interior presents a special beauty of vast space unbroken by supporting columns, a majestic simplicity which commends itself especially to Muhammadans as expressive of the Unity of God.

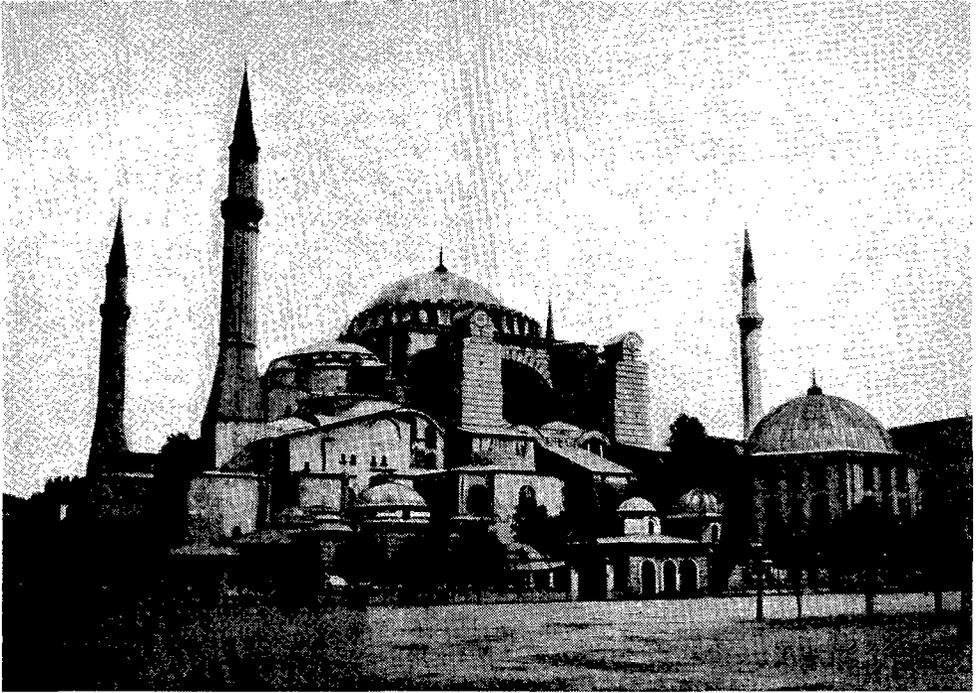
DURING THE progress of the renaissance of art in Europe came the evolution of the Gothic forms notable for the pointed arch and for symmetrical pinnacles. There was in medieval Europe a period when men's energies seemed to be devoted to the multiplication of these churches and cathedrals repeating over and over again, with slight variation, the more attractive of these structures, embodying a union of the Greek system of columnar construction with the Roman vaulting and arches. In fact, to the European mind a church or temple must be based upon some of these types.

A reaction from these well established forms took place in New England where there developed the characteristic colonial church, barn-like in form and with a plain pointed steeple; possessing a certain charm from simplicity as con-

trasted with the more ornate European structures.

There is a tendency to try to improve on these forms. In attempting to develop something suitable and yet characteristic, there has come about a wide range of effort shown by some of the more recent structures in the United States, particularly those adopted by the founders or followers of the newer religions or sects. As an illustration of such an attempt may be noted the temple in Salt Lake City, obviously inspired by European ideals and yet not following classical lines. This is a temple in the restricted sense in that its use is confined to the priesthood; while the people as a whole must congregate for worship in a tabernacle nearby.

BEARING IN mind these recent attempts and the older well-known types, it is of peculiar interest to view the sketches of the Mashriqu'l-Adhkár whose concepts differ so widely that it has been said by one of the architects of the country to be "the first new idea in architecture since the 13th century." Whether so or not, it is unique. It is erected on a circular foundation which reaches down to bed-rock, the building itself being nine-sided. It has no front nor back, as all sides are identical. There is hardly a straight line visible, everything is curved. In place of solidity an attempt is made to create an impression of airiness. The architect, Louis Bourgeois, "has conceived a Temple of Light in which structure, as usually understood, is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance



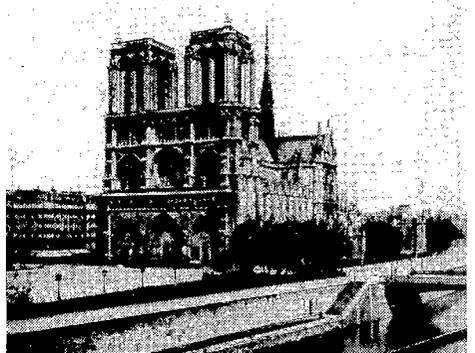
St. Sofia in Constantinople, a Byzantine church, now itself a Mosque, and the source from which the Muhammadans derived their religious architectural expression.

of a dream; it is a lacy envelope enshrining an idea, the idea of Light, a shelter of cobweb interposed between earth and sky, struck through and through with light—light which shall partly consume the forms and make of it a thing of faery.”*

It is to be noted that each type of religious architecture that humanity has created has been an expression of a definite religious belief. The Egyptian, Hebrew, Greek and Roman temples respectively, were of this kind. Christendom experimented with adaptations of the Roman basilica, until the glorious Gothic architecture flowered out in the middle ages as a perfect expression of the inspira-

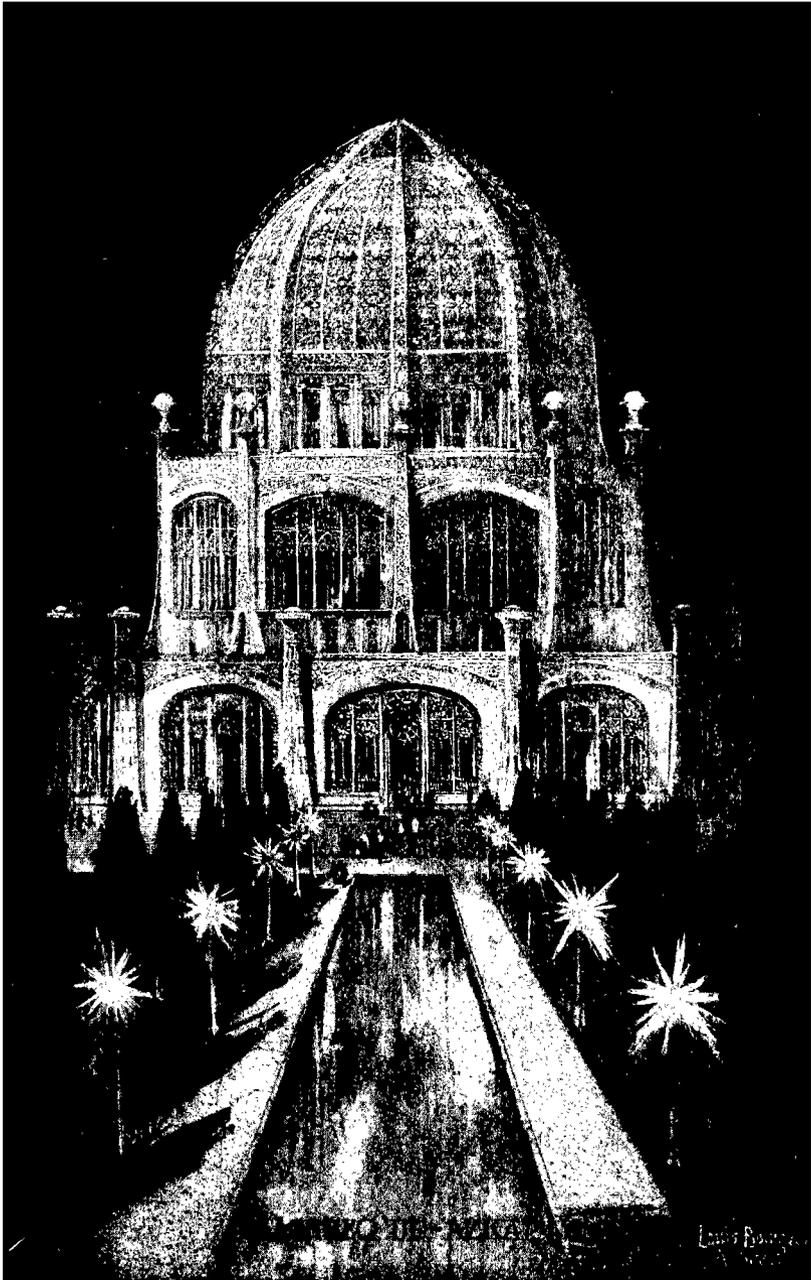
tion and upsoaring qualities of the Christian faith.

Meanwhile the Muhammadan world was evolving from the Byzantine church the mosque which, as already stated, is a perfect expression of the simplicity of dogma of the strictly unitarian faith of Islam.



Notre Dame in Paris, a modern type of Gothic architecture.

*Statement of Mr. H. Van Buren Magonigle, architect of New York City.



BAHÁ'Í TEMPLE—MASHRIQU'L-ADHKÁR

In course of erection on a 9-acre tract on the lake shore in Wilmette,
Illinois, 14 miles north of Chicago

It was to be expected that the new power and inspiration of the Bahá'í faith should express itself in new forms of art and architecture. Such a form would naturally evolve from pre-existing forms just as, for instance, the Muhammadan mosque evolved from the Byzantine, and the Gothic from the basilica; yet would be in a way a *de novo* creation. A study of the Mashriqu'l-Adhkár, designed by Louis Bourgeois, will make it evident that his glorious creation does exactly this. It embodies, as defi-

nitely conceived by him, the characteristics of past religious architecture brought together in a new whole of which there is no similar example. In other words, this inspired architect has created a new form of architecture perfectly adapted to the expression of the Bahá'í Faith with its universality and its world-wide comprehensive scope. The future alone will show whether the Bahá'í world will seize upon this form of architecture as its particular type, or whether it will go on evolving other forms.

* * * *

“WHAT DO WE NEED OF A SAVIOR?”

KEITH RANSOM-KEHLER

The following is Chapter 4—“The Collective Center”—in the series which the author has been contributing intermittently since November 1929, under the title “The Basis of Bahá'í Belief.”

JUST as the question most frequently asked by orthodox Christians when informed of the coming of Bahá'u'lláh, is “What do we need beyond Jesus?”—so amongst those for whom the Sun has ceased to give its Light, the first question is: “But what do we need with a Manifestation or Savior? They represent just another cause of quarrelsomeness and misunderstanding among men; their followers hate, condemn, yes, kill each other in the name of their Founders; why complicate human life any more than is necessary by setting up these divisions? Let us dispense with this Figure and go to God direct.”

There are some sixteen essential mineral elements necessary for our

bodily health. It would be just as sensible to say: “Why all this bother about agriculture, with its problems of cultivation, fertilization, floods, drought, harvesting; why the drudgery of preparation, cooking, preserving? Why not just eat these essential minerals and do away with the labor and effort of consuming them through another medium, the vegetable kingdom?”

Nothing of which the human mind can conceive can be acquired except through mediation. To ask mankind to find God without a Mediator would be like trying to obtain light and heat without a sun, like having music without notes, literature without words, words without letters, letters without sounds, sounds without atmosphere, atmos-

phere without its constituent elements, and these without that underlying all-pervasive, indivisible energy upon which empirical contact is based.

It is just as defensible to ask that we acquire knowledge without focusing the attention, as that we attain to the ultimate by any other means than through that Eternal Sun that reflects His Light and Life to men. An apple might as well say: "I do not want to be severed from my source by any intervention. I won't grow on the branch; I'll grow on the root of the tree."

Ábdu'l-Bahá speaks of the focal center which lies in the very structure of the universe.* The two fundamental laws of creation are organization and change. Beginning with Heraclitus and Empedocles extending to Bergson and Dewey this question has vexed and lured the minds of men: What is it that remains fixed in the flux; why does the universe continue changeless in the midst of incessant change? That which does not change is the organization of all phenomena and of all experience around a center. The atom with its proton; the systems with their central suns; the protoplasmic cell with its nucleus; the vertical movement of gravity toward its center; centripetal and centrifugal forces; legislative and executive functions in government (else anarchy and chaos); the cerebro-spinal nervous system as the center of perception with its attendant motion; apperception the organizing power of the personality; the point, irreducible minimum of the universe (modern

physics shows the point as containing the whole non-spatial universe—the nexus between the finite and the infinite; this same condition expressed in religious terminology is the only Begotten Son of the Father, the Word made flesh); the heart which focuses the vital forces; attention, the pivotal point around which reason and learning are organized; the great personalities Who alone have influenced social and historical movements; Truth as the reference point which determines whether propositions agree among themselves and with the further interpretation of experience; and so forth indefinitely, as far as the mind can reach.

For everything there is a center, and this center is the mediating point through which otherwise severed and disunited strata, powers and kingdoms mingle: the vast primordial flow of energy would remain undifferentiated and therefore useless to human beings did it not reach combustion in the sun, there to be reflected out again in the form of light and heat, the essentials of life on this planet; without the taut string, the hollow reed,—the mighty winds of heaven would withhold forever from man the sublime purgation of music; and when the tides of the heart finally ebb, the rapture and glory of creative life has lost its contact with this world.

If then in the physical universe, the universe of chemistry and biology with its magical perfection of organization and structure is built around a center, a focal point, how can we rationally suggest that a kingdom as unorganized, as inchoate, as imperfect as the kingdom of man's mind and heart can dis-

* Baha'i Scriptures ¶-983.

pense with this requirement that holds the systems, the exact processes of mathematics and of his own thinking in their proper orbits.

But here he is likely to say: "Very well, I will grant that my relation to God must be organized around a center; but why must that center be a human being? Why can't it be something psychological like attention or apperception, already used in your illustrations?"

Out of his own mouth we judge him; the quarrelsomeness, the hatred to which he has already objected arise from the substitution of human psychology, the following of our own differing and antagonistic interpretations of God and His Will, for the supreme guidance laid down for us by that Great Mediator Who alone can transform through the Center of His Life and Teachings the majestic attributes of God to accord with the finite requirements of man.

When we attempt to push aside the Manifestation and "go direct to God," each one of us is motivated by an entirely different conception of what God is, how to express His Will, of what is well-pleasing to Him. A fine and courageous woman who recently offered her objection to the Bahá'í Teachings—that we had had enough Manifestations and didn't need any more—responded when I asked her where man would turn for accurate guidance if the Great Mouthpiece of God did not reveal His Word from age to age: "Why, you are God, I am God, every one is God." I gently suggested that things equal to the same thing might reasonably be expected to be equal to each other; but that the God in her and the

God in me have a totally different impression of what God really is. If each of us is God with such variant ideas of what His own nature is the Almighty is not only *not* Omniscient but as mystified, struggling and partially informed as the average human being.

This conception, called in philosophy Dogmatic Idealism, was especially fostered by Bishop Berkeley. Its *reductio ad absurdum* is known as Solipsism; if I am co-existent and identical with the consciousness of God what proof have I that all the other people in the world are not merely my ideas or that I am the idea of some one of them? This particular system now stands in the museum of mental antiquities along with Absolutism, Nominalism, Scholasticism, Aristotelian Logic and Platonic Politics.

The crux of the matter lies in our interpretation of the nature of the soul and of life's ultimate purposes. The embarrassing news of ourselves given us by modern psychological discoveries unfolds the age-old effort of the subconscious mind to aggrandize the ego and to bend the environment to its progress and supremacy. The age-old struggle envisaged in the great religions of the world is carried on between those elements in the personality that would escape the limitations of the self with its humiliations, doubts, fears, defeats—and those that seek the assurance of sacrifice, good will and peace.

Now each kingdom is dependent upon something above it, if it is to be elevated into a higher state. It is only as the vegetable sinks its roots into the mineral kingdom that the mineral is enabled *to change its*

nature and rise into a condition of augmentation and growth; only as the vegetable is sacrificed to the animals that it can enter into a kingdom of free motion and sense perception; so human beings are powerless to elevate themselves to the spiritual station for which they were created except as something from that level reaches down and they through the sacrifice of their inherent nature of egotism and selfishness, are exalted to the Realm of God's Kingdom.

All the basic things of experience begin with the infinitely great, are reduced to the infinitely small and then once more are radiated out again into infinitude: the basic energies focus in the sun and then sustain a great system as they are reflected to the planets. The fundamental unified energy of the cosmos focuses into ninety-two chemical

elements, invisible, indiscernible, and *then* builds the complicated structure of the universe: the power of mind can be reduced to some fifty-six sounds, infinitely small in comparison to the stupendous kingdom of reason, science, philosophy, guidance, communication, art, which those sounds build.

A focal center, a transmitting point between two infinitudes is the evident structure of the worlds we are living in: it is therefore irrational and indefensible to suggest that this great cosmic pattern breaks down at the one point where it is most sorely needed, a point of transmission between God and man.

For these reasons (and for others, which lack of space prohibits discussing) man cannot dispense with a Mediator or Manifestation of God.

* * * *

THE GARDEN OF THE HEART

DORIS MCKAY

THERE has come to my hands a little book in a rainbow binding—its flyleaves are the azure blue of sky. It is called "The Garden of the Heart," compiled from the writings of Bahá'u'lláh and 'Abdu'l Bahá by Mrs. Frances Esty.*

As I turned the pages of the slender, bright-hued volume, charmingly rendered through the Roy-

croft's art, I read at the heads of the pages the enchanting words which are a key to the passages of which the book consists: sun, garden, seeds, flowers, plant, fountain, trees, birds, fragrance, spring. Soon I was lost in that retreat of the spirit where "the ideal consummate wisdom is hidden in every plant and a thousand nightingales of speech are in ecstasy upon every branch."

Those who have already found

* The Garden of the Heart, Frances Esty, Baha'i Publishing Committee, New York.

their way to the *garden of the heart* have learned the Source of those utterances in which the wordless messages of God through Nature are revealed. The Persians called Bahá'u'lláh the Ancient Beauty, the Beloved of the World. Words of love, of dominion, of wisdom from His Supreme Pen have astonished the learned and worked miracles upon the hearts of the heedless in two hemispheres during the last century. Of Him only an occasional picture is revealed—of a child of the imperious ruling class of Persia surrounded by marveling, venerable mullahs; of a youth made head of a lordly household famed for its magnificence and regal hospitality; of a young man in chains in a Bábi dungeon, or seen for a moment as His child saw Him, shackled by the neck to a fellow prisoner, hatless under a tropical sun; as a law-giver in a prison room at 'Akká, gray walls, stone floor, pacing through the night, a trembling amanuensis transcribing words of revelation upon a blazing, incendiary scroll. Then of a sage in a crumbling palace in the shadow of prison walls—sunset hours of a Day of existence in which the “rushing wind” of God had blown continuously; a King moving among His most obedient servants—the birds, and flowers and trees; a Creator gazing into the innocent, upturned faces of His creation.

In the garden He found promise of a world based on divine law—our

world that is to be. Here flowers of different colors agreed; beauty, submission, simplicity, usefulness were the unconscious expression of the inhabitants of this kingdom. Through the delicate perfection of the world of nature God alone was speaking. There was no lesser sound.

To what other world than to that of Nature should 'Abdu'l-Bahá, the Servant of Bahá, turn for analogy in His promulgation of His Father's teachings? The chiming of fragile flower bells, the joyous whirr of wings, the brimming of perpetual fountains, the glory of eternal sunshine—through these did God reveal His secret that man might *understand*.

The idea for this compilation, wherein one finds the essence of mysticism and poetry, grew in Mrs. Esty's lovely earthly garden; it is its most beautiful flowering. “From flowers inhale the fragrance of the Beloved One,” Bahá'u'lláh had said, and there were the words of an oft-repeated prayer, “Cause me to walk in the Garden of the Nearness of Thy Presence, O my Beloved!” The whisperings of the Beloved in her dream of a man-built garden were inscribed in a God-made Book, where the Presence so subtly revealed, became articulate in deathless words. In the “Garden of the Heart” Mrs. Esty, lover of gardens, shares with us the results of loving search.

MEDICAL HISTORY AND THE ART OF HEALING

ZIA M. BAGDADI, M. D.

I.

Dr. Bagdadi, whom we asked to write upon the science and art of medicine from the modern viewpoint, has the unusual advantage of thorough acquaintance with the medical concepts of the Orient as well as the Occident. Furthermore he has had not only the great opportunity of the guidance which comes through the teachings of Bahá'u'lláh and of 'Abdu'l-Bahá as regards medical practice, but also direct contact with 'Abdu'l-Bahá Whose message to a group of medical students at Beirut University he cites in his articles. The first article brings a brief of medical history up to modern times. The second article describes the art of healing as Bahá'ís conceive it.

THE Egyptians and Babylonians are considered the world's earliest builders of the foundation of medical science.

The Egyptians were the first ones to use many drugs such as opium and squill with other vegetable extracts, as onions, caraway and pomegranate seeds, and sycamore fruit. In surgery the Egyptians were particularly skilled in performing amputations, cutting for bladder stones, venesection, cupping; and their surgeons bandaged well.

The Babylonians more than 2,000 years B. C., endeavored to find ways and means to combat diseases. At that time, the city of Babylon was the world's greatest city, even larger than the cities of London and New York combined. The Babylonians had famous Temples and "hanging gardens." When one became ill, the members of the family would put the afflicted one in the temple or in the garden, where sympathetic people could stop at his bedside, make a diagnosis and prescribe in writing whatever might help the sufferer. Then in the evening the anxious parents or relatives would come for the patient and the various prescriptions, and hurry back to their homes to

try out the different suggested remedies. Thus human knowledge and varied experience collected together just as little rain drops form a stream or lake. The Babylonians employed cupping and the aid of the whip to obtain hyperemia. But now we are fortunate to apply a hot water bag or bottle instead of using the whip on the poor patient.

The Persians took all the medical experiences of the Babylonians, added to them from their own knowledge and recorded them in the form of books. Avicenna, a Persian by birth, wrote his first book on medicine at the age of twenty-one. He wrote on anatomy, surgery psychiatry and materia medica, and his books have been printed in Arabic, Latin and Hebrew. Then the Arabs contributed their share; and later were instrumental in spreading this knowledge in Europe where it was translated into several languages. The Indians used actual cautery instead of the knife; and resorted to other primitive practices in both medicine and surgery.

WITH THE DEVELOPMENT of medicine, it is natural that superstitions should have developed among the ancient people. In

early Greek times, amulets and charms, especially crab eyes, were used against eye troubles. A coral branch in silver settings and a coral chain placed around the neck of a child were regarded as protective against evil eyes, jealousy and bad influences. In the Orient even up to this time beads and sometimes pieces of alum are strung together and used as amulets to protect children, camels, horses, mules, donkeys and cattle. While traveling in Egypt, Palestine and Syria a few years ago, I was very much surprised to see so many automobiles and trucks decorated with amulets and charms for protection against accidents, engine troubles or flat tire.

Hippocrates, (460-357 B. C.) "the father of modern medicine," gave to Greek medicine and through it to modern medicine, its scientific spirit and its ethical ideals. He was instrumental in divorcing medicine and surgery from superstitions. Plato (427-347 B. C.) likewise was a famous philosopher and noted for his knowledge of the healing art. Pythagoras, (580-489 B. C.) sage and philosopher, traveled through Egypt and the East in search of knowledge. He introduced a regular system of dietetics, avoiding meat. Aristotle (384-322 B. C.) never dissected a human body but examined the structure of a great number of animals and thus contributed to biological knowledge. His physiology and anatomy show that he was a great philosopher and doctor. Claudius Galen (131-201 A. D.) "The Prince of Physicians," was the last great Greek physician after Hippocrates.

Aurilius Cornelius Celsus in the first century after Christ, though not a physician, rendered the best account of Roman medicine of his time. The Romans were the first people to create military first-aid stations. In a country almost constantly at war with its neighbors, the development of military surgery was no more than natural. The Romans invented teeth-extracting forceps, small pocket case instruments, speculum, probe, etc.

IN THE MIDDLE AGES the Arabs excelled all other nations in medicine, and, they were the earliest experimenters in chemistry. In the 13th century branding and acupuncture—(bleeding by penetrating the tissues with needles)—were the chosen methods of treating joint diseases as well as muscular pains. Cupping in a wet and dry form was and still is employed in the Orient. The cups used for this purpose are especially designed where the air therein can be exhausted by suction. I, too had to use cupping, scarification, and other primitive methods, in order to please my patients in Palestine and Syria.

Trephining—drilling in the skull—was practiced with primitive drills. Schematic illustrations representing the bony, nervous, muscular, arterial and venous systems were some of the works in the evolution of the 13th century.

In the 14th century the art of medicine was improved. Nursing was studied by talented women; and a primitive laboratory for tests and analyses was in use. On the other hand, witchcraft in the mid-

dle ages was at its highest. Humanity at that time could hardly accept the spread of epidemic diseases and misfortunes without assigning a cause, and so the devil was to be blamed. Thus the conception of witchcraft was born.*

In the 15th century, anatomy, dissection and pharmacy were taught to students. Teachers such as Jacobus Sylvius read from books, the servants did the dissection and the students looked on.

In the 16 century, a hospital was opened in Paris. The physician used to administer medicine to the patient from a special beaker, and the nurse carried a jug of water to wash away the taste of the medicine.

As to surgery in those days,—in preparation for an operation—the patient was placed in a wooden bathtub, often partaking of a good meal, while the surgeon prepared his instruments. A narrow table served as an operating table. The patient's hands were tied above his head, and the extremities were held down by assistants. While the surgeon operated, a servant served refreshments to the onlookers. In amputation, the surgeon would amputate the limb, leaving the assistant to sew up the wound, while he occupied himself with consoling the patient.

*Even today, there are many witch doctors in the world. When a witch doctor in South Africa is called upon to make a diagnosis, he does not care for X-ray negatives, laboratory reports, history cards, nor does he even bother to take the patient's temperature. Instead, he picks up a bag filled with vertebrae of various sizes and, mumbling a few words of sorcery, carelessly spills them in all directions. He then propounds the diagnosis and prognosis, and collects his fee. Primitive simple-minded people who believe in everything, consider the witch doctor as a person with extraordinary power of healing; who can assist ardent wooers in their love problems; who can find lost or stolen property; who can bring rain from heavens; who can bring or drive away good luck, etc.

Ambroise Pare (1510-1590) from a barber's apprentice developed into the greatest surgeon of his time in Paris. He discarded the use of boiling oil to stop bleeding after amputation, and introduced the use of ligature and surgical dressings. Guillaume Bondelet (1509-1566) founded the anatomical theatre, and was such an enthusiastic anatomist that he dissected the body of his own son. Obstetrics in those days was a comparatively primitive and simple matter. Heronymus Cardanus (1501-1576) of Milan, was famous in the explanation of symptoms and the administration of laxatives.

Michael Servetus (1509-1553) pointed out that the blood passed into the heart after being mixed with air in the lungs. He was a physician and clergyman. He was persecuted and burned alive in Geneva.

AMONG the greatest medical and anatomical discoveries of the 17th century were the successful carrying out of experiments in blood transfusion by Richard Lower; the discovery of the circulation of the blood by William Harvey; the use of the microscope in studying the blood corpuscles and human tissue as practiced by Marcello Malpighi.

The 18th century ushered in by a dreadful plague in Europe, saw the eventual discovery of vaccination as insurance against the dreadful plague of smallpox—a discovery of Edward Jenner in 1798. During this century also occurred the first attempts to treat the insane in a humane manner. Philippe Pinel urged the necessity of treatment by gentle means and recommended

physical labor in place of corporal punishment and physical restrictions.

The 19th century witnessed a tremendous advance in medical knowledge and treatment. The most important discovery of the century—that of Louis Pasteur regarding the bacterial causes of contagion—distinctly stands as one of the most beneficent discoveries of man since the beginning of the world. During this century also the homeopathic medicine and treatment was inaugurated by Samuel Hahnemann. From the discoveries of Lord Lister has been derived the present system of aseptic surgery. In this century also anesthesia were discovered and used for surgical operations, Dr. Long of Athens, Ga., giving the first public demonstration with ether at the Massachusetts General Hospital in 1846. Robert Koch made the important discovery of the tubercle bacillus and the vibrios of cholera.

DURING THE present century a great development has taken place in treatments other than those based upon materia medica and surgery. Doctors themselves place little value in drugs. Maintaining nor-

mal conditions of living with the power of nature to do the healing—this is what all physicians recognize as the reality of healing today.

The vast success of Christian Science and other schools of mental and spiritual healing have acted as a leaven to impregnate the art of medicine with mental as well as physical qualities. The power of the mind in the mechanism of the body is being more fully recognized, not only by the laity, but also by the medical profession. Anything which can effect the mind becomes also a factor in healing, namely, prayer, faith, etc. This is recognized even by materialists who realize the vast importance of the subjective as well as the objective world of the patient.

At this point in the evolution of society and of medicine, the world is indeed ready for the practical and all comprehensive treatment of the art of healing as given by Bahá-'u'lláh and 'Abdu'l-Bahá. The Bahá'í Movement has the distinction of being the first religion definitely to inculcate a science of healing. What this Bahá'í teaching is will be described fully in the ensuing article.

* * * *

“Religion and science are intertwined with each other and cannot be separated. These are the two wings with which humanity must fly. One wing is not enough. Every religion which does not concern itself with Science is mere tradition, and that is not the essential. Therefore, science, education and civilization are most important necessities for the full religious life.”

'Abdu'l-Bahá.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

JANUARY, 1931

NO. 10

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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THE UNSEEN WORLD

* * *

Life put within my hand a slender thread
Of tenuous beauty and of fragile strength,
Like unto the strand a spider weaves
That breaks not easily tho' holding in its length
The sparkling crystal beauty of a thousand drops of dew.
Ever it led me on seeking through all my days
The Unseen World. Past rigid beauty set
In liturgy; simplicity that sought for truth;
Goodness formed in deeds of kindness
Until that glorious day
The Message of the blessed Ridvan
Pierced all my being with immutable Reality.
As a rose garden hid behind a wall
Proclaims its presence by perfume rare,
Yet is not seen; the sweeping winds bring
Witness from the Unseen World.
Fragrance of Love and Unity, source
Of all I passed before. The winds of El Abha.

Gretchen Westervelt.

The Bahá'í Magazine

STAR OF THE WEST

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“You must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.”—*Abdu'l-Bahá*.

“How CAN I perfect myself as a Bahá'í when my daily work absorbs all of my energy and I have little time for reading and studying the Bahá'í teachings? I wish The Bahá'í Magazine could give me aid in this direction,” so states a letter recently received.

This is indeed a theme worthy of many articles which we hope will flow to us in answer to such a need. Meanwhile there can be no better subject for an editorial than this very problem of how to grow spiritually when there is little time left from a busy working day for spiritual study and for meditation.

It would seem that such a humdrum life was deprived of opportunity for spiritual growth. Just the contrary is true however, for work is perhaps the greatest opportunity life offers for development and expression of the spiritual; because of its very handicaps work offers the best field for distinctive effort toward spiritual growth. The working day is full of those little tests which are so necessary to show to us our true spiritual station: tests to one's patience, to one's kindness, to one's spirit of service, to one's love and faith toward mankind and God. The more easy and secluded life of

the home, or life free from affairs, does not afford such opportunities for tests and such means of growth. An individual under these circumstances may feel complacently amiable and conceive of himself or herself as rather adequately fulfilling the spiritual injunctions, when in truth the reality of that person is not in such a condition of perfection; for there has not been acquired through daily practice the strength of will, the effort, the patience, the active kindness and spirit of service which daily work, no matter how humdrum, calls forth. We grow by striving, not by dreaming of how to be perfect; and in the very strife of the business world souls grow strong, just as generals prove their valor only on the field of battle.

THERE IS STILL another direction in which work is a splendid spiritual opportunity, for here is the greatest field of service. Indeed work, as modern thinkers and industrialists perceive, must, to be perfect, be an expression of the will-to-serve. All work, no matter if it is in exchange for money, is a form of service. However, just as the form is lifeless without the spirit, so work loses its advantages

for spiritual welfare if not done in a spirit of service; the more conscious and sustained that spirit is, the more powerful is the spiritual growth. One can in fact so perfect one's spiritual attitude toward work as to make it pure service, all commercialism being withdrawn from the inner consciousness. It is not necessary—so state even practical men of affairs—to connect one's work consciously with motives of gain. If the idea of service is predominant, the gain, says Mr. Ford, will take care of itself. Thus one can in reality free one's work-life and one's daily tasks entirely from self-seeking motives, functioning only in the spirit of service; and yet find the universe supporting one in all the necessities of life.

It is only work done in such a spirit that is equivalent, 'Abdu'l-Bahá tells us, to prayer. This is a very important point to realize and one hard to appreciate; for it is difficult to conceive that sweeping a floor, or waiting on the table, or selling goods at a counter, or typing, or teaching, is actually equivalent to prayer. Yet we are told so in the divine teachings, and such is the case when the spirit is that of pure service.

The most striking example I have seen of this truth was at Haifa, Palestine, in 1910, when upon being greatly impressed at the sight of a venerable patriarch in the group meeting around 'Abdu'l-Bahá, I inquired who that most saintly looking man was and found that he had been the cook and devoted servant of Bahá'u'lláh. Truly I say his face stood out in all that group of followers as the most distinguished in spirituality.

THIRDLY, there is marvelous opportunity through work to try out and prove the power of the Holy Spirit to flood our lives. Work can be done as the expression of individual ability, which is limited in us all; or it can be done through the aid of the Holy Spirit, which is limitless. Let us make our work, no matter what it be, a true expression of the divine creative force—that Force which both created and sustains the universe. At this point work ceases to be a task and becomes a creation. Every individual through such a surrender of self to the universal as to become a channel for divine inspiration, could work as the artist works and find that joy in work which every artist knows. It is just this point of creativeness which lifts work up from drudgery to an art.

Now there are many tasks which it might seem ridiculous to connect with creative power, but be sure that there is in reality no task in the universe in which the doer cannot function through aid of the creative force. So nature works, from her humblest to her greatest tasks; from building the atom to building the universe itself. Those who work aided by this creative force are true Builders, servants of God in the development of Being. "The body of man," 'Abdu'l-Bahá states, "is created for this world but his heart is made for the habitation of the Holy Spirit. . . . When you are plowing the ground, or sowing the seeds or reaping the harvest let all your thoughts and subconscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty."

So MUCH for perfecting one's spiritual life. But that is only half the end and aim. Every individual must, at the same time that he is speeding his own development, be demonstrating to the world the spirituality that is within him. Especially is this so in the Day of a Manifestation of God, when the world watches and judges every adherent of the new faith by his deeds rather than by his words. Every Bahá'í has not only a great opportunity but a great responsibility to demonstrate to the surrounding world the inspiration and sustaining power of the Cause even in the midst of the daily life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," said Christ. And it was these very good works which Christ enjoined upon His followers that were the chief means of confirming others in the faith.

Bahá'is should stand out and shine like the sun, says 'Abdu'l-Bahá. Distinction does not mean, as in the fairy tale, that a Cinderella become a princess; or that a newsboy rise to the Presidency. By standing out with distinction

'Abdu'l-Bahá does not mean to rise to a greater station in life, but to ennoble the life we live from day to day. This is the distinction which He enjoins upon us, and here is perhaps the greatest opportunity which any individual has to spread the Cause which he holds dear.

Any one who can live kindly, generously, magnanimously, radiantly, demonstrating sustained joy and faith in the midst of the drudgery of life, will do far more to convince onlookers and companions in work of the efficacy of his religion than if he shone in golden robes and spoke with organ voice majestic principles of truth.

Therefore we see that the day's work instead of being an obstacle to spiritual growth, is the greatest opportunity that life affords. But in it one should never lose consciousness of the divine. A few words and phrases of prayer silently uttered from time to time help to lift the thought, even in the midst of action. Every moment must be transfused with the divine love and aid.

It is thus that people become saints through work. And when we come to think of it, do we know of individuals who have ever become saints in any other way?

"The Bahá'is must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire: not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the Love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world: for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you."

'Abdu'l-Bahá.

MEDICAL HISTORY AND THE ART OF HEALING

ZIA M. BAGDADI, M. D.

The first part of this series was published in the December Bahá'í Magazine and covered briefly the subject of medical history up to modern times. In this, the second chapter, the author describes material and spiritual healing.

THOUGH the science of medicine, with all its branches, and the art of healing have progressed a great deal from the time of the Babylonians until now, in the days to come the methods of healing will be a hundred per cent better than now. In the future diet will replace most of the bitter medicines and nasty drugs. Some of our physical ailments are caused by a disturbance in the proper balance of the elements that constitute the body. For example, in a diabetic person, the carbohydrates—sugar and starchy elements are increased; and in the anemic, the iron elements of the blood are diminished. In both cases, the correct balance of the elements of the body is disturbed. Since the body derives all of its elements from food, the most scientific and logical method of restoring the normal balance must be through food and correct diet. Thus any one can understand why a diabetic must not take sugar and starchy food, and the anemic must take food rich with iron.

All the animals get sick. All the birds get sick. They do not go to doctors nor do they consult specialists. Then how do they cure themselves? Simply by eating the proper food, avoiding any thing the body does not need and selecting what is needed. Their only doctor is their natural instinct which

works through the senses. A donkey once was very ill and nobody seemed to know what troubled him. He refused to eat until some one brought him thorny cactus which he ate immediately and got well. The animal was suffering from a deep abscess in his throat which needed lancing, and the cactus thorn performed that simple operation.

Unfortunately man, the highest type of all other creatures, is the most stupid and helpless fellow when it comes to curing himself. He likes what harms him and dislikes what is good for him. But man can and will learn how and what to eat correctly if doctors and healers teach the truth about diet; and without self-interest, prejudice, or exaggeration redouble their efforts in educating the public.

Should man become a vegetarian? Were we extremists our answer would be, yes, certainly. But because we prefer moderation in all things, our answer is, yes, but gradually. Because heredity is a great factor in human life and the fact that the man of today has inherited from time immemorial the habit of eating meat, and has not yet educated himself in knowing just what he should and ought to know about food, therefore, man must for a while continue to be a meat eater, gradually lessening however the amount of meat in his diet.

Food is important, but sleep is more important than food, and happiness is most important of all. To make a patient happy is to hasten his recovery.

IN THE FUTURE, *materia medica* will form only a small part of the healing art for there are other more efficacious methods of healing.

The important subject of spiritual healing is fully explained by the great Teacher and Master, 'Abdu'l-Bahá, in the book called, "Some Answered Questions." I have learned from Him in a short time more than I could learn in my lifetime from the Medical Schools of the East and West. He divides spiritual healing into four kinds, namely, two kinds of spiritual healing by material means, and two kinds by spiritual means.

The first spiritual healing by material means can be obtained by *contact*—that is, instead of taking medicine, the sick can be healed by coming in contact with a strong spiritual healer. For just as certain physical diseases are contagious, likewise health is contagious. Suppose a person suffering from pain due to congestion of the blood, or nervousness due to poor circulation, should go to a cheerful, strong healer, or suddenly come in contact with happy and charming company. What happens? No doubt such a contact will act on his nerves as a nerve stimulant or tonic. The nerves which control the blood vessels when thus stimulated, will in turn transmit that stimulation to the arteries and veins, dilating their lumens, improving their circulation, and relieving the congestion. And that

causes the pain and nervousness to stop. On the other hand, should a sick or even a healthy person come in contact with a frightful object, as in the case of great fear, his face becomes pale, his lips white, his extremities tremble and he may collapse and faint. This is because fear shocks the nerves which in turn causes the blood vessels to contract, impairing circulation. It is evident, therefore, that for certain nervous diseases, spiritual healing can be obtained by contact with a strong, optimistic, spiritual healer.

THE SECOND SPIRITUAL healing by material means is by the power of *touch*—that is, the strong healer, by touching or placing the hand on the affected part will impart relief. This is because in every human being there is a magnetic power or electricity. Thus, from the hand of the healer, a current of human magnetism or electricity flows and stimulates the nerves, relieves congestion and improves circulation. When a baby falls and injures its little hand, it usually cries until the mother picks it up, and probably kisses the sore part. Then the baby's cry ceases, often as suddenly as it started. Was the baby crying for that kiss? No, it is the magnetic force and the electric current flowing from her gentle lips and arms that help the baby when it is distressed by pain and weakness.

THE THIRD SPIRITUAL healing by spiritual means is obtained by concentration faith and prayers:—

The power of *concentration* has a great effect. That is, the mind can produce great power through con-

centration. For example, from the modern hose of a fire-extinguishing engine, a stream of water can shoot up in the air more than 120 feet high. But Lake Michigan, more than 300 miles long, or even the greatest ocean in the world can never rise so high. This is because there is a power of pressure behind the water in the hose. And that is the power of concentration. Thus, when the human mind concentrates on health or sickness, it attracts either one, as a powerful magnet does to a piece of steel. Moreover, this world is full of good and bad things. When you think of good things, through the power of imagination and concentration, you feel happy; and when you think of unpleasant things, certainly you can feel very unpleasant. Therefore, is it not better for man to heed the unanimous advice of all the divine and spiritual physicians, the true and great prophets, who taught "See no evil. Hear no evil. Speak of no evil and think of no evil"?

Moreover, how often it has happened that you felt sore all over, depressed and melancholic, you did not care to go anywhere or see any body, you felt sick mentally and physically! Then suddenly and unexpectedly you received the greatest news of your heart's desire: perhaps your loved one just arrived in town and called you up from the station, or you unexpectedly received money due you, and could now pay bills and debts. What did you do about it at that moment? Did you remain in bed, pull the covers over your eyes and try to sleep? Or did you jump out of the bed, and rush to answer the

happy call? Yes, that was what you did, and you forgot all about pain and troubles. This is the power of concentration. This is the miracle of determination. This is the effect of will-power. Therefore, when the mind of the healer and the mind of the one seeking health are concentrated on health the desired results can be obtained.

FAITH is important. Millions of people in India touch the tail of the white elephant or the sacred bull to heal their ailments. Millions of Arabs, Persians, Turks, Russians, Egyptians, and others from the near and far East, travel thousands of miles and make pilgrimages to the holy city of Mecca, and its sacred well, the Bir Zam-zam, and to Jerusalem and the Jordan to fill their bottles from the holy waters for blessing and healing purposes. A great many also go to the holy shrines of the saints in the Holy Land and in Iraq (Baghdad) to get some of the sacred soil to make out of it mud pills and give to the sick as you would take and swallow a medicinal pill. And they get good results. Yet every one knows that in the tails of the white Indian elephant and bull there is no such thing as power of healing. Nor can there be any healing power in the waters and soil of the shrines in the holy cities. Then where does healing come from? It comes from *faith*. Therefore, he who wishes to obtain spiritual healing must have faith in the healer.

PRAYERS should be considered in this life in the same way as the life preserver to a passenger on a boat. For the effect of a sincere

prayer is not less than concentration and faith. Prayer is a strong magnet that attracts the mercy and bounty of God. Consider how the thirsty plants attract the bounty of the gardener. The heart of the gardener is moved only when his plants and flowers pray to him for water; they appeal to him by the humble attitude of drooping their heads and the wilting of their leaves. The gardener is fond of all his plants, but he pays attention only to those that show their need of help and he gives them plenty of water. His mercy and bounty goes to the humble among the flowers, not to the one whose head stands high as an arrogant person. In like manner, man who is the highest and noblest tree of the garden of existence can attract the mercy and bounty of the Heavenly Gardener His Creator—through prayers.

Another benefit of prayer is that it imparts true happiness to the human heart and soul. For true happiness exists only when the mind and the heart are free from worry. Therefore, when you have faith in prayer you free yourself from worry, and are filled with hope and cheer. Thus, he who believes in the efficacy of prayer is much happier, lives better, sleeps sounder than one who does not believe.

Furthermore, prayer should be considered as the best means of communication with God, the Source of all good. As a loyal lover yearns to commune with his beloved and benefactor, how much more the loyal creature must long to commune with his Creator? Also, just as it is the duty of the patient to

ask his physician for all that he wants, in like manner man ought to ask his needs from the All-Provider. When our prayers are not answered it is only for our good, if we are of those who know. A good mother does not always give her little child the thing it cries for, because that thing may bring disaster to its life. Therefore, the merciful mother and father heed the cry and grant the child everything that is conducive to the happiness and growth of its body and soul. They are neither deaf nor cruel when they do not heed the hundreds of silly requests made constantly by their little child. Likewise, man has many wishes that sometimes are more dangerous to him and to society, and even more destructive than children's notions. Therefore, while praying, our real prayer from the depth of the heart should be: Lord! Thy Will be done, not mine.' Last but not least, man should be reminded that divine and natural laws are not to be violated. He must not break these laws, and then wail because his prayers are not answered.

THE FOURTH SPIRITUAL healing by spiritual means is through the power of the Holy Spirit. That mysterious power works through the Divine Manifestations Moses, Christ, Muhammad, the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, and before them all the ancient prophets had that power. How well I remember the time when I was burning with malarial fever in the city of 'Akká in the Holy Land. I was attended by a prominent physician, who notwithstanding all his medical skill and all his

quinine pills, was unable to lower my high temperature. Finally, in a delirious condition I was carried from the pilgrimhouse to 'Abdu'l-Bahá's home. He came down to see me, and after feeling my pulse, He ordered a glassful of iced lemonade and told me to sip it slowly. I took it and fell asleep, for two hours. Then my good old doctor called and found me sitting up in bed, smiling, refreshed and with normal temperature. I did not hesitate to tell him how I enjoyed that glass of lemonade. And by the way during all the time of two weeks that I had such a high fever, that doctor would not even let me have a cold drink of water, not a drop. Whereupon he nodded his head and said. "The Master has cured you!" Yes, with lemonade, or sour milk or rock candy, 'Abdu'l-Bahá used to heal the sick.

But you will be surprised to know the number of people who died in 'Akká with their stomachs filled with lemonade or sour milk. This is because on seeing or hearing how that wonderful Master was healing so many of the sick with such simple things as lemonade, or sour milk, others thought they could do the same. They did not realize at the time that it was the Holy Spirit behind the sour milk or lemonade that had the power of healing!

That mysterious power of healing through the Holy Spirit may also find a channel through the pure and sanctified souls such as true disciples, and sincere spiritual physicians. But those who attain to such a station are very rare indeed.

JUST BEFORE leaving the medical school of the American University of Beirut, Syria, about twenty-two years ago to come to America, a number of medical men and students, myself included, heard from the lips of 'Abdu'l-Bahá His views on medical ethics. He said in effect:

The duty of a doctor is to be divine in character and merciful in heart. He must meet the patient with a cheerful smile, not with a stern and frightful look. He must give ample time to find the cause of illness, then prescribe according to the correct diagnosis. If he has no time to spend on a thorough examination, he should not take so many cases that he cannot handle, but rather refer them to another doctor. And last, but not least, he must not give less attention to those who cannot pay their bills. Any doctor who characterizes himself with these qualities, is verily an angel of life. Otherwise, he is an angel of death!

In the writings of Bahá'u'lláh you can find everything your heart desires, even on the subject of healing for He has given great treasures of wisdom. His first advice is, "when you are sick, go to the skillful amongst the doctors." And the following words are from the writings of Bahá'u'lláh in Arabic which may be quoted here, not as the text, but from my own memory:

Do not eat save when you are hungry and do not drink after retiring to sleep. (Perhaps this is to avoid the habit of getting up during the night to drink cold water.) Exercise is best before meals, thereby the organs become strong; but it is dangerous when the stomach is full. Take medicine when needed, and leave it alone when the body is normal. Do not take any food save when digestion is completed and do not swallow until after thorough mastication. Heal the sick first with diet, then with medicine. If you can find what you need

for healing in a simple remedy, do not use a compound medicine. When incompatible foods are served, do not mix them, be contented with one variety. Begin first with the simple or light food, then the heavy or coarse, and take the liquid before the solid. To eat one meal on top, or shortly after another, is harmful, beware of it. When you start to eat, begin in My name, the Most Glorious, and finish with the name of God, the possessor of the throne and the earth. Whatever is difficult to be masticated—too hard on teeth—is forbidden by the wise. A little food in the morning—a light breakfast—is like a light to the body. Stop all bad habits, they are the cause of unhappiness in the world. Find the causes of disease. Be moderate in all conditions, by this, the body is kept from fatigue and that tired feeling. Shun worry and anxiety, therein is a black calamity. Say! Jealousy eats up the body and revenge burns up the

liver, as fire consumes the wood. Avoid both as you would avoid the lion. To purge the body is essential during the mild seasons. He who overeats, his illness will become more severe. . . .

And here is Bahá'u'lláh's message to the doctor and the sick:—O Doctor! Heal the sick by mentioning the name of your God, the possessor of the day of judgement, and after that, use what God has destined for the health of the bodies of His creatures. By my life! The doctor who has quaffed from the wine of my love, his visit is healing and his breath is mercy. Say! Cling unto him for the protection of health. He is confirmed by God in his treatment. Say! this profession is the most honored of all other professions, because it is the greatest means from God, the Life-Giver of the dust—to safeguard the bodies of all people, and He has placed it at the head of all other sciences and wisdom.

(To be Continued)

Under the title, "Things To Think About," Milton M. Schayer, columnist in the Intermountain Jewish News of Denver, Colorado, devotes one of his columns to the following statement of some of the principles of the Bahá'i Movement as sent to him by Willard P. Hatch of Los Angeles, Calif.

"Willard Hatch probably will never make the front page in any sort of scandal, so his name will not be generally known, The world, however, is a better place in which to live on account of his work. He is devoting his life to spreading the gospel of the brotherhood of man as enunciated by the Bahá'i Movement, and he asks that a friendly word be said for this unselfish and humanitarian cause. They advocate searching for truth and want mankind to abandon all superstition and prejudice. They believe in the "oneness of mankind," and that religion must be a cause of love and harmony else it is no religion; and they also believe that religion must go hand in hand with science. Faith and reason must be in full accord. These are just a few of the principles they preach, and fortunately as the years go by more people learn to practice them."

ABOVE THE COLOR LINE

CORALIE FRANKLIN COOK

*"Verily the century of radiance has dawned, minds are advancing, perceptions are broadening, realizations of human possibilities are becoming universal, susceptibilities are developing, the discovery of realities is progressing. * * * Do not only say that unity, love and brotherhood are good; you must work for their realization. * * * In the sight of God color makes no difference at all. He looks at the hearts of men."* 'Abdu'l-Bahá.

HIS sketch, concerning a man, begins with a woman. She was a little woman, brown of face, bright of eye, with a low voice and gentle manner, and she was the mother of three small children. The father, a high-grade mechanic, died when his son Ernest was only four years old, and for him and a younger brother and sister the young widow set herself to be not only guide and director but bread-winner. She had some education and so could teach an elementary school. Donating a part of some property accumulated by the thrifty husband to the establishing of a school in her home city (Charleston, S. C.) she was for a number of years its principal. Mrs. Just's accepted labor brought her in touch with the lowly and needy colored people of that city and she enlarged the scope of her endeavors to include much unpaid service to these her neighbors.

In that school-house to which she had dedicated a part of her own small holdings she opened a night school and conducted a Sunday school, and when no preacher was at hand, held religious services and pointed the way to right-living and to progress.

It was in his mother's school and in her Sunday school that Ernest Just's education began.

It was a day of small beginnings, offering perhaps no suggestion of the great future which lay ahead, unless indeed that mother's faith and courage fed a something in the spirit of that son of which both may have been, even then, dimly conscious and which these later years have seen quickened to a veritable flame.

All during childhood and on into youth Ernest Just must have been receiving impressions that did not add to his happiness. In a lad of different training and temperament they might have subtracted from his self-respect. Not so with him. He became aware of a world from which he was shut out—a world of wealth, of opportunity, of achievement, of power safe-guarded and made exclusive by a color-line. But he had found another world—a world of thought! And in it he dreamed and worked and revelled.

By THE TIME he was fifteen that messenger of light, the Northern school-maam, had invaded his school. One such was quick to discover this wide-eyed, serious lad who always knew all of the lesson assigned, and often showed hunger for more than the text-books contained. On one memorable day she drew from him the confession that he was torn between the desire to

go North and be educated, and a sense of duty that prompted him to go to work and make life easier for the mother who had done so much for him. This teacher wisely pointed out the possibilities which a liberal education would open up that could never be realized if school were abandoned at his then stage of advancement. She did more, she paid a visit to the mother and was surprised and delighted to find her sharing her son's ambition.

There seemed only one obstacle. There was not sufficient money to finance the adventure. But here the lad himself came forth with a solution of the problem. He would work his way. Others had done it. Why could not he? One of the things which Dr. Just recalls, with a twinkle of the eye, is the grave concern of some of their friends! "Don't let that boy go *way up north*," they protested to his mother; "he aint so strong and he's bound to catch cold, then what'll he do 'mong strange white folks? He'll just lay down an' die." "Well," responded the far-seeing mother, "I'd rather he'd die trying to make something of himself than to live and be no good to himself or the world." And so, inspired by that Spartan-like mother, Ernest with little of this world's goods but mightily endowed with courage and capacity, set forth for the "cold" North.

Kimball Academy in New Hampshire has the honor of opening its doors to the young student. Although barely prepared to enter the lowest class, young Just completed the four years course in three years with honors. Meanwhile he had so distinguished himself for scholar-

ship that he had been made president of the school's debating club, and editor-in-chief of the Academy Magazine.

Graduating from Kimball was only a beginning. Ernest Just was headed for the heights of life. In the fall of 1903 he matriculated at Dartmouth College. Here the savings from vacation earnings were soon augmented by prizes and scholarships. Hamperings and disadvantages began to recede while progress and achievement took definite shape in the mind and life of this lone youth, battling his way forward, upward!

Then came the day of graduation with *magna cum laude*. What had happened? He had not only kept pace with his classmates, he had gone beyond them. Previous to this time no Dartmouth student had ever taken honors in two different fields, but he did. Mark his versatility. He made the highest mark in Greek ever awarded a freshman in Dartmouth College. In his sophomore year he bore off prizes, in his junior and senior years he won scholarships. It was I believe during his senior year that there appeared in the college magazine one of the tenderest, most beautiful tributes ever paid a beloved mother by a gifted son. Ernest Just was the author. Small wonder that it was predicted of him that he would succeed, no matter to what he might decide to devote his attention.

With this brilliant scholastic record fresh upon him, Mr. Just joined the Faculty of Howard University, Washington, D. C. Although he had come as a scientist, it is only fair to say of him that he brought to the institution its awakening as

to the dramatic gifts of its students. It was with a class in English literature that he demonstrated to the school and to the community the possibilities of developing dramatic art even among under-graduates. To some this may be forgotten or unknown history, but distinguished alumni working in these lines at home and abroad recall with enthusiasm the presentation *en costume* of two legitimate dramas under the direction of Prof. Just, and the overwhelming surprise and delight of the crowds who came to look and listen.

BUT THE WINDS of Destiny were blowing the bark of this young scholar into far different channels. Prof. Just began to spend his summers in research work in the Biological Laboratory at Wood's Hole, Mass. In 1916 he was given the degree of Ph.D. at the University of Chicago. And from now on he travels so fast that one grows almost dizzy in watching his flight; nor can one lacking scientific knowledge essay to give adequate description of that flight.

His interest now lay chiefly in the subject of fertilization concerning which he made valuable discoveries and wrote extensively. He was one of the authors of "General Cytology," collaborating with such distinguished scholars as Dr. Lillie of the University of Chicago; Dr. Morgan, President of the National Academy of Sciences; Dr. Jacobs, Director of the Marine Biological Laboratory, and others. By degrees his name and his fame were being cited in foreign magazines and in 1924 he was the choice of a group of German scientists to

prepare a monograph on "The Functions of the Cell." He contributed to a set of books on chemistry; was placed on the editorial staff of a scientific journal published in Berlin, Germany; assigned to similar position on equally important periodicals at home, in Chicago and in far away Japan, while significantly enough, he became a member of the staff of the official periodical of the Marine Biological Laboratory in America where he began his scientific investigations. Honors were heaped thick and fast upon the now distinguished scientist. He was made a Fellow of the American Association for the Advancement of Science, also member of the American Society of Zoologists. He was awarded the first Spingarn Medal.

"No miser in the good he holds" is Dr. Just. To the aspiring student he is ever ready with timely advice or the helping hand. Ambitious study clubs turn to him for advice upon abstruse questions and he often puts aside scientific work to meet with a group of students when in simple compelling manner he holds forth upon some topic in which they are interested. On such occasions he is at his best. So he will be remembered by some readers of this magazine privileged to hear him at an interracial meeting under Bahá'í auspices.

IT WAS perhaps inevitable that the distinguished accomplishments of this man should attract the attention of that group of philanthropists who are consecrating vast sums of money to the encouragement of study and research that lead to the benefit of all mankind.

The Rosenwald Foundation has given the Zoological Department of Howard University of which Dr. Just is head, fifteen thousand dollars a year for five years with an additional five thousand dollars for equipment.

Dr. Just was able to spend last year in Italy where he engaged in the work that has become so dear to him and to which he has made definite and valuable contribution.

His attainments and popularity brought to Dr. Just a return engagement, and he had the overwhelming distinction of returning to Europe in the summer of 1930 to the city of Padua where as one of eleven of the world's greatest scientists he lectured to a Special Assembly of scientific folk.

One has to be little short of a magician to wrest from this great but modest man any account of his varied experiences, his marvelous triumphs. We all have heard how those European students are given to register approval or disapproval of the men who lecture to them. It has been learned that in Italy there came from the students in response to the last of his talks such spontaneous outbursts of cheering and applause as is rare even there. I tried to get from its recipient some account of it all, but he was so reluctant to talk of himself that I had to abandon the effort.

One particular experience among the many experiences that have befallen him is deeply cherished by the scientist, that is his stay at the Kaiser Wilhelm Institute in Berlin. He went there to lecture in response to an invitation from its founder, Adolf von Harnack,

author of *The History of Theology*, *Higher Criticism* and other works of value.

It is like a bit of beautiful drama, is it not, that this young man from the new world met and communed with this ripe old scholar of the old world only a few short months before the latter journeyed to the Great Beyond? May it not be a harbinger of what the future holds in store to be able to record that this eminent theologian was in harmony with modern scientific thought even to the extent of founding a school for its promotion? Add to this the fact that his work with a man of different race and younger generation is cherished by the latter as one of the most satisfying of all his many contacts and it becomes possible to go even farther. Why may we not forecast a day when East and West, youth and age, black and white, shall meet on one harmonious plane where religion and science shall have brought them?

It is the men who are doing the same kind of work that he is doing, dealing with the same problems, who say of Dr. Just that he is "one of the greatest scientists in the world today," but he wears his honors as all the truly great do—with unvarnished simplicity.

To those who do not know him well he may seem indifferent, at times perhaps almost rude. Not so to those who know him best. He is almost shy, yet out of those wide dreamy eyes he has a way of looking at one that might prove embarrassing if one lacks the sincerity, the probity, the honesty that are so dominant in his own character. He is tall, something over six feet I

should say, or at least he appears so when he stands beside his petite wife or is rollicking with the two girls and small boy who constitute the family group. This man of science has a mouth sensitive enough to belong to a poet. His voice is low and mellow, but capable of being very stern or very sympathetic as his students will tell you.

IN THIS STORY I have not told of that dark, dark day before the end of his academy life when young Just made a hasty trip southward to say good-bye,—the last good-bye to that mother whose gentle yet forceful character has without doubt been a great influence in all his career. Only rarely does he permit himself to speak of it. I have not dwelt upon the long struggle with the prejudices, the insults, the hypocrisies, the flagrant injustices that have been flung in the way of this man's progress. Steadily, bravely, he has refused to be conquered by them, aye, even to be *hindered* by them. Do not think he has escaped them. To one of his slightly brown complexion such experiences are inescapable.

"Why, then," do you ask, "does he not go to Europe where character not color is the measure of a man?" I will tell you why! To be the father or mother of a colored child in this the twentieth century of civilization is to live always on the borderland of tragedy, when not in the very centre of its sickening

whirl. When Dr. Just looks into the faces of his own beautiful children there surges up into his heart and mind millions of other faces—down in the swamps of Georgia, in the cottonfields of Mississippi, in cities and towns, in high school and college, in hovel and cottage and beautiful homes,—faces, faces, faces, all shut in,—*below* the color line! If you have managed to get a little closer to him than most folks he will confess to you in words like these: "I cannot leave them! I have tasted the joy of freedom, but I could not be happy if I failed to do my duty. I believe that Science is yet to play a large part in the development of human beings, and if I can help these boys and girls to look at life as a splendid adventure, and upon themselves as a necessary part of the great whole, I think it will mean more to me than work in the laboratories of princes or kings."

A scientist and a humanitarian! A master of the test-tube and a magician with the microscope, but above these a man who understands spiritual values and who has the inherited gift of relating these values to all work in his class-room. He lives above the color line! And in all of this is Dr. Just not among the few who exemplify in every day life this injunction of 'Abdu'l-Bahá: "By his arts, sciences, inventions and all of his work, man must reveal his highest capacity. * * * Work done in the spirit of service is worship."

SCIENCE AND RELIGION

SCIENCE may be likened to a mirror wherein the images of the mysteries of outer phenomena are reflected. It brings forth and exhibits to us in the arena of knowledge all the product of the past. It links together past and present. The philosophical conclusions of bygone centuries, the teachings of the prophets and wisdom of former sages are crystalized and reproduced in the scientific advancement of today. Science is the discoverer of the past. From its premises of past and present we deduce conclusions as to the future. Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. All created things are captives of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature's obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the "breaker" of the laws of nature.

This endowment is the most praiseworthy power of man, for through its employment and exercise, the betterment of the human race is accomplished, the development of the virtues of mankind is made possible and the spirit and mysteries of God become manifest. Therefore I am greatly pleased with my visit to this university. Praise be to God! that this country abounds in such institutions of learning where the knowledge of sciences and arts may readily be acquired.

As material and physical sciences are taught here and are constantly unfolding in wider vistas of attainment, I am hopeful that spiritual development may also follow and keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this great temple of learning, so also may the light of the spirit, the inner and divine light of the real philosophy glorify this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which binds human hearts.

—'Abdu'l-Bahá.

BEWARE OF DIFFERENCES

HARRY P. FRANTZ

The author of the following article is a student at the University of Pennsylvania, Department of Journalism. We are pleased to publish his brief review of the Bahá'í Movement in accordance with our policy of publishing frequently articles contributed by the youth of the world.

IN collegiate circles young men and women pride themselves upon their tolerance and flaunt their open-mindedness as though it were some phenomenon peculiar to a particular class of society. The Bahá'í religion is a direct challenge to this self-appointed intelligentsia to extend their tolerance from such obvious and personal considerations as color and race to a greater tolerance, that of the religious and spiritual life of other people. It offers opportunity for world tolerance that the real liberal will be only too glad to embrace.

Bahá'is ask no Christian to give up Christ; no Muhammadan to turn his back upon Muhammad; no Buddhist to disown Buddha. The Bahá'í religion does ask the world to look further afield than a faith or a sect; to substitute tolerance for bigotry; to accept every one of "God's Messengers." Muhammadans say, "There is but one God and Muhammad is His Prophet." Bahá'is would have us say, "There is but One God and in Him we are all one."

WILLIAM MILLER of Low Hampton, New York, was a scholar and a devout man. He believed the "two thousand and three hundred days" mentioned in the Bible,* referred to years not days and that

the time of the Second Advent of Christ was close at hand. Resourceful as well as mathematical, on May 23, 1844, he stood on the highest hill in Low Hampton with a little band of followers firmly determined to be a favorably-placed welcoming committee when the cloud bearing the returning Savior should appear. The heavenly visitation failed to function and the Millerites walked down the hill to repurchase their homes and substitute blue serge for their conspicuous white muslin robes.

William Miller was right. But contemporaneous events in Persia proved that his mistake lay in awaiting divine pyrotechnics while the Báb, the Herald of Bahá'u'lláh, the One awaited, was then "just another fanatic," and 'Abdu'l-Bahá, born on that same day in 1844, must have looked much like many another brown Persian baby. Today over half a million Bahá'is in Persia celebrate the date of Miller's unhappy climbs not because of William Miller, but because on that day the Báb, the fore-runner of Bahá'u'lláh, declared this cause and began His ministry, and on that day the Son of Bahá'u'llah, the Center of His Covenant, 'Abdu'l-Baha (The Servant of God) was born. Now Bahá'is are to be found in nearly every country of the world with a

*Daniel 8:14

considerable group of believers in this Truth working with fervor to spread their religion in the United States.

MUCH as John the Baptist preached the coming of Jesus Christ, so The Báb (The Gate) preceded Bahá'u'lláh and proclaimed the approaching advent of One greater than Himself whom He called "Him Whom God shall manifest." Midst the overwhelming power of the Muhammadan religion some advanced thinkers dared to hope for something better and to these The Báb poured forth His sermons and His prophecies. So well did His eloquence and sincerity convert His few listeners that they in turn departed to spread His story of "a greater One to come" throughout all Persia. While His early mission, being localized, had allowed Him to remain unmolested, the later wide-spread success of The Báb led to His violent death; for the Muhammadan priesthood realized too late that they had underrated this latest Prophet. They revenged themselves upon The Báb with six years of persecution culminating in His death at the hands of a firing squad; but the message of the devout Messenger had taken root and His adherents grew in spite of fierce persecutions.

Among the foremost of The Báb's supporters was Mirza Husayn Ali, better known by the title of Bahá'u'lláh (Glory of God). Born of wealthy parents and with a youth spent in the highest of social circles, He threw Himself into the ranks of the followers of the Báb, sharing their persecutions. In 1852

He was thrown into a prison from which many of His fellow-believers went to a violent death. Bahá'u'lláh was assisted by the Russian consul who interceded in His behalf and testified to the purity of His character.

His freedom restored, Bahá'u'lláh lived in the wilderness for two years. His innate spiritual leadership was recognized by the Bábis. Bahá'u'lláh converted thousands with His sermons and the Bábi movement in Persia continued to grow until again the Moslem authorities decided to take a hand. This time exile was imposed upon Bahá'u'lláh and His family. In preparation for their journey to exile in Adrianople the famous twelve-day encampment in the Garden of Ridvan was made. It was on the first of those twelve days in April, 1863, that Bahá'u'lláh declared Himself to be the One whose coming The Báb had foretold.

At Adrianople Bahá'u'lláh publicly announced His mission and was enthusiastically accepted by the majority of the Bábis who were known thereafter as Bahá'is. A small minority, inspired by the jealousy of Mirza Yahya, Bahá'u'lláh's half-brother, attempted to make trouble for the Bahá'is and the religious authorities, ever-seeking a way in which to attack the new and growing Faith represented the conflict in such terms to the civil authorities that in 1868 the Turkish government banished both Bábis and Bahá'is; Baha'u'llah and His followers going to 'Akká in Palestine, a city with a climate so deadly the Sultan had reserved it for political enemies.

It was during this time of suffer-

ing that Bahá'u'lláh spread the message of the Bahá'í Faith throughout the western world by a series of letters written to the rulers of the principal countries. Queen Victoria of England replied: "If your religion be The Truth it will live." The Bahá'í religion has not merely lived; it has taken on new life and strength.

After many years the conditions of His imprisonment were improved and Bahá'u'lláh spent the last years of His life in comparative peace and comfort, passing away in 1892 at the age of seventy-five.

TODAY we marvel that a message could bring such persecution and suffering upon those who were faithful, and naturally we are curious to discover the foundation of such unbending faith and devotion. This message, for which men and women were content to suffer in prison and exile, had as one of its fundamental principles, the Oneness of Mankind.

J. E. Esslemont, one of the most prolific of Bahá'í writers, has declared: "One ploughs, another sows, another waters, another reaps, but there is One Lord who giveth the increase."

The beloved son and successor of Baha'u'llah, 'Abdu'l-Bahá, proclaimed the tolerance of the Bahá'is by this declaration: "It is not necessary to lower Abraham to raise Jesus; it is not necessary to lower Jesus to proclaim Bahá'u'lláh."

Bahá'is believe that some of the present day professing Christians have so weakened the teaching of Jesus that One is needed Who

will bring with Him a strong, vigorous belief, alike to all the world, and that Bahá'u'lláh is the vehicle chosen by God to transport a rejuvenated faith to a world that has strayed far from the teachings of earlier Prophets.

There is nothing revolutionary or iconoclastic about this Faith which had its beginning in the Birthplace of Religions, the Orient. In 1912 'Abdu'l-Bahá told the American people that "the solution of economic questions will not be brought about by array of capital against labor and labor against capital in strife and conflict, but by the voluntary attitude of good-will on both sides. Then a real and lasting justness of conditions will be secured." The most conservative of our business colleges now teach that doctrine to their students.

America prides itself on large college enrollments. The Bahá'í religion is not an ignorant faith. Bahá'u'lláh attached great importance to the equality of the sexes and one of the means He relied upon was universal education. "He who educates his son, or any other children, it is as though He hath educated one of my children."

The Bahá'í Cause would undertake the education of public opinion by the teaching of a tolerance that would bring the Christian into the synagogue and the Jew into the church. The Bahá'í religion would not have young people in the United States—the "melting-pot of nations"—asking, "I wonder if that girl is a Catholic?" or, "Do you think that fellow is a Jew?" 'Abdu'l-Bahá said, "Since all gather to worship God what difference is there?"

FROM MOLECULE TO MAN

LOULIE A. MATHEWS

The author has given us here in a simple and vivid form the story of life development from the first atom to the perfection of man himself, lord of the world of nature. In this treatment of evolution, some of the teachings of 'Abdu'l-Bahá bearing on the subject are interwoven, teachings which wonderfully illumine the puzzle of how life is evolved. This and the following chapter, which will appear in the February Bahá'í Magazine, were originally written as a "Child's History."

UR world is swung in starry space like an emerald ball tossed high against the sky.

There was a time when the earth was covered with water that hid the valleys and hills, and even the mountain tops.

A fierce sun beat down and dried little patches of earth, here and there, where the water was shallow. And plants sprang up. Neither animals nor human beings could have lived at this period of the world's history, as there was no air fit to breathe. After a while, the plants waxed stronger and more sturdy and exhaled gasses that helped to create for us the necessary atmosphere. But these plants upon land were not the first. It was under the sea that the earliest traces of life appeared. Water plants grew and after countless ages, animal life followed. Thus, a crude procession of living creatures spread from the water and began to cover the earth.

In those far-off days, inventions and discoveries lay in the invisible realm, waiting for man to develop and call them into everyday life.

It was to Evolution that God gave the gigantic task of developing man. The meaning of the word "evolution" is "to bring forth, change and perfect;" so you may well understand that *time*, as we know it, could play no part in such a labor. A million years was as

sunrise to sundown with us. There was no one to say "Finish this piece of work right away, for we are in a great hurry." No, everything moved slowly forward. To perfect a single form took so much time that no one could reckon it.

"These cellular elements have at some time been in the mineral kingdom. While in the mineral kingdom, they have had their coursings and transformations through myriads of images and forms."

We learn that our senses are not reliable sources of information. If we believe them we should think the world standing still instead of spinning round and round. We should look at a rock and believe it solid—immovable, instead of being made up of millions of separate cells. For the expression of all physical life is change and movement because everything on this planet is composed of tiny invisible cells: the air you breathe, the water you drink, the house in which you live, the mountain tops and the forests, even you yourself are composed of the cellular elements of which Abdu'l-Bahá speaks.

Ages ago these tiny invisible cells were dancing freely about the universe when Evolution called to them and said, "It is time for you to go to school," and started the various elements that now make up your body on a long, long journey. At the outset they came to a mysterious land, spoken of in the Bahá'í

Revelation as the Mineral Kingdom. This kingdom was a hidden treasure chest, containing wonders greater than any fairy story ever told.

Let us imagine ourselves far down under the earth, carrying a magic lantern, so that we can unlock the treasure chest and examine its contents. There were great caves in which heaps of leaves from prehistoric forests had lain. The form of the leaves had disappeared, and was replaced by a substance, solid and black, that today we see burning brightly in our fireplaces.

As we watch the flames making shadows on the wall, we must not forget the stately forests of long ago. The origin of coal.

Wandering about, we should come upon rocks of many hues, and blocks of marble, pink and white. Mounds of gold and silver, and veins of copper, that would make mirrors and ornaments for Egypt and Syria. Here were diamonds embedded in the rocks that were to sparkle on the fingers of queens. Rubies and emeralds to be woven into royal crowns, and jewel jade destined to adorn temple altars in far-off lands.

Into each one of these substances, the little invisible cellular elements plunged, working their way through the cruder materials and precious stones. Millions of years passed. Then the head master, Evolution, chose from among the elements, those ready to be forwarded into the *vegetable kingdom*—that kingdom lying in the sunshine under the blue sky.

ing accomplished their functions in the vegetable kingdom, the cellular elements ascend to the animal kingdom."

The new world in which the elements found themselves was full of gayety and freshness. Now they put on Nature's brightest colors, dressing in tints of the garden with broad green sashes. The trees, the flowers, the vegetables received them, as did the waving fields of grain. A happy rhythm was everywhere. Even during the winter sleep, dreams of spring stirred by sunshine and showers were ever present. It was like a long, long summer vacation. But at length the tireless master Evolution pressed them forward. It was time for a sterner school. Oh, with what regret they bade goodbye to the forest, stream and field, and sadly wended their way to the *kingdom of the animals*.

"In the animal kingdom again the elements go through the composition of myriads of images."

Loudly they knocked on the gate of the new kingdom, crying, "Let us in! We come from the headmaster, we have gone to the school of the Mineral as well as the Vegetable, and have thus arrived at your threshold." The scholars soon made a tremendous discovery: In this Kingdom they could move about! What a delicious experience to run and jump after centuries of keeping still! Wandering about wherever curiosity prompted, brought greater knowledge of the earth than had been acquired through all the previous ages.

Everything in the Animal Kingdom was not easy, however: here food must be hunted; the young protected from fierce claws. And a

"In the vegetable kingdom the elements again had their journeys and transformations through myriads of conditions. Hav-

watch set for enemies. They endured cold and thirst and for the first time encountered conscious death. Yet these misfortunes served them well, for it brought them nearer and nearer to the end of their journey, until, without realizing any change, the elements crossed the borderland and entered the Human Kingdom.

"For every single phenomenon has enjoyed the postulates of God, and every form of these infinite electrons has had its characteristics and perfections.

"In the human kingdom the elements have their transformations and coursings through multitudes of forms. In short every single primordial atom has had its journeys through every state of life, and in every stage has been endowed with a special virtue and characteristic."

There was no use knocking here, for the gates were thrown open and it was plain to see no one was within. The Kingdom stood empty. Not knowing what else to do they sat down and waited for Evolution, who could be seen running towards them at great speed. "Your journey is ended," he cried joyously. "It was by means accidental that your experiences led you hither, for all the time while passing through the different degrees of matter, in all the varied kingdoms, you were potentially man." You can understand the word "potential" if you

think of an acorn in which is imprisoned an oak tree; with its trunk and spreading branches, all its potential life hidden in a tiny seed that can be held in the palm of your hand.

Evolution assured them that all the necessary tools for man's development were in the Human Kingdom. "There was only one key that would unlock the secrets of Nature: this key was to be found in man's brain." "You must adventure along new paths, relying upon your own initiative; yet, go not alone, but in the company of Courage and Patience. And have no fear."

And so the elements advanced and the tasks became more and more difficult.

Countless trials, countless failures there were before primitive man learned to make a fire, build a shelter, and to prepare his food. Painfully he mastered the rudiments of physical life, one by one. How many hundred years passed by while he gazed at the rushing waters, unable to invent even a rude raft with which to reach the opposite bank, while you and I thunder over that same water carried by a locomotive on a suspension bridge.

(To be Continued)

"In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal and from thence he has come onward to the human degree or kingdom. Throughout this journey of progression he has ever and always been potentially man."

'Abdu'l-Bahá.

THROUGH A WIDE ANGLE LENS

DALE S. COLE

HAVE you ever wondered which experiences the most joy, an astronomer looking far a way through his great telescope into dim distances, or the worker in the laboratory peering into the minuteness of things through a powerful microscope? Undoubtedly there is a thrill in each experience to the true seeker, for in each case new knowledge is being sought. Another building stone is in the process of being added to the foundation of the temple of knowledge. In each case truth is being sought through the sense of sight aided by wonderful lenses.

Science is teaching us to think abstractly. The final solution of a complex scientific problem regarding the universe may be an equation of symbols. Such an equation may express a law without explaining the meaning of the symbols. It is the meaning of the symbols which we must try to understand. The full import may lie beyond the bounds of human perception, but by trying sincerely to interpret these meanings into life, we will undoubtedly be led along the path of spiritual appreciations and away from the older, and no longer tenable, ideas of materialism. Spiritual progress has profound effects on mundane affairs.

“When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed

and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth,” said 'Abdu'l-Bahá.

In prosperous times humanity is prone to be complacent. But in times of stress and bewilderment, when humanity realizes that it cannot completely control its environment, it instinctively looks upward to some source of help outside or above the material universe and its workings.

Human interest in spiritual or religious thought and possibilities is accelerating. There is increasing evidence that we are beginning to realize that “we cannot pull ourselves up by our own bootstraps.” Science is frankly endeavoring to peer into the meaning of the symbols which so stealthily slip into the equations expressing natural laws.

Prof. Thomson, closes his most excellent little book “The Atom” with this very interesting suggestion:

“It is a remarkable instance of the unity of thought that a study apparently so remote from human emotion as atomic physics, should have so much to say on one of the great problems of the soul.”

He refers here to the difference between living and dead matter, between the conscious and the unconscious.

In another place he suggests that what we may need is “a less ma-

terialistic view of the universe.”

Prof. Albert Einstein has quite recently voiced ideas regarding science and religion which have caused considerable comment. (New York Times.)

He believes that neither a religion based on fear nor one embracing solely a social or moral idea of God are effective, but that gifted individuals and noble communities have had a *cosmic religious sense*, free from dogma and the idea of God made in man's image. This cosmic religious sense leads to a “definite conception of God.” He believes that “the most important function of art and science is to arouse and keep alive this feeling in those who are receptive.”

Whether we agree with him or not “that the only deeply religious people of our largely materialistic age are the earnest men of research,” we can see much in his statement “that the cosmic religious experience is the strongest and noblest driving force behind scientific research.” We can realize the worker's deep “faith in the rationality of the structure of the world.” We can see that the men of science are devoutly seeking by following at least one path, that of scientific method.

It is decidedly inspiring and stimulating when scientists of the rank of Thomson and Einstein direct thought into spiritual channels. It indicates that spiritual forces are working, however as yet generally unrecognized and possibly unanticipated. It tends to guide the thought of a world interested in science to the real foundations of the universe. Science in-

terests many because of its applications. These myriad applications result in material wealth, but the time is not far distant when the spiritual significances of science will far outweigh the others. To many, these brief and guarded suggestions of the men of science have greater inspirational value than many sermons. They indicate that spiritual values are being gauged as more and more important and fundamental.

One of the most intriguing and stimulating books of the hour is Sir James Jeans “The Mysterious Universe.” Although not as comprehensive as Eddington's earlier “The Nature of the Physical Universe” it is a provocative challenge to think about the universe and the particle of it which we call home.

Jeans suggests that “the nature of ultimate reality can only be expressed in terms of mathematical formula.” The mechanical and biological concepts of the universe have failed to offer complete and satisfactory explanations, and human intellectual activity has advanced so far that anything short of a complete explanation is not deemed adequate.

Certainty has given way to probability. Scientists no longer endeavor to state, in every case, that given a certain set of conditions, a second specific set of conditions or states will follow. They say it is probable that such will be the case. Determinism seems to have been given a death blow.

Because of advanced technique we are now able to deal with conceptions of particles much smaller than ever before. For this reason and others, mathematical averages

now have great significance.

He believes that the laws which nature obeys are not so much like those which a machine follows as those which govern a musician composing. The universe can probably best be pictured "as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker."

Present day pictures, which science draws, are mathematical ones, and "the universe appears to have been designed by a pure mathematician."

By pure mathematics is meant those departments of the science which are creations of pure thought as contrasted with applied mathematics which reasons about the external world.

Jeans believes that the final truth of a phenomenon resides in the mathematical description of it. Mechanical models no longer suffice, but mathematical formula do not tell what a thing *is*, only *how it behaves*.

"Today there is a wide measure of agreement, which on the physical side of science, approaches almost unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than a great machine . . . Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course our individual minds, but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

'Abdu'l-Bahá said, "When we speak of the soul we mean the motive power of this physical body which lives under its entire control in accordance with its dictates. If the soul identifies itself with the material world it remains dark . . . but if it becomes the recipient of the graces of the *world of mind*, its darkness will be transformed into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness; until it reach the apex. Then there will not remain any struggle for existence. Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue, for a sanctified soul illumines humanity and is an honor to mankind, conferring life upon the children of men and suffering all nations to attain to the station of perfect unity."

"There is, however, a faculty in man which unfolds to his vision the secrets of existence. It gives him power whereby he may investigate the reality of every object. It leads man on and on to the luminous station of divine sublimity, and frees him from all the fetters of self, causing him to ascend to the pure heaven of sanctity. This is the *power of the mind*, . . ."

It is intensely interesting to read Jean's last chapter in the light of the Bahá'í Revelation.

'Abdu'l-Bahá explains the third power of man "which is an emanation from the divine bestower; it is the effulgence of the sun of reality; the radiation of the celestial world, the spirit of faith, the spirit His Holiness the Christ refers to when he says, 'Those that are born of

the flesh are flesh and those that are born of the spirit are spirit.' The spirit is the axis round which the eternal life revolves. . . . This spirit of faith is the flame of reality, the life of humanity and the cause of eternal illumination. It inspires man to attain the virtues and perfections of the divine world."

Modern science has taken a huge step away from its older materialism when it quite frankly begins to talk of the mind, and of the universe being, perhaps, a great thought. A thought certainly is *not a material thing*. Perhaps it will not be so hard to take the next step and recognize generally the third power of man—the spirit of faith. It has already been suggested that our scientists may need a "less material view of the universe" to enable them to understand at least some of the meanings of the symbols which occur in the most accurate pictures of the universe—mathematical descriptions.

Perhaps the probabilities which theories and hypotheses seem to lead to will be found to be but another expression for the Will of God.

Mathematical pictures are the most complete but these equations are in symbols. What do the symbols mean? The whole course of science seems to be away from the tangible and towards the intangible. We can scarcely now expect a reversion to a physical or entirely materialistic interpretation of these mysterious symbols.

It was suggested that the thought comprising the universe is that of a *pure mathematician* and a *pure mathematician* does *not* reason about the *external world*.

Is it not clear that all of these extremely interesting speculations, and many more which might be cited, point to spiritual forces, spiritual influences, spiritual effects?

Our modern scientists are doing much to emphasize an increasing appreciation of the fundamental importance of things and forces which cannot be defined as purely physical or material. Current literature is rich in such highly interesting material. It is hard to understand why we go on placing such undue importance on the trivialities of life when there are such great things to consider. It is comforting to know that there is a great fund of knowledge which great minds are tapping and that when released, such knowledge always benefits mankind.

"Scientific knowledge is the highest attainment upon the human plane" said 'Abdu'l-Bahá "for science is the discoverer of realities. It is of two kinds, material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary, one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law."

THE EXPECTATION OF THE AGES

KEITH RANSOM-KEHLER

This, the fifth installment of the series under the title "The Basis of Bahá'í Belief," deals with the subject of biblical prophecy as reaching its fulfillment in the Manifestation of Bahá'u'lláh. In the present age the validity of prophecy is not a very current belief, nevertheless the mere fact that there have been hundreds of fantastical interpretations of bible prophecy is in itself no proof of the invalidity of prophecy. One cannot even from a scientific point of view dismiss with mere negation the whole matter of prophecy which forms such an integral basic part of the Judaic and Christian religions. A careful perusal of this article will be of interest to any one who desires to see to what extent the Bahá'í Movement is the fulfillment of the direct prophecies recurrent all through the bible. The Moffatt translation is used throughout.

THE most important question to every sincere and spiritually-minded person today is how he may know his Lord when He appears: for the signs of His coming are so evident that all save the dead are aware of them.

The Hebrew prophets gave clear evidence to the Jews of the conditions that would accompany the advent of the Lord of Hosts when He should tread upon the high places of the earth; Jesus Himself expounded the ways in which His followers might know His Spirit when it descended again into flesh.

Since the only evidences which the Christian accepts as sacred and authentic are these two let us examine in some detail this proof from prophecy concerning the Baha'í claim that Bahá'u'lláh fulfills the great expectation of the ages and has come in the fullness of time to usher in the Kingdom of God on earth, making of human hope, divine assurance.

Jesus instructing His followers as to "the time of the end" refers them back to Hebrew prophecy—let the reader note what Daniel said about it is His word on this subject.¹ Turning then to Daniel we

find an exact chronology of the events that are to transpire.² He assigns from the time of the rebuilding of Jerusalem in 457 B. C. (Ezra:7) seventy weeks of the sacrifice of Jesus. In Numbers 14:34 and Ezekiel 4:6 the symbolism of a day is interpreted as a year: therefore seventy weeks is four hundred and ninety days or, scripturally, years. When the thirty-three years of the life of Jesus is added to 457 B. C. we obtain the number 490. But in chapter eight we find the prophecy to which Jesus refers: "How long . . . to give both the sanctuary and the host to be trodden underfoot?" "Unto two thousand three hundred days." From the edict to rebuild Jerusalem until the year of the birth of Jesus there were four hundred and fifty-six days; this date subtracted from twenty-three hundred gives the date 1844. Daniel also gives the same date in another way. In 12:6 he gives it as a time, times and a half, or a year, two years and half a year. The sidereal year is three hundred and sixty days, twice that number is seven hundred and twenty and half of it are one hundred and eighty, which added give

(1) Matt. 24:15. (2) Chapter 9.

twelve hundred and sixty, after the daily sacrifice is abolished. This occurred in 622 A. D. Adding the numbers we arrive at 1882 subtracting the thirty-eight years difference between solar and lunar time we obtain 1844 which exactly corresponds to 1260 A. H., or Muhammadan reckoning.

To the wary this might seem like special pleading or adroit manipulation to establish a point, but the fact that in widely scattered lands (America, Germany, Bohemia, Sweden and elsewhere) without intercommunication or the knowledge that other groups were trying to interpret these passages, they all quite independently arrived at the date 1844. It might have been a coincidence had two groups agreed, but where six or seven without comparison reach the same conclusion, we are constrained to believe that the cryptogram is evident to those who seek its meaning.

In the Christian Bible John also refers to a time, times and a half, giving in the eleventh chapter a reference to three days and an half, and explicitly to "a thousand, two hundred and three score days."

Thus the date 1260 A. H. and 1844 A. D. are given in many references in both the Hebrew and Christian scriptures.

Daniel, to whom Jesus told His followers to refer, gives a second date: a thousand two hundred and ninety. Dating this from the declaration of Muhammad (for it concerns a similar declaration) we have the year 1864.

Americans are familiar with the story of the group in this country who found thus, in the prophecies,

"the time of the end." They now call themselves "Seventh Day Adventists," though at that time they were known as "Millerites." Interpreting the scriptures literally they gave away their property, severed all earthly ties, and clothing themselves in white went up onto the hilltops in New York state "to meet their Lord in the air." Similarly a group of Germans having independently found the same date repaired to Mount Carmel for the same rapturous experience. Such was the origin of the prosperous German colony today living at the foot of Mount Carmel. The date on which these expectations were thus dramatized was May 23rd, 1844.

The date 1260, given as such in Revelation,¹ was also the date of Muhammadan expectation. "The year sixty" for a thousand years in Muhammadan history was spoken of as the time of the return of the Imam Mahdi.

On this very day the Glorious Báb in His tender youth arose as the consummation of the past cycle and as the Forerunner of the great Day of God for which the righteous were yearning. A young man of irresistible beauty and power, He established, in the six short years before His martyrdom, a following for "Him Whom God shall manifest" Who in nine and again in nineteen years would reveal Himself.

THE RELIGIONS of the world teach the appearance of two great contemporaneous Manifestations in this day: the Jews are promised the Lord of Hosts and the Messiah; the Christians the return of Christ

(1) 12:6.

and Elijah.¹ The Muhammadans, the Mahdi and the Messiah. But also forth from the Lord would come His Branch² His Servant³ reflecting His Light as the moon reflects the light of the sun. "Moreover in that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days"⁴: the religion revealed in this day shall be as great as all seven of the previous dispensations.

When Jesus was transfigured, previsioning the state in which He would next appear, the disciples saw two others with Him, whom they called Moses and Elijah.⁵ Daniel in his apocalyptic vision sees three: the man clothed in linen and one on this side one on that side of the river.⁶ In the Zoroastrian teachings three would arise in Persia.

The third figure in these predictions is 'Abdu'l-Bahá, the Arm that would rule for the Lord of Hosts.⁷ He was the oldest son of Bahá'u'lláh appointed by His Father as Center of the Eternal Covenant of God with man; to Bahá'is He is identical with Bahá'u'lláh⁸ differing from Him only in function: as for example the light and heat of the sun are two different functions. By this means, long prophesied, Bahá'u'lláh extended the rays of His bounty and blessings upon mankind by nearly thirty years.

'Abdu'l-Bahá, which means the Servant of God; the actual incarnation of that ancient agreement between God and His creation, taught in the sacred religions of the

world as the Covenant⁹; the Holy of Holies where man ever makes contact with His merciful Creator; 'Abdu'l-Bahá, the focal or pivotal point of Love and Unity in the world, was also born on May 23, 1844.

Thus we see that the chronology of prophecy was fulfilled by the declaration of the Báb and the birth of 'Abdu'l-Bahá.

When Daniel had his vision he was standing in the palace of Shushan in Elam. Glancing at the Biblical Gazeteer we find that Elam is Persia and that Shushan the capital is near the site of the present capital, Tihrán, where Bahá'u'lláh declared His mission. This was in 1853 (the first date given by the Báb) to a chosen few of His friends: in nineteen years or 1863 He made known His Station to a larger group and in 1864 (the second date in Daniel, 1290 days) He publicly announced in Baghdad His Purpose and Authority.

But according to Biblical prophecy the return of the human presence of God amongst men, was to occur on Mount Carmel:¹⁰ that is why the German group made their pilgrimage there to await His coming. Mount Hermon is also called Mount Zion¹¹ and between Mount Carmel and Mount Hermon is situated the city of 'Akká, well-remembered in prophecy.¹²

So clearly has this locality been established as the place of reunion when the Promised One should come—that during the second crusade in 1136 a band of monks settled on Mount Carmel for that sublime rendezvous. There to this

(1) Mal. 4:5. (2) Isa. 4:2; Zec. 3:8; 6:12-15; Jer. 33:15; 23:5. (3) Isa. 52:13. (4) Isa. 30:26. (5) Matt. 17. (6) Daniel 12:5-6. (7) Isa. 40:9; 22-23. (8) Baha'i Scriptures 527. (9) Isa. 59:21. (10) Amos 1:2; Micah 7:14; Isa. 9:35:2; Zech. 2:12. (11) Deut. 4:48; Ps. 133:3. (12) Isa. 65:10; Hosea 2:15; Joshua 7:24.

day their monastery stands on that brow where Carmel gently slopes into the sea. Bahá'u'lláh pitched His tent near there: once more He came unto His own, but His own folk did not welcome him.*

Turning to Micah 7:12-15, he says that in the day of restoration the One promised of God shall come from Assyria.¹ Examining a map of that period we find that the present site of Baghdád is included in that ancient empire. Bahá'u'lláh was first thrown into prison in Tihrán for allying Himself with the followers of the Báb in 1852. Banished to Baghdád the following year, He proclaimed His Station in 1864 on the eve of His banishment to Constantinople; from there He sojourned for a brief time in Adrianople whence He was sentenced to the penal colony of 'Akká—between Mount Carmel and Mount Zion in 1868. At 'Akká He passed from this earth, a titular prisoner, in 1892. In the twelfth verse it gives four different movements, in addition to coming from the fortified cities. The fourteenth verse² refers to the group of voluntary exiles who accompanied Bahá'u'lláh throughout His bitter trials and hardships, sharing the unspeakable abasement to which He was subjected. In the fifteenth verse Micah gives the days of Israel's coming out of the land of Egypt as the time during which the marvels of God will appear unto the Promised One: Bahá'u'lláh, as already stated, went into prison in Tihrán in 1852 and ascended from the world in 1892; 'Abdu'l-Bahá entered the prison of 'Akká with His Father in 1868, and was

freed by the Young Turk revolution in 1908: thus both terms covered exactly forty years.

Therefore we see that the Báb, Baha'u'llah and 'Abdu'l-Bahá fulfill the Christian and Jewish prophecies with regard to Their number, the time of Their Appearance and the place in which They should appear; the exile and wanderings of Bahá'u'lláh and His final coming to Achor³ and Mount Carmel was fulfilled; He Who would establish the Covenant and build the Temple of God was appointed,⁴ and so the expectation of those who can look with clear sight and pure heart has been satisfied.

The great burden of prophecy throughout the Old Testament concerns the dispersion and the return of the Jews; when the Lord of Hosts appears Israel will flowback to Palestine, and "sing there as in the days of her youth."

Of startling significance then was the issuing of the great Firman of Toleration by the Sultan of Turkey in 1844 permitting Jews to take up residence in Judea and Turkish subjects to become Christians. The world today is apprised of the Zionist movement which amply fulfills the ancient predictions; but not until the Báb declared the presence of Bahá'u'lláh in the world was this gesture of restitution made.

There is still another point before we finish with these proofs from prophecy and take up the next signs given by Jesus in the twenty-fourth chapter of Mark.

Bahá'u'lláh, Who was born Husayn Ali Mirza Prince of Nur, was a descendant of the ancient royal

*John 1:11. (1) Isa. 11:16. (2) Cf. Isa. 37:24. (3) Also spelled Akka. (4) Abdu'l-Baha.

dynasty of Persia. His grandfather was Prime Minister of the empire, His father a Vizier. Before His princely estates were confiscated and His rank reduced He often met with the followers of the blessed Báb, Whose Station as the Imam Mahdi, or Ga'im (as He is called in Persian) Husayn Ali Mirza immediately recognized before the world. In these meetings He was addressed by the supporters of El Báb as Jenabe Bahá. The name was given Him before His declaration. Choosing, as each succeeding Manifestation has ever done, the Name by which His followers shall call Him, this word, already given Him in recognition of His sublime character and attainments, was combined with the

Name of God (Allah, in the religion where He appeared)—as Jesus, for example, called Himself the Son of God, and Bahá'u'lláh became the title under which He went forth to conquer the world with His Love and Wisdom and to establish the reign of the Almighty on earth. Bahá'u'lláh means the "Glory of God" and prophecy rings with His coming. "The city needs no sun, for Bahá'u'lláh illumines it, and the Lamb³ lights it up."² "The earth shall be filled with the knowledge of Bahá'u'lláh as the waters cover the sea."³ "Arise, shine for the light is come and Bahá'u'lláh is risen upon thee . . . and the Gentiles shall come to Thy light and kings to the glory (Baha) of Thy rising."⁴

(1) Abdu'l-Baha. (2) Rev. 21:23. (3) Hab. 2:14; Isa. 11:9. (4) Isa. 60:1 and 3.

(To be Continued)

THE CARMEL MONKS

A waxen Virgin hovers in the gloom
 Lit with red gems and candles, and the fume
 Of agate clouds of incense; heavy sighs
 Hang listless in the air, and upturned eyes
 Are straining for the brazen trump of doom.

The monks are waiting yet for Christ to come.
 On Carmel mountain they have made their home,
 Over the shore where the wan ocean dies.

To beautify His coming roses bloom,
 And tuberose, and yellow Spanish broom,
 And in the chapel singing voices rise;
 But Christ has come, and gone again, and wise
 Were they who kissed His feet and saw Him home.

—MARZIEH K. NABIL.

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Star of the West

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THE MAN OF SCIENCE

SCIENCE is the first emanation from God toward man. All created beings embody the potentiality of material perfection, but the power of intellectual investigation and scientific acquisition is a higher virtue specialized to man alone. Other beings and organisms are deprived of this potentiality and attainment. God has created or deposited this love of reality in man. The development and progress of a nation is according to the measure and degree of that nation's scientific attainments. Through this means, its greatness is continually increased and day by day the welfare and prosperity of its people are assured.

ALL blessings are divine in origin but none can be compared with this power of intellectual investigation and research which is an eternal gift producing fruits of unending delight. Man is ever partaking of these fruits. All other blessings are temporary; this is an everlasting possession. Even sovereignty has its limitations and overthrow; this is a kingship and dominion which none may usurp or destroy. Briefly: it is an eternal blessing and divine bestowal, the supreme gift of God to man. Therefore you should put forward your most earnest efforts toward the acquisition of science and arts. The greater your attainment, the higher your standard in the divine purpose. The man of science is perceiving and endowed with vision, whereas he who is ignorant and neglectful of this development is blind. The investigating mind is attentive, alive; the mind callous and indifferent is deaf and dead. A scientific man is a true index and representative of humanity, for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions and happenings. He studies the human body-politic, understands social problems and weaves the web and texture of civilization.

IN fact science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected. It is the very foundation of all individual and national development. Without this basis of investigation, development is impossible. Therefore seek with diligent endeavor the knowledge and attainment of all that lies within the power of this wonderful bestowal."

—'Abdu'l-Bahá.

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“We may think of Science as one wing and Religion as the other: a bird needs two wings for flight, one alone would be useless. . . . Religion and Science walk hand in hand, and any religion contrary to Science is not the Truth.” —'Abdu'l-Bahá.

THE EVIDENT disparity between science and religion, growing gradually through three centuries of the modern scientific age, has reached its culmination since the doctrine of evolution explained the method of progress of all life forms, while geology explained the development of the earth, and modern physics, chemistry and astronomy turned man's attention powerfully to the material universe. In proportion, the truths of the spiritual world have suffered great diminution of interest.

This strife between science and religion has proved quite disastrous to the emotional nature of man. It has caused blind and unthinking opposition on the part of the uneducated religionists to the clear truths of the scientific world, and such opposition to truth could not fail to have a disastrous effect upon those opposing it. On the other hand, this strife between science and religion has undermined the religion of the educated to such an extent that the intelligent class who are in effect the leaders of public life and thought are greatly lacking in spiritual faith and earnestness. Humanity cannot safely continue to function in this way—its emotional nature divided between alle-

giance to the truths of religion on the one hand and the truths of science on the other.

It is evident to any one who reflects on the subject that there can be no actual disparity between the truths of science and the truths of religion. For both science and religion are seeking to explain the universe and to discover the best ways in which man can harmonize himself with those cosmic laws which regulate all life. As there is but one universe, so there is but one truth about that universe, whether it be sought by the path of science or by the path of religion.

Bahá'u'lláh enunciated the great principle of unity between religion and science, and 'Abdu'l-Bahá the Interpreter and Expounder of the Bahá'í Faith states, in a way which can hardly be open to controversy, this great principle:—

“There is no contradiction between *true religion and science*. When a religion is opposed to science it becomes mere superstition; that which is contrary to knowledge is ignorance. . . . It is impossible for religion to be contrary to science even though some intellects are too weak or too immature to understand truth. . . . Put

all your beliefs into harmony with science; there can be no opposition for *truth is one*. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles—and then will mankind be united in the power of the love of God.”

FORTUNATELY there is a rapprochement going on at present between religion and science. Intelligent religionists, not only in Christendom but in the world of Islam, of Buddhism and Confucianism, are welcoming all the truths which science has to offer mankind. On the other hand scientists, finding the cosmos more and more mystifying and inexplicable at every step of their investigation, are now in a more hospitable mood toward the admission of spiritual forces in a universe in which matter has almost entirely disappeared before scientific analysis and philosophy.

Of late there have been pronouncements on the part of world prominent astrophysicists maintaining the essential reasonableness of believing in a divine force eternally at work in the universe, both cause and guide of all material phenomena. One of the most stimulating and helpful of such books is the recently published “Man and the Stars”* by Harold True Stetson, Professor of Astronomy at Ohio Wesleyan University and Director of Perkins Observatory.

In his chapter, “Has Science Displaced Religion?” he says:

“Nothing can be more disastrous to honesty of thought than to try to segregate scientific and religious ideas into water-tight compartments. . . . Science and religion when rightly scanned give supplementary views to a picture of life, vastly deficient when looked at from either standpoint alone. . . .

“At the foundation of science is the principle that the universe is orderly. The belief that this expression of order is the expression of a superior intelligence, an ultimate Personality, is a premise of all religion. . . . As the correctness of assumptions in science becomes substantiated through the consistency of subsequent experiments, so in religion the vindication of faith comes in the test of subsequent experience based on such faith. Many of the tentative hypotheses of science trace their origin to an intuition not unlike the intuitions of faith. But we cannot expect science to prove or disprove non-material realities. The existence of great personalities such as Socrates, Buddha, Jesus, and Lincoln, afford better evidence for the existence of a Master Personality than any laboratory experiments can offer. Water does not rise above its level, nor a personality above its Source.”

THE CONCEPT of God which is promulgated in the Bahá'í faith is of a type uniquely acceptable to scientific thought—a Divinity which in its infinitude is beyond the comprehension of finite minds. It is futile to attempt to describe in human terms this “One Power which animates and dominates all things, which are but manifestations of Its

* Whittlesey House, McGraw-Hill Book Company, Inc., New York.

energy.”* Man only wastes his efforts in metaphysical attempts as to the nature of Deity. The function of religion should rather be to help man find his proper relation to a universe which is the expression of this Power. It is the purpose of the great Prophets and Founders of religion—such as Moses, Christ, Buddha, Muhammad, Bahá'u'lláh—to help man adjust himself to the world he lives in. These Prophets demonstrate to humanity a truth most pregnant both for science and for religion, namely, that the Divine Power which lies back of all phenomena is a force of love, and that the universe is therefore a friendly home to man, serving both his needs and his aspirations.

Just as the religionist needs to take cognizance of the material discoveries of the scientist, so the scientist needs to take cognizance of the immaterial discoveries of the religionist and should be able to shift his attention from a universe of whirling electrons, atoms, planets, suns and island universes, to a world of Reality where the spirit that is within him can commune with the Great Spirit that is omnipresent.

WHEN we change our focus from the world of Becoming to the world of Being, we pass beyond the portals of time, which exists only in relation to the movement, growth, evolution of star-dust and life-forms. We pass also beyond space,

which is the habitation of matter only and not of Idea.

The world of Becoming is a busy workshop where the clang of the anvil, the throb of incessant activity, and the sweat of human and nonhuman labor fill the air. But the world of Being is a pleasant world—all serenity and peace like a secluded valley or like quiet ocean depths. Here no activity, no striving for progress, disturb the measureless tranquility of Perfection. From the world of Being radiates the world of Becoming—but though the latter is energy itself, the former is infinite repose.

The great teachers of humanity have known how to live equally in both of these worlds. In the world of Becoming they have played an important part, pushing forward by their teachings and lives the evolution of humanity. But when this titanic task has over-wearied them, they have known how to retreat into the world of Being and how to find there both peace and power to bring back to their work amidst mankind.

One of the most important functions which religion can perform for us is to teach us how to turn from the world of Becoming and explore the world of Being; so that we too may find peace and refreshment even in the midst of the turmoil of life, and thus become more effective in performing our modest share of the great task of building a better universe.

*Words of Wisdom, Baha'u'llah.

“Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of noble mindedness and glory are attained among the nations and people of the world.”

—'Abdu'l-Bahá.

BODY—SOUL—SPIRIT

LOULIE A. MATHEWS

In the January number the author gave us a vivid picture of the story of evolution "From Molecule to Man." In the following article she describes what man's birthright really is and how it is attained. Both of these articles were originally written as a "Child's History."

DOST thou think thy body a small thing when within thee is enfolded the universe?"**

We might compare the body to a nest of boxes. It is only the outer box that is visible. For a long time scientists and physicians were satisfied with having opened the first box, thus being able to study anatomy and the circulation of the blood. But as the light of Bahá'u'lláh spread, men began to see into all sorts of odd corners that had not been thought of before; they wanted to investigate everything. The scientists, therefore, set to work to construct a powerful glass that would greatly magnify objects. Lifting the lid of the inner box, they peered through the lens. Here were found heretofore unknown groups of living particles in the body, which they named molecules.

Once having discovered the molecule, the scientists were less satisfied than ever. Now they put their heads together, and their wits to work, and made another magnifying glass, many times more powerful than the last. This second magnifying glass was the power of scientific imagination and investigation. By these means it was discovered that the molecule contained particles of matter finer than any substance ever dreamed of! The molecule, in fact, contained the atom. Unbelievable! Extraordin-

ary! It seemed useless to search farther, there could be nothing more. So the smallest box lay unopened. But progress does not stand still, and after about twenty years again the power of scientific investigation cleft the atom and there inside, were seen bobbing about, electrons and protons. The most minute division of matter; but of tremendous importance. For herein lay a secret evolution had never before divulged, and one that makes us understand a little of 'Abdu'l-Bahá's meaning, when He speaks of the elements now composing the body having passed through the lower kingdoms and there acquired characteristics and perfections that were impressed upon these indestructible elements, and by them carried forward from one state to another, from one generation to another.

It pushes back the narrow boundaries of our minds until we see vast horizons. It tells us, too, that while these elements are with us, we are impressing our own qualities upon them. Would it not be worth while if we left them charged with the love of God and of humanity? Is this not what the Prophets are begging us to do for those who come after us?

And what are we to conclude of science that has brought to light these secrets of nature? Bahá'u'lláh states that "Science and Reli-

**"The Seven Valleys," Baha'u'llah.

gion are one," no longer separate, no longer against one another, but joined together. The Bahá'í Revelation teaches that the Prophets bring Light, making scientific discoveries possible; and that true religion and true science walk hand in hand.

—
 "In the mineral kingdom soul is called *latent force*.

In the vegetable kingdom *virtue augmentative*.

In the animal kingdom *sense perception*.

In the human kingdom the soul signifies *rational being or mind*. . . .

"The soul, like the intellect is an abstraction."*

Physical man is the final attainment of evolution. If we think at all, we conclude the body was intended for a high purpose since it has journeyed so far and been fashioned with such care. The Prophets tell us that the body is a vehicle and a companion of the soul during its earth life. 'Abdu'l-Bahá speaks of the soul as being abstract. We never catch a glimpse of it, any more than we do a message passing over a telegraph wire.

The qualities and elements that go to make up the soul are drawn together by the laws of affinity and heredity and come into being at the same time as the body, but the soul does not reside in the body, it cannot be found in the body any more than intelligence can be found in the brain, or affection seen by cutting open the human heart. The soul is connected with the body. 'Abdu'l-Bahá speaks of the body as the horse and the soul as the rider: sometimes the rider moves without a mount—meaning that the soul acts in the physical world with the aid of the body, but when freed, acts without it. Then when man

dies, his relation with the body ceases. He also gives us this illustration. "The sun may be reflected in a mirror, but the sun does not enter the mirror; if the mirror is broken the sun does not die." So the soul reflects whatever is held up before it, as 'Abdu'l-Bahá goes on to explain:—"If the soul identifies itself with the material world it is dark. If it remains in this station and moves along these paths, it will be the receptacle of darkness, but if it becomes the recipient of grace, its darkness will be transformed into light." Remember that whatever you think and feel makes a picture that is reflected by the soul, just as your face may be seen in a still pool of water.

Very different laws govern our two companions. The body needs sleep, not so the soul. While you are safely tucked up in bed, the soul can go and come without fear of disturbing you. It can visit islands and lands beyond the sea that you have never seen. It needs no aeroplane to carry it aloft. As we know to our sorrow the body is subject to illness and injury, but not the soul. It never feels pain nor suffers physical loss.

After sharing many happy years together, the time comes when these two companions must part. The body fears death and so does the soul, unless it understands what death really is. "The breaking of the cage that sets free the bird," as 'Abdu'l-Bahá says. "The body is like an egg shell, when the chick comes forth the shell is broken up." Now the soul must prepare for a journey that is even longer than the one we have traced for the body.

*Divine Philosophy, 'Abdul-Baha.

Its work done, the body will sink down into the earth to rest. What can the soul take on this mysterious journey? It can take the knowledge and love of God, faith in the words of the Prophets, unselfish acts and pure thoughts that make up true individuality, as well as our intellectual attainment.

We want to know, more than anything else, if we remember this life. Bahá'u'lláh and 'Abdul-Bahá tell us we do, and that we shall recognize one another and feel love and affection in all the worlds of God. Love is eternal—a reflection of God. If we have served our fellowman with tender kindness, our love for humanity leaves a shining track upon the earth that will point the path to God and reflect joy into countless hearts.

Bahá'u'lláh writes, "If any of us could realize what hath been assigned in the kingdom of God, the Lord of the throne and the dust, he would yearn with a great longing for that exalted holy and most glorious station."

"There is yet another, however, which must be differentiated from that of soul and mind. The third power is the spirit which is an emanation from the divine Bestower."*

'Abdu'l-Bahá has explained matter to us; how elements are drawn together and again separated to assume new forms. The form is constantly changing, but the elements that compose each form remain eternal.

In the *human kingdom* these elements are drawn together by a natural law—birth, and dissolved again by another natural law—death.

How then can man attain to immortality? It is because man pos-

sesses an element nowhere else in nature—a soul—which when filled and exalted by the light of the spirit attains to that exalted height of being which Bahá'u'lláh calls Life Eternal. It is spirit that lends wings to the soul. But the ray of spiritual light cannot enter our very being without our consent. Spirit is the light that penetrates the soul with each unselfish act. Doing God's will with joy and fragrance sets us free. If during life, you open the door of your heart, only a crack, then only a tiny little ray of light can enter, but should you open wide the door, a flood of light will pour into your heart and fill your whole being with radiance.

Something wonderful happens then! You have been baptized by the spirit. You have been born again, this time into the kingdom of heaven! You have received the second birth spoken of by the Prophets!

You remember what His Holiness, Jesus, said about giving a cup of water in His name that we have given it to Him. We do not have to do big things in order to please God. There are only two things necessary. That our intention should be free from self-interest, and that we give away our hearts with every gift.

Bahá'u'lláh speaks of this in The Seven Valleys, "When the owner of the house is at home in his own house (the heart), all the pillars of the heart are radiated and illuminated through the giver of light."

When does the ray enter the soul? Whenever you rush to the assistance of a little animal that is

*Teachings of 'Abdu'l-Baha.

hurt, a helpless bird that God has placed under your care. When you have noble thoughts and aspirations, whenever you give the best to a comrade and keep the least for yourself, when you speak with candour and treat others with justice you are inviting the Celestial visitor, you are opening the door to the spirit. This is the way the soul fills with light and becomes eternal. Good deeds are like a drawbridge: they allow the spirit to pass over the dark moat of our animal nature. At first the bridge is let down momentarily and taken up again by the force of self. But each time the drawbridge is lowered, it remains down a little longer, until at last goodness weighs it

down so heavily that spirit pours across continually.

Lovely pictures of eternal life have been painted by the Prophets of today. The pure spirit, they tell us, converses with the Prophets and saints of every age; journeys through space to other universes; is surrounded by beauty not to be imagined by our finite minds; experiences spiritual union with those loved; assists the children of earth and carries upwards prayer to the very gates of paradise. The pure spirit shall reach God, the destination and purpose of all creation. And in that bright morn we shall shine with a radiance more dazzling than the iridescent wings of angels.

“The face of nature is illumined—the grass, the stones, the hills and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way, our minds reflect God. Those who live thinking good thoughts, doing good deeds, and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagrely. . . . When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God. . . . Life is eternal, but the individual human consciousness is not inherently so. It can only gain immortality by uniting with the pure Divine Essence. This union man may reach by a pure life and love for God and his fellow men.”

—'Abdu'l-Bahá.

THE GREAT DISCOVERY

ESTHER DAVIS

IT was in my twenty-first year when the first marvelous vision came to me. I had been through a very sad experience, having been greatly deceived in one whom I dearly loved. The thought of going through life with the burden of confidence and love misplaced seemed more than I could bear.

Walking by the river and thinking of this painful event, the words came from my heart: "I cannot bear it. I shall not be able to live through it!"

Suddenly a wonderful thing happened! As I faced the river, and looked up to the heavens as if for help, the sky seemed to open. I saw the form of a man, an old man. At the same time, a ladder appeared, and it reached from the heavens to the earth. I thought the man was God. I then heard a voice, although there was no sound, and these words came from the man:

"Follow my commandments, walk in my paths, and all shall be well with thee."

Then I realized I was at the very bottom rung of the ladder.

To do what the voice advised seemed too great a task. It meant I should have to climb that great height from the low place whereon I stood. My poor little brain could not believe it would be possible to attempt so huge a task.

I said, "it is impossible. I cannot!"

The voice again spoke to my soul with soundless words:

"*You can if you try.*"

Would that I could convey to my readers the power of those mighty words! So powerful were they, I felt they must be true.

I immediately responded, with great resolution: "*I will try.*"

I turned from the river and retraced my steps homeward.

I was a changed being. Life from then on was different. Where before it was dark, now I beheld the light. I was happy, very happy. The question then came: "What shall I do? What course shall I pursue that would be pleasing in the sight of God?"

The thought came: "Study your own religion. It will teach you many things."

I had not been trained very much along religious lines up to this time. At heart I firmly believed in my religion, which was the Jewish faith. I felt that God was guiding my footsteps. His words were in my soul, lighting the path, making even the hard places easier. Prayer and supplication were great helps in changing some of the tendencies to which I inclined.

I found there were many obstacles in the path, much to be overcome in myself, sacrifices to be made.

I went into the homes of the poor. My deepest sympathies were with them and their problems. Giving to them the hand of love and guidance as far as I knew, the recompense was far greater than I could have imagined.

Many years have passed since then. Letters of gratitude still come to me from those who now have reached manhood and womanhood and were children at that time.

I studied long and hard in the faith of my fathers, keeping to the old traditions and customs with the utmost devotedness until suddenly the thought came to me: "Why not look into other faiths, go into other churches, make comparisons?"

The idea seemed strange, and novel; yet it persisted until I finally went to other places of worship outside of my own. I then realized I had been following the thoughts of others, many of which were old and outworn. I began the search for those pearls of great price, *light and love*, which I found not in any church.

I looked for the Light in the faces of those whom I met in the streets. I did not see it. It was then revealed to me that there *was one* on earth who was next to God. *He* would reveal all things to me and *He* would teach me. I could not speak of this revelation to anyone, thinking no one would understand. It was kept in my innermost being as a sacred, precious possession.

AND THEN, by some fortunate chance or destiny, I heard of Green Acre. It was at Atlantic City, on a visit, that I saw a notice in one of the shop windows of a Mrs. Dow Balliet giving lessons in psychology. I was strangely attracted, and went to see her. After meeting and speaking to her, she said to me, "You should go to Green Acre."

Never having heard of that place, I inquired where it was.

"If you write to Miss Sarah J.

Farmer, Eliot, Me., she will tell you and give all directions."

It seemed almost impossible at that time that I should be able to get so far from home. However, events turned out later on that made it not only possible to go, but enabled me to spend the summer there.

I shall never forget the first time I saw Miss Farmer on the platform in the attractive hall where the meetings were held. She was speaking at one of the large afternoon gatherings. Her words literally seemed like pearls and diamonds as they came from her lips. I loved her from the moment that I saw her there. We became great friends and were mutually attracted.

One evening she asked if I would attend a small meeting which she called "The Sunset Group." It was in the little cottage of Miss Mansfield, on the hill facing the beautiful Piscataqua river. Miss Farmer loved to sit on the porch of the cottage to view the sunsets that are so lovely at that spot.

We were a party of about six. I had never attended anything like it. We all sat silently watching that glowing ball of fire as it slowly disappeared over the water. After several moments of silence, each, one by one, gave a short spiritual message.

Each had given out what came to her through the spirit. It was time for me to say something. I was silent. Nothing had come to me. I felt stupid, empty; when suddenly the place seemed filled with a great light, and I saw an immense pair of wings and a hand seemed pushing me to arise, go forward to Miss

Farmer, and tell her what I saw.

"Miss Farmer," I said, "I see an immense pair of wings over this place. They are especially over you, as if to protect you."

At that time I knew nothing of the difficulties that Miss Farmer was laboring under. She was trying to do more than her strength would allow, and in consequence was much troubled.

As I uttered the words she cried, "Oh, my child" (she always used that endearing term to me) "you are seeing the wings of the cherubim! It is my symbol! "See," pointing to the brooch she wore, with its outspreading wings, which I had not noticed, "put your hands upon me and give me the blessing, for you know not how much I need it."

Her voice was filled with anguish. It brought to me a keen sense of her suffering. After that evening there was an added bond between us. She never forgot that message, and, alluded to it many times. Later on, when her troubles seemed to grow greater, we had other spiritual experiences which I shall not dwell on at this time.

THE FOLLOWING summer Miss Farmer went abroad. In the course of her travels she met one who told her to go to 'Akká and consult a wise man who lived there.

Miss Farmer was much in need of advice regarding her plans for Green Acre. There seemed to be no one able to give her the required help. She resolved to see this wise man in the East. He might be the one who would solve her problem. Accordingly she went. But before going she made a list of ques-

tions regarding her needs; she would ask and might have them answered satisfactorily.

Miss Farmer's experience with 'Abdu'l-Bahá is a part of her history.

SARAH FARMER had not written to me, not one word, during her entire trip. I only knew she was in Europe. Spiritually, I was in close touch with her and realized she was exceedingly happy; yet knew not what had caused the change in her mental attitude.

Most eager was I to see her when the news came that she had arrived in New York and was stopping in the home of Miss Emma Thursby. I immediately went there. To my astonishment and regret I was told no one was allowed to see her. She had fallen, was hurt, and was ill in bed.

Miss Thursby assured me I would be one of the first to see her when she was able to have her friends; and in about two weeks I received a note saying Miss Farmer was much improved, I could see her. When I hastened there Miss Thursby told me that she was still quite weak and that three minutes must be the limit of my stay.

Upon entering her room, seeing her lying in the bed so white and helpless, I involuntarily exclaimed, "Oh, my dear! I don't understand!"

"What is it you do not understand, my child?" she asked,—looking up at me with a wonderful expression in her eyes, "Seeing you lying here so ill. I have been thinking of you being so happy."

"Oh, but I am happy, so very, very happy!"

“What is it?”

Her answer came: “I have seen Him.”

“TELL ME about Him,” I implored; for a dart of confirmation through the center of my being assured me she had seen The One who was with me in spirit.

She looked up at the little Swiss clock above her bed and said, “Only three minutes,” meaning I could be with her only that length of time. It was not possible to explain, then?

Again speaking, she said, “Take down this address,” and she gave me the name and address of Mr. Hooper Harris. “There is one who came over in the same steamer with me who is a guest there. His name is Raffie. He is a young Persian. Write to him. Ask if he will come here one week from today. You also come. I will introduce you. He shall tell you all about it.”

Reluctantly I left her. I was burning with the desire to hear and learn more, and could hardly await the time when more would be given me. I wrote at once to Mirza Raffie. He replied promptly. His letter began:

“My dear Sister Esther:

I shall gladly meet you at the place you mention, and give you the message that will bring joy to you and your family.”

His letter was signed, “Your brother, Mirza Raffie.”

Never had a letter brought such joy to me. He called me his “sister,” and signed himself, “your brother.” Why, this was the very thing I had been in search of—brotherhood and sisterhood of the human family!

I had looked in vain. Here it was at my door. How wonderful!

Mirza Raffie came as promised. Miss Farmer introduced him to me. He greeted me with a lovely smile. After a little conversation he began to read the prophecies in the Bible. I wondered why he did so, without explaining the great message I craved. There was a vital purpose in it. It was the beginning of a long series of talks and teachings which finally led to the fulfillment—the Coming of the Promised One.

IN THE October 1930, number of The Bahá’i Magazine, in the article, “Searching for Truth,” the author has beautifully expressed himself in these words: “The inspiration of those early days in the Bahá’i Cause was to me like the fresh and joyous hours of dawn, when the birds sing of the glories of God as expressed throughout His firmament, and the flowers sparkle with transcendent beauty in a fresh morning dew, undissipated by the heat of life.”

I testify to those statements.

We were on fire at that period. Each time a lesson was given, my feet were like wings carrying me to the place where I would receive the next part of the glorious message.

The following summer found me again at Green Acre. In the little cottage “Willowcote,” a small coterie consisting of “Mother Beecher,” Agnes Alexander, Young Raffie and myself were exceedingly happy.

How we worked and played together—work that seemed play, it was all so joyous. One night I was left alone. The rest had gone to

an evening talk at the Inn. Thinking of this glorious Bahá'í Revelation, I saw myself on the edge of a mighty ocean whose broad expanse reached north, south, east and west.

It was the ocean of Truth, of Life, of Love. We all must become immersed in it some day. But now we were just at its border, as if playing with the pebbles on the beach. We little knew how great it would become. This wonderful Bahá'í message! Bringing on its wings the comforting assurance of the brotherhood of man, the oneness of God, the banishing of war, and the establishment of the Most Great Peace. Walking down the lane through the pasture one lovely day I sat down to rest beside the Piscataqua river.

It was all so quiet and peaceful, I thought of the second verse of the first chapter of Genesis: "And the spirit of God moved upon the

face of the waters." Surely, He was in this place. His spirit was here. "Let there be light, and there was light." Yes, the Light had shed its radiance on this old earth, but never had the Light shone so powerfully for me. Its rays are penetrating the dark corners, the shadows are disappearing.

Light and Love, walking hand in hand. How wondrously changed will be the places where men dwell! They will see Light through the eyes of Love.

The ladder of life is still being climbed. Step by step we each must go, slowly making our way, until at last the topmost rung will be reached for "Man has been created for the knowledge of God and love of God," said 'Abdu'l-Bahá, "for the virtues of the human world, for spirituality, heavenly illumination and life eternal."

THE SEARCH ETERNAL

O Prophet Heart, that pulses life for me,
 Thru world on world my love shall search for Thee.
 I grope thru all the misty veils of space
 To trace the outline of Thy boundless grace.
 I climb the topmost peaks 'neath star-swept skies
 To glimpse the light reflected in Thine eyes.
 I wing my soul thru all the singing spheres
 To hear the same love-song Thy Soul endears.
 O Prophet Heart, Thy life-pulse sings to me;
 My list'ning heart eternally follows Thee.

—*Philip Amalfi Marangella.*

COOPERATION—SPIRITUAL AND MATERIAL

BEATRICE IRWIN

Miss Irwin, who promises us a series of articles on "New Interpretations of Old Ideas," of which this is the first, is one of the foremost explorers in the realm of light and color in their effect upon the human emotions. She has worked out types of lights for certain emotional effects, and is the author of "Gates of Light," recently published in London.

A MODERN mystic has said that by constantly having fresh thoughts we preserve the youth of our bodies, and it is true that what interests us refreshes us physically as well as mentally.

The reason that religion to a growing extent is losing its hold on modern life, is that its method of presentation remains largely mediæval, and sets spiritual life and thought apart from daily existence, consequently people have acquired the habit of considering religion merely as a mental theory, an artistic formula apart from life, rather than an interwoven essential and a heartfelt cooperative fact!



Miss Beatrice Irwin

ONE OF THE MOST revivifying and vitalizing aspects of the Bahá'í Revelation is its presentation of religion as a cooperative liberator into a larger life, a constant invocation to the "investigation of reality," and to a fuller self-expression, through the use of the word *do* rather than the *dont* which is usually associated with religious ceremonial.

By calling upon each individual to be a priest unto himself, and to skillfully interweave the material and spiritual threads of existence, Bahá'u'lláh has freed religion into a more mature cooperation with life, and has provided a definite method for the creation of a new pat-

tern in our spiritual consciousness. This glorious pattern is embodied in the word *Unity*.

Perhaps we use that word a trifle too glibly, and without realizing what a difficult and awe-inspiring ideal it contains! However, the Báb, Bahá'u'llah and 'Abdu-l-Baha, have provided us with a magic lamp of guidance with which to illumine the obscure and arduous road! That lamp is *cooperation—material and spiritual*; for this principle animates the basic ideals of the Bahá'í Revelation. Let us consider how its rays function in material realization.

In (1) universal religious tolerance we find the spiritual cooperation of religions demanded. (2) In

the establishment of International Parliaments the material cooperation of nations. (3) In the union of science with religion the cooperation of two different methods of expressing much of the same Truth. (4) In the equality of sex the material and spiritual cooperation of human rights.

From this four-square tower of cooperative strength rises the reality of the Bahá'í Revelation, though but a few stones of its future structures can yet be discerned.

It is an ironic fact that at the moment, Geneva, India, Egypt, the Holy Land and Britain, are all talking cooperation, but achieving no results, for the reason mentally and nationally—which means materially—that this principle is neither understood nor practiced, and therefore morally or spiritually it is impossible of achievement. In short, it is better if possible, for deeds always to precede words.

Biology and psychology show us that a material cooperation between mind and body is necessary before the Spirit can cooperate with either. In other words the spirit demands a highly organized physical instrument. Christ said—“Be ye perfect even as the Father.” Bahá'u'lláh said—“Possess a good, a pure, an enlightened heart that thou mayst possess a kingdom eternal, immortal, ancient and without end.” Both these utterances proclaim that material and spiritual cooperation are interdependent and indivisible. History also proves the truth of this statement for during different epochs spiritual ideals have been demon-

strated by material cooperation and activity.

The middle ages were dominated by religion, the Renaissance by art and beauty, the nineteenth century by progress, and our day by human unity, towards which we are struggling through a clamoring diversity whose very intensity only makes the need for unity more keenly seen and felt.

The world-body of Bahá'ís as well as individual Assemblies cannot expect to entirely escape the influence of this world unrest and questioning, but in struggle there is growth, and growth is conducive to fruit.

Bringing the question of cooperation from the nation, through the Assemblies down to the individual, I believe that as intimate a knowledge as possible of each other's lives and conditions is essential to the correct basic understanding from which thorough cooperation develops.

'Abdu'l-Bahá always said, it is not enough to contact each other at meetings; we should visit with each other whenever we can, for by so doing we gain a clearer insight of the gifts, limitations, privileges, penances and responsibilities that constitute the working capacity of any life, and by recognizing these are in a position to ask both more and less of each other. Equipped with this clear understanding we can more readily give ourselves like glowing threads to Love's shuttle, which is ever working out the cooperative design that is the glory of the Master's plan.

Spiritual solidarity is the result of spiritual understanding, and this

fine flower of attractive fragrance can and does only grow from a material cooperation based on rational demands and a loving appreciation. So in spite of the rush and turmoil of existence we shall always gain by making time and opportunities to know each other better; above everything glad of each others' gifts, for their very diversity is essential to the cooperative plan which is fitting us to enter first the Bahá'í unity and then into that vaster world unity of which Bahá-'u'lláh has commanded us to be builders, the builders of a new civilization!

“Know that a heart wherein lingers the least trace of envy cannot enter My presence. * * * “Ye are all the leaves of one tree, the drops of one sea.” * * * “Consort with all the people of the world with perfect love and fragrance.” In these three utterances of Bahá-'u'lláh, we find the principle and the philosophy of material and spiritual cooperation comprehensively expressed for the individual, for the community and for the world!

Briefly then let us crystalize the result of these observations upon the advantages of cooperation and the disadvantages of individualism.

Individualism develops a narrow and (1) egotistical outlook on life.

(2) It creates fear and suspicion of others through a lack of the understanding of facts. (3) It has a tendency to encourage avarice, which is the result of fear; and a lack of generosity, which is a perversion of the possessive instinct. (4) It induces an aversion to new experiences, and in so doing limits our knowledge of life and of our powers and limitations.

Cooperation on the other hand (1) develops an unselfish, enquiring and tolerant attitude towards life. (2) Through the intelligent understanding of facts that cooperation brings, confidence is established in ourselves and in others, and a desire to be just in our dealings. (3) This desire develops first discrimination, then good judgment, and finally a sense of spiritual values. (Not until we have arrived at this point is real spiritual cooperation possible!) (4) The necessary friction and mental flexibility that cooperation entails, results in breadth of outlook and an approximately sincere knowledge of other people's and one's own mental and moral resources, and limitations.

Each individual can direct the habitual attitude of his mind, but the grand keynote inspired by the Bahá'í Teachings, is that of cooperation-material and spiritual.

“If the oneness of the human world were established all the differences which separate mankind would be eradicated. Strife and warfare would cease and the world of humanity would find repose. Universal Peace would be promoted and the East and West would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. Nativities would become one; races and religions be unified. The people of the world would live together in harmony and their well-being would be assured.”

—'Abdu'l-Bahá.

CIVILIZATION, RACE, AND INTELLIGENCE

STANWOOD COBB

EVERY race of any achievement tends to develop a racial vanity which in current opinion relegates all other races to an inferior place.

Thus the Greeks at the height of their power and achievement and forgetting or unaware of former centuries when they as a rude and uncivilized people acquired all their arts of civilization from foreign races—applied the term “barbarous” without discrimination to all nations who were strangers to the language and manners of the Greeks. The Romans, borrowing the word, applied it in like manner to all hostile nations beyond the pale of the Roman empire and civilization. In medieval times the term was applied to those outside the civilization of Christianity, despite the fact that the Islamic and Chinese civilizations were in the early centuries of the medieval period far superior to Christian civilization. So likewise the Chinese called barbarians all peoples not natives of the Celestial Kingdom.

The implication that races not expressing the same type of civilization as one’s own are lower in intelligence and capacity, inheres in all manifestations of racial vanity.

Pride is natural in any race or nation which has achieved a significant culture. But a pride that entails as corollary a contempt of other races and an assumption of inherent racial superiority based on biological factors, is unjustifiable in the light of historic and

scientific fact; and is an obstruction to human progress in the light of the pressing need in this age for a real interracial sympathy and amity based upon the realization of deep-seated similarities and the general equalities of human capacity and potentiality regardless of nation or race.

Those races or nations which manifest a too evident superiority complex may find enlightenment in the realization that other races in the past have been in the vanguard of humanity and that in all probability the future will disclose new racial and national leaderships.

To despise or relegate to the category of inherent inferiority races who having achieved mightily for civilization have fallen into a decrepitude, or races in the callow stage who are but adolcescing into civilization, is as ludicrous as for a man in the prime of life to decry and disdain the intelligence of the senescent, or of the budding youth.

In other words, the races and nations of the planet live in a time cycle, as do individuals, and like individuals they have in general their period of rude and energetic childhood, their period of ripe fruition and achievement, and their period of decline.

PLAINLY the civilization prowess of any given race or nation is not dependent upon innate racial superiority of intelligence but upon other less easily determined factors. For if racial achievement

were dependent chiefly upon the factor of intelligence, then such cultural achievement would continue so long as the racial strain continued.

But such is not the case. Once a given race takes on a new configuration, due to internal or external forces of disruption, the racial achievement ceases even though the race continues in the same biological strain.

Thus the Egyptian fellaheen, though of the same race today as the peasants who tilled the banks of the Nile in the days of the Pyramids, have not for three millenniums borne cultural fruitage.

And the Greeks, since the Silver Age of the Mediterranean Basin, have ceased to express themselves in glorious forms of art and logic and intellectual creativeness.

The peoples who constitute the brilliant Islamic civilization which next to the Greeks held up the torch of science and learning to the world—they too, though still surviving as to biologic strain have not for centuries given birth to one iota of knowledge or cultural progress. Yet who shall say that their inherent capacity is less today than it was when Muhammed and His immediate successors blew slumbering embers of racial genius into fires which lit the world?

Well might the Arabs of the ninth, tenth and eleventh centuries have looked with contempt upon the half-barbarous and almost wholly rustic civilization of Europe in comparison with their superb cities, their richly productive industries, their scientific agriculture and horticulture, their world trade, their universities, hospitals, and ad-

vanced medical science. Today the relative values of these two civilizations are exactly reversed. Yet Europe is composed of the same races today as then, and the Islamic world with the exception of Turkoman invasions is also essentially the same in race.

WE MUST not fail to distinguish at all times between the existing cultural status of any race, and its native intelligence and capacity. The latter cannot be judged on the grounds of the former.

Could the world have foreseen in 1850 the Japan of today? One doubts whether even the most perspicacious of Americans or Europeans realized in the Japanese of the Shogunate period the capacity for industrial and technological progress which they have evidenced since suddenly emerging from feudalism into a nationalism determined to vie successfully with Occidental nations. Yet as regards native intelligence, the Japanese were the same then as now and are the same now as then.

It is evident that one cannot judge capacity by status nor compare the intelligence of races on the sole grounds of known achievement. Nor can one safely in judgment limit any race as regards its future development.

MODERN biology and psychology do not warrant the assumption of any vital differences of intelligence as inherent biologically in race as such.

"Science can find no evidence whatever that one race is inherently less intelligent than another," says John Langdon Davies in his

"New Age of Faith." This negative kind of proof nevertheless deserves consideration.

My education work with pupils of many races at Robert College, Constantinople, left me with the conviction that intelligence is a matter of individual, not racial difference. In one class a Greek might lead in scholarship, in another an Armenian, a Bulgarian, or a Turk.

As these youths of the Near East, coming from environments of the utmost cultural simplicity not to say ignorance and superstition, took up their lives in the collegiate intellectual environment of the twentieth century they began to approximate to a cultural pattern which was above nationality, race, or creed—the pattern of the modern scientific civilization which dominates the Occidental world. Many of these Oriental students, continuing their education in the universities of Europe or of America, came still nearer to the universal type of modern culture. And some of these, settling into professional work in the countries of their educational adoption, have become naturalized citizens so to speak in the realm of scientific knowledge and practice in which they now live, fully abreast as regards achievement with their Occidental neighbors.

A very interesting psychological study of immigrant children at Ellis Island has been carried on since 1923 by Dr. Bertha M. Boody, executive secretary of the Y. W. C. A. of New York City and formerly dean of Radcliffe College. This investigation of the mentality of the immigrant stream as it

reaches the doors of the United States, carried out by means of tests which eliminate language as an obstacle factor—gives very interesting results as regards comparison among the immigrant races tested, and also between the intelligence of these immigrants and of average American school children of equal age. Children were selected for those tests because it was felt that their reactions would be less conditioned and restrained by folk-ways than that of adults.

The races tested were numerous enough to allow for rather universal conclusions. Italian, Polish, German, Russian, French, Armenian, Spanish, Hungarian, Jugoslavic, Czecho-Slovak, Swedish, Danish, Greeks, Swiss, Albanian, Chinese, Belgian, Lithuanian, Arab, Dutch, and Negroes from the British West Indies.

"The differences indicated by these tests" concludes Dr. Boody, "seem to be individual rather than in race or nationality as such—. In any one test, or in the case of one individual as compared to another, there may be apparent distinctions; but as the study goes on, day after day, the records, as far as race is concerned, seem to even themselves.

"There may be examples of low mentality or of high powers, but for them to be located as belonging to one race as set off against another, the actual tabulated results do not seem to allow. Individual differences there are in great numbers; but the curve of the scores seems not to differ in any marked degree from race to race, nor does it differ markedly, with possibly a slight allowance for dif-

ferences in the strain of examination conditions, from the curves shown in studies of unselected groups of American children.”

AS REGARDS those periodic manifestations of human intelligence, energy, and genius which through the impetus of the Divine Power create great periods of civilization, we find upon close study that they are national rather than racial in scope.

And nationality is a psychologic, not a biologic fact. No historic races we know of were pure at the time of their highest creative work for civilization, unless we except the Egyptians. The greatest cultural achievements of Mesopotamia came from repeated mixtures between Sumerians, Arcadians, and other Semitic races. The beginning of creative development in the Greek race occurred in the islands and coastal cities of Asia Minor, where for centuries there had been a mingling of races. Rome, at her height, was a true racial melting pot. The Islamic civilization of the ninth, tenth, and eleventh centuries was so heterogeneous as regards race that the term “Arabic” can hardly be applied to a culture which included Persians, Syrians, Greeks, Moors, and Turkomen as well as Egyptians. Nor can one strictly designate as “Islamic” that great flowering of civilization to which Jews and Christians contributed as fully as Moslems. Yet this civilization, so heterogeneous as regards race and religion, was most homogeneous as regards its culture. And America—newest type of creator of civilizations—is not a race in any sense of the word, but rather an

idea toward which certain types of temperament and mentality have been gravitating from all the countries and races of Europe for three hundred years.

IN FACT, it is far easier and simpler, in considering the causal factors of civilization, to speak of *nationality* rather than of *race*. For the groups now called races are nothing but peoples made brethren by civilization more than by blood. And since nationality is in essence psychological—the true causes for great historic outbursts of civilization must be sought in the realms of spiritual dynamics, of psychology and sociology rather than in the realm of biology.

Civilization being a matter of environment and ideology rather than of race, depending on spiritual, psychological and social causes, it is hazardous to pass judgment as to relative inferiority or superiority of intelligence or capacity of different races or nations on the ground of present achievement, or of the lack of past achievement.

“As the behavior of an individual depends, certainly in some measure upon the training he receives at the hands of parents, playmates, teachers and social environment in general, so the cultural behavior of families, groups, tribes and nations,” says Dorsey, “is dependent upon historic and psychological factors never in any way proved to be heritable traits. What any individual family or physical type could or would do under different geographic and social environmental conditions is something which no one at present is warranted in asserting dogmatically.”

How do civilizations come into being? What causes a given locality to flower out into amazing creativeness, setting new world patterns for living? The fundamental origins are mysterious, and must be sought in the world of Reality and Spirit, which is ever overshadowing, guiding and stimulating the phenomenal world. But the process is quite capable of analysis. It is observable historically that the occasion of a great civilization is the growing wealth and prosperity of a youthful and vigorous people which under the stimulus of a great Ideal and the guidance of great leaders suddenly begins to flower forth in new and unforeseen patterns.

While the impetus to each new civilization epoch is thus given to some special city or nation, the development of the civilization is through a prosperous civic or national center becoming a focus of opportunity, a vortex drawing irresistibly to it men of high ability, initiative, and enterprise from surrounding lands. This immigrant talent contributes no small part to the victorious achievements of the favored nucleus, and the total result is the expression of the highest genius of a geographical unit which is as large as human contacts of the period permit.

The spirit of the locality or nation, exerting an esoteric influence, becomes a catalysis enabling the world civilization of the epoch to combine with its natural environment in such a way as to produce new creative forms and modes of life. It is as if the God of Michael Angelo's Creation reached down successively to the slumbering clay

of Adam, and inspired it with a divine afflatus.

And just as at its period of highest prosperity genius from all surrounding lands flock to a favored focal point which has become the stage for the world's contemporaneous power of leadership; so when the national energy wanes and prosperity drops bit by bit away the leaders and bold spirits forsake the ship of state which they see to be slowly sinking and foregather to some newly rising center where opportunity again is rich.

Thus national vigor, industry, prosperity and intelligence is a centripetal force drawing all to it; while national decadence, decrepitude and senility not only lack all magnetism to attract but even tend to become centrifugal and dispersive of its native genius.

Cycles of national greatness thus repeat themselves in successive racial centers. Each race, each nation, each people has its destiny of growth, of fruition, of decline, and of senescence which in sheltered peoples becomes a sort of quiescent immortality. For a race never dies.

Sometimes, after a long hibernation, a new life springs up within an ancient race and there appears a recrudescence of racial vitality and achievement. Thus the Italians have had two periods of greatness—one in the Roman Age and one in the Renaissance; and they give signs of vitality today which hints at the possibility of a third cycle. The Semitic race perennially blossoms forth into greatness, but always in new nationalistic groups. China, most remarkable example of racial continuity, has had at least

three periods of high creative civilization.

It SEEMS clear, then, that achievement or lack of achievement cannot form a basic test of the native intelligence of any race.

In fact, the time has come when we should judge men as individuals, regardless of race. We must give up the habit of pigeon-holing the different races, assigning fixed racial attributes to them, as to say, such and such a race is honest or dishonest, brave or cowardly, intelligent or unintelligent. Rather let us look upon all men as brothers, and realize that what any particular individual of the human race is today is largely the result of geographic and social environment, training, education and opportunity.

Let us see all humans as the Truth revealed to us today teaches us, then we shall see all as equally needful of our love and of the hand of brotherhood free from super-

ciliousness. Among the many instructions on this subject given to us by 'Abdu'l-Bahá, are these illumined words:

“The one all-loving God bestows His divine grace and favor on all mankind; one and all are servants of the Most High and His goodness, mercy and loving kindness are showered upon all His creatures. The glory of humanity is the heritage of each one, as the Holy Writings tell us: all men are equal before God. He is no respecter of persons.

“Prejudices of religion, race or sect destroy the foundation of humanity. All the divisions in the world—hatred, war and bloodshed, are caused by one or the other of these prejudices. The whole world must be looked upon as one single country, all the nations as one nation, all men as belonging to one race. . . . We must obey God and strive to follow Him by leaving all our prejudices and bringing about peace on earth.”

“The Light of Truth has heretofore been seen dimly through variegated glasses, but now the splendors of divinity shall be visible through the translucent mirrors of pure hearts and spirits. The Light of Truth is the divine teaching, heavenly instruction, merciful principles and spiritual civilization.

“In Persia among the various religions and sects there were intense differences. His Holiness Bahá'u'lláh appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world and unfurled the banner of the ‘Most Great Peace.’ He wrote special epistles covering these facts to all the kings and rulers of nations. . . . Therefore spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step.”

—'Abdu'l-Bahá.

THE MEANS OF ECONOMIC RELIEF

DR. ALBERT D. HEIST

Has science any means of relief to offer for the present economic woes of mankind? Undoubtedly science is a great servant of mankind, but science must be illumined by a noble purpose. What this purpose is the author makes clear in the following article.

THIS is a Day of vital expectancy. The unmarked trail lies ahead, alive with thrilling uncertainties, the future hopeful. The world is endeavoring to find some means of relief from the distracting burden of economic grief and adversity which has enthralled it. To many minds it seems as if the present civilization is but a terrible tragic ferment of conflicting ideas, ideals and standards of value, an intense and universal struggle not only of nations but of words, thoughts and ideas. Ignorance and prejudice parade in the guise of intelligence, and it seems as if the majority has not learned to place emphasis on the things of the spirit, rather than on things earthly. This is apparently the condition of the lowlands of life where crime, selfishness, prejudice and superstition prevail.

But to other minds there has come a realization that we are living in the morning of a New Day, that the rays of the Glorious Sun of Truth are casting their luminous rays on the highlands where intelligent hope dispels fear and anxiety. They have caught the vision. With conviction and assurance they heed the Words of the Divine Revelator of this New Age.

There are many evidences in the world today, which indicate that some Power is directing the thoughts and actions of those true

servants of humanity who sacrifice time, thought and energy to discover the eternal laws and spiritual values of this great universe. To them greatness is translated in terms of usefulness—a real deep and abiding service to mankind, in the fields where personal gifts and qualifications permit.

In many avenues of human endeavor, we may also recognize a progressive effort toward the consummation of a great purpose, that of establishing a Divine order of peace and unity. A brief resume of a few more recent developments in the fields of human thought and activity are presented.

II

The New Day of Science and Religion: In an age when we are surrounded by the marvels of science, when each day new powers are harnessed to the chariot of civilization, the human mind is tempted to accept the methods and means of science only to deliver us from the present difficulties.

Science has triumphed over many physical barriers; it has extended human vision; quickened the hearing, so that we may catch whispers from the antipodes; and by means of electrical and mechanical development it has added immeasurably to the power of human achievement. It has built huge steamships that

sail the seven seas, and constructed means of transportation which are marvels for safety and speed. Applied science has developed many conveniences and advantages for modern life, but we cannot go to the laboratory for a solution of social and industrial difficulties; and when it comes to the problem of the adjustment of relationships between nations, science must confess its inadequacy.

But scientists are realizing that all invention and discovery must be directed towards that goal where humanity is benefitted in a larger sense than mere material satisfaction. The fact that scientific research in its effort to comprehend the law of matter leads but to the realm of the spiritual, is becoming more evident. New values are being determined, and these values arise in an object or activity when it is discovered to possess the possibility of influencing life in a wholesome way. A wholesome life must have capacity to recognize spiritual and moral values. As representative of such may be mentioned good will, kindness, fellowship, faith, hope, sincerity and many other attributes. When these may touch life with beneficence, they have value. To contribute to the spiritual satisfaction of man seems to be the ultimate purpose of pure science.

IN CONSIDERING some of the statements which have recently been made by some of our prominent scientists, we note this definite tendency.

At the conclusion of his presidential address, before the American Association for the Advancement

of Science, Dr. Robert Milliken said: "Acceptable and demonstrable facts do not, in this twentieth century, seem to be disposed to wait on suitable mechanical pictures. Indeed has not modern physics thrown the purely mechanistic view of the universe root and branch out of the house."

In "Science and Civilization" by the same author are these words: "Science has laid the foundations for a new and stupendous advance in man's conception of God, for a sublime view of the world, and of man's place and destiny in it."

In accord with this thought Sir Arthur Eddington has given expression to this: "The universe seems to be rather like a great thought than a great machine."

While others may be quoted, we may add another very interesting idea recently described by Dr. Whitney,—“there is no rational description of the ultimate cosmic motion except the Will of God.” Thus we learn that Science is recognizing the ultimate possibility and trend of the evolutionary process toward a more perfect adaptation between material form and life.

“Everywhere throughout creation a purpose is working out, a will towards perfection is manifesting. That purpose and that power are controlled by love and wisdom, and those two types of energy—the purpose of spirit and the attractive force of the soul—are intelligently applied to the perfecting of the matter aspect. Spirit, soul and body—a divine triplicity—manifest in the world and will carry all forward towards a consummation that is pictured for us in the scriptures of the world in a wealth of

imagery of color and of form.'*"

In all modern effort at research the spirit of expectancy and hope prevails; and with the accumulated knowledge, and experiences of the past, man is striving for a greater cosmic consciousness, in the humble realization that present equipment and understanding of the human being and of his relation to the Universal is so inadequate. Western thinkers feel that they are at the threshold of a great Revelation, when the curtain of uncertainty will lift and a larger view be obtained of the next step higher. This idea has found expression in "Leaves of Grass" (Whitman)—

"Hurrah for positive science! Long live exact demonstration! . . .
 "Your facts are useful, and yet they are not my dwelling,
 "I but enter by them to an area of my dwelling."

PROMPTED by the scientific investigations and with the acceptance of such important truths, there will emerge a new race, with new capacities, new ideals, new concepts of God and of matter, with a better comprehension of life and spirit. Through that new race and through humanity of the near future, there is bound to come a better understanding of races, nations and peoples, an understanding which is motivated by the divine principles of love, wisdom and mutual cooperation.

How true are the words of 'Abdu'l-Bahá.

"The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the reality of things . . . Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion

of kings has an ending, the king himself may be dethroned; but the sovereignty of science is everlasting and without end."

III

The New Day in Psychology and Religion (Oriental and Occidental). A great parable is being taught today. A miracle is happening, but we may be too near to appreciate its meaning and influence.

The growing interest in and understanding of the Oriental mind by the Western people and the consequent altering relations between them, indicates that some subtle influence is operating in the world today.

The difference between the way in which the Western people have represented the East to themselves in the past, and the *real* East, may be likened to the difference between "Faust" of *Gounod*, and the real "Faust" of Goethe. The first being but an expression, melodramatic tears and terror for the crowd; the latter a creative philosophy comprehended only by the few.

The day of the missionary, gunboat policy is gone. The West is no longer imposing its commercial policies and military systems upon the East. A new understanding is apparent. The veils of misinterpretation and misconception are being penetrated. The West no longer regards with awe and mistrust the idiomatic literature of the East as a strange and confusing jargon of poetical expression steeped in self-mystification, but accepts many phases of Eastern thought not as a challenge but as an illumination.

*"The Soul and its Mechanism" (Bailey).

On the other hand the Eastern mind no longer assumes an attitude of apparent indifference to the scientific literature of the West, but endeavors to comprehend the significance and utility of that scientific knowledge.

Thus old antagonisms are vanishing, and out of a mutual interdependence there is developing a new consciousness—that of an *essential unity*.

“Praise be to God! The infinite bounty of God hath resuscitated the whole world,” said ‘Abdu’l-Bahá “and the East and the West have become united with the bond of the summons of God. . . . Today the call of the Kingdom of God hath reached the hearing of the far and near of all the continents of the world and the standard of the solidarity of mankind is held aloft by the grasp of the Divine Power.”

WHEN WE endeavor to ascertain some of the causes which have led to a better understanding of these peoples, we find that in the realm of religion and psychology a common note is being struck. Western psychology has wandered in that borderland of the unseen, which like some other sciences seems to converge towards some no-man’s-land on the indefinable. Its terminology has led to confusion and misunderstanding. Dignified words such as *energy* which could not be clearly defined as meaning nervous, atomic or vital, and *force* which had no common meaning, implying etheric vibrations, electrical currents or freely floating power, are the producers of violent discord. A study of the latest literature on psychology emanating from the many and varied schools in Europe and America shows that the majority were primarily concerned with endorsing or rejecting the mechanistic philosophy of the Behavioristic

School. In the “Mansion of Philosophy” (Durant) the picture is very ably presented:

“Psychology has hardly begun to comprehend much less to control, human conduct and desire; it is mingled with mysticism and metaphysics, with psycho-analysis, behaviorism, glandular mythology and other diseases of adolescence.”

Thus the West, has its dissenting voices, but a new school has appeared. It may be termed the *introspective* school of psychology, sometimes called the *introspectionist* and also the *mentalist*. In contradistinction to the older materialistic philosophy it admits the fact of consciousness and assumes a conscious entity, as Dr. Leary defines it in “Modern Psychology:”

“The introspectionist is interested in consciousness, awareness, awareness of awareness, the self, the “I” images, and all sorts of other things that the behaviorist of strict training and rigid technology, scorns, ignores or denies.

“The mentalists insist that psychological activity is not the mere reflection of physical activity, that over and above the body and the brain there is something different, on a different level, call it mind, spirit, consciousness, what you will. Thought is not the functioning of matter.”

As compared with the Eastern thought, which is inclined towards the spiritual and transcendental, the Mentalist group of the West appears like a hazy reflection of the oriental idea—an idea which assumes that a soul and a spirit is the fundamental life and energy which vitalizes form and structure.

The venerable scriptures of India

have expressed this thought from time immemorial. In the "Bhagavad Gita" we read:

"The Supreme Spirit, here in the body, is called the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self.

"Illuminated by the power that dwells in all the senses, yet free from all sense-powers, detached, all supporting, not divided into powers, yet enjoying all powers.

"Without and within all beings, motionless, yet moving, not to be perceived is That, because of its subtlety, That stands afar, yet close at hand.

"These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable.

"They say the sense powers are higher than objects; than the sense powers, emotion is higher; than emotion, understanding is higher; but higher than understanding is He."

Here we learn that the Oriental Psychology deals with the Cause, the Creator, the self, and teaches that the lesser self merges with the Greater Self, in whom all live and move and have their being.

Thus there seems a gradual fusion of the East and the West in the realm of psychological thought. The West with its scientific knowledge about form and structure, is approaching to the point of recognizing that the true self is the conscious divine soul, with an awareness of its physical existence, while the East is becoming cognizant that the physical is the vehicle through which the Spirit demonstrates its energizing power. It is evident

that the combination of materialistic and introspective philosophies will play an important part in harmonizing the East and the West which leads to unity and reality.

"The melody of the East has made joyous and happy the Western World, and the song of the West has penetrated the ears of the Eastern people," said 'Abdu'l-Bahá.

A New Day has dawned in the World.

The great hope of the Ages is being fulfilled, Science and Religion are cooperating to establish a closer relationship between people and nations. New discoveries and new truths are solving many of the old problems mitigating against the possibility of that Unity and Accord which Prophets and poets have visioned and which is the great keynote of the most illustrious master of all ages.

But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self
arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.
For men begin to pass their nature's
bound,
And find new hopes and cares which fast
supplant
Their proper joys and griefs; they grow
too great
For narrow creeds of right and wrong,
which fade
Before the unmeasured thirst for good;
while peace
Rises within them ever more and more. . .
"Paracelsus" (Browning)

Thus we are standing expectantly at the dawn of a New Day. It seems as if mankind were standing before a curtain in a cosmic proscenium, eagerly waiting for the rising of the curtain when there will be revealed the next drama of human life with the expectation that

the promised land of man's hopes and dreams will be realized.

With his long past history of experiences and accumulated knowledge man has come to a point where his progress is stayed and baffled by many obstacles. In this apprehensive condition he feels the need of a great guiding Personality who will lead on toward the Promised Land of international harmony, racial accord, scientific-religious cooperation, and many other needful principles which will ultimately lead

him upward and onward.

Bahá'u'lláh teaches us that:

"In that Day there is no refuge for any save the Command of God and no salvation for any soul but God. . . .

Hasten, O People unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter whatsoever except beneath the Shelter of His Name, the Clement, the Forgiving."

MEDICAL HISTORY AND THE ART OF HEALING

ZIA M. BAGDADI, M. D.

In this, the author's concluding chapter in his series under the above title, a vital comment on the art of material and spiritual healing is continued from the previous chapter, with the addition of many helpful instructions from the writings of 'Abdu'l-Bahá.

ONE of the problems in the scientific world today is the existence of so many different schools of medicine and healing institutions everywhere. One might say, "the more the better." True, the more the better if they would accept the truth in each and not be antagonistic to one another. Instead of being blessings to mankind, often these great institutions are the cause of utter confusion to the minds. Their conflicting methods, their contradictory theories, and their lack of sympathy toward each other, have puzzled the public and made it very difficult for many who are not well informed as to whom the sick should go for relief. The unnecessary sufferings of human beings, and the death rate will be very much lessened when the

medical profession becomes more spiritualized and the public is more illumined by turning to the Source of knowledge and mercy, heeding the advice and exhortation of the Divine physician of the day.

ALTHOUGH IN the previous article, the subject of material and spiritual healing was somewhat fully explained in accordance with the teachings of 'Abdu'l-Bahá, here again His own words are quoted from His writings, that the reader's memory may once more be refreshed and this vital topic be better understood.

"There are two ways of healing sickness, by material means and by spiritual means. The first is by the use of remedies, of medicines; the second consists in praying to

God and in turning to Him. Both means should be used and practiced.

“Illness caused by physical accidents should be treated with medical remedies, those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions will be healed by spiritual rather than by physical treatment. Hence both kinds of remedies should be considered. Moreover, they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God, who hath revealed and made manifest medical science so that His servants (creatures) may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvelous effects.”

The above message was from 'Abdu'l-Bahá to a doctor who had not decided to which school he should belong—medical or spiritual. The substance of the answer to him is of course both.

In the previous article, the advice given by 'Abdu'l-Bahá to a group of medical students at Beirut was mentioned. His further advice and instructions to old and young doctors and patients as well in America, are here quoted; and indeed they might well constitute the light of guidance to all conscientious physicians, the means of their true success, and the path that leads to physical and spiritual health.

“For the physician the first qualifications are—good intentions, trustworthiness, tenderness, sympathy for the sick, truthfulness, in-

tegrity and the fear of God. With life and heart strive thou to be both a spiritual and physical physician.”

“O THOU son of the Kingdom! If one possesses the love of God everything that he undertakes is useful, but if the undertaking is without the love of God, then it is harmful and the cause of veiling one's self from the Lord of the Kingdom. But with the love of God every bitterness is changed into sweetness and every gift becometh precious. For instance, a musical melodious voice imparteth life to an attracted heart, but lureth toward lust those souls who are engulfed in passion and desire.

“With the love of God all sciences are accepted and beloved, but without it, are fruitless, nay, rather the cause of insanity. Every science is like unto a tree; if the fruit of it is the love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire.”

“O THOU sincere servant of the True One and the spiritual physician of the people! Whenever thou presentest thyself at the bed of a patient turn thy face toward the Lord of the Kingdom and supplicate assistance from the Holy Spirit and heal the ailments of the sick one.”

To A YOUNG physician. “Now experience is necessary in order to attain skill and proficiency. The greatest of all these is the confirmation and the power of the favor of the Blessed Perfection. [Bahá'u'

lláh]. I am hopeful that also will be thine.”

THE SYMPATHETIC nerve is an important factor in a balanced health. This strange nerve which springs into branches from small bulb-like glands, called ganglions, all along the human spinal cord from the neck down to the end of the spinal column or back bone, to supply the internal vital organs, is still a mystery to most of the doctors today. It has a relation between body and soul. It controls the heart, the morals and all emotions. It is a great factor in health and happiness. For example, when a particle of dust enters the eye, it causes irritation of the sensitive nerves which control the lachrymal gland—the tear-producing gland—and the eye is filled with tears. On the other hand, the mere seeing or hearing of a real sad tragedy, gives the same effect, namely, acts upon the sympathetic nerve which in turn agitates the lachrymal gland and causes the eye to shed tears. This goes to prove how this nerve controls human emotions. In the following paragraph 'Abdu'l-Bahá tells the doctors in a few words what this nerve is and how and when its marvelous function could be better understood.

“The powers of the Sympathetic Nerve are neither entirely physical nor spiritual, but are between the two. The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are normal. When the material world and the divine world are well correlated, when the hearts become heavenly and the aspirations grow pure and divine, perfect

connection shall take place. Then shall this power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing.”

IN ALL my life I have never seen any one who practiced and believed in prayers more than Bahá'u'lláh and 'Abdu'l-Bahá. How well I remember those early hours before the dawn when I became awakened by 'Abdu'l-Bahá's melodious voice praying and supplicating in behalf of His loved friends everywhere. On one occasion while He was occupying one room and I another next to that of Bahá'u'lláh's in 'Akká when both arose from sleep at that usual early hour, He said emphatically that were it not for those prayers His bones would have been turned to ashes long ago.

To a friend He wrote: “Man must, under all conditions, be thankful to God, the One, for it is said in the blessed Text, ‘If ye be thankful, I will increase ye.’ (That is, if we are thankful to God, God will increase His bounty unto us) Man must seek shelter in the mercy and protection of God, for he is constantly subject to a hundred thousand dangers. Save for the refuge and protection of the Merciful Lord man is without shelter.”

To a patient who needed spiritual healing 'Abdu'l-Bahá wrote: “Turn thou to the Kingdom of thy Lord with a truthful heart and with all devotion, sincerity and great spirituality, and ask to be healed from pain and passions and be confident in the bounty of thy Lord.”

To another patient: “Rest assured in the mercy of the Lord; be rejoiced for my remembering thee;

gladden thyself by the appearance of the Kingdom of God and call out, 'Ya-Baha El-Abha,' from the depth of thy heart with all meekness and supplication, attracted by the fire of the love of God. Then annoint or rub all the parts of the body. Verily I say unto thee, if thou attainest this condition we demonstrate to thee (i. e.; if thou followest the direction given) be confident in the speedy recovery through the favor of God."

To one who believed his illness was his punishment from God, He said: "Take some honey, recite 'Ya-Baha El-Abha!' and eat a little thereof for several days. For these thy prevailing diseases are not on account of sins, but they are to make thee detest this world and know that there is no rest and composure in this temporal life."

And to another: "I hope thou wilt become as a rising light and obtain spiritual health,—and spirit-

ual health is conducive to physical health."

To a lady physician: "O handmaid of God! Continue in healing hearts and bodies and seek healing for sick persons by turning unto the Supreme Kingdom and by setting the heart upon obtaining healing through the power of the Greatest Name and by the spirit of the love of God."

Bahá'u'lláh and 'Abdu'l-Baha have revealed many healing prayers. Fortunate is the one who uses them. The following is a short and sweet prayer by Bahá'u'lláh which is usually repeated nine times by Bahá'is:

"O my God! Thy Name is my healing, Thy remembrance is my medicine! To be near Thee is my hope and Thy love my companion. Thy Mercy is my need and my hope in this world and the world to come; for Thou art the Giver, All-knowing, and Wise."

The "John O'Groat Journal," a weekly paper published in Wick, Scotland, with the largest circulation of any paper in the five surrounding counties, comments as follows in the issue of January 9:

"*The Bahá'í Magazine* (December) has the usual fine selection of articles bearing on the principles of this world-wide movement—racial and religious unity, true human brotherhood and universal peace. Leading place is given to an editorial on present conditions in China, a great country now groping her way for Light. "War," says the writer, "cannot be abolished until national racial and religious prejudices and hatred are abolished. The Bahá'í movement carries forward simultaneously all the principles necessary to accomplish this." Among various other features containing the enunciation of many uplifting thoughts and sentiments, the issue contains a beautiful picture of the great Bahá'í temple which is in course of erection near Chicago and which it was the privilege of the present reviewer to see over last year, so far as it was then constructed. No reader who with open mind peruses this magazine and other publications issued by the Baha'is can fail to appreciate the lofty thoughts and noble ideals for which the movement stands."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

MARCH, 1931

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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THE SOCIAL FABRIC

WHAT could be better before God than thinking of the poor? For the poor are beloved by our heavenly Father. When His Holiness Christ came upon the earth those who believed in Him and followed Him were the poor and lowly, showing the poor were near to God. When a rich man believes and follows the Manifestation of God it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life.

BUT the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute.

ONE of Bahá'u'lláh's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each in his function according to ability; but justness of opportunity for all.

—'Abdu'l-Bahá.

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“Differences of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities.”

—'Abdu'l-Bahá

THE WORLDWIDE problem of unemployment, diminished markets for industry and commerce, and growing poverty of the masses, present an alarming phenomenon concerning which economists and statesmen find no optimistic solution to present. Unlike other business crises, this is worldwide; and there is no sign yet upon the horizon of its abating.

In Asia the fall in the value of silver has destroyed wealth of the people to the extent of several billions of dollars. Until the former value of silver is restored, the purchasing power of that vast continent containing one-half the population of the world is immensely reduced. Statesmen do not know exactly how to restore the value of silver. Even if they did, it does not seem likely that there could be sufficient unity in the banking and political interests of the world to bring any such step to pass.

South American countries, with the exception of Argentine, are in such a condition of hardship and poverty that they have become a prey of constant revolution, which does not help but merely hastens economic disintegration.

As for Europe, the prospect there

is even more gloomy, if we may trust the reasoned comment of Frank H. Simonds, perhaps our leading newspaper correspondent there, who makes the following statement:

“ . . . the impression I gather from Geneva and from the public men of all European countries here assembled is this: With the exception of France, the condition in all continental countries has become such that the familiar issues and problems of the post-war era, problems political and military, have become actually side issues. Disintegration within countries has become so general and gone so far that one of the most familiar judgments one meets is that capitalistic and democratic civilization is endangered, if not doomed, and that Europe is drifting toward a general catastrophe.”*

It is indeed time for all serious-minded men to inquire whether the economic and political institutions thus far prevailing among leading nations are either the best or the most feasible for humanity.

It must be admitted that this country has up to the present prospered under the regime of economic individualism. Both the capitalist and the laborer, leaders of wealth and the masses, have gained immensely through the efficient and scientific exploitation of this country's enormous resources, and through the application of science,

* Washington, D. C., Sunday Star, February 22, 1931.

inventiveness and efficiency to industry. Yet if these are all the factors necessary to prosperity, why the present crisis with its worldwide ramifications? Should the cycle of mass production and mass consumption again be restored to the success which prevailed during the last decade, there would be little inclination to critically scan the fundamental structure of our economic institutions, for this is a pragmatic country and what succeeds is considered *ipso facto* to be right.

It is, however, the fact that this cycle of mass production and mass consumption is not today successful, the fact that economic individualism seems helpless to stem the tide of unemployment and misery either here or elsewhere—these facts seen in the light of even more seriously impending catastrophes abroad, throw doubt upon the perfection of the human institutions so far established.

“WILL paternalism be ushered in as a reaction to exploitation and to competition that can have but one outcome?” asks Dean Arland D. Weeks, School of Education, North Dakota Agricultural College, in a very interesting article* in which he queries as to what the future organization of society must be to adequately solve the political and economic problems due to vast differences in the mentality of humans as discovered by the modern psychologists. Over one-half our population, that is to say, more than sixty millions people are found by the psychologist to be of low average intelligence or less, that is, hav-

ing an intelligence quotient of less than one hundred. We cannot blame this lower intelligence group for stupidity, says the author, they cannot help themselves. It is a biological quality. In this connection the author states an amazing fact, just the opposite of our ordinary idea, namely that the increase of knowledge due to the education of today does not tend to level the intelligence but rather multiplies disproportionately the resources of the superior.

“Science means something directly to the lowly, but it gives unprecedented power to the gifted. As knowledge grows from more to more, a wedge progressively separates the social fates of persons at different levels of native ability . . . Two illiterates of contrasting abilities would upon learning to read be still more different.”

“Economic manipulation governed by relatively high intelligence can be more persistently and hopelessly oppressive . . . The bigness and inscrutability of manipulative processes leave the lower mentalities badly off for self-help.”

“With the ripening of institutions and the perfection of economic strategies, assuring steady increase of disproportionate benefits to the upper levels of intelligence, it can only be through policies determined at the seats of power that, for example, in the United States, a farmer is not made a peasant or exhaustively exploited and put on a dole.”

“We can only hope that the lower millions will have great leaders, and that *the classes who have mental power by birth will conceive of the*

* The Scientific Monthly, February, 1931.

state in terms inclusive of the welfare of the mass—for the inequality of brain cells is great.”

AT SUCH a time as this when the whole world is perforce seriously questioning the efficiency of its institutions—political, social and economic—the solutions to these grave problems which the Bahá’i Movement offers in its great World Design revealed by Bahá’u’lláh merits the earnest attention of every thoughtful person.

As regards the institutions of government—we have in the Bahá’i World a perfect balance of democracy and aristocracy. By means of universal franchise employed without chicanery, or even electioneering (which in reality is a dangerous procedure tending to defeat the very purposes of democracy) the best and worthiest people are elected as leaders. In the Bahá’i election there is but one aim—the selection of the best people, as evidenced by character, by gifts, and by general efficiency and ability to serve. Once elected, this group constitutes a government by *the best*, using the word *best* in its larger significance; harmony of thought and absolute unity being essential. This governmental body has but one aim, to legislate honestly and wisely for the benefit of all; and as these aims and accomplishments are to be universal in their beneficence, so on the part of the electorate is found a loyalty that upholds the hands of government. Here we see the per-

fect solution of the problem raised by the previously quoted writer—a vast problem due to the mental differences of society.

As to the economic problem, we find in the Bahá’i World of the future a perfect solution of the present impasse between capital and labor, without destroying the individual initiative of either group. By means of a really effective method of profit-sharing the interests of labor and capital are amalgamated. Furthermore the state, local and general, guarantees employment and livelihood. By these provisions poverty is absolutely eliminated.

Here we have the ideal co-operative state, an enormous step forward from the individualistic state of the past, yet retaining the opportunity for individual effort, inventiveness and reward. The different classes of society, the different classes of industry, the different classes of government, are so integrated as to perceive and feel an actual working unity. This is what one might call one hundred per cent co-operation. Mutuality of interest is both conceived and practiced by all, and with the great dynamic power which comes from an efficient working unity, humanity will be able to prevent all these economic crises and catastrophes which are at present the concern of governments and which are indeed threatening the very foundations of human society.

The principal cause of these difficulties [economic problems] lies in the laws of the present civilization; for they lead to a small number of individuals accumulating incomparable fortunes beyond their needs, whilst the greater number remains destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction.—‘Abdu’l-Bahá.

THE UNBROKEN SPIRITUAL GUIDANCE

HOWARD R. HURLBUT

"The marvelous bestowals of God are continuous. Should the outpouring of Light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then Divinity itself would be interrupted. Even men ask for continuity."—'Abdu'l-Bahá.

VER sixty years ago, Bahá'u'llah wrote: "Verily, every drop contains an ocean and in every atom there is concealed a sun." That sounds like the declaration of a dreamer, or some allegory, and not by any possibility applicable to a real condition. Many have doubtless read articles which of late have been appearing in periodicals and the daily press regarding scientific investigation of the atom. In one there appeared this statement: "Scientists have determined that in every atom there is contained in miniature a replica of our solar and planetary system; that each atom contains a sun with planetary electrons revolving about it and situated relatively to one another as are Saturn and Neptune of our own system." And there are dreamers in the scientific world who insist on peopling these infinitesimal realms with beings infinitely more infinitesimal still, possessed of intellects with which they struggle with the problems confronting them, just as we with our advanced capacity wrestle with our greater problems.

By reason of the installation of the great 100-inch reflector in the telescope on Mount Wilson, in California, we have been introduced to that wonderful sun, Antares, in the constellation of Scorpio. Astronomers have succeeded in measuring its diameter and have

found it to be four hundred and twenty millions of miles—a distance so inconceivably vast that fully fifty thousand such bodies as this earth of ours could be strung along it and leave a great distance to spare. They have determined that what we have always considered this universe of ours is the merest of pigmies in its relation to untold millions of universes distributed through space. If the mind of man shall thus delve into the regions of the infinitely small, what intellect is there which shall give to the imagination wings of such power that he shall attain to the vistas of limitless grandeur enjoyed by those upon a plane beside which our own is only as a rose-leaf on a shoreless ocean!

Scientists the world over are agreed that one of the greatest problems confronting them is that of the atom: that with its solution, practically all of their troublous problems will be dissipated in thin air. If the secret of its stability shall be uncovered, the illimitable forces of nature will yield to the supremacy of intellect, and humanity will enter upon a plane of complete domination of all the material realms of the divine. It is the atom which constitutes the basis for the creation of the material universe, and which is the compelling argument, never changing, never ending, enduring as God its Creator,

and acted upon and developed in unbroken accord with the predestined plan for the execution and fulfillment of an irrefragable law.

Regarding the atom and its importance in the eternal plan of creation, we refer to 'Abdu'l-Bahá's wonderfully clear treatise on evolution as given before the Theosophical Society in Paris;¹ and to the address before the Metaphysical Society of Boston,² and other published writings. These include a definition of the completeness of divine justice which compels that every individual atom in the universe of worlds shall have its coursings through all the kingdoms to its predestined station in its "paradise" which is its development to the station of service in being part of the highest contemplated physical creation of God—the human body—a divine temple devised by Deity to house a human soul capable of being a perfect mirror for the reflection of the beauties of the divine station. Having attained to this "paradise," it reverts by regular and orderly processes to its original primal station, to begin again its interminable coursings.

And, because this is so, it follows that there can never by any possibility be a perfect world. Were it possible for a perfectly completed state to exist, then must creation cease to be, for the reason that the eternal law of God is progress, and there can be no progress after perfection has been attained. This applies not only in a limited sense to a limited portion of the created realms, it applies to the totality of

all the realms. It applies to this distinctively human condition with which we are associated and in which it is the design of God that we shall be determining factors in the working out of our destiny.

II.

How illimitably magnificent are the vistas of life when we come to full realization that less than a remote suggestion of a clock-tick in the eternal history of the soul is even the most extended experience it may enjoy as the measure of life as we know it upon the plane of human consciousness! That through eternities it is to uninterruptedly progress toward a goal which has no fixity, and along the pathway to which are scattered inconceivable beauties of augmenting attraction, to whose advancing splendors the soul is continually developed in its capacity to assimilate and understand!

There is no condition in the worlds of the unseen which has not its reflex in the material realm. Therefore, we can approach this subject of continued imperfection with a clearer definition of its meaning and intent. As matter, evolving through infinite æons of the past, has successively developed material forms which have been susceptible to cultivation and advancement to something higher and more refined and beautiful, so must it inevitably follow that in all the illimitable æons of futurity shall the atom have its coursings through all the kingdoms of matter, remaining continually in a condition of imperfection, destined to express in every age all of the weaknesses,

¹The Wisdom of 'Abdu'l-Baha. ²Promulgation of Universal Peace, Vol. II. Baha'i Publishing Committee, New York.

all of the crudities, all of the qualities of every description which matter in its progress in the past has ever expressed. That is why perfection in a human state cannot rationally be even dreamed of in the sense of a widespread attainment. It would controvert the established and inviolable law of evolution which God has fixed in his universe of worlds as an agency for bringing forth understanding of something of His beauty and of raising up in the human heart the desire to make an approach thereto.

Now, to revert to this matter of the divine spiritual influence working along other than directly spiritual lines. It will be readily conceded that a worship of divinity which is a matter of compulsion through the dominance of an established law could not in any real sense be considered as worship at all. It would be like a boughten friendship or a compulsory service. Therefore, God, in sending forth the emanation of His unfailling love from His source of being, raised in His human creation an independent will which He caused to have separated from His own and existent of itself by a voluntary evolution from the being of man. And this independent human will He made capable of opposing itself to the divine will in every realm of its activity except that of composition and decomposition; that is, it should have no control over life or death, but should be voluntarily the director of all its intervening action between the cradle and the grave.

In such a creation, designed and projected upon its predestined plane of being in a state of abso-

lute purity, there rested the capacity to differentiate between beauty and ugliness, between right and wrong, between sanctity and grossness, and with this capacity the authority to make an independent choice. Then Divinity upraised in a human temple a reflex of itself, mirroring in full perfection all of the glories of the divine attributes, and caused this unsullied human creation to endure all of the exigencies and vicissitudes of life which any human might be subject to and through all of this to demonstrate that a pure character may remain unsullied in a sea of wrong. Consequently, when a soul shall be attracted to this human expression of divine beauty and demonstrate sincerity in daily living, this constitutes the reality of sanctity and the apotheosis of worship of the Divine.

You have now had placed before you the upraising on the human plane of that which is called religion.

If from the beginning God failed to afford this opportunity to follow example: if He failed through any period of human need to supply a source of light and guidance to a wandering race, then would He fail in His established law of absolute justice which was designed to perpetuate the universe of worlds. Therefore, in every age has the Almighty lifted up these mighty human expressions of Himself as agencies for influencing the human will to a recognition of His beauty.

We perceive, therefore, the absolute failure of religionists to understand the character of divine justice when they will insist that there has been and is no other than a

single channel for the administration of God's law, His bounty and His love.

III.

To some pilgrims visiting Him in the "Most Great Prison," in 'Akká, 'Abdu'l-Bahá gave this teaching: "Jesus spoke everything in parables because the ideal sense is, in this way, revealed and understood. This contingent world is like the mirror of the spiritual kingdom, consequently it is better to explain each subject so that the real meaning can be understood. When anything has been renewed in this contingent world it is found to be in better condition, and if renewal did not take place from time to time, annihilation would be the result of all contingent beings. If the plants had no rotation they would soon cease to exist. This is the reason that God has ordained rotation and renewal. Even the sun itself revolves around another center. In appearance the sun is the center of the contingent world, but in reality it has a center around which it revolves. The earth revolves around the sun once in three hundred and sixty-five days, which causes the four seasons; and by these four seasons the contingent world is constantly revived and renewed. And this same renewal is seen in the Kingdom. The early days of every Manifestation are called the spring—when you see the seeds first sprouting and everything is young and tender. Then follows the summer season, when things have reached a state of perfection and the fruits are gathered. Then comes the autumn season, when everything begins to fall into

decay; after which speedily comes the winter, when all is dead, and without any apparent life. God is almost forgotten, and the hearts are turned to the world entirely. But when this state is reached, it is a sign that a new springtime is coming.

"For instance, in the beginning of the appearance of Moses, it was the springtime of His day. The summer time was when many people had accepted Him, believed in Him, promulgated His teachings—His fruit was gathered. Then came the autumn, when His commands first began to be neglected, and the true followers began to fall away, and the true teachings to sink into decay. Then came the winter, when the hearts ceased to turn unto God, were occupied with worldly things entirely, and spiritual death apparent. Then came the springtime of Christ. In the last days of winter, just before the spring, there is no sign of herbage, or anything that is green, but when the springtime comes once more the dreariness of winter is forgotten. Thus it is that in the different Manifestations the four seasons are made manifest."

IV.

Bahá'u'lláh tells us that the Word of God is as a two-edged sword; it cuts at the heart of human institutions and character and it creates in the people of love a condition of pure holiness and sanctity, and in the people of hatred an attitude of denial, opposition and oppression. This does not mean that it injects the opposing attitude into the human condition, but that because of the purity of

the Word the impure tendency of the human will brings out its expression of denial. But the seed of the Word of God, wheresoever planted, cannot remain without effect, and therefore whether it be in the people of direct opposition or in those who wander from the paths of truth because of vain imaginings and false interpretations, the spirit of the Word continues as a compelling force. That is why in every religion, at certain stages of its history there may be found remarkable—sometimes wonderful—demonstrations of the workings of intellectual capacity in fields of scientific development when spiritual aims seem to be almost entirely lacking. That is why, although the glory of the Solomonic sovereignty was attainable by the Jewish people and they had become uplifted by the laws revealed through Moses, they were subject to the continued augmentation within themselves, as individuals and as a race, of characteristics which led to their sure destruction. That is why the followers of the Prophet Muhammad, even when they had departed from the pure spirituality of the allegorical teachings of the truth which He revealed, progressed by inconceivably rapid bounds to the highest degree of material civilization the world had known. That is why the Christian dispensation progressed to a full recognition by imperial Rome and became the dominant religion of Europe, only to pass to its decline in the blackest night of human experience—the Dark Ages of Christian Europe.

Every Founder of a prophetic dispensation brought to the world a

capacity in Himself for the complete reflection of the will of God. He did not manifest it in its fullness, but limited its expression to the capacity of understanding in the people He addressed. And the identifying quality in each dispensation over all other qualities was, after His passing, a characterizing influence in the development of those who professed religion under His banner.

Thus, the identifying characteristic of the teachings of Brahma was *Sacrifice*. And, resultant on this, even after these long centuries of idolatrous habit and practice of His followers, we see them engaging in the most extreme forms of sacrifice to accomplish soul-purification.

The outstanding teaching of Lao Tse was *Reverence*. And although nearly three thousand years have passed since his rise, the Chinese people remain today the most reverent of all the races of earth.

Zoroaster stressed *Purity*. And it is a matter of record in the presidencies of Bombay and Calcutta that the Parsees give the lowest percentage of trouble because of crime, prostitution, or other forms of vice, of any of the other Oriental subjects of the British Empire.

Buddha taught *Renunciation*. And it has been a leading characteristic of His followers—this renunciation of self, which obtains even to the extent that the Buddhists are today less in opposition to other religious teachings than are those of any other branch of religion, renouncing claim to an exclusive revelation and welcoming all worshippers beneath the canopy of God's bounty.

The mission of Moses was directly attached to *Righteousness*—the establishment of which was the most desirable condition of His time, and His followers have ever persisted in adhering to His laws more consistently than have other religionists to their own. Beyond that, the laws which He revealed in that remote past constitute the bases of practically all of the laws existent in the world today.

The particular quality emphasized in the teachings of Jesus was *Love*, and although Christianity has often failed to develop and foster in its devotees the real Christ spirit of wide acceptance and recognition of God and His truth, this spirit of love and helpfulness is clearly and scientifically applied by Christian peoples.

Muhammad brought to His followers *Submission*. How marvelous was the influence of this teaching on the barbaric tribes who had formerly laughed in derision at every law, but who, in an incredibly brief period, became submissive to law! Today, even, we find everywhere amongst these religionists the almost absolute submission of their desires, their possessions and their lives to the requirements of their religion which involve a greater degree of simplicity and a less complicated system of theology than any other extant religion.

Oh, matchless pageantry of purpose in the promotion of qualities to constitute the structure of a perfect man! Sacrifice! Reverence! Purity! Renunciation! Righteousness! Love! Submission!

And now we come to another expression of these enduring paral-

els in the scientific application of the unchanging law to the requirements of human well-being: All of the rivers of earth start from sources sparkling and pure and have their coursings through wide varieties of soils from which they gather and absorb the impurities and discolorations, to discharge them at last into the purifying body of the waiting sea. So, too, all of the streams of divine instruction have had their birth in pure and inspiring fountains, and down the centuries have flowed through the soil of human hearts and intellects and have become saturated more or less with their qualities until at last they must be plunged into the purifying ocean of God's design.

It must readily be recognized that the predestined purpose compels an ultimate juncture of all these hitherto separated streams, and that when a Messenger of God shall finally arise, giving equal and full emphasis to every one of the divine qualities, He must be the Perfected Expression of the desire of the Creator.

So, do we reach the time of the coming of Bahá'u'lláh—the Glory of God—Whose Manifestation of all the power, the beauty, the compassion, the knowledges, which have had expression through the ages of the past, brings to a discordant and war-torn world the inspiring message of *Unity* as the healing balm for all its woes.

Under the clear definition of the divine purpose which He has brought we find a mandate for the unification of all the schools of religion under the one banner of a single God—a gathering together of

all His worshippers under the tent of Unity, recognizing as divine in its inception and origin every prophetic dispensation of the past, and that all were ordained by the Almighty for the expression of His will.

Bahá'u'lláh has declared that the soul that is alive in this day has attained to everlasting life, and the soul that remains dead in this day shall never attain to the desired station. That is, if one shall persist in blindness when the sun is shining in the fullness of its glorious effulgence, he cannot hope ever to attain to vision when the world is bathed in a lesser illumination.

The Bahá'í Faith aims to stir the dulled consciousness to a deeper

understanding and, precisely as the yeast leavens the lump and causes it to expand, so do the Bahá'í Teachings bring about an expanded concept of life and life's relations and duties, and inspire in the sincerely seeking soul a greater degree of selflessness and simplicity in its approach to truth. In the coming of Bahá'u'lláh the walls which have been raised by man's fallacies between the pillars of the temple of faith have been torn down, and today the entire world of humanity may offer its worship in service, bathed in the unquenchable Light shining from before the altar of the unapproachable Divinity.

ORDEALS AND IDEALS

THE SPIRITUAL EDUCATION OF PERSIAN CHILDREN

JALAL SAHITHI

The author of this article, written at the Editor's request is a Persian youth who is studying modern industry and engineering in Detroit at the same time that he is doing practical work in the Ford factory there, his aim being to take back to Persia a proficiency in these lines which may be of service to his native country. Mirza Jalal describes to us vividly the obstacles as well as the spiritual exaltation of his boyhood training in the Bahá'í religion. We consider this article a human document and a valuable chronicle of the past days of spiritual persecution. We hope to have further articles from his pen dealing with his life in Persia and also in this country.

REAT things are not always great in appearance. Objects of real significance are often hidden in insignificant surroundings. The noblest hearts may be found in the humblest persons, and the dearest treasures in the cheapest lands.

Everybody can see in the Bahá'í Magazine, or in other Bahá'í publications, pictures of groups of Bahá'í children, mostly from the East; simple in appearance those

pictures are, and yet full of meaning, full of suggestion, full of instructive points. From them we may easily learn a great deal about some Bahá'í activities that for years have been silently going on in many Bahá'í centers, especially in the East.

Being recently surprised in finding his own picture in a Western publication, this writer wishes to take the opportunity to share with the friends some of the reminis-

cences that the picture suggests to him.

Tihran's present well-organized Bahá'í classes, wherein meet hundreds of Bahá'í children and young people every Friday* morning, started at a time when the friends in Persia still had the problem of safeguarding their lives and property in addition to all of the problems related to the spreading of the Cause in a world of bitter and violent opposition. Aside from all was the problem of rearing the lamb-like children in the midst of such a wolf-like people. How difficult the task, how necessary that it be done!

The friends already had the conviction that no wise gardener would devote all of his attention to the well-rooted trees to the neglect of the young ones. They realized the necessity of selecting a special body of far-sighted, whole-hearted teachers to take care of the children and young people so that in the light of the Bahá'í teachings they might grow to be souls in whom universal love and brotherhood would be things of heart rather than words of mouth. The seriousness of other problems, however, might have overshadowed this vital problem had not the rays of hope shone through a few noted young Bahá'ís who rose to organize the first Bahá'í class for children.

These young teachers noticed one day a few Bahá'í children in company with a number of religiously unpolished nonBahá'í lads. If our youth is going to grow like that of others, what hope then?—they thought. So with Bahá'í assurance and firmness they started the new activity in a city the soil of which

was still colored with the pure blood of its martyrs; the air of which was still filled with the cry of "Death to the Bahá'ís"; its people still stalking for Bahá'í prey; and its government cooperating to crush the whole movement.

THE WRITER had seen but five springs before his first contact with a class which started about one year previous. The following is essentially the story of the first class as given by several teachers:

There came that historic Friday morning. For the first time a dozen or so Bahá'í children found themselves where they could breathe, so to speak. They could mention the name of 'Abdu'l-Bahá or Bahá'u'lláh with no fear, but with no loud voice lest some unfriendly ear should hear and cause trouble. There were two or three adults, the organizers of the class, sitting on the carpeted floor like the rest, facing a number of adorable, peaceful children whom they addressed not as pupils but as brothers and friends. In a low tone a prayer was first chanted, silence and meditation followed, and then the joyful voice of a teacher said, "Friends," and proceeded to tell the little friends why they were there.

Any one who has dealt with young children will understand what it means to talk to a number gathered together for the first time, but would he also thoroughly understand what it means to be in a room with every door tightly shut to avoid detection, and have to tell the children why they were there and why they could not have much freedom; why they were to as-

* Friday is the Sabbath day in Persia.



A Bahá'í Sunday school class conducted by the author (front row, center). These boys are all most zealous students of their religion and active in helping to spread the Bahá'í Movement. A study of their faces reveals the earnestness and fine altitudes of character already attained. They represent most promising material for the new Persia.

semble in that way every Friday morning; why they were to enter without talking to or looking at any one outside so that nothing might be suspected; why they were not to scatter or expose any of their writings or lessons; why they were not to talk loudly while in their meeting; why they were to go out one by one at long intervals; and why they were not to complain if they should be stoned, neither to use the least unkind word if mistreated. Suppose now, dear reader, you put yourself in place of a six to eight year old child who was to mind all those admonitions, and yet be happy and contented. The little heroes, however, went on to their meetings very joyfully, and did what they were asked to do.

The lesson of the day consisted of a sentence containing six meaningful words in the original Persian, meaningful individually and collectively. It was a short quotation from the precious words of 'Abdu'l-Bahá to the effect that a Bahá'í is one who possesses all human perfections. This was the first lesson; this was the cornerstone; this was the first spiritual food served to the young Bahá'is, a food nutritious enough to last them forever. So far as this writer knows, this lesson has remained the first lesson ever since for all the children attending Friday morning Bahá'í classes.

A NUMBER of weeks passed; the number of students increased; the difficulties in meeting became greater because the neighboring lads had discovered the assembling of their little Bahá'í acquaintances, and were wickedly doing all they could

to torment the young students. But every thing has its advantages; the mischief of the lads helped us to practice what we were learning. The more they hurt us, the deeper they engraved sympathy in our hearts; the more they tried to agitate us, to excite us, to break up our meetings by shouting, cursing, throwing stones into the courtyard, the more we learned to understand and appreciate the value of calmness, peacefulness, harmlessness and quietness; and, what is more, our teachers, too, found many occasions to quote to us more and more of the beautiful, touching and penetrating words of our Master, 'Abdu'l-Bahá. As all these hardships came and passed, we learned to share with our parents the unescapable ordeals. We had some reason to pray to the Lord and ask Him to assist us to serve and teach those whom we could help.

Praise be to the Lord that a successful end came to the first year of our class, but not an end to the enthusiasm of the teachers or the students. The second year started; the lessons were a continuation of the first year, that is, short quotations. The first year lessons were taught to the younger ones.

Most of the Bahá'is of Tihiran resided at that time in the southern part of the town where the meetings were being held. There were also a number of Bahá'í families scattered all over the town so that another problem for some of the youngsters was that of transportation. They had to walk very long distances and had to pass some dangerous zones; yet nothing pre-

vented the presence of all the little Bahá'ís at their meetings. Will the writer ever forget the caressing touch and encouraging words that he received so many Friday mornings from his mother, who would prepare him to attend his classes, asking him to keep his lessons in his pocket and go with prayers; and she herself, then, would pray in her heart that her son might not return with a fractured head or a broken arm, for, if he did, there was no place to go for justice. Undoubtedly all Bahá'í mothers did so every Friday morning.

THE ABOVE description is not to present the cruelty of the ill-bred Muhammadan children, but just to indicate the seriousness with which the Bahá'ís in Persia approached the problem of spiritual training for their children, and of making them thoroughly acquainted with the marvelous teachings of Bahá'u'lláh. Three considerations of equal importance have always been chosen by them for spreading the Cause: themselves, their children, the outsiders.

Now we may look upon the enjoyable side of our Friday morning meetings. Not only were we having our regular tea twice at each session according to the Persian habit, and luncheon parties occasionally, but also our monthly feasts at which time the little friends themselves were the speakers. Yes, the gifted little Bahá'í speakers would quietly utter such words as "We must all unite and work for universal peace, for removal of prejudices of all kinds, for racial amity," etc. Then there would come the prizes for the best

speakers, the gifts from the parents for every one; and then sherbet, candies, and fruits would be served.

In later years, when there was more than one class, the students of different classes would have a general gathering in some one's large garden, where hymns would be sung, prayers would be chanted, and speeches would be delivered. All these united forms of praying, chanting, and feasting were our general source of inspiration, happiness and encouragement. They kept us up and going. We always enjoyed them and looked forward to them. The greatest thrill we ever received came from one of 'Abdu'l-Bahá's tablets blessing all the children who attended Bahá'í classes.

Unlike school education, our study in these newly organized Bahá'í classes was never to come to an end—*that we knew from the beginning*. We were taught that none of us would ever be graduated from the studies of Bahá'u'lláh's teachings. If a Bahá'í is to be the possessor of all human perfections, we were told, and one of the conditions for perfection is to have knowledge, a knowledge translated into practice, then who would claim that he knows all the Bahá'í teachings practically?

Based on this kind of reasoning, we were invited to attend the third year class to study the "Hidden Words"* together with a number of tablets in Arabic; the fourth year to study the history of the Cause in detail; the fifth and the sixth year to study, as thoroughly as possible, the "Book of Iqán"; the seventh year to learn "Some

*Revealed by Baha'u'llah

Answered Questions"; the eighth year to study the writings of the well-known teacher, Mirza Abu'l-Fadl. Thereafter it was suggested to us that we join the classes of the grown-up friends, to study further the different phases of the teachings in more detail, to speak, to learn how to present the teachings to different types of seekers, and, in short, to be a Bahá'í in practice.

MANY OF the students of the early years who went to all those classes whole-heartedly are Persia's young, capable, energetic, trained Bahá'í teachers of today. Together with every year's new product, so to speak, they constantly reflect the divine light to the world, and help all the true seekers to find their path toward Truth.

Friends in other Persian towns started long ago to follow the steps of the Tíhrán friends. In a similar manner they have gradually organized their own Friday morning Bahá'í classes. The lessons they teach are the same as those taught in Tíhrán. Members of each local committee for children's classes are chosen annually by the respective local Assemblies just as Tíhrán's is elected by the Assembly. Through regular monthly reports all the committees keep in touch with each other, and all with Tíhrán, thus making the whole of

Persia a Bahá'í unit in that respect. So we see that when Friday morning dawns in Persia, our little brothers and sisters rise not only to get illumination from the glorious sun, but also to receive divine light from The Most Glorious Sun of Truth.

Friends of other lands, too, have gradually organized their classes for Bahá'í children. Their reports flow to all corners of the earth, and accomplish their part in making a unit of the world. Many times in our classes Dr. Susan I. Moody, one of the few American friends who have sacrificed a part of their lives in assisting and inspiring the Persian friends in their endeavor to serve, has spoken of "The Rose Gardens" of America as our dearest friends in the West, and also as the hands that are soon to be extended to grasp those of the East; then, united, to raise the standard of human relationship to ever higher planes.

"O God, permit us to partake of the perfection which belongs to Thee and of whatsoever Thou hast ordained for Thine elect. Make us to desire that which Thou dost desire, namely, Thy command. Help us to fly upward by Thy grace, sheltered by Thy presence, assisted by Thy nearness, and tranquilized by Thy love, in such wise that we may look only to Thee, speak of naught but Thy love, and turn to none save Thee."

Editor's Note—Happily for the Bahá'í communities of Persia, the situation there today contrasts most dramatically with the little less than tragic conditions which the author describes as prevailing during his youth. Today, thanks to the liberal vision and efficient administration of His Imperial Majesty Shahanshah Pahlevi, Bahá'ís are everywhere protected in all rights of religious liberty and can congregate publicly in large numbers with perfect safety. Religious martyrdom in Persia is now a thing of the past.

It is subject of thought to consider how deeply indebted the whole world is and will always be to these pioneers of the Bahá'í Movement in Persia who, at the constant risk of property and life, carried the Bahá'í Cause through this dark period of bitter persecution and martyrdom.

THE COMING OF SPRING

HUMAN tastes differ; thoughts, nationalities, races and tongues are many. The need of a Collective Center by which these differences may be counterbalanced and the people of the world unified is obvious.

“Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are not possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore, assisted by the Collective and Divine Center which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

“The Collective Center has always appeared in the East. His Holiness Abraham, His Holiness Moses, His Holiness Jesus Christ, His Holiness Muhammad, were Collective Centers of their day and time and all arose in the East.

“Today His Holiness Bahá'u'lláh is the Collective Center of unity for all mankind and the splendor of His light has likewise dawned from the East. He founded the oneness of mankind in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, the knowledge of God, praiseworthy morals, and the virtues of the human world. Bahá'u'lláh renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. . . . His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime. . . .”

—'Abdu'l-Bahá.

CONTRASTS

1. THE WORLD

"Because man has stopped his ears unto the Voice of Truth and shut his eyes unto the Sacred Light, neglecting the Law of God, for this reason hath the darkness of war and tumult, unrest and misery, desolated the earth." . . . Talks by 'Abdu'l-Bahá.

O hear the battle rolling 'midst the far peaks of the hills,
The roaring and the thunder from the clash of different wills!
O see the wounded falling, and the blood that stains the ground—
The dear, red blood that's flowing, while the death-clouds gather 'round!
To block this path to glory, and to still this dreadful fame,
The world doth pray, imploring that true Love be set aflame —
That tyrants cease to flourish, and oppression to prevail—
That this, the end of aeons, shall another earth unveil.

2. "THE GLAD TIDINGS"

"With power and might will the proclamation of the Kingdom of El Abhá found a new civilization, transforming humanity; dead bodies will become alive . . . blind eyes will see . . . the indifferent will be decorated with the flowers of divine civilization." . . . 'Abdu'l-Bahá.

O hear the Báb, the Herald that the Dawn of Truth appears,
With Light of Love and Righteousness, allaying all the fears!
O see the banners flying, where the tents of princes gleam—
The passes in the mountains, whence oncoming cohorts stream!
Bahá'u'lláh is calling, and the drum-heads roll and beat—
The shaken earth is trembling 'neath the march of peaceful feet:
The pillared skies are fallen, and the clouds are blown away,
The while the martyrs' glory is the token of the Day.

3. HIS SERVANTS

"They are not greedy after comfort, nor do they seek flitting pleasures. They are not longing for honour, neither pursue the phantasmal imaginations of glory and wealth. They are the devotees, the tried soldiers of Bahá'u'lláh . . ." Bahá'í Scriptures.

His servants here shall suffer from the world they would retrieve,
Although their hands are gentle and their tongues shall not deceive—
Opposing thoughts shall sweep them as the rain-drops from the sky,
Until they hear Him calling as their death is drawing nigh;
Bahá'u'lláh is calling, but the seeds of peace are sown,
The seeds of human fellowship, whence bitter hate is flown;
His battle is with evil, and His weapons Truth and Love,
To fill the fields of Godliness with plowshares from above.

4. HEREAFTER—THE REWARD

"Like unto the candle they are aflame with all the virtues of the world of humanity. This is everlasting glory. This is eternal life. This is true attainment. This is the divine sublimity of the creation of God."—'Abdu'l-Bahá.

How could a world of darkness know and welcome them and Thee,
When Thou art Light, and night doth ever from the morning flee?
O see these birds of heaven rise in ever higher flight,
Until they're lost in distances far past the range of sight—
In realms of God of Glory, of the Kingdom that's Divine,
Where virtues are supernal, and Thy Spirit's Love is wine:
In death of all unworthy things they draw Thy Presence near,
Whose brows the angels marked with Light—whose names Thou callest dear.

WILLARD P. HATCH.

TREASURES FROM THE LAND OF FARs

FLORENCE E. PINCHON

THE past" wrote Bahá'ulláh to the Persian Zoroastrians, "is the mirror of the future. Look and perceive!"

And it is in this spirit—not one of mere curiosity—but of sincere desire to understand something of the past of an ancient and once mighty land, whose history, literature and culture naturally possess an absorbing interest for all Bahá'is, that one approaches the great International Persian Art Exhibition now being held at Burlington House, London.

To one able to perceive beneath the surface of apparently chance happenings, deeper issues, it would appear of peculiar significance that the world of Islam should have, in this way, made so definite a rapprochement to the Christian, extending hands of mutual interest and friendship, and pouring into the lap of an astonished West of its hitherto most jealously guarded, sacred and dazzling treasures. And that we should be privileged to see them is, as Sir Arnold Wilson, Chairman of the Committee has observed, "more astonishing than any event in the history of the progress of modern civilization to date."

Also, to a Bahá'i, it is not without import that, during this year of world-wide anxiety and depression, attention should thus have been focussed upon the land of Bahá'u'lláh; that by means of the radio and newspapers, journals and books, this long isolated and little known country should be, as it were, flung open to the understanding and ap-

preciation of the Occident, and of England in particular. That around this nucleus and shrine of Persia's past splendors have been gathered offerings from Paris and Poland, Russia and Egypt, Denmark and Germany, Austria and America, and indeed from most of the leading countries of the world. And, by such an act, bringing yet a little nearer that happy Day when mankind will have come to realize their essential oneness and interdependence, and seek shelter beneath the Tent of Unity and the Canopy of Glory. Reminding us, too, of that other Treasure House, at whose holy Threshold we have been commanded "to endeavor to present every priceless and valuable thing."

Even to recall the way in which these rare and wonderful objects were collected, with its strange mingling of most primitive, modern and ultra modern modes of transport, stirs the imagination. Across great tawny deserts they were borne—costly bales of merchandise—on the backs of slow-swaying camels, even as in the days of Cyrus and Darius, or of the Magi who journeyed from Saba, purposing their long pilgrimage to an overcrowded inn at Bethlehem. While overhead, across other stretches of wilderness, magic carpets and jewelled riches literally floated on the throbbing wings of aeroplanes. They were whirled by automobiles into city depots; hidden among the dates of a tramp steamer in Sindbad's port; till, from the perilous seas once more the twentieth cen-

ture received them into the grey mists of a London dock.

“Tis but a step between the desert and the sown” sings a Persian poet. Only a door in a wall may separate arid wastes from a green garden. So, on crossing the threshold of this Home of the Arts, one passes from the gloom of an English winter into another world; a world of glowing color, vibrant with the intangible atmosphere and romance of the East. Scarcely anyone so poor that he may not behold, and in that way share, some of the world’s priceless possessions; none so unimaginative that they may not wander awhile in a region of poetic fantasy and become enlarged thereby.

It would neither be possible, nor advisable, to attempt to trace the history of Persia’s artistic developments, nor to describe in detail this amazing and unique exposition, the Press in many countries having, no doubt, afforded opportunities to grasp it in more or less detail. Sufficient perhaps to say that, for the serious student here, beneath one roof, is provided a complete survey ranging from 3500 B. C. to the reign of Nasir-ed-din Shah of Bábi days. So, gentle Reader, all that one can ask is, that you will walk for a brief hour through this bazaar of beauty, with a Bahá’i visitor, and share with her a few of the thoughts, and perhaps a little of the emotion, aroused by this intensive visit to a land steeped in the great poetry and mysticism of the past, and now so closely linked with all we hold most dear. This land that cradled the arts, and heard the immortal songs of Hafiz and Sa’adi; that staged

the marvelous and mythical feats of Rustem—the Persian Hercules; that worshipped with Zoroaster the great spirits of Light and Darkness; the land that saw the vast ambitions and failure of the youthful Alexander, who, thus early, tried to unite the East and West into a single empire, and to achieve, by force of arms, that which was destined only to be accomplished, in these latter days, by the power of mutual understanding; the land that knew the might and tyranny of Mahmud—

“ ’Neath the hoofs of whose Turkish squadrons

The glory of India lay,
While his elephants proudly trampled

The deserts of far Cathay.”

But, above all, the land that offered so sombre and yet sensitive a background for the heroic epic of the Báb, and beneath whose turquoise skies has sprung to birth, in God’s hour of final consummation, its last and greatest Spiritual Genius,—the peerless Manifestation of the Glory of God to men.

Perhaps the first fact to impress us in our brief survey is, that the art we call Persian is, in a sense, the most ubiquitous of arts. It has never been a strictly national product, but rather an elusive influence that has penetrated and permeated the whole of the civilized world, offering a striking illustration of the truth that to real art, as to great music, there can be set no geographical boundaries.

For eight centuries Persia was a subject country, and the Arabian Caliphs, and also their Mongol and Turkish rulers, recognizing the artistic sensibility of the peoples they

had conquered, sent artists from Fars to every part of the Saracen domains, from India to Spain, from the Caspian to Africa, thereby creating an art that became, in process of time, truly international.

Is it not easy to perceive an analogy between this and that which is taking place to-day in the realm of religion? The new religious genius of the Persian race, born and nurtured, with so much suffering, among its receptive people, is now being disseminated far and wide. Like these flowing arabesques, exquisite flower-patterns, and lovely colorings, the ideas, ideals and principles of the Bahá'í Faith are gradually permeating the mental and emotional life of all nations, and weaving on the cosmic loom the woof and warp of a divine civilization and art of living, in which Truth and Goodness, Science and Religion, blend to create that plan and pattern whose realization is joy, and whose perfection is beauty.

THROUGH a doorway of Yesterday then, let us pass into the Archæmænian and Sassanian periods, of the third to the seventh centuries. Beneath these winged bulls and mighty lions in wonderfully enamelled tiles, Cyrus may have stood to receive deputations from his subject kingdoms. And a frieze depicting the scene would have been admired by Darius as he mounted the great staircase of his new palace at Persepolis. Xerxes probably ordered this presentation, in stone, of a sacrificial lamb, offered at one of his own royal banquets. While upon "pavements" that is, glazed bricks, like these, "in red and blue and white and black" we are told in the

Bible that the people feasted, when Esther reigned as queen at Sushan. In that same palace where Daniel saw those far visions of the Angel Michael and the things that were to be.

Although no work of art or monument, save a ruined arch by the Tigris, survived the conquering hosts of Islam, it is known that art reached a high state of development during this period; while these particular rulers and their deeds seem to have dominated the memory and imagination of the Persians all down the centuries. It is, therefore, highly probable that it was this brilliant dynasty Bahá'u'lláh made reference to in His letter to the Shah:

"They have become such that thou seest naught but their empty places; their gaping roofs, their uprooted beams, their new things waxed old . . . They have descended to the abyss and become companions to the pebbles; to-day no mention is heard nor any sound; nothing is known of them or any hint . . . Verily the decree of God hath rendered them as scattered dust."

Possibly no country in the world has, by reason of its repeated ruthless invasions, devastations and subjections, had more vividly impressed upon the national consciousness the transitoriness of all earthly things. Such a people would not find it so hard to realize, as we do, that, as the Sufis taught, and Bahá'u'lláh emphasized—"Verily this mundane world is as a mirage of the desert."

Yet, through it all Persia has contrived to retain her sense of nationality, and in some subtle way to



Group of rare Persian textiles, embroideries and weaves. From the collection of Mirza Ali Kuli Khan, Persian Art Center, Hollywood, Calif.

“lead captivity captive,” by imposing on her conquerors her own cultures, while absorbing the best in theirs, thereby on a truly grand scale, “distilling sugar and honey

from the bitter poison of suffering.”



CARPETS: Perhaps for most visitors the main interest of the Ex-

hibition centres in the carpets; carpets, which sweeping from ceiling to floor scintillate with superb harmonies of blue and green, fawn and crimson, deep rose, silver and gold. Yet, amid their myriad complexities of pattern and decoration, it is easy to discern their ritualistic origin and the ancient symbolism typified in the designs employed. For here, on every side, we can trace the countless illustrations with which we are accustomed to meet in Bahá'í literature. Here the cypresses—those “trees of immortality” spread wide their branches, and the “doves of eternity” sing upon the delicate twigs of the “divine lote tree,” or their bleeding hearts are transfixed by the “arrows of misfortune.” Here, too, the partridge and gazelle flee from the pursuing hunter, and the “nightingale of holiness” utters his melody to the listening heart of a rose.

The symbol, which has been described as “the clothing which the spiritual borrows from the material plane,” is essentially a form of artistic expression. It suggests. And this symbol of the Tree and its branches is one of the oldest in human history. God, or the Manifestation of His creative power, was from earliest religious history typified as the Tree of Life. The design of a branched tree, on either side of which stood two figures, is to be found inscribed on many ancient Indo-Iranian stones, on antique Assyrian and Babylonian gems, and on sacred amulets. The long oval shape of the amulet forming a centre pattern in many of the carpets.

Bahá'u'lláh frequently refers to Himself as the “Parent Stem” and

“Root” of the New Revelation, and also establishes 'Abdu'l-Bahá's station and degree when giving Him the title of the “Greatest Branch.” The latter, explaining the symbol of the Cross—which design can be traced throughout all nature—says:

“There is nothing more beautiful than this tree united with the cross. Verily, this tree is a type of the Tree of Life in conjunction with the cross; in this, the mystery of sacrifice.”

In this handsome crimson rug, the maker has wrought, with the fingers of infinite patience, many hundreds of knots to the square inch, and among them his own humble name. Now across the centuries we greet his handiwork. Time and skill and patience have combined to transform the wool of a sheep into this thing of joy, as it has the mulberry leaf into yonder gorgeous satin brocade. What a lesson for those of us who are so apt to feel discouraged when, of the spiritual seed sown to-day, we fail to reap a harvest to-morrow! Yet are we not working for to-morrow rather than today? And may it not be that future generations will see of the labor of our hands and the travail of our souls in the threads we are weaving in this new and glorious carpet of a divine civilization.

Here hang the silk carpets of Josophagen, with their circles of dark green cypress trees upon a pale blue background—like a picture caught at early dawn. Indeed more like pictures they seem, than rugs upon which to tread; or symphonic poems in rich bass chords, with overtones of silvery arabesques. And in the centre of them all shimmers a huge



*Miniature painting Indo-Persian School 16th-17th Century:
From the collection of Mirza Ali Kuli Khan, Persian Art
Center, Hollywood, Calif.*

patch of gold. It is a twelve-sided silk carpet—one for each of the Imams—brought from the tomb of a Safavean king, in a golden-domed mosque which stands in the heart of a little blue city on the road to Tihrán. Here it was Mullah Abdul Karim lived—that most trusted servant of the Báb. Box shrubs screen this unique and sacred carpet, whose centre is an ivory oval surrounded by broad glowing bands of orange and crimson and again ivory, splashed with blue palmettes and red stems, and cypresses in green and yellow, the whole bounded by a patterned combination of all the colors used. The exquisite

fantasy of a consummate artist, and a wonder of the world!

Surely no one, and certainly not a Bahá'í, could stand unmoved before this wondrous emblem of Persian Islam! For to us it appears not only as a gesture of friendship from its newly awakened people and tolerant, broad-minded Shah, but as a veritable sign and token that age-long prejudices are, at last being broken down, and the longed-for cycle of religious unity and reconciliation already at hand.

“Verily He hath shone forth from the direction of the Orient, and His Signs have appeared in the Occident!”*

We do not know the names of the Imams here memorialized; it is enough that we know the greatest of them all, He who is the new Manifestation of that most ancient Glory.

“O last of the Prophets.

I know thy nearness to Allah.

Thou hast come late—because thou hast
come

From a great distance.”

The representations in mosaics of the mihrab or praying corner to be found in every mosque, and the small crimson mats in which the design is repeated, remind us of the fact that, in the Moslem religion,

*Lawh-el-Akdas, Baha'u'llah.

the value and necessity of prayer is enjoined, as it is to-day in a far greater measure in the Bahá'í. And, as we are told, "in the estimation of a wise man, a mat in the Kingdom of God is preferable to the throne of the government of the world."

Turning away from this section we remember the admonition to "rest on the carpet of 'All is from God: there is no power or might but through God alone'." A firm truth upon which to stay our weary feet during these days of acute personal and national distress—in this great and terrible Day of the Lord, wherein the "mountains shall be made like unto carpets."

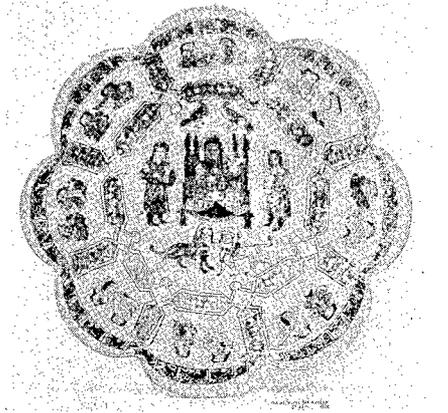
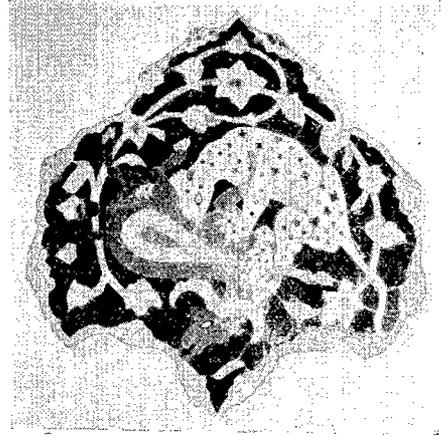


POTTERY: Then we find ourselves standing, like Omar Khayyam, "one evening at the close of Ramazan . . . in that old Potter's shop, with the clay population round in rows."

But, no! the hand of the Potter did not shake when these beautiful works of art were made. Indeed, it seems difficult to realize that these lustrous dishes and platters, these jars and bowls painted in green and blue and gold were really formed from mother earth, and formed too so many hundreds of years ago. Some of them were, no doubt, destined to adorn the banquet tables of kings, but others, less ornate, but none the less pleasing, were made to serve the common usages of life, —to hold the freshly-made mast, or water from the spring.

With what new force there comes to us many a Bahá'í analogy:

"From the clay of Love I have kneaded thee: why seekest thou an-



Polychrome mosaic tile, 16th Century. From the collection of R. Y. Motahedeh, New York.

Below. Polychrome plate, 13th Century. Metropolitan Museum of Art, New York.

other? . . . By the hand of Power I have made thee and by the fingers of Strength have I created thee. Do ye know why we have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how you were created."

In the Qur'an is written: "Thou shalt see no difference in the creatures of God." From the ideal standpoint there is no variation between the creatures of God, because

they are all created by Him. Yet, we know, that so individual is the work of the Supreme Potter that no two human beings were ever exactly alike; no, not even two grains of wheat.

The artist soul in the Persian craftsman loves to retain this flexible individualistic touch. He takes a joy in allowing some subtle difference to appear in every object made, however humble; feeling instinctively, as one of their own critics has said, that it is rather by his "works" than by his "work" he should be known.

Yet is the informing Spirit ever one and the same. And the great Teachers have always striven to arouse in men that keen sense of their spiritual identity in variety. "Be," said Abdul-Bahá, "as one soul in many bodies." And as a Persian Mystic has expressed the idea.

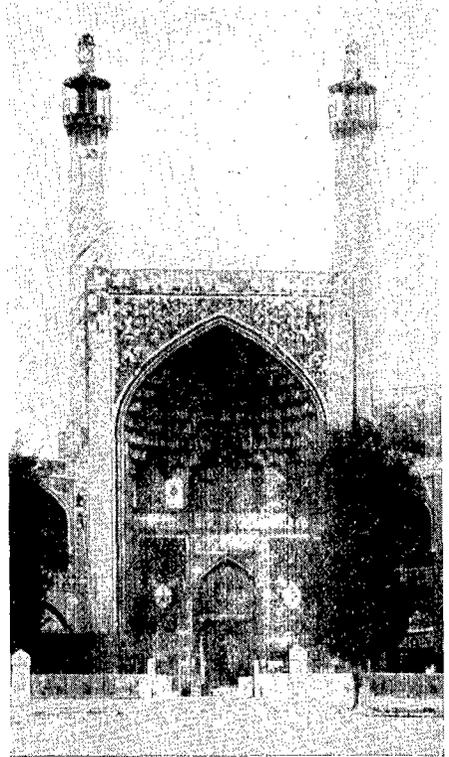
"Beaker and flagon and bowl and jar—

Of earth or crystal, coarse or fine,
However the Potter may make or mar,

Still may serve to contain the Wine;
Should we this one seek, or that one shun,

When the *Wine* which lends them their worth, is *one*."

In the East, art has never been divorced from the ordinary purposes of daily living, but designed to serve the ends both of usefulness and beauty. A lesson that we of the West might well take to heart. And it is not difficult to believe that if here, in our more recent and mechanized civilization, once the dread of poverty and destitution could be



Royal Mosque of Masjed Shah at Isfáhán, 16th Century.

eradicated, which—were the Bahá'í principles practically applied should be quite possible—a love of Beauty would soon become a quickening force among all men, instead of being, as now, more or less the culture of minorities.



THE MOSQUE OF ISFAHAN: Through a small reproduction, decorated with mosaic faience, of the entrance to the Royal Mosque at Isfáhán, we reverently enter. Shall we remove our shoes? Or is it only a reflection in the pool of water that stands before it? We pass beneath its glittering facets, thinking of the youthful Báb Who, during the year He spent in this ancient

capital of the Safavi kings, must often have crossed the broad sunlit expanse of the Meidan-i-Shah and entered here to worship. Here, where the angry Ulemas refused to meet Him in conclave, fearful of their own confounding.

In imagination we see, in the spacious courtyard, lined with shrubs and flower beds, a number of black-robed figures, bowing towards the Kibla, with foreheads to the ground. Or upon the wide-spread carpet beneath the dome they stand, making response to the voice of the Mullah. The name of Allah in deep sonorous chords fills the air. Rich colors of turquoise blue and green and crimson streams over the assembled worshippers. But now, clear through the silence that has fallen, one hears the warning voice of God's new Messenger to men.

"Rend asunder the veils. Beware lest celebration preventeth you from the Celebrated, and worship from the Worshipped!" Or its echo comes to us in the words of 'Abdu'l-Bahá:

"O, army of Life! East and West have joined to worship stars of faded splendor, and have turned in prayer unto darkened horizons . . . In this holy dispensation, the crowning glory of bygone ages and cycles, faith is no mere acknowledgment of the unity of God, but rather the living of a life that manifests the virtues and perfections implied in such belief."

Over our heads hang a pair of lacquered doors enriched with gold, believed to have come from the "Hall of Forty Columns," the beautiful open audience chamber of Shah Abbas, and little garden palace, wherein Minuchihr Khan so



—The Metropolitan Museum of Art
*Qur'an stand, signed Hasan son of
Soleiman of Isfahán.*

successfully concealed the Báb from His enemies.



JEWELS: Now let us pause for a few minutes before the blazing jeweled appurtenances of the Persian Crown. The cases are aglitter with objets d'art which bear eloquent witness to the lavish extravagance of the country's rulers, especially of the Safavean kings, when Persia knew unusual prosper-

ity and the Court touched a height of unprecedented splendor. The walls above are draped with rugs woven of silk and gold fit for royal gifts. And we remember that Bahá'u'lláh, brought up in the precincts of the Court, must often have seen such sights as these—quite possibly these very objects—bowls and vases of gold inlaid with exquisite enamels, gem encrusted rosewater ewers, huge emeralds, glistening pearls, diamonds and pink tourmalines, richly embroidered garments and priceless ornaments—and in after years drawn numerous analogies therefrom.

“O children of the Spirit! Ye are My treasures, for in ye I have treasured the pearls of My mysteries, and the gems of My knowledge.”

“Look at the Pearl! Verily its lustre is in itself, but if thou coverest it with silk it assuredly veileth the beauty and qualities thereof. Such is man—his nobility is in his virtues not in that which covereth him.”

Just such a finely wrought damascend sword as this might the great Teacher have had in mind when He wrote:

“O my Servant! Thou art like unto a well-tempered sword that lieth concealed in the darkness of its sheath and the value thereof is unknown to the expert eye”

And as all fair things may thus serve to remind us of diviner, this gold necklet sparkling with old diamonds, rubies and pearls will flash to us its spiritual message—“Your ornament is the love of God.”

Again we catch the same note in Bahá'u'lláh's stirring appeal to the Pope:

“Sell that which thou hadst of

decked ornaments and expend it in a sovereignty to the King Should anyone come unto thee with the treasures of the earth, turn not thy sight towards them; but be as thy Lord hath been.”

Or in His passionate appeal to Nasir-ud-din Shah: “. . . . Where are their hidden treasures and their apparent gauds, their bejeweled thrones and their ample couches? Emptied is what they treasured up, dissipated is what they collected, and dispersed is what they concealed”

And then there comes to us those words of gracious promise and profound yearning:

“To gather jewels have I come to this world. If one speck of a jewel lie hid in a stone, and that stone is beyond the seven seas, until I have found and secured that jewel my hand shall not stay from its search.”



THE ART OF THE BOOK: To those for whom the literature of Persia—its poetry, philosophy, legends and religions—possess the dominating interest, a world of wonder and delight lies open among the Manuscripts and Miniature Paintings.

Sometimes we have questioned why it was that this new Message of God should have been clothed in the tongue and revealed through the characters of such ancient languages as Arabic and Persian, languages so hard for us to learn and so far removed from the usages of the Western, and particularly the Anglo-Saxon world. But beholding these masterpieces of calligraphy one ceases to wonder. The very

forms of the letters, their graceful curves and flowing outlines inscribed in crimson and black, blue and gold, convey a vivid impression of combined beauty and dignity. Suras from the Qur-an appear on thick golden-leaved parchment, intertwined with arabesques and richly colored mosaics. And one realizes that here is a language and a penmanship more worthy than any other could be to bear the traces of the Supreme Pen—"from the treasury of which the gems of wisdom and utterance, and the arts of the whole world have appeared and become manifest."

And with what keen freshness of understanding we remember our Lord's injunction:

"Write that which we have revealed unto thee with the ink of Light upon the tablet of the spirit . . . and if thou canst not do this, then write with that crimson ink that hath been shed in my path . . ."

It is with a sense of profound deprivation that one admiringly contemplates, but cannot read, these brilliant quatrains from some of the world's supreme Poets, from the Diwan of Hafiz, the mystical Jami and Jalal-ud-din Rumi—author of those famous lines quoted by Persian Bahá'is:

"It needs an eye which is king discerning
To recognize the King under every
disguise."

Here too are beautiful specimens of lacquered calamdans, or long penceases,—looking as though they might have come out of an old Italian studio,—used by a Persian scribe, and in which he carried the Indian ink, reeds, scissors, etc., so essential to his art. And one calls

to mind the remarkable calligraphy displayed by both the Báb and Bahá'u'lláh, and which, to the Oriental mind constituted so sure a sign of inspiration. It was at Kum that Mullah Abdul Karim received in trust the pencease and seals bequeathed by the Báb to His Successor; when, at the urgent request of those present was revealed a pencease in the form of a man, penned by the Báb with such fineness and delicacy that it appeared like a single wash of ink on the paper, and containing 360 derivatives from the root word Baha. After examining some of these extraordinary pen drawings, one can better appreciate this form of art. But probably only a Persian, and a calligraphist, could fully understand the skill and spiritual significance of such a creation.

For any real appreciation of the beauty of Persian paintings one finds it necessary to make practical application of the Bahá'í principle of discarding prejudices and preconceived ideas, and trying, by means of a sympathetic imagination, to enter into a different realm of thought and perception. A most fascinating and profitable exercise!

To our Western minds, accustomed for centuries to a form of art so much more localized and representative, with its decided anthropomorphic tendencies, these paintings seem to possess a curiously impersonal atmosphere. We begin to realize that the outlook of an Oriental artist is far more universal and abstract than ours—of the mind rather than of matter. It is essentially decorative in character. No attempt is made to render light and shade. Everything glows in brilliant hues, distinct and hard like a



Persian mirror cases, lacquered pen cases and book covers painted and lacquered by famous artists of the Court of Shah Abbas and later such as Ali Gholi, Agha Zaman. (From the collection of Mirza Ali Kuli Khan, Persian Art Center, Hollywood, Calif.)

jewel. Yet are these miniatures fragile marvels of minute detail. Strange that a country of such empty spaciousness and magnitudes should produce an art so microscopic! As though the mind thereby sought for and found a necessary reaction and relief.

It is also interesting to note that Persia paid less honor to her painters than to her poets. This is in part due, no doubt, to the fact that the priests of Islam inferred, from a restriction given in the Qur'an regarding images in the mosques, that Muhammad prohibited painting and

sculpture. Which only goes to show that religious zealots in all ages are especially prone to "magnify His strictness with a zeal He would not own." At any rate, the Moslem has always lacked the inspiration afforded by religion to the Christian, Hindu or Chinese. Painting too was essentially an affair of Courts for the materials used cost money and so could not be executed without the patronage of the wealthy. The painter, therefore, was less happily situated than the poet, who could paint his word-pictures, and weave his "metrical chaplet of coral and pearls and gold" more independently.

To a Bahá'í student, in this connection, two figures make an outstanding appeal. One is the Prophet-Artist Mani, who, about three hundred years after Christ, sought to reconcile his own Zoroastrianism with the new teachings from Galilee. It was Zoroaster who founded the Messianic idea, and prophesied the ultimate coming of Shah Bahram to establish a reign of righteousness and peace, weaving for his followers the three-fold cord of good thoughts, good words, good deeds. With clear inward vision Mani perceived that these two great Teachers were in the realms of Spirit one. To this fusion of religions he tried to unite art, holding that painting was a sacred rite and duty. He had an immense following; St. Augustine being, at one time, among his adherents. Like many another pioneer idealist he perished for his beliefs. But the influence he exerted on his country's art still lives.

And here, among many small but

lovely paintings illustrating Persia's poetic legends, hangs a picture by Bihzad illustrating the story of Laila and Majnun, to whose power of yearning love Bahá'u'lláh refers in the "Seven Valleys." Bihzad is the second figure to claim our interest, for he was Persia's supreme artist. Born at a time when Sufi Mysticism had permeated the very marrow of the nation's life, he has introduced into his work this element of spiritual love. As a painter he caught the same vision that inspired the poets Jami and Jalal-ud-din Rumi and many others of that particular period; and under the spell of this ideal of the realization of the divine, he created his country's masterpieces.

Before such beauty one can only stand in quiet contemplation; not seeking to define it, but rather letting it define us, lending the time necessary for its radiant colors and inner meanings to awake within us a responsive echo of joy. So that we may not merely look, but perceive; not only admire but understand.

"THE PAST is a mirror of the future." Great as have been the achievements of Persia in bygone ages, widespread as her influence has been on the art and literature of the world, it is by a far more wonderful contribution that she is destined to shine for future generations; and by exemplifying in her national life the principles laid down by Bahá'u'lláh, to create a new and brilliant social order such as no country in the world has ever yet known.

"Glory be upon the people of the Glory!"

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THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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OUR BROTHER

(Humbly dedicated to Shoghi Effendi)

So wise he is, and noble, and so true,
So radiant of soul, and like a king;
So fair and tall, he is as if he grew
By Living Fountains in the heart of Spring . . .
I have not seen him save in mystic flight,
I have not touched his hand except in prayer.
I know him still as God's appointed Knight
Of Truth and Beauty in a world of care.
I, being weak, am mute before his face,
And yet all flame and wonder to behold him;
Since Life withholds from me this gift of grace
I dare in reverence alone to fold him.
And still forswear the need of human other,
So strong, so true, so tender is our Brother!

—*Janet Bolton.*

(As this issue of the magazine goes to press, news comes of the sudden death of this gifted poet.)

The Bahá'í Magazine

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One of the Bahá'í principles "suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nations. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahá'í plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones seen in the streets."—Abdu'l-Bahá.

DOES THE STATE owe the individual a living? Certainly not, says America. That is a matter of individual effort. Those who are willing to work, and who are industrious, can earn a living commensurate with their ability. Those who are feeble of intellect, or incapacitated for labor, are supported by the State, but no others.

Yet already, in great sections of the world, a new philosophy is being applied with revolutionary effect—namely, that the State must guarantee a livelihood to every individual born into it.

The apparent cause of this great economic innovation is the universally prevalent unemployment situation. Those who will not work may languish, we have said. But what of those who will work, yet through no fault of their own cannot find work?

For the first time in the history of the world, governments consciously are facing this dilemma and striving to find an answer to it. "Let them starve!" is plainly not the answer. "Feed them!" is the universal slogan. But how?

The world, taken unawares, is today desperately trying to work out

some plan whereby life, as well as liberty, shall be guaranteed to every individual. For liberty is not of much use to dying men; and democracy must offer its citizens richer values than the mere liberty of starving when work fails.

THE STATE does not exist as an abstraction. The modern State is conceived of as a cooperative enterprise, safeguarding to each individual composing the group the opportunity for the pursuit of life, happiness and prosperity. The State is for the benefit of the individual, not the individual for the benefit of the State. The duty which the individual owes to the State is simply to contribute to the power and capacity of the State to aid the individual.

The power of circumstance rather than the appeal of theory has forced the leading nations of today to such a philosophy of the State. As a Labor member of the British Parliament recently told the writer, Great Britain has definitely adopted the point of view that the State must guarantee a livelihood to every individual, and this policy dominates its action in the face of unemployment. All of Europe is

acting along much the same lines. In America the civic organizations and city governments have largely been meeting the crisis of unemployment; but should that crisis continue longer, the city treasuries being now nearly exhausted from this strain the nation as a whole will have to face the definite problem which Europe is meeting in a practical way.

A GENERATION and a half ago Bahá'u'lláh, sending forth His Message of a World Revelation and a New World Order based upon the divine pattern, made the declaration that the right to live is sacred to every individual; and that it would be the duty of the Bahá'í State of the future to safeguard that right, the community standing at all times back of the individual and guaranteeing him a livelihood. Since that Creative Word went forth, the Spirit has been stirring the heart and conscience of man, stimulating world thought to the point where today it has arrived at virtual acceptance of this great economic truth.

The new State, by whatever name we may label it, will certainly be cooperative rather than individualistic. It will plan for the individual members of the group much in the same way as the family has always planned for the career of its members and safeguarded their welfare. In the Orient the patriarchal family, expanding to a very large unit, has guaranteed to all of its members cooperative aid in case of destitution or misfortune, the family group standing solidly behind each member. Today the idea of the family is everywhere merging into the larger idea of the State;

and those dynamic qualities inherent in the family as a vital unit governing human conduct and human welfare will reappear in the larger unit, the State.

It is evident, however, that a change must come over the individual as well as over the State in order that this cooperative arrangement should be made successful. If the State owes the supreme duty of life and welfare to the individual, so the individual owes supremely to the State the duty of contributing according to his ability and prosperity to the power of the State to accomplish its necessary ends and purposes.

Doubtless as the State is seen by the individual to be more and more an agent for his prosperity and happiness, he as an individual will develop an increasing loyalty and devotion to the State. To contribute in taxation from the surplus means at his disposal will become an accepted responsibility, and to men of large heart and conscience even an enjoyed privilege; since such contribution to the State will plainly be seen as a means of benefaction to all everywhere who are in need or misfortune and as a means of guidance and development to those who have abilities to express.

The haphazard application of philanthropy under our present individualistic system, where man gives of his superfluity only as he feels moved to do so, will yield to a more orderly, beneficent and intelligent plan conducted by the State and reaching a fruition such as private philanthropy could never attain.

ALL OF THIS implies a growth in the spiritual nature of man. In fact, the whole economic and political structure of humanity is always expressive of that spiritual state of development which humanity has at the time reached.

Private philanthropy in the twentieth century expresses magnificently the spiritual conscience planted in the human race through the teachings of Christ. But this spirit of good will and beneficence must be broadened and transferred from the individual to the state; so also must the spirit of individual responsibility and service to the State become correspondingly broadened and deepened.

The Bahá'í Movement works simultaneously along both lines of action. While it holds out to humanity the perfect pattern for the future State, it also stimulates and inspires humanity to that degree of spiritual development essential to the carrying out of such a program.

It has been said of the Inca civilization at the time of its conquest by Pizarro, that it had achieved through organization a certainty of

livelihood for all of its members. One writer queries which was the higher civilization, that of the conqueror or of the conquered.

Many factors go to make up civilization, but in epochs of a transitional nature certain factors assume a tremendous importance and certain needs must be satisfied if civilization is to survive. Today these factors which must be satisfied are the economic and spiritual. The Roman empire fell mainly because its economic structure was rotten. It had become a supreme expression of gross selfishness.

Humanity today faces the necessity of working out a foundation for its economic life which shall assure stability, not only to the economic but also to the political structure. The pattern given us by Bahá'u'lláh is perfect for such a purpose. And Destiny, which works as a hidden force stimulating and urging humanity onward in its evolution, is forcing the world to the recognition of new economic truths, preparing it for the adoption of the Bahá'í State as revealed by Bahá'u'lláh.

“Nothing short of the all-encompassing, all-pervading power of His [’Abdu’l-Bahá’s] guidance and love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace.”

—Shoghi Effendi.

CAPITAL AND LABOR

THE question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an Assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan with the utmost wisdom and power so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the several causes of a universal European war will be this question. For instance, the owners of properties, mines and factories should share their incomes with their employees, and give a certain fair percentage of their products to their workingmen in order that the employees may receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in the work.

No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares will give two thousand shares of these ten thousand to its employees, and will write them in their names so that they may have them, and the rest will belong to the capitalists. Then at the end of the month, or year, whatever they may earn, after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far, great injustice has befallen the common people. Laws must be made, because it is impossible for the laborers to be satisfied with the present system.

—'Abdu'l-Bahá.

A NEW ECONOMIC CONSCIENCE

HARLAN F. OBER

"Moderation is desirable in every affair and when it is exceeded it leads to detriment."—Bahá'u'lláh.

"In former ages it has been said, 'To love one's native land is Faith.' But the Tongue of Grandeur hath said in the Day of (this) Manifestation: Glory is not his who loves his native land, but glory is his who loves his kind."—Bahá'u'lláh.

A GREAT episode is unfolding before the eyes of the people of the world. It is the drama of "humanity on the move." Happy is that one who, from the vantage point of detachment and spiritual vision, can observe this stirring spectacle.

In an address, before the Free Religious Association, Boston, Mass., Abdu'l-Bahá said—

"Creation is the expression of motion. Motion is life. A moving object is a living object, whereas that which is motionless is as dead. All created forms are progressive in their planes or kingdoms of existence under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena, or in the inner world of intellect and consciousness."

At present most of the nations and peoples of the world are affected by a depression in the field of commerce. Economic disturbances are not a new phenomenon, but observers have pointed out that this disturbance which is seriously affecting the health and equilibrium of the entire world, possesses certain characteristics never previously developed to the degree now apparent.

For instance, this difficulty reveals extraordinary contrasts, of famine and plenty, of wealth and poverty, of industrial activity and industrial stagnation. Under the stimulus of new knowledge, the earth, the air and the seas have poured forth their treasures to an unprecedented degree. The controlled power of electricity, steam and gasoline, have developed industry and agriculture to a point never before known.

Intensive cultivation of crops has developed a surplus of wheat, cotton, coffee, sugar, rubber and other commodities. The producers find themselves in financial difficulties because of low prices, and millions of potential consumers are unable to buy either the food products or the materials they need for clothing or shelter, or manufacture.

Some nations possess an excess of gold and others have too small a proportion to be able to develop prosperity through interchange of products.

It is apparent therefore that the great difficulty, (in the world) is caused by the lack of a proper circulation, an inadequate distribution of wealth.

One economist with international experience has stated that the great difficulty was that business had be-

come international, but that the various governments of the world, operating from a limited national viewpoint, not realizing this international requirement were interposing various artificial barriers and hindrances to the streams of commerce, thereby producing these periodic disturbances.

There is no doubt that this situation exists and that it has a definite influence and effect. It is apparent to the thoughtful that the real causes lie deeper than this, and the people of the world need the realization of certain fundamental facts if permanent prosperity is to be established.

A great power is undoubtedly stirring the world, but in the main this power is being directed into limited channels. It is not being made available to all the peoples of the world, largely because antiquated ideas are in control of the minds and hearts of men.

These periodic collapses are apparently necessary to compel a realization of world-interdependence. Since however, outer action springs from inner thoughts, it is most important that universal thoughts, big enough to surround the world order, shall penetrate the minds of the leaders in all the nations.

Bahá'u'lláh stated many years ago that the only thing that would prevent these violent commotions and agitations would be that the peoples of the world should become united in affairs or in one religion.

This unity cannot come into existence except through the establishment of an international body or group possessing the new spiritual vision, in whom the world will have

confidence. When such a body is firmly established, it will be in a position to gather all facts regarding world conditions, and to give wise and true guidance to all the peoples. Until such a group is operating then each nation or industrial or agricultural unit working from its own knowledge and plans, must inevitably come into collision with conditions of which it has inadequate knowledge, and over which it has but slight control.

One of the most interesting phases of the phenomena of modern life is the very rapid development of conscious control of affairs. At present the areas of control are too limited, but the fact is there. It is apparent that God purposes, for this great age, that all things shall bow down before the power of spiritual man. He is not to be a derelict driven here and there on the seas of life, or by natural forces, but is intended to develop an intelligent and ordered civilization, with all affairs subordinated to a spiritual purpose and a divine control.

The outer phenomena, the vehicle of the new world order, is being prepared. The guiding power will in time become evident to all.

The description of the Tower of Babel is a description of our times, for each builder while longing to build a great edifice, speaks his own language, and works in his own way. The result is confusion, uncertainty and loss.

The Plan of Bahá'u'lláh is simple and direct. It is a swift healing antidote. It recognizes the fact that ideas control action, and that no result will come until fundamental ideas are changed.

Mankind must wake up and become aware of the facts of life and of the world. It must forget past ideas—freeing itself wholly from prejudice—realizing that the world is one home, that all men are brothers, and are co-sharers in the privileges and responsibilities of life on this planet.

Since all are the children of God, and the recipients of His mercy, it is clear that all must work together in the building up of the new civilization.

Is there any justice or wisdom in the competitive program now in existence, that condemns large industrial and agricultural groups in various parts of the world, to low standards of life, and the hardships of economic slavery? It is certain that the development of world markets was not for this purpose, but rather that, through the interchange of products of skill, there should be mutual benefits and not loss.

The Plan of Bahá'u'lláh has both a vision and practicality, greatly needed at this time. While looking upon the world as a whole, and considering all the titanic forces that ebb and flow, it starts with the individual in the small community, and considers his rights and privileges. The whole is made up of all the parts. The rights of the smallest child in the smallest community must be preserved, because he is a part of the whole.

What a contrast this suggests to our present day industrial and community methods.

Can we imagine in this new world order a situation such as exists today in many industrial communities throughout the world, where tre-

mendous wealth flows out to the world, but the workers live year after year with precarious employment, and uncertain future.

I recently visited a County Home in a mining area, where the majority of inmates were former miners. Their long hours below the ground, far removed from the life-giving rays of the sun, had had their effect and had afflicted them with physical difficulties incident to their employment. Though this work is always dangerous because of the possibilities of explosions from dust or gases, the compensation received does not take into consideration these hazards. At the end, physically weakened, they live a drab uneventful life in the home provided by the county, grateful for its shelter, and its food.

How attractive, how merciful is the provision of Bahá'u'lláh in reference to the establishment of a standard of living, below which none in the community shall be permitted to fall. Before the wealth of the village is sent to other parts of the world, the needs of the village and of the individual must be considered and adequate provision made.

History shows that for thousands of years religious, racial and commercial wars have destroyed the peace and prosperity of the world. The remote village as well as the leading cities have been affected by these periodic uncertainties. An aggressive, selfish program, of some nation or group would suddenly turn apparent prosperity into calamity and loss.

No standard of living could be successfully maintained under these conditions, and history records the great extremes that were reached.

The Most Great Peace, as one of the evidences of True Internationalism can alone provide the inner stability necessary for the establishment of proper standards of life.

Is it not an interesting fact (one that is often overlooked), that the only guarantee of freedom to the village, is a world government, which shall protect all, from the piratical attacks that have up to this time afflicted humanity.

The Spiritual Civilization is in reality the protector of Material Civilization.

The gradual development of the plans of the new world order will be thrilling. How happy will the world be when the action of its chosen and

wise leaders, considering the welfare of all, establish those plans that will bring both peace and plenty to all mankind. This will come and the joy of the world will reach to the supreme spheres.

“But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen, shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. All the nations of the world will then be closely related and companionable, the religions will merge into one, for the divine reality within them all is one reality.”*

*Teachings of 'Abdu'l-Baha.

AWAKE AND SING

MAYE HARVEY GIFT

TODAY I am enamored of the beauty of the world of creation. In my heart paeans of thanksgiving and praise are welling up and pouring forth in endless stream. All my life have I gazed upon these landscapes, but today they really live for me. There is a fresh vividness of color, a new delicacy of fragrance, an exquisite grace of form that mine eyes have not glimpsed before. The song of the lark falls on my rapturous ear, the rose is radiant with dew, the sunset flaunts its banners gloriously o'er the sky and the stars scintillate like precious gems.

These are but the externals, the beautiful symbols of a new world of significances. The great reality is but beginning to dawn upon me. In some way quite unexplainable in mere words, I have emerged from the dark restriction of the chrysalis and am winging my eager way through infinite spaces. Shall we call it a new birth—an extension of consciousness—I care not. It is the wonder of the experience itself that holds me enthralled.

A small leather-bound book, “Hidden Words,” opened to me this new world of joy and illumination. It was with this very simple yet profound sentence: “In the

garden of thy heart plant naught but the rose of love." I had read these words of Bahá'u'lláh before and had seen in them a certain truth and beauty of imagery. But today—I must pause a bit at the all-powerful sensation and live it over! But today—no one can take another into such a soul-revealing experience! Today, it was as if those words had become living, vibrating spirit; as if through their power a veil had been torn apart and I had caught a glimpse of the wondrous world of reality. It is a new world, this garden of the heart, and I look upon its beauties with a new eye, hearken unto its melodies with a new ear and speak its truths with a new voice. That many will not understand does not make it any the less real to me. But I have a great longing to share it with others, for it brings the life and contentment and infinite joy that only the Master of Life can impart.

* * *

While darkness still covers a slumbrous world I waken to explore this new realm of mine. I see the stars scintillating and brilliant—countless glowing worlds stretching away into a vast eternity of space. But now they are more than stars, more even than worlds; they are living torches of light to guide the

souls of men throughout the gloomy night till morning breaks. Then I hearken unto a first faint stir, a movement, a growing restlessness around me, as if it were the groping search of the soul of humanity, "O! that I knew where I might find Him!" Then with a note of hope a melody rises, it swells, it breaks forth into a hallelujah chorus as the dawn comes on apace. The myriad birds are greeting the new day!

The morn is coming! Heralded by the beauteous morning star and by this burst of song, the red-orbed sun moves toward the horizon as does a monarch toward his throne. Again I see beyond the physical symbol. I see the *Sun of Truth*, the Mighty Illuminator of the realm of hearts and minds, dawning.

Rejoice! Rejoice! The gloom of doubt and ignorance has vanished!

Rejoice! Rejoice! The darkness of man's selfishness is past!

Rejoice! Rejoice! The night of fruitless, baffling strife is over!

Rejoice! Rejoice! For struggle is transmuted into praise!

Bahá'u'lláh, the Light of God, has risen!

A Day of Peace and Brotherhood is dawning!

Awake, O Earth! Awake and sing!

"Springtime is springtime no matter when or how often it comes. The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty so the essence of the mission and accomplishment of all the Prophets is one and the same."

—'Abdu'l-Bahá.

DISCUSSION, CONSULTATION AND DOGMA

E. B. M. DEWING

In a previous article the writer dealt with various aspects of consultation and discussion, and gave some of the Bahá'í Teachings on this important question. Views of a number of social scientists were quoted to show in how great a degree this law of Bahá'u'lláh has penetrated the world. This article is intended to go into the question in additional detail, and to show how consultation influences the religious life of society. This introduces the question of religious organization and dogma.

"The Great Being saith: the firmament of divine wisdom shineth with the twin orbs of consultation and mercy. Take counsel together in all things, inasmuch as consultation is the guiding that giveth enlightenment and leadeth unto the Way."

WHEN one contemplates the social developments that are taking place in the world today, after having read the above mighty resounding words uttered by Bahá'u'lláh, their prophetic truth irresistibly impresses one. This passage like many others reminds us that when Bahá'u'lláh came, *He commanded and it is*. While individuals in loving self-sacrifice are hurrying hither and thither attending this Bahá'í meeting and passing that motion with so little apparent result, the powers of darkness are ceaselessly being rolled back by the "Mysterious Forces of Civilization."

Consultation, hand in hand with discussion, is rapidly becoming the order of the day, and one does not realize what a vital part these twain already play in the life of the community, until one starts to take notice. Discussion is of lesser importance than consultation. In the case of the former a mere exchange of ideas takes place; while in the case of the latter a decision is re-

quired. During consultation, discussion is employed, so in that sense discussion is the tool of consultation.

Consultation is a new science, and so it is not surprising to find that those who attempt to take part in it often fail and inharmony results. It is essential for each individual to endeavor to the utmost to eliminate his personality as much as possible and to merge himself into the whole, in the interest of the whole. In this New Era we are seeing the dawn of mass consciousness and the gradual departure of the night of intense individuality. There is no occasion to shed tears over the departure of the individualist—he is an egoist and a constant source of conflict, and the sooner his departure is complete, the better it will be for us all. No doubt many will express the fear that future society, if it is to assume this harmonious and corporate aspect, will produce a kind of mass production automaton. Concern on this score is groundless. Truth never betrays the idealist and her weapon of defense is the paradox. Although consultation necessitates the elimination of the individualist, it does not destroy individuality, but on the contrary enhances it, because consultation encourages specialization. This age is also the age of the specialist, and the specialist

most assuredly exists to be consulted. The true individualist in the highest sense, is outstanding because of his capacity to serve and his ability to control his ambitions and selfish desires. Those who have been privileged to mingle freely with various Bahá'í communities, will know that in this sense the units of a harmonious group are intensely individualistic.

The manner in which this tendency in the world at large operates is often surprising, and we see it most in the various social services and professions. It can best be described as a complex movement that is a reaching out on the one hand and a withdrawal or a restriction of the sphere of activity on the other. Thus we see the psychologist in court as an expert witness in cases that run the gamut from an automobile accident to juvenile delinquency. The medical practitioner calls in the social worker, who reports on the personal life of the patient; the judge of the juvenile court case forgets all about his legal training and consults with the psychiatrist; and so forth. Perhaps one of the most remarkable examples of consultation is the case conference committee in social work. In this instance the opposite process takes place and the expert consults with the amateur. The committee usually consists of interested people in the community whose only qualification is their good standing, and the case worker—the expert consults with them. It can truthfully be said that this is a very highly evolved type of consultation, because the decision rests entirely with the collective wisdom of the entire group.

In one American city the social workers have adopted with striking success, what is known as the block system. The city is divided into areas and residents in those areas consult with the social workers on all matters appertaining to their social welfare. One more example must suffice. In Montreal recently a new Y. M. C. A. started and its success as far as membership is concerned has created a record for North America. Apart from the fact that it is of outstanding interest in that its membership consists of the entire family—a completely new departure in that respect alone—it is managed by a number of secretaries who consult together, and in the words of one of them, "We have no bosses." The different clubs and activities are all controlled by the people themselves, and to be brief the entire enterprise is based on a system of control similar to the local, national and international Spiritual Assemblies of the Bahá'í Movement.

II

IN A PREVIOUS article, it was maintained that the highest conception of consultation yet attained was that upheld by the Bahá'í teachings, because here consultation is to be conscious and loving. It is interesting to note in the following brief classification the degree in which various types of associations practicing some form of consultation, function in the light of this conception. There may be those who object to the inclusion of love as a vital force in social relations, on the grounds that it is too abstract a quality. To these the Bahá'í Cause makes no apology, for it aims to

spiritualize every branch of human relationship and to elevate all and sundry by the insertion of a little more of the quality of love into their affairs. "The disease which afflicts the body-politic is lack of love and absence of altruism," said 'Abdu'l-Bahá. This list is purely tentative and no doubt could be much improved. Moreover there is bound to be considerable overlapping.

1. *Advisory Councils to an Absolute Monarch or a Dictator.*

Here we have the lowest type of consultation. The legislators hands are tied for they can only consult within prescribed limits. Their decisions are not vital, because they are for the ruler to use as he thinks fit.

2. *Undisguised Self-interest Groups.*

Under this heading come boards of directors, etc., and meetings of shareholders.

3. *Legislative Councils and Local Boards.*

Here the groups discuss a great deal, but depend on majorities. At least two groups within the group usually exist and their motives are usually complex, for they avow concern for the people, but have to be loyal to party which is dictated to by groups and forces behind the scenes. Self interest is the main motive and there is no real attempt during discussion to reach a harmonious conclusion. If however these groups should act purely as they profess, i. e., in the interest of the people they would rank in a division by themselves between 6 & 7.

4. *Associations for Promotion of Sections of Society.*

These are largely for self-interest. Under them come Rotary Clubs, trade unions, associations of employers, cooperative societies etc. Here the type of discussion employed is a definite advance, because interest in the welfare of others is much more decided. Soviets also are entitled to inclusion under this group because they are confined to one section of society, i. e., the proletariat.

5. *Organizations of One Section of Society in the Interests of Another.*

Obviously under this group would come charities and philanthropic societies. Discussion is usually of a high type by reason of the altruistic motives of the association.

6. *Discussion Groups.*

Under this heading come debating societies, study groups, scientific associations. These definitely recognize the value of discussion, but no great principle is involved.

7. *Fusion of Two or More Opposing Groups.*

Under this come businesses where employees have a controlling interest in the business with the employers.

Also all types of conferences to promote harmony and understanding between opposing sections of society. For example conferences for better understanding between workers and employers; between opposing religions; racial amity conferences; disarmament conferences; informal discussions such as that between President Hoover and Ramsey MacDonald; and League of

Nations Sessions. All these are of a very high consultive nature because differences are freely acknowledged with a view to finding common grounds for agreement.

8. *Village Communes and various types of primitive peoples.*

These are placed as a separate section because the principle of harmonious discussion is very highly evolved. But there is still no conscious recognition of the value of consultation.

9. *Finally the Bahá'í Groups.*

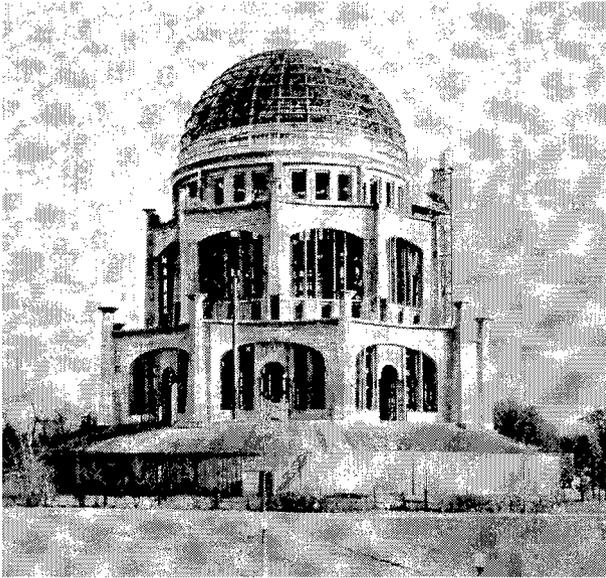
In these we see the pattern for all society of the future and the Parliament of Man yet to be, when conscious loving consultation will be the order of the day.

IN THE above summary it will be noticed that churches and religious bodies have not been included. This is because the method of administration and the extent to which consultation is permissible varies so much that it is impossible to classify them as a whole. There is however one characteristic which every church—Christian or Oriental—has in common, and that is a priesthood. Priesthood can best be defined as an impanelled body banded together for the purpose of propagating a set of dogmas and doctrines. They discuss matters to some extent among themselves, but do not encourage the sect as a whole to express their opinions. On the contrary the sect believe what they are told is right to believe. The fate of a church that permits discussion can be vividly pictured after reading the following passage from “An Introduction to Sociology,” by Dawson and Gettys.

“A government by discussion, if it can be borne, at once breaks down the yoke of fixed custom. The idea of the two is inconsistent. As far as it goes the mere putting up of a subject to discussion, with the object of being guided by that discussion is a clear admission that that subject is in no degree settled by established rule, and that men are free to choose in it. It is an admission too that there is no sacred authority—no one transcendent and divinely appointed man whom in that matter the community is bound to obey. And if a single subject or group of subjects be at once admitted to discussion, ere long the habit of discussion comes to be established, the sacred charm of use and wont to be dissolved. ‘Democracy,’ it has been said in modern times, ‘is like the grave; it takes, but it does not give.’ The same is true of ‘discussion.’ Once effectively submit a subject to that ordeal, and you can never withdraw it again; you can never again clothe it with mystery, or fence it around by consecration; it remains forever open to free choice, and exposed to profane deliberation.”

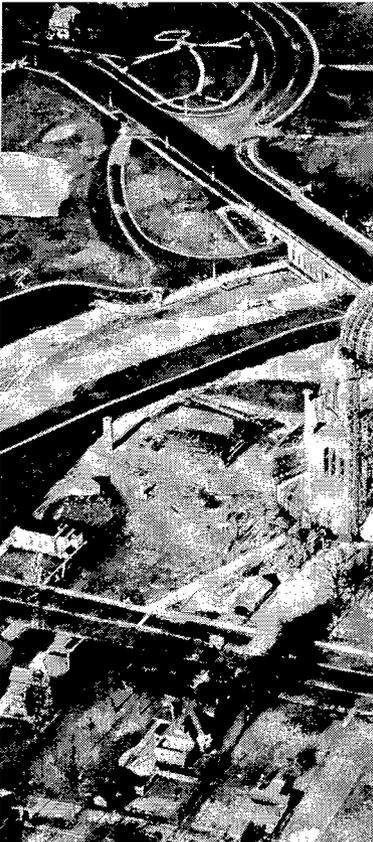
The fact remains that when members of a church begin to discuss and to think for themselves, there are only two things that can happen: either the “heretics” must leave the church and perhaps form one of their own, or the church must modify its doctrines. This alternative in these more enlightened days is becoming more common, but it cannot be denied that when this happens, it is a case of reluctant surrender to the more virile and unfettered thought of the profane.

Tremendous things happen when

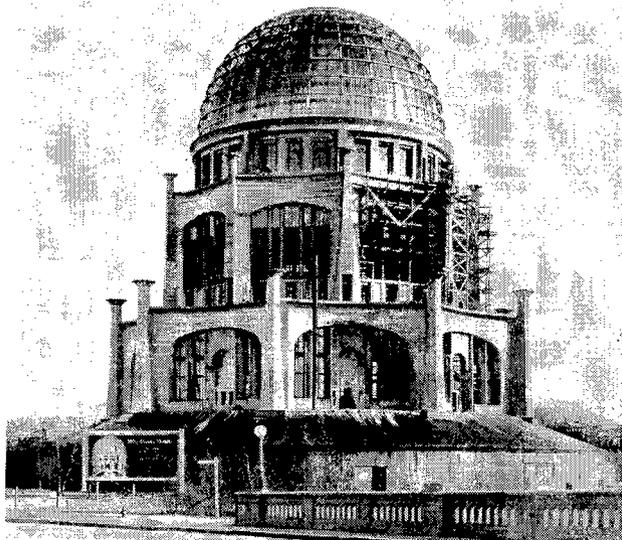


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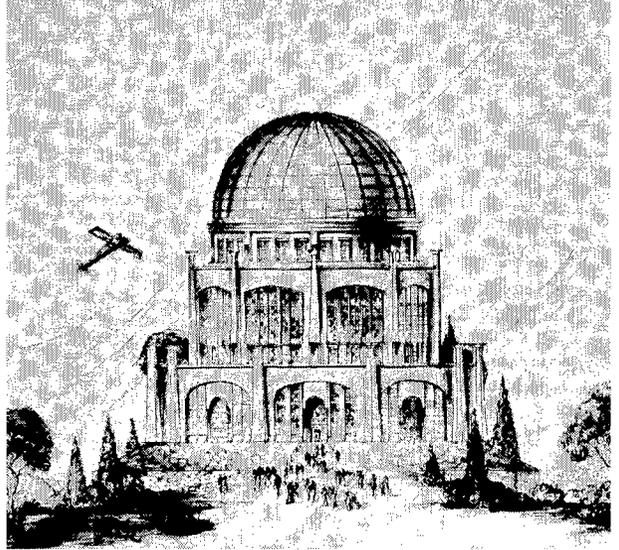
AN AEROPLANE VIEW OF THE TEMPLE ON THE SE



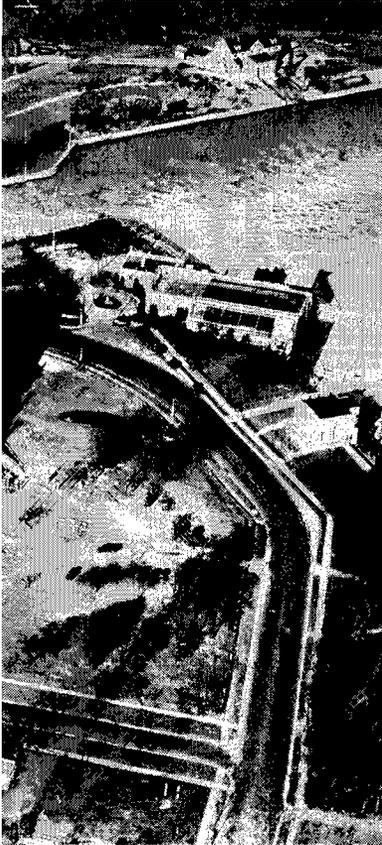
PROGRESS VIEW, APRIL 1, 1931, SHOWING GLASS EN-
CLOSED DOME

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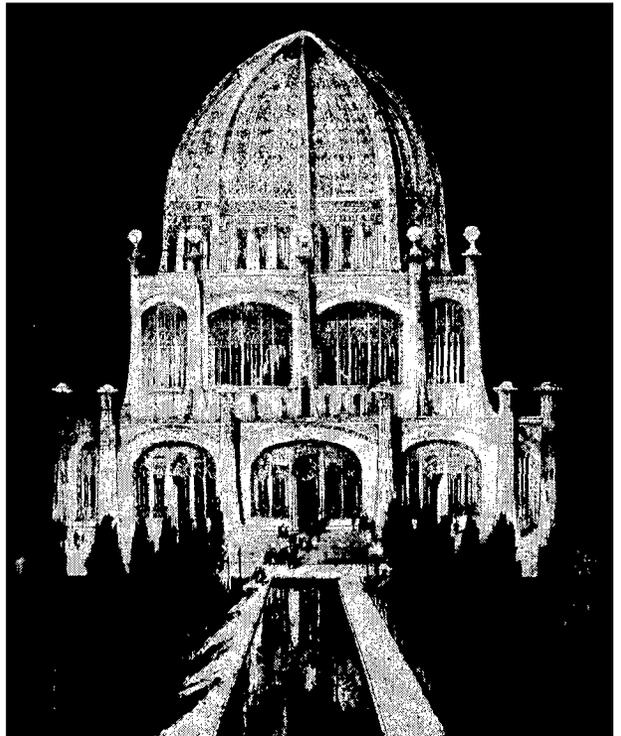
Effendi.



AS THE TEMPLE WILL LOOK WHEN THE PRESENT
CONSTRUCTION CONTRACT IS COMPLETED



BEAUTIFUL SITE AT WILMETTE
E MICHIGAN



THE TEMPLE AS IT WILL LOOK WHEN COMPLETED

men begin to discuss and question. Men talked of Jesus of Nazareth and the God Mithra fell; they heard of a humble Camel Driver, and Europe basked in the sunlight of a new culture; a monk pins a notice on a door in the Netherlands, men read and discuss and Rome is lashed to impotent fury; and in this day—in Persia—a young man exhorts the people to think for themselves and unite, and Orthodox Islam is rocked to its foundations and a President of the United States of America propounds “His” Fourteen Points.

As soon as a sect think that they hold a monopoly of Truth, and beliefs come to be considered more important than deeds, the members of that church become as ineffective as a chrysalis. But ere long the hardened and brittle shell splits and the moth of an awakened humanity emerges to stretch its wings in the Light of a new learning. No human or group of humans can erect a credal structure of their own accord, based upon their own interpretations of the teaching of the Prophet and expect it to stand. It is bound to be fallacious in some fundamental doctrine and the integrity of the sect will rest upon the success that meets the efforts of the leaders to curb discussion and free thought.

III

TODAY THE Bahá'í religion alone can afford to encourage free discussion without fear of modification and disintegration. In this enlightened faith which has no priesthood and in which all have a say in the administration, will be found people, than whom none hold more decided views. To investigators it

must surely be a source of wonder that the component parts of such a loosely knit structure are such a composite body. This is because the Bahá'is alone can refer to a written Revelation suitable for this day and complete in every detail. The Báb told of the coming of Bahá'u'lláh; Bahá'u'lláh brought the teachings and appointed 'Abdu'l-Bahá to expound them; and 'Abdu'l-Bahá by His Will and Testament appointed Shoghi Effendi the Guardian of the Cause. Thus there can be no room for doubt as to what the Revealer taught, no room for interpolation. If one of their number adds or rejects a portion of the teachings, he is no longer a Bahá'í.

Thus we see that what the Prophets teach is the only true dogma and what their followers add is supposition, superstition—call it what you will. Jesus, for example, said, “Before Abraham was—I am.” That was pure dogma, pure truth. But His followers—well we know what they have done to His teachings. This aspect of dogma is not the popular conception which groups all absolute statements of the truth as dogma regardless of the author. Perhaps some day a new word will be invented which will differentiate the dogmatic statement of a follower from the truthful utterance of the Prophet. In the notes taken by Mrs. May Maxwell during an informal conversation with Shoghi Effendi, he said:

“There are certain things one must accept in order to be a Bahá'í; a faith and belief in the Manifestation of God, in the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. People will say this is dogma; certainly this is dogma, we must not be afraid of

dogma, which is a statement of certain unchangeable truths.

“The Principles of the religion of Bahá'u'lláh which are being spread in the world today, are only a part of the Bahá'i religion. To believe in these Principles, and to teach these Principles, is not sufficient. It is necessary to teach these Principles of Bahá'u'lláh, because through them the world will become awakened and true civilization will become established, but it is only through the belief in the Manifestation of God Himself, through the recognition and adoration of the Source of the Light, that the world will become regenerated.”

There is one aspect of modern life which is peculiar to this period, namely, the number of people, who, having seen the fallacies of the old, refuse to attach themselves to anything else. They besport themselves with glorious socratic freedom in a world of theories and fancies. They have an insatiable appetite for truth which they receive with wide open minds—that wide they are open at both ends so that nothing is absorbed—nothing is accomplished. It is among this type that the Bahá'i Cause would be immensely popular if only there was no responsibility and obligations connected with being a Bahá'i.

In a recent letter to the writer, Shoghi Effendi, Guardian of the Bahá'i Cause, said: “The Cause will never be able to shoulder its increasing responsibilities if it fails now to help the development of its institutions.” And he goes on to say that the tendency today against institutionalism, while salutary in certain respects, if carried to an extreme, would certainly “undermine

all our social fabric and bring about a chaotic state of world affairs.”

IV

It is self-evident that without organization nothing of a permanent nature can be accomplished in the way of creating a new world order. Over-institutionalization is bad, it is true, but when one witnesses the personal disorganization that occurs among second generation immigrants for instance, due to the failure of the religion of the parents to be taught to the children, one is sorely tempted to say that even a bad religion is better than none at all. That is rather an extreme example, but nevertheless it drives home the lesson that there is danger in casting adrift from one institution without first having another to take its place. In mundane affairs institutionalization as a necessity is not for one instant questioned, in fact the tendency to organize on a vast scale is continually increasing; yet there are those who say it is not necessary to organize in order to propagate and guard the vital religious truths which make it possible for our material civilization to exist. Nothing worth while is ever accomplished in life by an individual, until he disciplines *himself* in an organization. Even a great singer undergoes rigid discipline under the guidance of a teacher or school, rules are taught the singer which throughout life are adhered to until it hurts.

Once an individual has become convinced of the divinity of Bahá'u'lláh, it should not be difficult to obey His laws. It is illogical to accept His claim and to reject His

message and vice versa. Moreover when one considers that all that he has given to the world is scientifically accurate and that in any case His laws rest but lightly upon the shoulders of His servants, it should not be difficult to obey His behests in love and fellowship.

There is a special virtue in laws laid down by the Manifestations of God, for they affect the lives of those that heed them in a way no earthly laws are able to do. The commands and laws of a Manifestation give to the individual a finality of purpose and a poise which no law of human origin is capable of doing.

The social instability of the world of today is due to the breakdown of religious institutions which have been unable to withstand the strains and stresses placed upon them by the Industrial Revolution. And nothing less than the willingness of the world to accept the laws of Bahá'u'lláh and to abide by them with radiant acquiescence, will make it possible to bring about permanent reorganization and the 'Most Great Peace.' The magnitude of the task confronting the establishing of the New World Order of Bahá'u'lláh so far as precedent is concerned is thus expressed when Professor Cooley says, "But beyond this and looking at the matter from the standpoint

of the larger mind, the cause of failure is seen in the difficulty of organization. Even if our institutions were always good we should not succeed because to make good institutions they must be extended into a system. In attempting to do this, our constructive power is used up and discouraged. We are even led to create that which though kind in certain aspects, may brutalize and ossify the individual so that primary idealism in him is almost obliterated. The creation of a moral order on an ever-growing scale is the great historical task of mankind and the magnitude of it explains all shortcomings."

Thus we see that the Bahá'í Cause is attempting to accomplish something which no body of men and women in the past have succeeded in doing. To establish this "new moral order," that will not "ossify" will be the feat of all ages. One pauses to ask, "Can this be done?" And the answer is, not by any man-made organization will it be done. Only God can bring this to pass and His instruments will be great minded men and women who are not too great to submit to self-discipline and self-effacement, and who will consult together to the end that the interests of the whole may first be served.

THE TEMPLE OF LIGHT

ELIZABETH HACKLEY

Then we will build us a temple of light,
A symbol of God among men,
Whose rays of truth will illumine the night
Of man's prejudice, fear, and sin!

Through the nine great doors of religious faith,
Will the races of men come in;
And under one dome of love universal,
Will worship as brothers and kin!

Then hasten the time, O lovers of truth,
When the temple of light will shine;
And in the dawn of God's Great New Day,
We will enter His holy shrine!

THE TEMPLE HAS ARISEN

ALLEN B. MCDANIEL

NINE years ago the foundation of the first Bahá'í Temple in America was completed on the beautiful site in Wilmette, Illinois, at the intersection of Sheridan Road with the north channel of the canal taking water from Lake Michigan. Since that time many thousands of people who daily pass the site have wondered as to what use was being made of this great flat top cylindrical structure, and as to what was to be built on it. The people of the North Shore of Chicago now have their answer, for during the past eight months on this foundation has arisen a unique and remarkable building. All who see it are impressed with its beautiful proportions, the uniqueness of its design, and the dignity of its style and form.

The general contractors, the George A. Fuller Company of New York and Chicago, working in collaboration with twenty-four subcontractors are completing the work which was included in the contract entered into by the Temple Trustees on August 27, 1930, for the construction of the main superstructure of the Temple. This superstructure comprises a structural steel and reinforced concrete and glass-enclosed building which has the general shape and form of the final design of the architect, the late Louis Bourgeois. The engineers in preparing their plans and specifications arranged for the construction at this time of a building which would embody the architect's design and provide for the future application of the exterior ornamental material.

This exterior ornamental material will be added later on as funds become available. During the past nine years the architects and engineers, collaborating with the Trustees and the architect, have been studying this unique problem. It is likely that the major portion of the visible exterior will be some special form of architectural concrete. Metal of a suitable nature, such as an aluminum alloy, will doubtless be used for window grilles and the finer sections of the ornamentation.

The building as it is now being completed consists of four main divisions or stories. The base portion at the first floor is 36 feet high and 150 feet in diameter. It includes a circular hall 72 feet in diameter and extending for a clear height of 138 feet to the interior of the dome. Around this circular hall are nine smaller rooms or chapels, with a main entrance between each pair of rooms. A unique feature of the building is its shape, having nine sides with a pylon at the intersection of each pair of sides or faces.

Above the main story is the first gallery which is also nine sided, but with the corner pylons above the middle of the faces of the main story; that is over each of the nine doorways. This first gallery floor has a height of 47 feet and an approximate diameter of 136 feet. Above the first gallery is the second gallery story which has a height of 20 feet and a diameter of 93 feet. Above this story rises the dome which forms the covering or roof of the central circular area or hall.

The dome consists of an unusual steel framework built in two sections; the lower section supports the hemispherical glass dome which will serve as a watershed for the structure and later on will also support the interior ornamental ceiling. The outer section will support the exterior ornamental surface material. The beautiful arched window spaces are enclosed with heavy glass set in frames and sash which are formed of a non-corrosive material.

For the present, at least, there will be used only one of the nine entrances to the building, namely, that facing the intersection of Sheridan Road and Linden Avenue. This is made necessary as it will be impossible to build the eighteen circular steps on the Temple foundation structure, as these must form a part of the surface ornamental material to be placed in the future.

Through the excellent cooperation of the general contractor, the sub-contractors, and the engineers, it has been possible with the funds available to do considerable work in the basement and in the installation of part of the utilities, including the plumbing, heating, ventilation and electric light and power. In the basement structure the entire floor has been concreted and permanent partitions have been erected for several rooms adjacent to the Linden Avenue entrance, including rest rooms, receiving room, kitchen and serving room, transformer room and space for mechanical and electrical equipment.

The past winter has been an unusually mild one in Wilmette and remarkable progress has been made on the construction. The favorable weather conditions has made it possible to secure a very high quality

of concrete masonry. Experts in this field who have seen the work are impressed with this quality and permanent character. In the early morning of January 15, 1931, a fire broke out in a second gallery space, which was being heated to protect the concrete while it was setting under low temperature conditions. This fire driven by a high wind spread over several bays of the second gallery story and destroyed a platform which was suspended at the base of the dome. This fire proved to be a very interesting and instructive test of the concrete masonry. Careful inspection made by experts after the fire indicated that aside from the blackening of the face of the masonry and some slight spalling of the concrete, there was no real structural damage done. The loss was covered by insurance carried by the general and sub-contractors; all damage sustained has been repaired and replaced.

As the building is now entirely enclosed and sufficiently equipped with facilities for heating, ventilation and light, it can be used in the future for the various services of the Cause. These will be set forth and provided for later on by the National Spiritual Assembly, in accordance with the instructions of the Guardian of the Cause, Shoghi Effendi.

The building of the Temple has aroused interest in people the world over, for this is truly the first universal Temple which is open to all the peoples of the world regardless of race, sect or belief. In the years to come people from everywhere will gather under the central dome to worship the one God in the spirit of loving unity and in accordance with the laws of Bahá'u'lláh.

IS RELIGION WORTH WHILE?

A. SAMIMI

The author, who holds an official position in one of the foreign embassies in Tihrán, is one of those numerous Orientals who has attained a perfect fluency in the English language. We have already published articles from his pen, and are promised others in the near future.

RELIGION receives little respect in this present age, when the minds of the thinkers of the world have so much advanced, and the masses are more attracted to the present material civilization with its brilliant scientific discoveries and inventions, than to the spiritual life.

It should be frankly admitted that those who have been so much allured by the outward dazzling beauty of the present material civilization and think they may dispense with religion and its seemingly elaborate principles, are partly right in holding such an opinion. For they see in the present religious systems of the world, when judged only outwardly, an awkwardness in comparison with the marvelous body of scientific knowledge. In the religious doctrines inherited from the past are ideas and beliefs which cause astonishment to those who look upon them at the first glance through the eyes of Twentieth Century intelligence. Consequently, they fail to take the further step of searching into the truth of the principles and ordinances originally revealed by the Founders of religions.

These fantastic and strange looking dogmas and beliefs still held by many followers of the present religions, are in reality a series of superstitions and false ideas which in no way can agree with scientific truth. These dogmas have never been intended or revealed by the

Founders of religions, but they have been added in the course of time, to the fundamental spiritual principles revealed by the Founders of the religions, and thus they are man made doctrines. This is why most of the enlightened men of today, when finding these innovations and false ideas to be against scientific rules, are somewhat reluctant even to hear the word "religion."

If, however, we take a further step and thoroughly study the principles of religions as they are revealed, we will see that religion is the only effective and divine force and policy which is able to secure order and harmony among human societies, bring about real peace and comfort, and become the remedy for curing the various social ailments and pains from which humanity has been suffering for ages.

One might say, however, that such an object can be secured by laws and regulations enacted by man. But such laws could only govern mankind as far as their social and civil dealings and relations with each other are concerned. They could not, in any way touch the hearts of people, give them that real tranquility of mind which is so much sought by every individual in the world. Furthermore they could not prevent men from perpetrating unlawful and irregular acts, and from encroaching upon each others' rights. A glance into the history of religions would make very clear the fact that it is only religion which

has always been able to accomplish such a wonderful achievement.

All the great world religions, when they first appeared in conformity with the exigencies and requirements of the time and environment, have been able to relieve human beings from various troubles and difficulties, cure them from various ailments and pains, and guide them to the path of prosperity and progress. But after the lapse of a few centuries, the superiors and ecclesiastical heads of religions began to introduce gradually new ideas and personal views of their own into their respective religions, sometimes with more or less self-interest; and in time the originally revealed principles were so much changed and transformed by these additional views and ideas that they seemed to have no relation with the religion itself as it first appeared in the world. One might say that the Sun of religion became darkened and the fundamental principles of religion lost their divine force and ceased to guide humanity along the divine path.

What we need is a religion which may be universal, and thereby promulgate peace and order in all parts of the world in this day when the relations and communications between human societies are rapidly increasing and, as a result, drawing humanity closer together. When we study the existing religions most impartially and in a spirit of searching for truth, we would certainly come to the conclusion that the Bahá'í principles, because of their loftiness and high ideals are the only principles which, being in complete conformity with

the exigencies of the time, can adequately administrate the affairs of the world of humanity and bring peace and harmony among various races and creeds. These principles are, in fact, the unique remedy for various ailments with which humanity has been suffering for ages.

Furthermore, if we study the Bahá'í religion, we would find that apart from being of an international nature the Bahá'í teachings clearly and categorically provide that no one has the slightest right to make any comments on, or interpretations of, the writings of Bahá'u'lláh, the Founder of the Bahá'í religion. These principles and teachings are, therefore, immune from any additions or interpretations on the part of individuals.

We may safely say that the Bahá'í religion is now the only universal religion aiming at bringing about complete cooperation and real harmony among humanity and meeting fully the requirements of the present age. It is in other words the only divine force which is able to unite all different religions and creeds of the world.

This is why peace-lovers, philosophers, enlightened men and well-wishers of the world, who are working for establishing peace and for the eradication of hatred and animosity in human society, should for the sake of success in their noble task, after carefully studying the principles of the Bahá'í religion and realizing the absolute necessity and advisability of putting the same into force, try to promulgate these principles and make them known throughout the world.

THE SEARCH FOR TRUTH

EMERIC SALA

The author is a member of the Bahá'í Youth Movement and is a very promising student of the teachings of Bahá'u'lláh. We welcome contributions from the ever increasing group of young Bahá'ís for they have vision, a new style and a new spirit.

A FEW weeks ago while I was searching for several books in the library, a friend of mine came in, and, seeing me surrounded by so many books, asked what I was looking for. I answered, "I am searching for truth." He smiled. It did not take me long to realize the meaning of this smile because I discovered that truth is something that cannot be found in books. It is infinitely more real, more deep, than we can express in words, or record on paper. I could, however, find a few statements concerning truth like, for instance what Confucius, wrote: "Without truth I know nothing. . . . To learn the truth at day-break and die at eve were enough."

We are all familiar too, with what Christ said: "Know the truth and the truth shall make you free."

Carlyle, the famous English historian, writes: "One man that has a higher wisdom, a hitherto unknown spiritual truth—in him is stronger, not than ten men that have it not, nor than ten thousand, but than all men that have it not. . . ."

These are only a few of the statements I quote to show that truth is something worth looking for.

BUT WHAT IS truth? This reminds me of the story of the blind man who had been asked by a lady to drink milk for his health's sake, but as this man was born blind he never saw milk, so he asked a little boy to describe what it was. The boy said "It is a white stuff, good to drink." The blind man did not

know what "white" was, so he asked for an explanation and the boy told him that white was like the top of a goose's back. Next the blind man wanted to know, "What is a goose?." So the boy further explained that the goose is a big bird with a crooked neck. The man wanted to know what "crooked" was. So the little boy put his elbow in the hand of the blind man and said, "This is crooked." Then suddenly one saw the face of the blind man gleam, and he exclaimed, "Now I know what milk is!"

This little story illustrates the easiest way to explain truth. There are millions of people who are satisfied with such an explanation. We, today in the twentieth century, ought to have a clearer and more definite answer. In my search for truth, of course I found a few definitions, but they do not cover the subject. For example—"Truth is conformity to fact or reality—exact accordance with that which is, or has been, or will be." . . . "The characteristic of truth is its capability of enduring the test of universal experience."

We know that man since the beginning of history has been continuously searching for truth. We know that the history of the world is the history of a search for truth. We know that men in every age, in some aspect or other consciously or unconsciously—have been and are seeking for knowledge, for truth. It may be an inarticulate yearning, an

unformulated desire—but it is a striving for something.

WHEN 'ABDU'L-BAHA was asked the question, "What is truth?" He said in His wisdom, "Truth in its essence cannot be put into words." But as He was always anxious to satisfy a seeker He further explained: "Truth is the Word of God which gives life to humanity. It restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and living beings out of dead beings; it illumines the world of the heart and soul; it reduces into nothingness the iniquities of the neglectful and erring ones."

We can see, therefore, that truth is the very essence of life itself. It is something creative, something which stands to create harmonious thoughts in our environment—everything beautiful, everything good which helps growth and progress. Truth is the law of the universe, it is the Law of God, the Word of God.

But now, assuming that we accept these explanations of truth, how can we discern, how can we distinguish, truth from falsehood? How can we know what is right and what is wrong, what is elevating and what is degrading? There are, I think, four methods used to discern truth from falsehood.

The first method is by means of our senses. Most philosophers agree that our senses are the most reliable means of discerning truth. They say, if we see a chair with our own eyes, we know that it is true. We can rely on our sense of sight. If we feel the touch of a hot iron, we know it is not ice! If we hear

music, we know it is a fact and not imagination. But—does the sun not seem to revolve around the earth? Is it true? According to our sight the stars seem to be smaller than our globe, but is it true? If we go into laboratories and ask the students of physics, they can enumerate a great number of examples proving that we cannot always rely on our senses. Consequently we have discarded our senses as a means of discerning truth from falsehood.

Another method is through our emotions. We know from our own experience how little we can rely on our emotions, how often we are mistaken if we follow just our emotions.

The third method is by way of our reason, one of the most wonderful phenomena of nature! It distinguishes man from the animals. It is one of the underlying means of our present civilization. All the literature of past ages—all of the inventions discovered—were accomplished by means of man's intellect. All our philosophers used reason in their aim to discover truth.

But can we accept our reason as an infallible guide to truth? No, we cannot. Because truth is one; it cannot be many. Our opinions are various. We disagree, we contradict each other. When we try to find truth by means of reason we soon realize that our thoughts reach a chaotic condition; they become confused and we see no way out. The wise, those who reason, will try to find a solution to a problem. They come to different conclusions. Plato, who was well known for his logic, proved through his reasoning that the sun revolved around the earth. Twenty years later this same Plato,

with the same logical arguments, proved that the earth revolves around the sun! Consequently we have to discard reason as the sole guide to truth. It is not reliable.

THE FOURTH and last method is through the study of the sacred books, the Old and New Testament, the Qu'ran, the Vedas and all of the other holy scriptures—the sacred writings believed to be inspired by God. We know that millions of people accept the Bible as a standard of truth and follow literally everything it contains. Everything in it is true and everything contradictory to the principles found in the Bible is false. Men were willing to defend it as a standard of truth; they had wars—were willing to kill each other in order to maintain what they believed to be the truth. But can we rely on the sacred writings, on the Bible, and all the other scriptures as truth? Truth is there, but human reason gives to it various interpretations. It is plain that we would not have so many religions and so many opinions and interpretations of the different sacred writings if we knew the Truth. That is why our ideas cross so often. We have to come to the conclusion then that our bible and all other sacred writings, although containing truths in all their integrity, have become involved in man's theologizing to such an extent that the world is still bewildered.

WE HAVE consequently discarded our senses, our emotions (instincts), our reason and theological interpretation of the sacred writings as inadequate in our search for truth. Most of the thinkers who arrive at

this conclusion become self-centered, cynical or sophisticated; while a few—the chosen ones—become faithful, firm, the heralds of happiness and the leaders of mankind. These few chosen ones seem to know the truth, as they live a beautiful and harmonious life.

Their secret is obedience to the laws of the universe as revealed by the Manifestations of God. 'Abdu'l-Bahá, the Interpreter and Expounder of the Law revealed by Bahá'u'lláh for this New Age, has stated:

“No one hath any way to the Reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact.

“That Reality which is the Essence of God cannot be conceived of by any understanding, therefore God has created a Manifestor, and in Him is reflected that Sanctified Reality.”

“God sent His Prophets (Manifestations of God) into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the Light, and so in his turn to be the source of guidance to others.”

This is why we have to turn to the Prophets of God as the only criterion in our search for Truth. The conditions to reach that step, however, are—as expressed in the Words of 'Abdu'l-Bahá, that “man must cut himself free from all prejudice, and from the result of his own imagination, so that he may be able to search for Truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized.”

Only those who are acquainted with the claim of Bahá'u'lláh's Message can realize the responsibility laid upon the shoulders of those who know the Truth. Unlike previous dispensations, Truth has been revealed in this Age in the writings of Bahá'u'lláh not only for individual conduct, but also for the reconstruction and consolidation of our social order which is at present tottering to pieces. Those who are conscious of this will realize the significance of the following statement by Shoghi Effendi, Guardian of the Bahá'í Cause.

“How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicability to

an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success. How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence.”

THE FLAME OF LIFE

DR. WALTER B. GUY

THE spirit of life, the spirit of man, that entity of reality by which man rises above the animal kingdom and becomes human, that power which endows man with reason, and wisdom and understanding and enables him to obtain mastery over the material world, to subdue the lightning and chain the forces of nature—is from God the Creator, the Sustainer, the Beginning and the End, the Manifest and the Un-Manifest, the Knowable yet Unknowable, the Ineffable Love.

It was this spirit or flame that the lowly Nazarene, the Spirit of God (as He is called throughout the

Eastern world), spoke of, when He said, “There is a Light in every man that is born into the world. If that Light be darkened, how great is the darkness.”

His Holiness Bahá'u'lláh in the Hidden Words says; “My Lamp thou art and My Light is in thee.” “I have placed in thee the Essence of my Light.” “Thou art my Light and my Light shall never become extinct. Why dost thou dread extinction? Thou art my Glory and my Glory shall not be veiled.”

The spirit of man is an emanation from the essence of Deity, it

functions thru the brain, sees thru the eyes, hears thru the ears and is the superior force or identity, in the human organism.

At the present stage of human evolution the spirit of man is but dimly making itself manifest in human life. Far too much is the ego of man, the personality we call it, governed by the forces of greed, ambition, power over others, wealth and fleshly lusts, ignoring and oft-times unconscious of the mightier forces of the spiritual world. Disbelieving God and yet utterly dependent upon the flame or emanation which keeps the world in equilibrium and order.

Man oft-times denies God yet His attributes are on every hand and His evidences complete. For justice, mercy, wisdom, truth, etc., are the mainsprings of social order and without the manifestation of the eternal attributes no business, barter, trade, city or corporation can survive or carry on.

So in the individual life, recognition of and surrender to the dictates of the human spirit, denial of and mastery over the impulses and desires of the material man, is the full attainment of a victorious life which is destined in some glad day to be the state of all humanity, The Kingdom of Heaven on Earth.

MAN IN his essence is divine, a spark from out of the Essence of Life and Love, whom we call God. Man's true home is not of the earth, but whence he came. Out of pre-existence he appears in this realm of manifestation, and to the realm of pre-existence he returns.

That man should be conscious of this fundamental law and truth, the

Messengers and Manifestations of the Eternal One appear at stated, regular, preordained times to call men to Love, Light and Spiritual consciousness. They are ever denied but always affirm—ever oppressed but always conquer—they suffer death, but always live—they are ever imprisoned but always establish freedom for mankind.

They call man from death to life, from sickness to health, from poverty to spiritual wealth, from darkness to spiritual light, from despair to hope, from sorrow to heavenly joy.

True life and happiness on earth is found only by attainment to this spiritual consciousness. "Man must attach himself to an infinite reality so that his glory, his joy and his progress may be infinite." 'Abdu'l-Bahá also said that any truly unselfish service for the uplift of humanity is a step toward the Kingdom of Heaven—the Will of God—the World of Reality.

Hear then the words of 'Abdu'l-Bahá. "O thou who art alive through the remembrance of God." "Reality on this earth consists in the remembrance of the Almighty. Therefore let your earthly life become a mighty sign of God that thou mayst prepare the way for eternal life. Shouldst thou fail in this endeavor; thy life in this world and the next will surely come to naught." Verily true mention of God lies above all else in the teaching of His Cause. Throughout the untold ages of the past to untold ages to come the Manifestations of Deity—Messengers of Love and Light—have and will call mankind to the Knowledge of God, the Love of God, the Light of God. His

Truth, His Law, is His Claim on man. Did He not create him, Does He not sustain him, and at the last will call him to Himself?

These Messengers of Love tell us of the mighty plan of God and call us to partake of the feast, the banquet outspread for us on the Heavenly Table—celestial food of joy, intoxicating wine of the love of God, eternal identity in the presence of God. But man's ears are stopped by the noises of the earthly life and they will not hear. Their eyes are veiled by earthly splendor and they cannot see, their minds are clouded by tradition, imagination and worldly desires and they cannot understand.

HIS HOLINESS Bahá'u'lláh likens this mortal body to a cage which imprisons the nightingale of the spirit, the bird of paradise. In immortal words He writes, "ascend from the dungeon to the beautiful Plains of Life, and arise from the cage of the world to the alluring Garden of the Placeless." Again He says, "Close not thine eyes to the peerless wine of the eternal Beloved, and open not thine eye to the turbid and mortal wine. Take immortal Cups from the Hand of the Cup Bearer of Oneness, and thou shalt become all consciousness and hear the invisible utterance of Reality."

Eternal identity, eternal life, eternal joy, eternal service are found only in that state of consciousness from which we came, for which the heart of man ever longs and that life, joy and love awaits all and is for all.

God's Holy Messengers come from Him, manifest Him, and His

attributes, and like trees at the end of the desert point to struggling souls the way home, the road to joy and high content. Their hands hold out the chalice of the Wine of God—They give us Their sublime teachings, the Bread of Life.

As we study their divine teachings, turn to these Messengers of Love in loving appreciation for their unselfish gift, see with unclouded vision their wondrous love that carried them undaunted through prison, exile, shame and even to Calvary—love, unselfish love wells up from our human hearts to them and contacting the ineffable love which makes itself manifest in them and through them our inmost self is thrilled and intoxicated with this heavenly ecstasy. Then the light in the heart becomes a living flame, burning ever brighter, daily, hourly, continually burning away all selfish longings of the egoistic animal consciousness until that lover becomes a dynamic living flame, in the Presence of his Lord.

And at the last, when life's service is complete, work done, the load laid down, this flame of Love and Light shall merge into that glorious flame from whence it came—truly the Eternal Life. Not lost in a cold, passionless Nirvana, but clothed instead with the divine attributes, acquired through simple, loving service, heavenly qualities and characteristics that like jewels shall adorn the robe of glory with scintillating, celestial beauteous colors of ever living light.

Home, home with God, performing His Will, sharing, partaking of celestial joy, in the eternal, joyous service of the Kingdom of Heaven.

“THE AIMS OF THE BAHÁI FAITH”

The following most appreciative review of The Bahá'í World, is here re-published from The John O'Groat Journal, Wick, Scotland, whose Editor has frequently reviewed issues of The Bahá'í Magazine and quoted from various Bahá'í articles in his Journal.

LAST week we gave a brief review of a book entitled “The Clash of World Forces,” in which the author, Mr. Basil Mathews, after analysing present-day world movements, emphasised the point that what Christianity had to do to-day was to strive to “break down with remorseless love the walls of class and race and nation.” We wonder if he and Christians in general are sufficiently aware that the followers of Bahá'u'lláh, a Persian sage, have been proclaiming similar views for many years. Based on the spirit of truth which is essentially at the foundation of all religions, Bahá'ism seeks to promote the brotherhood of man and peace and unity among the nations through fellowship, tolerance and justice. It is non-political, and, although highly spiritual in its conceptions, has no priestly order. Bahá'u'lláh, its founder, is regarded as a Manifestation of God for this age, and perhaps for that reason he has been looked upon by Christians who know anything of the Bahá'í Cause as a sort of new Messiah. That, however, is neither the claim of himself (he died in 1892) nor of his followers, as is made abundantly clear in the beautiful volume now before us. Rather is it that, like Christ, he had not come to destroy but to fulfil. The Bahá'is accept the spiritual oneness of all the prophets and their mutual consecration to the same task of leading mankind from darkness to

light. In a most illuminating article, “The Aims and Purposes of the Bahá'í Faith,” by Mr. Horace Holley, New York, the teachings are thus summarised:

“The harmony of true science and religion; the spiritual equality of man and woman; the education of all people in terms of complete personality . . . social responsibility for every individual's economic well-being; the addition of a universal secondary language to school curriculums; the spiritual obligation of every government to make world peace its first and most important concern; and the organisation of an international tribunal capable of maintaining world order based upon equal Justice to the various nations and peoples.”

Such, they believe—and who can doubt it?—is the Divine Will. Present-day civilisation, despite all its mental activity and scientific marvels, can scarcely survive its own forces of disunity without reinforcement by a new, world-wide faith, expressive of a regenerated mankind and a higher type of social organism—such is Mr. Holley's statement of the case. In other words, the principles enunciated by Jesus Christ must become a reality in human relationships as a fundamental need of humanity in the present era.

Sufficient is contained in this volume, as in those of the two previous issues, to show how widely the Bahá'í teachings have gripped the imagination, and commanded the enthusiastic support, of many thoughtful people throughout the world. It would be quite impracticable in this notice to give any-

thing like an adequate idea of the rich and varied contents of the volume. Suffice it to say that no one can peruse it without a deep sense of the lofty aims and purpose of Bahá'ism and the noble spiritual conceptions on which it is based.

Considerable space is given to a description of the great Bahá'í Temple which is in course of erection at Wilmette, near Chicago, and which the present reviewer had the privilege of being shown through last summer. At that time he had the honour of an introduction to the architect, M. Louis Bourgeois (since deceased), and was deeply impressed by his wonderful spirituality and evident genius. The design of the Temple seeks, in M. Bourgeois' own words, to symbolise the

unity of all religions and of all mankind. It will, when finished, be something entirely new in architecture, and from the illustrations given we think it will be easily the most beautiful structure in the world. Such at any rate is the opinion of many prominent architects who have carefully examined the plans.

There is much in the Bahá'í Cause which cannot fail to appeal to all who are perplexed by the existing unrest throughout the nations. It is already a greater force than the general public are aware of, and its spiritual, cultural and sociological principles will, we think, command a much greater attention in the near future.

THE MOUNT OF FAITHFULNESS

A Height Divine awaits the severed soul—
 “The Secret placeless Place of The Most High!”
 It is that looming, lofty, matchless Goal
 For which the mounting faithful only sigh.

O mystic nightingale! Abandon thou
 The mortal dust, the mire of negligence.
 O messenger of love! Hear Him Who now
 Melodiously entreats departure hence.

The Beauty of Perfection bids thy flight
 Unto the fragrant Garden of His Love.
 Soar on thy wings into the Infinite!
 Heed thy Beloved's first call from above.

Immortal phenix! Thy One Love confess;—
 Dwell not save on the Mount of Faithfulness!

THE BAHÁ'Í MAGAZINE

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THE NEED OF SOCIETY

THE disease which afflicts the body politic is lack of love and absence of altruism. In the heart of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power there can be no healing, no agreement among mankind. Love and unity is the need of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must cleave to that power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism nor racial prejudice effect a cure. It can be accomplished only through the divine bounties and the spiritual bestowals which have descended from God in this day for that purpose.

—'Abdu'l-Bahà.

The Bahá'í Magazine

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“There is need for an equalization so that all may have an apportionment in the comforts of life. * * * There must be a readjustment and legislation which shall equalize conditions until humanity may have composure and rest with the utmost ease.”—’Abdu’l-Bahá.

OF MANY CAUSES assigned for the economic crisis existing in this country, one emerges with considerable importance as the result of the recent returns from the income tax of last year. These returns show very decidedly that wealth is being rapidly and alarmingly concentrated in the hands of a few, and being correspondingly reduced from the pockets of the small income earners. For the first time we find actual economic evidence for the statement frequently made that “the rich are getting richer and the poor poorer.”

In the last ten years there has been an enormous increase in the number of men with incomes of more than a million dollars per year. In 1930 there were fifteen times as many receiving such huge incomes as there were in 1920, and the total amount of their incomes was twenty times greater than the total amount of income of a similar class in 1920.

This great increase in the wealth of the wealthier classes might not be open to criticism if the general prosperity of the country were increasing in equal proportion. But what is alarming is the fact that a corresponding decrease has taken place in those classes receiving in-

comes of less than three thousand dollars per year. Between 1920 and 1928 the total incomes of the people in the class of less than two thousand dollars per year dropped from four billion to one and one-half billion, and the total incomes of the next higher class—those receiving incomes of from two to three thousand per year dropped from six billion in 1920 to two billion in 1928. Where in 1920 six and one-half million men and women with small incomes had almost fifteen and a half billion dollars to spend, in 1929 the number of small income earners had been reduced to three million and they had only a little more than eight billion dollars.

These figures would seem to indicate the the rapid increase in the incomes of the wealthy was partly a transfer from the incomes of the lower classes. Certainly it shows that while the rich have grown richer, people of very moderate means have, in the last ten years, been losing ground to the extent of eight billion dollars of purchasing power.

WHAT does this mean? The loss of eight billion dollars of purchasing power on the part of the com-

mon people is a tremendous blow to the free circulation of our economic system. Eight billion dollars less to spend per year for economic goods. This, indeed, might be one of the chief causes for the lack of consumption of manufactured goods, consequent shutting down of factories, and the resulting unemployment. The prosperity of a people depends very closely upon the free circulation of wealth and of money. Anything which impairs that circulation, impairs the health and the economic life of the nation.

But, it may be stated, this income being transferred to the wealthy classes can still be spent for goods. This is not, however, the fact. There is a decided limit to the amount of money which the very wealthy can spend for their actual needs, and a psychological limit to what most of them spend for their personal pleasure and gratification. Most of the income which they receive is reinvested during normal economic periods in stocks, the profits of which must come from further manufacture of goods. Now, as amount of wealth flowing into the coffers of the wealthy increases in undue proportion to the wealth of the general community and is constantly being reinvested, there must inevitably come about a surplus of manufactured goods, the tendency being to keep on manufacturing and to force sales continually in order to increase income and returns upon investment stock.

That is just what has happened in this country. Too many goods were being manufactured, but no one was willing to call a halt. Dividends had to be paid upon invested

capital, forced measures of salesmanship were invented, and the consumer's dollar was being taken to the point even of the mortgaging of future incomes by means of installment selling. At last came the critical moment when the purchase of goods could not keep up with the rate of manufacture. Once that point of unfortunate balance was reached, the scales began to turn swiftly and inevitably in the opposite direction, toward a greater and greater difference between the ratio of production and the ratio of consumption. More and more factories had to shut down. Unemployment grew more general. The means of purchase on the part of the lower classes grew constantly less. And up to date nothing has been able to stem this economic rout.

WHAT may we infer from this? It is evident that there should be a wider distribution of wealth, otherwise the accelerated growth of capitalism would entail its own destruction. There must be greater purchasing power among the masses in order to keep up the necessary circulation of the economic life.

This most important issue is completely considered and met in the economic laws established by Bahá'u'lláh for the greater prosperity and economic stability of humanity. By means of a graduated income tax and by inheritance taxes a decided limit is placed upon personal fortunes. There will not be possible in the Bahá'í States those huge aggregations of wealth which begin to characterize the economic life of today. On the contrary, wealth will percolate down into the

masses; first, through the practice of a wider distribution of wealth in bequests; and, secondly, through labor receiving not only wages but also a definite share of the net profits of industry. Also from the public treasury financial aid will be given to all those who for adequate reasons have not received an income sufficient for their needs and the needs of their families.

This great change will come about not by force or revolution, but by voluntary acceptance on the part of the rich of this new economic structure. They will not only see the wisdom of it so clearly as to willingly acquiesce; but they will even joyfully accept the new role of co-operator with the State for the economic welfare of the whole, rather than their present role of individualistic profit-seeking limited only by vitality, ability and competitive skill.

ONE may easily conceive certain decided changes which will take place in the psychology and life of the future under these new economic laws. In the first place, since there will be a limit to personal fortunes, there will, doubtless, be a more early retirement from commercial life, making room for more individuals to take part than at present in the top level of the industrial and commercial life of the country. That retirement or economic renunciation necessitated by the economic structure will bring a happiness, a contentment and a culture to the life of the financier and industrialist such as he cannot know today, when the economic structure forces him to expend every ounce of avail-

able energy in the terrible competition of economic survival. At present there is far too little time and energy for the actual enjoyment of life, or for the enrichment of the personality in its cultural aspects. When this strain is taken off of the lives of our industrialists and commercialists they will know a peace such as they have never known before. At present, though there are thousands who would welcome such relief, they are powerless to effect as individuals any change in the relentless pace set by the mass-mind of today under the extreme system of individualism which prevails.

If the wealthy will gain in happiness through the economic laws of Bahá'u'lláh, unquestionably the masses will gain tremendously in ease and certainty of living, and in the means of more cultural enjoyment of life. With shorter hours for labor, and with the growing tendency to locate factory units outside of the large urban centers, the prophecy of Micah may literally come true, that every man shall sit under his own fig tree. In other words, the workman may own his little home and plot of ground, and have ample time to devote to a vegetable garden and other means of improving his family life. This tendency we see already starting, and undoubtedly it will grow rapidly under the new economic laws.

LET it be understood that there is intended here no disparagement of the rich as such, and no criticism of those whose abilities have enabled them to win a successful economic position. Such men not only are contributing immensely to the world

through their economic ingenuity, skill, and efforts, but are also adding to such contributions gifts of a humane nature dedicated to the amelioration of human living in many different ways. Of such 'Abdu'l-Bahá says, "Yea, verily, wealth and riches are worthy of praise if they be justly partitioned amongst the nation, but if some few be possessed of great riches, and many be reduced to poverty, then is the rich man's gold deprived of all its worth. But if great wealth be employed in the propagation of science, in the establishment of schools and colleges, in the nurture of arts, and in the education of orphans and the care of the needy—in brief, for the public benefit, then shall its possessor be accounted great, both in the sight of God and man."

There will always be a freedom for expression of the varying abilities of humankind, implying the possibility of some winning to higher financial stations than others; but for the sake of the general welfare a limit is to be set to the amount of wealth that can be accumulated by any one individual. We still would have a capitalistic

group, but modified so as to avoid the faults which are at present so endangering our economic life. Today the very richness of the intake of the capitalist is like the over-rich diet which is ruinous to the body, building up toxins that lead to fatal diseases.

THE REVELATION of Bahá'u'lláh, establishing by divine laws a new civilization, eliminate all economic ills, renders perfect health to the economic body of humanity, and in the course of time will bring such a transformation to human living as the mind at present can hardly conceive of.

Those are right who say that the spiritual life cannot duly be considered so long as the physical necessities are wanting. This is not the time to preach to the world populace abnegation, resignation and acceptance of misery for the sake of heavenly rewards. The ideal religion is one which establishes just and prosperous conditions for all upon this planetary stage of our existence, at the same time that it calls upon all to lift their hearts to God in love, in adoration, and in faith.

"The citizens of a country are like the various members and organs of the body. So long as the brain and the nervous system are coordinate in their functions there will be no jar in the constitution. But when they fall out of harmony great disturbances become manifest. In like manner when the government represents ideals of progress and justice, the people will advance and progress in their activities. Ideal cooperation will bind together the hearts and strike at the root of poverty, for preventable poverty is a source of all misery and evil. The rulers must be filled with mercy and solicitude for the condition of the unfortunates."

—'Abdu'l-Bahá.

THE BAHÁ'Í COMMONWEALTH

EMERIC SALA

One of the marked results of the Bahá'í Movement will be a new impetus and inspiration in all the arts and which we already see taking place. This article from the pen of a young man who a few years ago became attracted to the Bahá'í Teachings, we consider a striking example of a new kind of writing expressive of this marvelous new movement for humanity. It is all the more interesting as the work of youth. We are always glad to open our pages to the expressions of inspired youth in this great age.

THE world is in unrest. The competitive spirit of rivalry predominates in the lives of individuals, groups and nations. Suspicion, hatred and mistrust separate one country from another. Another war seems inevitable.

And we, who live in this world of conflict, are, in spite of our religions and culture, our skilled leaders and most accomplished statesmen, helpless when facing the problems of the world. There is, however, a way out, and we must find it, or perish.

There is one thing we have to be clear about before we can attempt to go further. In the course of social evolution, from the prehistoric times on, conditions and needs brought about certain customs, beliefs and rules. In the course of centuries the conditions changed, and the needs which once existed disappeared, while the old customs, beliefs and rules remained.

This is the situation of today. We are living under new conditions. Our needs are changed. We will not progress until we realize that our old customs, beliefs and rules must be replaced by new ones.

The world in which we are living cannot be disassociated from international rivalry, national pride or class hatred. Poverty and unemployment are its component parts.

Inequity is its foundation. Strikes, revolutions and wars are expressions of its underlying code.

And the world we are moving towards is the Commonwealth of Nations, governed by a Parliament of Men, the Guardian of the Most Great Peace. In that world there will be an abundance of all the elementary needs of life, with plenty of leisure for culture and refinement.



WE KNOW the world we are living in and we know our goal. To reach it, we need three things—a mechanism, a propelling power and a highway.

The mechanism are the people. Humanity is destined to reach its goal.

The propelling power is the law of growth, the law of progress, revitalized by the appearance of Bahá'u'lláh on the horizon of the world's history.

And all we want to know now is the highway, on which we can travel towards our goal—the Commonwealth of Nations and the Most Great Peace.

Should we study all the books of the world we will find but two roads conceived by men for the attainment of our goal.

The first is as old as men. It has been trodden by Buddha and Moses, by Christ and Muhammad, and by all the other Prophets of old with millions of their followers.

Their aim is to change the individual, and thus to bring about the necessary reform in society.

Even today, if you go to any church or synagogue, or mosque of any denomination, in any village, city or country, in any part of the world, whether you listen to a rabbi, minister or mullah, you will hear them preach individual salvation. They will summon you to love your neighbor as yourself and to return evil with good. They offer eternal happiness in the life hereafter, but fail to give us any practical solution for the salvation of our social organization as a whole.

The second road is more new. Its aim is to change first our environment, that is, our institutions, and then to bring about eventually a change in the individual.

This road is monopolized by all the radical movements of today, such as Communism, Socialism and similar organizations which come to mind.

It is beyond doubt that the first method was of inestimable benefit to mankind. Religion is the very foundation of our present civilization. Our actual code of morals is derived from it. It was the consolation to the suffering millions. It raised the moral standard of the individual.

It failed, however, to be effective in our relations as groups or nations. It is because of the influence of religion that we do not kill each other as individuals. We are, how-

ever, killing each other as organized units, despite our individual religious convictions.

The average man does not steal. We are honest in our dealings as individuals with our fellow beings. Those few who are not, are considered outcasts of society and are jailed.

If we, however, exploit, as an organized group or nation, a weaker unit, our action is beyond the influence of religion, and, therefore, honorable.

The second road leads toward social democracy and a cooperative commonwealth of nations, to be achieved through collective ownership of the means of production.

It is admitted that Socialism, using this term in the vaguest sense of the word, spread with a greater effectiveness and rapidity than any other movement in the history of the world. We cannot overlook its increasing influence and the radical changes it might force upon human society.

However promising their program and how lofty their ideals, we cannot fail to recognize the inadequacy of their philosophy in satisfying our highest aspirations, or in meeting our miscellaneous problems with which we are confronted in this new day.

Assuming that their ideals—a social-democratic co-operative-commonwealth—will be realized; that there will be an abundance of all the elementary needs of life; equal opportunity, without any discrimination, for all; an equitable distribution of the products of labor, and plenty of leisure for education and culture, man will be still craving for

something higher, and will not be composed unless and until he can find other as yet unattained ideals for the realization of which he can strive with unswerving dedication.

This is why we are compelled to discard both the first, as well as the second road as inadequate in our journey toward the Commonwealth of Nations.



HUMANITY is seeking for a road that combines the elements of both, individual regeneration and social righteousness. Any system lacking these two elements is doomed to failure. Our existing religious system fails to regenerate our social order, and our socialistic movements fail to regenerate the individual.

This explains the helplessness of our most sagacious statesmen and the fallacy of the most skillfully prepared political schemes—however genuine and disinterested in scope—when facing such problems as unemployment, disarmament and international arbitration. While we cannot deny the desire of each human being for peace, universal education and material prosperity, we lack the agency to transform this desire, potentially latent in every inhabitant of this globe, into actuality. We need an instrument that *can* transform individual desire and individual faith into positive cooperative action.

Shoghi Effendi, Guardian of the Bahá'í Cause, directs our attention to this instrument in the following words:

“Bahá'u'lláh and His Son, 'Abdu'l-Bahá, have, unlike the Dispersions of the past, clearly and

specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth.”

The uniqueness of Bahá'u'lláh's method culminates in the complete amalgamation of the hitherto isolated human endeavors, namely—individual regeneration and social justice.

The impression of the following quotations from the writings of Bahá'u'lláh and 'Abdu'l-Bahá serve as an indication of the “regenerated individual” in the Commonwealth of the future:

“O Son of Man! Thou desirest gold, and I desire thy freedom therefrom. Thou hast recognized the wealth of thyself therein, and I have recognized thy wealth in thy sanctity therefrom. By my life. This is my knowledge and that is thine imagining. How can my way agree with thine?”

“Bahá'í's consider that bestowing good upon one another is the greatest means of help to both.”

“I hope you will be just in your relations with each other, that you will never harm your fellows, that you will respect the rights of all men, and above all, consider the rights of others before your own.”

We will deal now with a feature of the teachings of Bahá'u'lláh which is new in the history of the world.

“Should we look back upon the

past," writes Shoghi Effendi (grandson of 'Abdu 'l-Bahá), "were we to search out the Gospel and the Qu'ran, we will readily recognize that neither the Christian nor the Islamic Dispensations can offer a parallel either on the system of Divine Economy so thoroughly established by Bahá 'u 'lláh, or to the safeguards which He has provided for its preservation and advancement."

Freedom, however democratic in its origin, is impossible without conformity to laws. No community could exist without laws. In the Bahá'í teachings we will find, however, an admonition that laws decreed by any government must conform to the divine law.

To our question as to which laws are divine, 'Abdul'l-Bahá answers: "The Laws of God are not impositions of will, or of power, or of pleasure, but the resolutions of truth, reason and justice."

In other words, we will have no oligarchy, no plutocracy.



IN THE World Commonwealth of the future, all laws, whether municipal, provincial, national or international, will be based on resolutions of truth, reason and justice. But how, we might ask, will the generations to come find legislators with such qualifications?

Bahá'u'lláh knows human nature, our weaknesses and limitations. He provides us, therefore, with a new and unique means of legislation.

We cannot go on without referring to a recent appeal of Shoghi Effendi that we should "disregard the prevailing notions and the fleeting fashions of the day, and realize

as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin."

One of the most essential contributions of Bahá'u'lláh and upon which the foundation of the new civilization will be established, is the principle of consultation. It is the fulfillment of individual consciousness in this age.

Its working is simple. Communities, nations, and federations of countries elect, in a democratic way directly, or by proportional representation indirectly, a council of nine, re-elected every year. The most outstanding characteristic of this group is its objective attitude. Some people call it a prayerful attitude.

The members of these assemblies meet without any preconceived ideas. They do not represent any group interests. They do not belong to any party. (We will do without political parties in the future.) They have no personal interests in the matters under discussion. They have no ambition for fame or glory. They are not remunerated for their services. Their only concern are the interests of the people, and their only passion is for love of mankind. They are deeply religious by nature. To them service is worship. They serve men in order to please God.

Such men and women, who combine a nobility of character with mature experience and expert knowledge in the discharge of their duties, cannot fail in their attempt to reach resolutions based on truth, reason and justice.

And quoting Shoghi Effendi again: "As the Bahá'í Faith permeates the masses of the peoples of the east and west, and its truth is embraced by the majority of the peoples of a number of the sovereign states of the world, will the Universal House of Justice attain the plenitude of its power and exercise as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."



WE ARE, therefore, justified in foreseeing in the not too far distant future a situation when there will be economic justice upon the earth; when the loftiest aims of our present-day idealists will be attained; abolition of poverty will be assured, with ample provision for the aged and sick; when such terms as illiteracy, unemployment or war will be

obsolete, and when the dream of the poet the "Parliament of Man and the Federation of the World" will be a reality.

Who, we venture to ask, with any sense of responsibility for the age in which he is living, and love for the welfare of the human race, could remain indifferent to the following challenge pronounced by the Guardian of the Bahá'í Cause?

"Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh, and to meditate upon the World Order, which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization."

Bahá'u'lláh is the Divine Physician who diagnoses the world's malady; for the whole planet is ill and needs the power of a great specialist.

Bahá'u'lláh's teachings are the health of the world. They represent the spirit of this age, the light of this age, the well-being of this age, the soul of this cycle. The world will be at rest when they are put into practice for they are Reality.

Praise be to God, the doors of divine knowledge are flung wide, the infinite light is shining, and to such as believe and obey the divine mysteries are revealed.

—'Abdu'l-Bahá.

REMOVING BARRIERS

LIDJA ZAMENHOF

An address given in Esperanto at the Bahá'í Library in London and translated by Miss Evelyn Baxter. Miss Zamenhof, well known as the daughter of the creator of Esperanto, has recently completed a translation into this universal auxiliary language of "Bahá'u'lláh and the New Era," by Dr. J. E. Esslemont.

COME to you from a distant land not very well known to you. Only a journey of two days from here; it is, however, foreign to you.

How large our earth was once; how small it is now! Once it seemed the center of the universe, now we know it is but dust. Once it took years to travel round it, now, in the days of steam, electricity and radio, it has ceased to be an unpassable space; it is becoming more and more the territory of one mankind; the whole earth has become the fatherland of all, the home of one human family.

May that family be happy! An old proverb says that man is the forger of his fate. Whether mankind will be happy will depend on itself.

Mankind at times resembles a band of children who have wandered into a forest, not heeding the warnings of their elders. There, having lost their way before nightfall, they curse and weep and grind their teeth, and, blaming one another, begin to fight. And at that moment, when, perhaps, from afar shine the eyes of wolves or enticing will-o'-the-wisps on the marshes, suddenly is heard the father's voice showing the way home. Children would immediately run home. And mankind? If it obeys the Voice it also will be saved from the forest at night; otherwise it will become the victim of the wolves.

In these last days mankind has entered a forest where thorns wound the body and the feet sink in a bog. It is not the first time it has turned aside from the path. Many times has the Father saved it from danger. But now the people have entered such a wilderness that they have lost the hope that the Father will find them there, that His voice will reach them; they even doubt whether they have a Father.

But the Father loves His children and does not leave them to perish helpless.

The Father's voice calling to mankind is the teachings of the prophets. The voice, calling through the dense forest in these last days of despair, is Baha'u'llah. His teachings lead again to tranquility, peace and safety.

He reminds us that we are children of one Father, members of one family, dwellers in one home; that we must make this home a sanctuary of peace, not a battlefield.

I remarked at the beginning that I come from a country not known to you. Can the country of any nation be other than a room in the home of the family of mankind? However, room is sometimes separated from room by a high step. What is this step which presents a barrier between peoples? Not mountains, for already tunnels pierce them; not distance, for steam and electricity conquer it. This dividing step is the feeling of foreignness; and one of the chief sources of this feeling

is diversity of language. We have taken the hatchet and are chopping away this step—let nothing separate us!

Some of you, perhaps, attended the Twenty-third Congress of Esperanto, the International language, which ended a few days ago at Oxford. Did you not feel, looking at that mass of different nationalities, that something great and

holy was happening there? That the peoples, who, according to the Bible legend, were scattered at the Tower of Babel have come back to their fatherland, to their home? If you felt this and understood, do not stand on one side. Together with us, take the hatchet and help us to chop away the barriers, so that no longer shall anything stand between the children of mankind.

ZAMENHOF: THE MAN

L. N. NEWELL

This article, reprinted from "International Language," gives an excellent picture of the man who created Esperanto. The author calls him a genius. It would seem clear, however, that his success was due not only to genius, but to divine guidance, which flowed to him because of his utter sincerity, devotion and self-sacrifice in the spread of the great ideal of an international auxiliary language.

ZAMENHOF' was an indefatigable worker. All his life, except during the days of his last illness, he had to struggle to keep his family, and for an oculist amongst poor people, the struggle was a bitter one. From Esperanto he made no profit, except royalties on the sale of his works, which certainly did not make good the losses caused by the inevitable neglect of his practice. Lack of money made difficult even traveling to the international congresses; the childlike excitement discernible in his letters on his journey to the Sixth Universal Congress in Washington shows how great was the event in his life, and how great were the efforts which it cost. In spite of money worries, ill-health, bitter opposition and mockery, he fought on and worked unceasingly, and in none of his work is there any sign of discouragement (except, per-

haps, in the poems *Ho'mia kor'* and *Mia penso*) or bitterness.

One looks for the motive which enabled him to persist and conquer. As we have seen, it was not love of money. Nor was it ambition or love of power, for when, in 1889, it was proposed that the American Philosophical Society should call an international conference of scientists to elect an auxiliary language, he offered to hand the matter over to them entirely and "to retire from the scene"; and, as we know, at a later date (as soon as it was practicable), he gave up all rights in his invention and all official positions. He wished for none of these. His aim was to give humanity peace and ease from the suffering caused by dissension and war, and he saw that a neutral means of communication would be one of the most important factors in achieving that aim. He was an idealist through and through, and he strove for his ideals

with a passionate tenacity which sprang from the simplicity of his character. That simplicity gave him the strength to inspire his followers with his own ideals; to that fact it is due that Esperanto survived the early years. At times he showed even a touch of naivety, as, for instance, when he proposed to collect the names and addresses of ten million people who would promise to learn Esperanto, before asking any one to begin to study.

But he was shrewd, too. He expected no miracles, and foresaw opposition from the first. In his first textbook he answered in advance almost all the objections which can be raised against an "artificial" language. He realized that to make headway, the new language must be stable, and that to be stable, its basis must remain unchanged until the language is universally accepted. Hence, the principle of the inviolability of the fundamental grammar of Esperanto, which has caused so much controversy. It is safe to say that Esperanto would have gone the way of a hundred ephemeral projects, dying stillborn, if it had not been protected by this "dogma." When the famous Delegation was convened in 1907 for the purpose of choosing an international language, he pointed out from the first that it lacked the necessary authority, and that its choice, whatever it might be, would be ineffective; and the Delegation was indeed a fiasco.

He had a vein of wise disillusionment, as is shown by the following paragraph which appeared in *La Esperantisto* in 1891:

We must not forget that the world has always remained abso-

lutely deaf even to the wisest of moral sermons, but remember that it flies to that which appears to have achieved success. For ourselves we may realize that our task is still very difficult and perhaps for a long time to come will demand an iron patience; but to the public we must always show a cheerful face. We must not lie, as the Volapukists did, inventing great and important facts, taken from the air; but also we must not forget that mankind, for whose good we are working, is a sick, obstinate child, who will take no medicine unless we take pains to sweeten it.

We have no record of unkindness or injustice of any kind, but the following letter shows that he could be tart, when occasion justified it:

Your letter is signed: "One of the warmest friends of the language Esperanto"! I do in fact remember that from time to time you send me letters asking after the progress of the affair; but you have never written to say what you yourself are doing for our cause. The "warm friend of our affair" is not he who is always asking questions, but he who works for it and spreads it. Instead of asking me every month what has been done, you should ask yourself, "What have I done for our affair during the past month?"

I quote these texts to show that Zamenhof's character had its due proportions of salt. We may guess that many letters like the above were required.

With all his simplicity, perhaps because of his simplicity, he showed in his leadership of the Esperanto movement a sagacity and statesmanship which amounted to genius. I need not dilate on the innumerable

pitfalls besetting the inventor of an instrument used by all sorts of men, in all parts of the world. It is sufficient to refer the student to the speeches and articles in this book, in which he points out that Esperanto must have a democratic government; that the language must evolve slowly and naturally in use, and not by sudden changes; that it must be tied to no religious or political theory (not even to Zamenhof's own dearest cause, pacificism and internationalism allied with the noblest sort of patriotism). His sane guidance was the determining factor in the constant and orderly progress of the movement, and his good influence is still felt today.

I have used the word genius. This is the only word which is adequate when we are considering his creative work on Esperanto. When he compiled the language, research work on the elements necessary in an artificial language was hardly begun; he must be considered as the pioneer and greatest master of the subject. Familiarity with the result of his labors does not breed contempt; on the contrary, it is the common experience of those who have studied Esperanto deeply, that their admiration and wonder grow with increasing knowledge. That is the proof that he worked well; and those who have followed in his steps have never equalled him. The superiority of Esperanto results partly from that ten years' constant testing which it had before appearing in public; but it results too from the fact that its author was a genius.

"Genius" here includes the term "artist." It is curious that nowhere in his articles and letters do we find any mention of selection of



Dr. Ludovik Zamenhof, creator of Esperanto, a universal auxiliary language.

words, or arrangement of grammar, from the artistic point of view; he never touches on aesthetics. It is possible that he never presented this side of the question even to himself. But the beauty of sound and association in Esperanto could have been imported only by one very sensitive to beauty; he was undoubtedly a great, unconscious artist—the language itself is proof of this.

Above all we receive an impression of a modest, lovable man; one who was sincere in all things, an enthusiast who never thrust his views on others; a determined worker who never wavered from his aim. His personality calls forth a deep respect, and even from those who never knew him in the flesh, an affection which explains the enthusiasm and sacrifices of those who had the privilege of working with him.

THE CHAMPIONS OF REALITY

DR. CHARLES S. FRINK

There is an ever-growing tendency toward unity and understanding between science and religion. How this unity can be attained is told us by the author; and those leaders of science and religion who are honestly working to bring about this unity he classes as "Champions of Reality."

IT must be apparent to those who have followed the trend of current literature, that the gap which has existed for so long between religionists and scientists is gradually closing up.

Prior to the advent of this scientific age, dogmatic religionists have systematically and with various motives succeeded in cultivating the weeds of superstition in their own minds and in the souls of their followers. But any attempt today to perpetuate the imitations and superstitions of the dark ages in this "Age of Light," becomes increasingly difficult as human understanding broadens and develops.

Scientists, as a whole, are naturally reluctant about associating an admittedly incomprehensible and insensible God with matter and its phenomena. Except for those who have faithfully studied and accepted the illuminating, all-inclusive teachings of Bahá'u'lláh, the problem of adjustment seems to remain unsolved as if pendently waiting for some belated superhuman power to perform the nuptials of science and religion.

The idea that science is of the head and religion is of the heart is not new to many. That religion must conform to science and reason there can be no doubt in the minds of those who have realized the import of the authoritative utterances of Bahá'u'lláh, Who says:

"If religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things."

Science can be as wrongly dogmatic as religion. But, fortunately, there are many eminent scientists who have avoided the pitfalls of dogmatism. They have not all allowed their intellects, as it were, to paralyze the intuitional susceptibilities of their hearts. A noble expression of this type is found in one of the recent statements of Dr. W. R. Whitney—"A world figure in science":

"The will of God, the law which we discover, but cannot understand or explain—that alone is final."

If the final results of scientific research should lead to the general conviction that the beginning and the end of all creation, with its countless phenomena, is because of the "will of God," would it not be the greatest possible achievement towards the fulfillment of the Lord's Prayer?



IN REALITY, science and religion have always been affinities—a temperamental balancing, so to speak, of the extremes of extroversion and introversion. Heretofore, the anti-

pathetic guardians of science and religion would not sanction such an affiliation. The arrogant religionists looked upon their ward as being too heavenly to associate with an earthling whom the scientists were determined should, at least, possess some exact knowledge of the correlative forces of its physical existence.

Essentially, religion must be the same today as always. But man, through his ignorance and selfishness, has covered Reality with the accumulated trappings and traditions of the ages until its perfect figure has become a fantasy and an object of ridicule in the sight of those who are heedless and unwise. It has been the peculiar office of science to help destroy these tinsel draperies and subtle forgeries, one or more at a time. Who can say that such an exposure is not another manifestation of the "will of God?"

The exactions and perplexities constantly confronting the scientific researcher seem to prevent him, with a few individual exceptions perhaps, from becoming dogmatic over that which, at best, has to do with proximate causes.

Science, we are informed, "Is knowledge reduced to law and embodied in system." Such being the case, it is not difficult to imagine why the work of the physicist will always be confined within the limits of sense and matter. Should he discover ways and means to materialize, measure and weigh the properties of conscious mind, would he not still be the physicist? On the other hand, should the physicist attempt to develop the alleged occult phase of psychometry by which

he might further study and record the unconscious states, qualities and powers of the human soul, would he not then become a metaphysician also?

Exact science demands that the scientist, who would be successful, must possess the inherent qualities of truthfulness, otherwise, we could expect no more from him than a juggler's performance. The invention of the electric light, for example—commonplace as it now seems—necessitated innumerable conjurings with the occult forces of nature before it could be presented to the world in the form of a dependable commodity which is as necessary to the convenience and enlightenment of the enemies of science as it is to the scientists themselves.



WHAT EINSTEIN calls the "cosmic religious sense" is, no doubt, deeply rooted in the soul of every true scientist. Paradoxical as it may seem, the "cosmic religious sense" or "creative urge" as others have designated it, may be as keen in the mind of the physicist who is working day and night to produce a gas that could be used for the destruction of his fellowmen, as it is in another who might be searching for knowledge of a way to produce cheap motive power from the air. The original purpose of the two scientists is the same, viz., to control the forces of nature. Should the efforts of both prove to be successful, the accomplishment in either case will have been legitimately within the field of science, while their motives, from a moral-

ist's point of view, may be directly contrary.

There are many people who are inclined to look upon the scientist as one who, because of the exacting nature of his work, must be temperamentally cold and unemotional. This may appear to be true because of the scientist's absolute refusal to take any unproven theory for granted. It is admitted that there may be certain scientists whose emotional natures have become more or less dormant; nevertheless, they must have imagination. Any theories which the scientist may develop in the abstract are so built with the distinct understanding that, until his theories are proven, he must regard them only as mental images or patterns until he has made them tangible and workable.

In the laboratory, the scientist is free to indulge his imaginative powers to the utmost. Here he may quietly theorize and dream to his heart's content. Here the whole of creation becomes his mental playground, and yet the task is always before him to demonstrate the soundness of his theories and to reduce them to practical usefulness and, as the psychologist might say, "He must objectify his mental images before he will be recognized as a scientist."

The great protagonists of the renewed religion of God for our time (the Báb, Bahá'u'lláh and 'Abdu'l-Bahá) teach us that "Man is the collective center of all phenomena." Long before the time of Christ, Socrates seemed to realize this truth, hence his injunction, "Know thyself!" It is a large order and would be quite beyond our limited human powers to fulfill were we not

so fortunate as to have been born in the early morning of a New Day wherein we may expect a quickening of the soul's powers in fulfillment of the prophecies of the great ones of the past.



SCIENCE is doing much to deepen our knowledge of the interdependence of our physical and mental functions. True psychology, or "The science of the human mind or soul," is also adding much to our better understanding of the soul's operations, powers and functions—but, let it be borne in mind that there is as marked a distinction between true and pseudo or false psychology as there is between the true scientist and the juggler.

The most important lesson one can learn from the study of true psychology, perhaps, is that his own soul is the intermediary between his visible world of effects and the invisible world of causes, or, to quote from the Bahá'í Scriptures:

"The soul hath two phases: the higher aspireth to the Kingdom of Abha, and the lights of the mind shine forth from that horizon unto its higher sphere; the other phase inclineth to the lower concourse of the material world and its lowest sphere is enveloped in the darkness of ignorance. But when light is poured upon this phase (the lower) and if this phase of the soul is capable of receiving it, then 'truth hath come and falsehood vanisheth, for falsehood is of short duration'—otherwise, darkness will surround it from all directions and it will be deprived of association with the

Supreme Concourse and will remain in the lowest depths."

After studying the foregoing statements, the consequent question would naturally be, "What is my personal responsibility in the matter of preparing my soul to receive the light?" Reading further in the Scriptures the answer is found in the following statements:

"The prophets also acknowledge this opinion, to-wit: That *education* hath a great effect upon the human race, but they declare that the minds and comprehensions are originally different. And this matter is self-evident; it cannot be refuted. We see that certain children of the same age, nativity and race, nay, from the same household, under the tutorship of one teacher, differ in their minds and comprehensions."

"No matter how much the shell is polished, it can never become the radiant pearl. That is to say, training does not change the human substance, but it produceth a marvelous effect. By this effective power all that is *registered*, in *latency*, of virtues and capacities in the human reality will be revealed. It is for this reason that, in this

new cycle, *education* and training are recorded in the Book of God as obligatory and not voluntary."

From the above it will be clearly understood that education is the means by which the mirror of the soul is polished and prepared to reflect the rays of light from on high.

Education, it must be remembered, is dynamic. It is ever progressive and it is incumbent upon all who would be prepared to receive the light to constantly readjust their minds to new discoveries of the law which Dr. Whitney so conclusively calls the "will of God" as it is manifested in all phases of our existence.

When the leaders of ancient, outworn religious creeds—with their innumerable sects—have learned to readjust their minds to the basic idea, namely, that religion must conform to science and reason, and the scientists will have agreed that the mysterious forces of nature cannot be accounted for except as manifestations of the "will of God," may we not then speak of the millenium in the present tense and hail our modern religionists and scientists as the Champions of Reality?

"As we witness on all sides the growing restlessness of a restless age, we are filled with mixed feelings of fear and hope—fear, at the prospect of yet another deadly encounter, the inevitability of which is alas! becoming increasingly manifest; hope, in the serene assurance that whatever cataclysm may yet visit humanity, it cannot but hasten the approaching era of universal and lasting peace so emphatically proclaimed by the Pen of Bahá'u'lláh. . . . Let us take heart therefore, and labor with renewed vigor and deepened understanding to contribute our share to those forces which, whether or not cognizant of the regenerating Faith of Bahá'u'lláh in this age, are operating, each in its respective sphere and under His all-encompassing guidance, for the uplift and the salvation of humanity."

*Shoghi Effendi,
Guardian of the Bahá'í Cause.*

THE FUTURE RELIGION

HOWARD R. HURLBUT

The author, connected with the municipal government of San Francisco, has frequently written for the Bahá'í Magazine. He now contributes a series of articles describing the Bahá'í Movement as the fulfillment of prophecy, the solution of the world's present needs, the perfect civilization that has been awaiting the enlightened efforts of mankind.

NOW, for more than twenty years, the *Bahá'í Magazine* has been engaged in making known the teachings of the Bahá'í Revelation, discovering to the world their effect upon the individual and the national life—in the individual instance, the inspiration to the great adventure in entire selflessness of striving to disseminate this new expression of the age-old Truth; and in the wider fields of national optimism, the introduction of the principles voiced by Bahá'u'lláh as a corrective of existing evils between peoples of different races and nationalities.

The world has been witness to the continued effort of nations to incorporate the Bahá'í principles in their treaties and relationships, and yet, those responsible for this have remained in ignorance of their source. The principles referred to are Equality of the Races, Equality of the Sexes, Equality of Opportunity, Universal Education, a Universal Auxiliary Language, a transposition from merely national fealty to that of loyalty to the whole human race, an International Court of Justice, a League of Nations, an Adjustment of the Relations between Capital and Labor, in the establishment of an economical condition which shall eliminate poverty and proscribe the hoarding of wealth for the advantage of the few.

All of these were sent forth as

divine mandates more than sixty years ago, at a time when there was no consideration nor observation of them in any land, and they are functioning at best only lamely today for the reason of their non-association with divine motives through their attempted adaptation by purely political means.

Then, too, Bahá'u'lláh voiced other vital principles which peoples are not according recognition and which have been limited in their acceptance to those who have accepted as valid the Bahá'í Revelation—the Voice Divine. These are the singleness of purpose and of authorization of every great Revelator throughout the ages who has appeared in the establishment of a school of religion—a condition which compels the recognition, also, that there is only *one religion*, and that, the unassailable Word of God.

It may be seen that in giving acceptance to these, all religious prejudice will be wiped out and with the gradual waking to realization of the universal brotherhood of man, accompanied by the assumption of the responsibilities which such a relationship compels, wars will cease to be and a spread of prosperity and augmented comfort be inevitable.

There are many remaining blind to the beauties of the revealed Truth who are curious over the mystical utterances contacted with in Holy Writ, and it is not unbelievable that

some of these, given explanation of that which hitherto has remained subject to surmise, might be attracted to an investigation of the source of that Truth which could make plain the concealed verities. It is to such that this thesis is offered as something over which to ponder and, according as it may appeal to reason, accept.

Nor infrequently comment has been made over the improbability of divine inspiration being associated with the Bible, which is filled with matter not appearing to be consistent with divine thought and also with allegorical presentments which constitute a cloud to conceal such meanings as may be attached thereto. They ask why so many crudities are injected into Holy Writ and also why God didn't give truths in plain and understandable terms, and that is an entirely rational query to be put if one does not grasp the intent of the form.

One has only to refer to the latest of our dictionaries to discover lists of thousands of words which have become obsolete, and if this obtains in association with the limited period of which lexicographers treat, it must be rational to assume that back of that time there were in use unnumbered thousands of words of which we have no knowledge.

The Prophets were dealing with affairs and conditions which they visioned were to exist upon the earth thousands of years after their own time, and had they employed to record these events and conditions the idioms then in use it must have ensued in the passing of generations their record would have passed to the oblivion which we

have discussed in relation to words in general.

Therefore, having the wisdom to foresee this obsolescence, they set their determinations regarding the future in terminologies based on the eternal verities—those things which were and are and ever will be present in the world—the sun and moon and stars, water and air and light, rivers and streams and sea, clouds and earth and stone, man and woman and wife, and numbers of other objects time cannot destroy. That was *one* reason—*preservation*.

THERE was another reason. When these allegories and symbols were employed, it was also written that the Word was not for private interpretation, and that these secrets were to be sealed until “the time of the end”—a term which is itself an allegory and has been the cause of endless controversy, having been generally accepted to indicate that when certain prophesied conditions should obtain in the world, the world itself would be at an end—the Day of God, the Day of Judgment, the Resurrection. This “other reason” was that in the “time of the end,” when One should appear who would demonstrate the knowledge to make clear the meanings in the concealments of Holy Writ, this capacity would constitute one of the proofs of His divinity.

II.

WHILE an intent of this thesis is to treat in the larger measure of applied prophecy, its purpose will be the better served if there shall be made clear the real meaning of some of the disguised and disputed passages. And this brings us to a consideration of the 36th verse of

the 30th chapter of Isaiah—a verse which before this era has never been given acceptable explanation. It reads:

“Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound.”

The best that Bible commentators have been able to weave out of this has been that at some time in the experience of the race the illumination emanating from our present solar center will so vastly transcend that to which we have been accustomed that night itself will be dissipated, regarding which the main difficulty would seem to be the ability of man to endure it.

Wheresoever the term “the day” or “that day” is employed in prophecy, associated with some great event, it has reference to *this day* in which we are living, and to understandingly discuss this requires a harking back to the day of “beginning”—that is, the story as given to us in the opening chapter of the book of Genesis. Because a Manifestation of God brings spiritual illumination to mankind, he is likened to our phenomenal sun and is called a S-U-N. And, because the sun is inseparably associated with day, he is also called D-A-Y. And, as we determine a day to constitute the period between dawn and dark, so, too, the period during which the spiritual teachings presented by a Manifestation have the power to influence to spirituality the souls of men, is called His Day.

That one who follows immediately in the footsteps of the divine messenger to explain his Word and

spread the cause is styled moon, because he rises in a reflected glory, just as our satellite of the night reflects the light of the sun.

WHEN we approach Creation, we see it as something not related to the bringing into existence this earth of ours, nor of any sphere in the universe of worlds, nor, indeed of any substance whatsoever, because, if we shall accept God as perfect, we must conclude there never was a period in which everything was not, all being co-existent with God. Had there been at any time something lacking in the universe, necessary for God to create, it would imply an imperfect world and therefore an imperfection in the Creator, which is an entirely impossible assumption.

No, Creation, when applied to bodies like this earth of ours, does not mean the bringing into being of anything new, but, instead, an introduction into a field in which it had theretofore been strange, of something infinitely old. But, the term “Creation,” as employed in Genesis, does not mean even this—it means the creation of souls. That is, out of the darkness and ignorance, the glory of the Light brought recognition of the purposes of God.

Allegory and symbology saturate the entirety of the Scriptures with their incomparable utility for the preservation of the record of the intent. The “Garden of Eden” is the first of these allegories after that which we have discussed as Creation. As given to us almost daily in the press and in numerous periodicals, scientific investigation has determined that this earth of ours, to which some religionists persist in attaching a life period thus far of only six or seven thousand

years, must have endured through incommensurable billions of years, and this conclusion of science is directly in line with the declaration of Bahá'u'lláh that the present cycle in which we are and of which we are a part, is merely one of unnumbered thousands of similar cycles of like thousands of years duration which have obtained on this planet, during which people have risen from states of ignorance and deprivation to planes of the highest intellectual and spiritual attainment, then to retrogress or, by some seismic cataclysm to be almost completely wiped out, so that all knowledge of that which has gone before is lost to the succeeding remnants of the race.

Possibly, this can be more clearly grasped if we shall assume that the recession of the antarctic ice cap and the increase of the arctic cap shall in a not far distant future become of such magnitude that a tipping of the earth will bring about an almost complete submergence of areas now exposed, such submersion continuing sufficiently to be destructive of the major portion of all life. Thus, to have again the race-beginning in people of little or no attainments, were the islands of the southern seas to be lifted as continental areas, the populace would be dense in its ignorance, and the small understandings during the earlier generations be lost because of the absence of competent instruction and guidance.

Such a condition, therefore, may be pictured in the dawn of this cycle, when the people without understanding of right and wrong were in an edenic state—they could do no evil, because what they did was in the absence of knowledge. That

was their true "Garden of Eden," and it continued until their state becoming hopeless of voluntary development along spiritual lines, out of their midst arose Adam as the first "Day" and brought them the Light, exposing for their guidance the divine principles in life's true relationships. It was in this dawning *cognizance* of their past error that their "Fall" was accomplished—not a fall from grace, but a fall from their edenic experience in being ignorant of sin.

The "Fall" was in reality a rise from a plane of ignorance to a station of understanding. The manner of their acceptance of this teaching by Adam is also indelibly inscribed in scriptural allegory, showing evil (personified in Cain) battling with and becoming victor over good (personified in his brother, Abel).

It exposes the conflict in the individual soul between the promptings toward evil and good—a condition which has shown no change from that time to this.

While religionists, as a rule, regard the Holy Books to have been revealed for a spiritual purpose, they have persisted in applying to material affairs what is to be found therein. They have done this with the creational story, as we have said, but inasmuch as the narrative related solely to matters of the spirit—the creation of souls—we can now understand Adam in this allegory as "the first Day." His teaching endured as a means of guidance until human egotistic assumption and selfish striving plunged mankind into a night of ignorance, out of which came the dawn of the second day of creation, in the appearance of Noah.

(To be continued)

THE SHRINE

CLARA WEIR

BY a happy coincidence I arrived at Haifa in time to participate in one of the most important celebrations of the year, namely, the observation of the Ascension of Baha'u'llah.*

We set out for Bahji just at night-fall, Zeah Khanum, the mother of Shoghi Effendi, Ruha Khanum, the second daughter of 'Abdu'l-Bahá, a Persian pilgrim, and I, occupied the same car.

Our route lay through the narrow streets of Haifa, and thence along the shore of the Mediterranean, the road running so close to the water that the tide washed over it in some places. There was an invigorating, salt-laden breeze. To the left we could still see the gentle breakers, and to the right, the billowing white sands, with, here and there, a cluster of palm trees, dimly silhouetted against the sky. Scarcely a word was spoken during that drive; it would have seemed irreverent to break the silence.

Arriving at the Shrine, we found a large gathering of men in the garden, one of whom was chanting a Tablet of Bahá'u'lláh. We took seats outside with the women, but after a time, repaired to the interior of the Shrine.

The outer chamber was brilliant, the large cut-glass chandeliers scintillating with myriads of candles, and on a table a number of candle-lighted lamps threw their radiance upon delicate rug and velvet drapery. The outer Shrine is two stories

high, with no windows on the ground floor, but having several above on each of the four sides. Through these windows one could see the blue sky, and beneath them, electric lights, the only suggestion of Western atmosphere, brought into relief the color and waxen texture of tropical plants, which form a miniature garden in the center.

Dark clad forms reverently sat along the walls or moved silently toward an open door through which flooded a radiance not only seen, but felt.

The inner Shrine, while dimly lighted by lamp and candelabra, yet revealed the soft green velvet draperies, and Persian rugs, and exquisite urns filled with flowers which shed their fragrance as rare incense in honor of a King. There was no somberness here, but rather, a regenerating atmosphere, which, while bearing comfort to the weary heart, yet filled one with a heavy sense of loss and indefinable longing. One realized, here, the kinship of joy and sorrow. Those who had gazed upon the splendor of His personality, silently wept. What memories must have crowded in! What heavenly bounty had been theirs to behold the King of Kings, the unrequited hope of generations, but the fulfillment of their own.

After kneeling in silent reverence at the Threshold, each one, still facing the Shrine, entered an ante-chamber, to make room for the men. Shoghi Effendi entered first, and

*This date is observed May 28th of each year.

knelt before the inner Shrine, after a few moments retreating to the outer chamber. The room was rapidly filled, as men, old and young, reverently approached the Shrine. Shoghi Effendi then chanted a Tablet, yet untranslated, which while literally incomprehensible to a Western pilgrim, yet conveyed its spiritual beauty, and broke the restraint of the sorrowing ones.

The chanting over, and homage offered at the Holy Threshold, the chamber was again emptied, and devotions were resumed in the garden. This rotation continued throughout the night.

The moon had now risen, lighting up tall cypress and brilliant flower, but a rich tenor voice in holy chant, recalled one's attention to the devotion. One observed that in this Tablet the names of Bahà'u'lláh and of Abdu'l-Bahá were mentioned. I was told that it was the chanting of poems inspired by the noble lives of these Divine Messengers of God. One experienced deep regret at not being able to understand the words.

Again the believers entered the Shrine, until it was filled as before. At three o'clock, the hour of the Ascension of that Glorious One, Shoghi Effendi, Guardian of the Bahá'í Cause, again approached the Holy Shrine, and again chanted the sacred words which penetrated every heart and made it respond with gratitude, and renewed dedi-

cation to the service of the Most Glorious.

When we retired from the Shrine, the first streaks of dawn had already appeared in the eastern sky, while a sacred silence broken only by the song of bird, seemed to permeate all nature.

It was four o'clock when we began our homeward journey. Daylight soon brightened the landscape, and what had been only dimly outlined at night-fall, now assumed shape and color; the dull green of olive tree, in contrast with the dark green of spreading cedar; the graceful movement of robed figures, each bearing a burden upon its head; the small flocks driven by Arab and dog; a camel, or a donkey, laden with produce, all combined to add picturesqueness to the scene.

In spite of the drowsiness that gradually settled upon one, the tranquility of the morning kindled the imagination, and one saw, again, the Master traveling over the same road, many times weary with the weight of burdens, too heavy for an ordinary mortal to bear, and yet with what hope He must have gazed upon that glorious scene—Mount Carmel in the distance, with the city of Haifa snuggled at its foot; the beautiful bay, one day to become a great harbor—and one suddenly realized that here lay the concrete fulfillment of His hopes and that this was 'home.'

“Prayer and supplication are so effective that they inspire one's heart for the whole day with high ideals and supreme sanctity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer.”

—'Abdu'l-Bahá.

REFLECTING THE LIGHT

ELWYN SURGES

This brief but illuminating article came to us in answer to the editorial in the January number of The Bahá'í Magazine, in which we had made a request for correspondence on the ways of improving one's spiritual life in the midst of pressing daily activities. We are glad to have this contribution, and hope that others who have any helpful message to contribute will feel encouraged to submit their ideas.

ARE there periods in our lives when we feel we have little time for reading and studying Bahá'í principles to perfect ourselves?

It is during these very periods that we may put into practice what we already know. And after all, it is only those principles that become active that are really our own.

We wish to acquire perfections. But do we see perfections in every person and in every thing that concerns us in our daily lives even in trivial affairs? We may think we do. But checking up on ourselves, sometimes the results are surprising.

It is related that once as Christ and His disciples passed the corpse of a dog, all the disciples exclaimed on the deformity and dissolution of the animal; but Christ looked until He found the beautiful white teeth, then commented only on the perfection of the teeth, disregarding entirely all the defects. Christ looked at the praiseworthy qualities always.

AS BABA'IS, we find there are scientific reasons why we must gaze only at the divine and perfect attributes. It is facing the sun instead of the shadow; seeing the positive qualities as real, the negative as unreal. We have learned "that we

are as mirrors; that as physical objects receive the light of the material sun and reflect it to the degree in which they are able, so we likewise receive the light of the Sun of Reality and reflect it to a greater or lesser degree, according as we are able," there being no ingress or egress of divinity.

To reflect, we must turn toward the Sun of Truth, as we are exhorted all thru the Scriptures. Upon first thought we naturally suppose we are turned toward the Sun of Reality—that certainly is our intention. But remembering that it has been said "that we are turned toward that which we love the most and that which we love the most occupies our thoughts to the greatest degree,"—on applying this test, we might discover something altogether different from what we supposed. It is so easy to be actually turned toward the shadow, without knowing it! In other words, we may be like the disciples, looking more often at the imperfections.

Could we improve and perfect ourselves more by any one method, than by adopting the practice of striving to see perfection everywhere, at all times? This practice is turning toward the Light, turning towards the Sun of Reality indeed. For was not Bahá'u'lláh the Blessed Perfection?

THE COMING OF THE SON OF MAN

LOVE WAXED COLD

("Because iniquity shall abound, the love of many shall wax cold."—Jesus.)

In the loveless cold of wintertime
 Far seems the warmth of Love's June Day.
 The Son of Man would bring it near
 To souls possessing power to hear
 And will to walk Love's Way.

WINTER PASSED

(Suggested by the Song of Solomon.)

Lo, the winter even now is passed,
 The time of soul-depressing dearth;
 The certain signs of Spring are clear;
 The time of singing birds is here,
 The flowers appear on earth.

Though the little foxes spoil the vines
 Because of tender grapes they bear,
 They shall be taken soon, and God
 Shall feed His people with His Rod
 And make His Garden fair.

He will take away the bramble patch
 And bring a beauty before unknown!
 Earth shall become a garden spot,
 A joyous life the common lot,
 With Love upon the throne.

"IN THAT DAY"

("Prove me now, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.)

In the day when the people perforce shall prove
 The God of Love who waits to bless,
 The windows of heaven shall be opened wide;
 All hungers shall be satisfied—
 All fed from Love's largesse.

WALTER H. BOWMAN.

THE UNSEEN ARMY OF SCIENCE

MARTIN L. DAVEY

The following is part of an address delivered by Mr. Davey, president of the Davey Tree Expert Company of Kent, Ohio. Mr. Davey's speech was delivered as part of the Davey Tree Surgery radio hour which commemorates the achievement of John Davey who fifty-one years ago, created the science of tree surgery.

THAT great force of men and women, who are engaged in the various branches of science, represent the most tremendous forward movements of our civilization, insofar as they are governed by human efforts and genius.

Nearly all the great work of science is hidden from public view. For the most part, it is performed quietly, patiently and persistently, without any spectacular manifestations and without any hope of public applause.

A peculiar attribute of the average scientific mind is the fact that it usually does not concern itself with monetary gain or commercial advancement. It is primarily self-repressive, and is devoted to the tedious grind of mastering known truth and searching for new. It is concerned with the results of its labors rather than personal reward.

It is for these reasons that I wish to speak in public appreciation of the unseen army of science, that has moved forward under cover of the laboratory and the study, almost unnoticed by the general public and without any clamor or popular demonstrations. The scientists of this and past generations have lifted mankind out of darkness, have advanced the common welfare, have provided new instruments of helpfulness and service, and have opened man's eyes to the amazing facts concerning the world in which he lives and the universe of which it is a part.

EXCEPT among the most primitive peoples, science and its operations affect human life at almost every turn. Insofar as its scope reaches, it has lifted our civilization to the highest level that people have ever enjoyed. But the thing that is most impressive to me is the fact that science has so tremendously enlarged man's vision. Its material contributions are so great that it is quite impossible to describe them within the scope of human language, but its contributions to man's intellectual stature are to me the more profound. Science has unlocked so many of the secrets of nature! It has elevated our comprehension of things! It has given us so much greater understanding of life and the world in which we live and the universe of which we are a part, that it has been possible for civilized man to grow to a new and greater intellectual stature!

Some folks think that science is at war with religion, but I am one of those who believe that science has done more to confirm the infinite power of the Creator than anything that could have happened. It is an immeasurably greater God that we can see through the revelations of science. We can look up to our Creator in more devout worship and with more profound veneration, because science has opened our eyes and uncovered our minds to the infiniteness of the universe and the majestic plan of its divine creation.

SCIENCE—A GREAT UNIVERSAL FORCE

THE virtues of humanity are many but science is the most noble of them all. The distinction which man enjoys above and beyond the station of the animal is due to this paramount virtue. It is a bestowal of God; it is not material, it is divine. Science is an effulgence of the Sun of Reality, the power of investigating and discovering the verities of the universe, the means by which man finds a pathway to God. All the powers and attributes of man are human and hereditary in origin, outcomes of nature's processes, except the intellect, which is super-natural. Through intellectual and intelligent inquiry science is the discoverer of all things. It unites present and past, reveals the history of bygone nations and events, and confers upon man today the essence of all human knowledge and attainment throughout the ages. By intellectual processes and logical deductions of reason, this super-power in man can penetrate the mysteries of the future and anticipate its happenings.

IT IS impossible for religion to be contrary to science, even though some intellects are too weak or too immature to understand Truth.

God made religion and science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance. To him who has the power of comprehension, religion is like an open book, but how can it be possible for a man, devoid of reason and intellectuality, to understand the divine realities of God?

Put all your beliefs into harmony with science; there can be no question, for Truth is *one*. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles—then will mankind be united in the Power of the Love of God.

—'Abdu'l-Bahá.

N E G R O

A BOOK REVIEW

CORALIE FRANKLIN COOK

OF making many books" about the Negro, present-day literature seems to have "no end." Much that is written is so unsound and misleading as to be of little or no value to one in quest of facts or reliable inferences concerning the habits, the conditions, the lives of this tenth part of our American population. It is, therefore, both refreshing and heartening to discover a book which in simple, straight-forward language sets forth, without fear or favor, the status of the American of color and his curiously complex but unavoidable relationship to the nation.

The book is "Negro—National Asset or Liability," by John Louis Hill, a white man of southern birth and education.

For the past ten years Dr. Hill has traveled in the north and in the south. He has touched elbows with men and women of high social rank in his own racial group, studied colored folk on levee, in cottonfield, in alleys and byways, in home and church, and school, apparently with open mind and the will to judge righteously.

With courage and frankness the author defines "the three separate and distinct stages" through which he has progressed in reaching his present attitude on the race question.

No. 1. The Negroes were to be kept in their place. No longer slaves they were yet necessary as servants and common laborers and so must be tolerated. They were not looked upon as citizens, hardly as human beings.

No. 2. The author takes up residence in the north, finds colored people in the role of citizens, functioning in the higher walks of life, "men and women of clean morals, high ideals and lofty conceptions of life and duty." He realizes that these people have been robbed of a fair chance and that the white race has been to blame for their treatment. But, note the author's conclusion, that while this attitude was an improvement on the former it was by no means adequate.

No. 3. Arriving at No. 3 he has come to the enlightened understanding that "all people are the results of creative forces operating in their own peculiar times and climes under the inexorable law of cause and effect. God is the Author and Maker of all people, and His gifts are vouchsafed alike to all people, regardless of race, color, kindred, save as they may be affected by the forces of heredity and environment." First contempt, then pity and finally understanding and a sense of human brotherhood.

It should be illuminating to the

American who is content to call himself Negro to read this white man's dictum on the use of the word. "Never," he says, "can he take his place as an upstanding citizen until he does *as a man* and not as a Negro."

Many a colored person, too, who has striven with mind and soul to work in harmony with white people will thank God for the clarity of vision which has led a white man to say "most white people actually concerned about the welfare of the colored race are still in the second phase. They are really very kindly disposed to the Negro, many of them with a burning desire to help him. That attitude constantly holds the white individual "superior" to the colored one. He looks down upon him and talks down to him and regards himself as intensely humanitarian in that he is honestly endeavoring to uplift an inferior creature."

A gullible public rating its concept of colored people upon sordid fiction and popular broadcastings would do well to ponder on this reflection. Such things "are only a portrayal of certain phases of Negro life so overdrawn that they do the colored people as a whole an almost irreparable injustice."

Through the better work of science and philanthropy, whose twin genius approaches Negro life with a "sincere investigative attitude," there will come such startling revelations that there will be no question that this man of darker hue is one of the most dependable assets to the nation. In the field of man-

ual labor alone such statement might well go unchallenged.

With unerring judgment Dr. Hill touches upon the artistic temperament of the Negro "creative of and readily reacting to all forms of art." With his inherited gifts and increasing and larger opportunities for self-expression, Dr. Hill regards it not improbable that within a few generations the very largest contribution to national art will be made by the American who carries Negro blood in his veins.

The author warns against measuring the Negro's worth in any way except as an asset to the nation. He must not be judged as part of a "white man's country," nor by the standards of those who think money the one thing to be desired, rather by the Declaration of Independence and the Constitution of the United States.

Dr. Hill must have looked back a number of years. He must have seen the freed-woman reaching out with motherly hands bringing together her scattered and often ill-assorted children, and with the help of a husband, housing them under one roof. He has witnessed, no doubt, her matchless ambition for those children, and the planting of courage in the minds of her sons and chastity in the minds of her daughters. He has seen this dark woman develop and grow until today she has come forth a woman among women.

So far, the Negro's patriotism and his strong religious nature, the writer thinks, have been a great asset to the nation. The blind, who still insist on race proscription and injustice, may well consider the potential danger of the Soviet teach

ings, which offer a way out and above social abuses.

For colored people themselves no finer note could be struck than this: "The last potential evil that might come out of the colored race, which would be destructive to themselves and possibly disastrous to future inter-racial amity, is the possibility of its turning anti-religious."

Many more pages than are in this book might be written about this

book. We who hope, who strive and who with patience wait, may well say with Dr. Hill when he writes as poet and philosopher, "may it not, indeed, be possible that in the divine economy of the various racial and national strains converged in America, to eventually exhibit an ideal civilization—the Negro himself, with his suffering past and saving future, may be the one element to prevent dissolution."

"To bring the white and the colored together is considered impossible and improbable, but the breaths of the Holy Spirit will accomplish this fact.

"The world of America must be very thankful for this realization; for this enmity and hatred which exist between the white and the colored races is very dangerous and there is no doubt that it will end in bloodshed unless the penetration of the Word of God, the breaths of the Holy Spirit and the teachings of Bahá'u'lláh are diffused amongst them and love instead of hatred is established between the two races. They must destroy the foundation of enmity and rancor and lay the basis of love and affinity. The power of the Teachings of Bahá'u'lláh will cause the disappearance of this danger from America."

—'Abdu'l-Bahá.

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Delegates and friends in attendance at the Twenty-third Annual Convention of the Bahá'ís of the United States and Canada, held in the Foundation Hall of the Bahá'í Temple at Wilmette, Ill., May 1, 2, 3, 1931. Group photographed on steps leading to one of the main entrances of the Temple now in course of construction.

The Bahá'í Magazine

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“The Bahá'í Movement imparts life . . . And when this Cause is fully spread . . . warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be recognized and religion and science will work hand in hand.”

'Abdu'l-Bahá.

IT IS INDEED true that “experience is the best teacher.” Man may theorize about principles of human conduct and policies which would help humanity to progress, but unless events tend to support the contention of the idealist his ideals do not produce fruit in action. When, however, destiny by means of great cosmic events, brings to pass dynamic changes, man is forced to think and act on a new level and humanity quickly arises to the necessity of the new occasion.

When Bahá'u'lláh, nearly eighty years ago, gave forth His message of universal peace to the crowned heads of the world, the great nations had then no thought of renouncing war as a means of national aggrandizement. Events of the past had seemed to demonstrate that war, when successful, was a unique means of national growth, expansion and prosperity. Humanity was not at all ready to listen to the Divine Commands as uttered by Bahá'u'lláh.

Then came the World war, an entirely new experience in the martial history of humanity because of the new methods of destruction used. War was no longer a holiday excursion in which a great victory could be won at the cost of a few

lives. No nation profited by the war. Instead it proved a cataclysm most upsetting to the political and economic stability of all the nations engaged. How many monarchs lost their crowns! How many nations saw their boundaries changed and the whole pattern of their national life destroyed because of this war! Now for the first time enlightened public opinion was unanimous in its cry that war should cease. Events have forced the world to a recognition of the truth which it had refused to accept when expressed by Bahá'u'lláh.

THE SAME thing is true as regards the world's economic reformation, the pattern of which was given by Bahá'u'lláh almost two generations ago. The principle that economic security should be guaranteed to each individual by the State was not accepted then either by the politicians or by the economists as a feasible thing. Today, however, two major events have forced a great swing in the direction of the economic pattern laid down by Bahá'u'lláh.

The first of these events is the establishment of a government by and of the working classes in Russia, which guarantees a livelihood

to every individual who will work and which places the whole resources of the State at the disposal of the community.

The second event is the great world-wide economic crisis and consequent unemployment which has forced all nations to face the definite issue as to what is the responsibility of the government in regard to the populace out of work and lacking in food and other necessities of life. For the first time, in many countries the individualistic policy of "laissez faire" is being forced to the wall by the very necessities of the occasion.

TODAY NO nation can afford to seem indifferent to starving millions of the working classes, especially with Sovietism claiming daily extraordinary performances of a government wholly conducted by the working classes.* Therefore we find a country like England accepting definitely the principle of economic responsibility to each individual citizen. This would never have come about by mere theory and preaching before the world war, the experiment of Soviet Russia, and the present economic crisis. The other nations of Europe are committed more or less as England to this same principle, that the State should guarantee a livelihood to every citizen.

Nor can this country avoid ultimately a similar definition of what government means. As long as private enterprise in the United States can take care of the starving, it will be allowed to do so; but should the resources of privately

organized charity be overtaxed, it is quite evident that the government can not permit millions to starve without appropriating public monies in the face of such need.

So ALSO as regards the equality of men and women. The World War was a great leveller of the sexes and was the occasion of woman suffrage in England and in the United States. It caused women to successfully invade many industries previously closed to them by custom and tradition.

It was the World War more than any other single factor which awakened all Asia to the need of universal education in order that by means of the enlightenment and progress resultant, she might equal the power and prestige of Europe and so find independence and equality in world affairs.

And the greatest ideal of all for humanity and the only means of achieving world peace, that is, the unity and brotherhood of man,—this idea has been tremendously advanced by the earnest desire of enlightened peoples for a stable foundation for world peace. Realizing that such a peace can only be founded upon mutual understanding, respect and confidence, all idealists today are advocating international friendship and interracial unity.

THUS we see that all the major principles announced by Bahá'u'lláh as the basis for a new world civilization have entered the consciousness of humanity through cataclysmic events that could not

*The Baha'i civilization does not establish the rule of a single class, but harmonizes the need of capital and labor and reconciles class differences in such a way as to produce a stable economic and social foundation for a national and world order.

have been foreseen when Bahá'u'lláh gave His great Message to the world. Now humanity has indeed developed into a more or less receptive attitude toward these principles, made so by the sad experiences it has traveled through. Today the world is ready in a remarkable degree for the great Message of universal brotherhood, universal peace, universal education, universal security to the individual, which the Divinity that guides our ends has proclaimed through Bahá'u'lláh as the necessary pattern for humanity's future progress.

JUST as in the case of the individual, so also in the case of a nation or of humanity as a whole, there is no susceptibility or receptivity for new truths so long as the old customs seem to bring happiness and success. The individual who has health, prosperity and happiness too commonly feels no need for religion; but events that change the whole pattern of that individual's life, bring receptivity and capacity for divine guidance. It is exactly so in the case of humanity itself. While the old customs seem to be advantageous, there is no collective capacity for receiving the Message of God for the welfare of humanity. But when old customs fail, institutions totter, thrones are shaken to the dust, governments quail before the rising tide of popular strength,

then it is that all enlightened men attain a capacity for understanding the great principles enunciated by the Founder of the Bahá'í Movement.

As a great statesman of a foreign race said when the writer spoke to him of the principles of universal brotherhood proclaimed by Bahá'u'lláh, "What harm is there in this?" Many present day thinkers, upon hearing of the Bahá'í Movement and its principles of universal brotherhood, go even further and say, "What salvation is there for the world today unless it accepts these principles?"

It does not matter greatly at this moment that these thinkers do not align themselves definitely with the Bahá'í Movement. As 'Abdu'l-Bahá says, "It makes no difference whether you have ever heard of Bahá'u'lláh or not . . . the man who lives the life according to the teachings of Bahá'u'lláh is already a Bahá'í."

The power of Destiny moves upon the face of the world urging humanity into a condition where it is very near to accepting in practice the Bahá'í principles. It may well be that coming events of a momentous nature may break down this last remaining barrier dividing sympathetic understanding from active participation in the work of the Kingdom.

"If the world should remain as it is today, great danger will face it; but if reconciliation and unity are witnessed, if security and confidence are established, if with heart and soul we strive in order that the Teachings of Bahá'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples,—the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels."—'Abdu'l-Bahá.

THE NEW PROSPERITY

DALE S. COLE

HOW masterfully, Robert Bridges in "The Testament of Beauty" depicts conditions in the world today, when he says:

"We sail a changeful sea through halcyon days and storm, and when the ship laboreth, our steadfast purpose trembles like as the compass in a binnacle. Our stability is but balance, and wisdom lies in masterful administration of the unforeseen."

"Masterful administration of the unforeseen" is just what the business world is trying to achieve, although the attempt is not often as vividly phrased. There seem to be unique forces at work, which have not been encountered in commerce before, widespread in their influences, and ruthless in their machinations. Many sacred economic traditions seem to be awash. A decade of spiritless prosperity has come to a catastrophic end. The ship of international trade laboreth after the storm. All phases of life are affected. Where is that balance which means stability? Is it to be found in trying to reconstruct the cycles of prosperity and depression through which we have passed intermittently for a number of years? To reconstruct them with the same building materials as before?

What queer quirk is there to human nature which causes us, at the same instant, to be slaves to traditional attitudes and enthusiastic proponents of the new? We seem to prefer antique methods of government and education, but in industry and science the newest is none too new. We like old paintings and modern automobiles. We like new clothes and old shoes—the glitter of

new raiment but the comfort of old leather.

Some such attitude seems to sway many of our reactions today. We want the benefits of the new without giving up some of the flavors of the old. Changes occur so rapidly that our adaptability in many respects is insufficient. It is not strange then that our conceptions of certain phases of existence lag behind changes. Certain words and phrases have meant specific things to us and we are loathe to alter their meanings with the times. We are accustomed to the mellow chimes from the belfry, and resent any modification of them, but we are not averse to having the bells rung electrically and automatically, in fact, so to do would be a matter of pride.

Mr. Wallace Brett Donham in his most challenging book—*Business Adrift*—warns that:

"The world is in a peculiarly dangerous condition because of the numerous elements leading toward instability. Science continues to change our environment without changing human nature. Human behavior is changing rapidly because it is constantly facing new environments."

Human behavior may be thought of as compounded from desires and environment. Human nature, as generally conceived, may not change, but human behavior is a chameleon, a poor, confused chameleon knowing not what color to adopt. Without some steadfast purpose, some wise plan, clearly understood and assimilated, are we not prone to be blown about as autumn leaves before the winds?

In *The Promulgation of Universal Peace*, (page 138), 'Abdu'l-Bahá

is reported as saying some nineteen years ago,

“Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly a century of new life, the century of the revelation of the reality and therefore the greatest of all centuries.”

Being true when uttered, how much more true, if possible, it is today. Changes have accelerated in the meantime as 'Abdu'l-Bahá knew they would. Unfamiliar forces are at work, and these must be wisely controlled, we are told on every hand, if our civilization is to continue to advance. We are not only faced with the necessity of restoring healthy economic conditions, but we are confronted with the essential necessity of solving attendant social and humane problems as well.

IF HUMAN behavior is changing, as it undoubtedly is, why should we cling to the customary meaning of the magic word “prosperity”? Because, in the past it has meant those things which were pleasant and profitable. It savors of humming factories, of great shipments of goods, of high wages and rampant speculation. It has meant the easy acquisition of things. In the period just passed it has carried mass-production to the competitive borderland of profitless prosperity. It has allowed some men to acquire fortunes in the short span of a few years, or even months, while many others remain in need of the necessities of life. It has built up what has been characterized as the high American standard of living. All of which has been based on the manufacture and sale of *things* and

on the rewards of a system depending upon individual incentive.

When this treasured state of affairs known as prosperity is no more, when factories slow down, when many people have no employment, when the standard of living is threatened,—with one accord we scan the business horizon, intently and constantly, for the return of prosperity. We expect it to occur in the same old form in which it departed, and for the same old reasons, bringing the familiar and cherished effects. We expect it to mean the same things that it did in the past.

But can it do so? Is prosperity ever the same for any two contiguous periods of history? Will it mean the same things in the next ten or twenty years that it has in the past? Have we any right to expect that it will? Do we want it to? Is it one of those things which we prefer to consider traditionally rather than rationally? Is it not like the old shoes which have been lost and which we hope to find and claim again as our own, wiggling our toes in familiar comfort?

II

WHATEVER prosperity has meant in the past, it will probably mean something quite different in the future. The prosperity of tomorrow will be a new, different sort of prosperity than we have known in the past, if civilization is to advance. For instance, greater economic stability will have to be achieved. Employment insurance is in the offing. Shorter working hours are much talked of. Greater premium is being suggested for leisure.

Each year we say that the spring

returns, but does it? Certainly one springtime may be much like another, but time has elapsed, with its effects, and no cyclic event recurring, can ever be exactly like that which has gone before. There is progress even if nothing else can be said to move but the hands of our clocks.

And so in looking for the return of prosperity in the old sense, perhaps we are anticipating a phantom and had better place our faith in a new kind of prosperity, one better suited to the day, and one which will almost inevitably bear the marks of having been influenced by that great current of change which is sweeping humanity along toward a better and more stable civilization. Economic factors are changing rapidly. Prosperity is not immune—it must be redefined.

One of the great reasons why the meaning of prosperity must change is that there is a new competition to deal with in human affairs. It is that powerful rivalry between the tangibles and the intangibles. Today and tomorrow business will have to concern itself with this new kind of competition. The problem is not of inducing individuals to buy this instead of that thing, in order to keep production up, wages high and purchasing power active; but it is the problem of weighing the individual's wants for tangible things against his needs and impelling desires for the intangibles—security, stability, protection, a just share in well-being.

"The clear fact is that for any stage of economic progress, above the minimum of existence, the wants for intangibles are in active competition with the wants for things.

If purchasing power were unlimited this competition between tangibles and intangibles would still go on."²*

In time of stress, with purchasing power severely restricted, when humanity realizes that it has lost control of affairs at least for the time being, there is a large degree of chastening necessity which forces the attention of many from the tangibles to the intangibles. Then is when we look upward and not around.

Were purchasing power unlimited, the surfeit of things would soon stale enjoyment, and we would likewise turn for consolation and inspiration to the intangibles.

And so the new prosperity must be one which deals with the intangibles of life. The new prosperity will be gauged not by material things alone, but by things and other things—the intangibles, with ever increasing accent on the latter. What are some of these intangibles? Leisure, security, self-respect, the chance to get recreation and keep health, to play, to study, to develop aesthetic values, to share in the progress of the world as a community, to be active in and contribute to the progress of humanity, to investigate truth, and to comply with God's will.

Thus it seems probable that the new prosperity will be clothed in new garments for this one compelling reason of competition alone. The new prosperity may arise from an as yet obscure point on the horizon, so that we shall have to watch intently if we are to discern the exact time and place of its origin. Its trends and effects will be apparent to all.

*Wallace Brett Donham, in "Business Adrift."

IMPORTANT and impelling as will be the new competition between tangibles and intangibles, it is not the only factor which the new prosperity will have to take into account. The economic welfare of the world depends upon cooperation of nations, and those things which contribute to increasing commercial pressure between them, act as a brake on the industrial, ethical, political and spiritual advancement of the world. There is greater need now than ever for stability, in order that those economically embarrassed nations may regain their equilibrium.

Another factor which the new prosperity will have to face, is that of excess productive capacity in many industries and in some agricultural localities. The chances are, that in many instances, existent capacity can never again be utilized completely. Improvements in processes are all in the direction of greater and cheaper production with less human labor. Rationalization, or the weeding out of inefficient units with attendant hardships in readjustment may be widely applied.

The new prosperity will have to devise means of preventing an over supply of such commodities as wheat, sugar, coffee, rubber and metals entailing the dislocation of commercial and social life and forcing entire nations not only to the brink of but actually into revolutions. It will have to revise the whole system of distribution and solve the economics of agriculture. These are grave and momentous tasks.

The new prosperity will have to contribute mightily to the stability

of the world and the individual communities of which it is comprised. Wallace Brett Donham formulates the problem, as far as America is concerned as follows:

“How can we, as business men, within the areas for which we are responsible, best meet the needs of the American people, most nearly approximate supplying their wants, maintain profits, handle problems of unemployment, face the Russian challenge, and at the same time aid Europe and contribute most to or disturb least the cause of International Peace?”

His is a great cry for leadership and a plan in which all may cooperate. On whatever grounds we may criticize the Russian experiment, they at least have a definite purpose in mind and adopt plans to achieve it. Plans may change but their aim is a clear cut issue. But he warns us that “we must remember that even plans made through such leadership (in America) will be dangerous if the leaders lack a philosophy of the problems of business as related to civilization or fail to develop the modes and habits of thought necessary to the rational foresight required in a changing world.”

As to this required philosophy, Alfred North Whitehead, in his introduction to “Business Adrift” explains that—“Philosophy is an attempt to purify those fundamental beliefs which finally determine the emphasis of attention that lies at the base of character.”

“We must produce a great age, or see the collapse of the upward striving of our race.”

Remember that 'Abdu'l-Bahá said that this is “the greatest of all centuries.” This age, to fulfil these characterizations, will have to be based on a new kind of prosperity, no matter by what terms we attempt to define it, general prosperity will

have to do with many of the spiritual nuances of life. Emphasis will have to be placed with accelerated tempo, on the intangibles of life rather than on things and the possession of them.

To those who are bearing the hardships accompanying the collapse of the familiar kind of prosperity, it will be no task to accept a redefinition of it. The very things of which the older prosperity has deprived them will be the stock in trade of the new.

III

It is beginning to be realized, from a purely economic viewpoint, that there can be no widespread and sustained prosperity as long as a few, either nations or individuals are superfluously wealthy, and the many possessed of but very limited means and slight opportunities to enjoy those intangible needs which are the great factors in modifying the desires for the material things produced by industry. When a person is very unhappy, disturbed, insecure and worried, he is not a good consumer nor a good prospective customer.

In *The Wisdom of 'Abdu'l-Bahá*, (pages 140 to 143), this matter is very clearly discussed.

The Bahá'í Revelation teaches that every human being has a right to a "certain amount of well being." The rich may have their luxuries but the others must have comforts, the necessities and privileges of development.

In *The Promulgation of Universal Peace*, (pages 97 and 98), 'Abdu'l-Bahá reminds us that material civilization has reached a very advanced degree, but that this is not

sufficient. It will not satisfy. Its benefits are limited to this earthly life. But there is no limitation to the spirit of man. There is need for a divine civilization which will witness great progress.

This is the key to that "great age" mentioned previously. This is the plan for "the greatest of all centuries." With the divine civilization, prosperity will also be illumined with those attributes which may help us to define it as spiritual-prosperity.

We are told that if we develop our susceptibilities to the spiritual, our effectiveness will be enhanced. We need all the effectiveness we can muster to raise the world from its present state of mal-adjustment.

Solutions for the exigencies confronting us, He ('Abdu'l-Bahá) has explained can be brought about solely through the Religion of God, which can alone create love, unity and concord in human hearts, the absolute requisites for the complete solution of the ills which beset humanity. It is through the agency of the *Love of God* that our *purpose* must be found and *plans formulated*. We must seek to reflect the Light of Reality on a troubled world.

Standards of monetary systems may and do fluctuate but the fundamental values on which the real life must be based, are unchanging and eternal.

OUR theorists are confused. Old laws do not seem to fit present situations. There are different schools of thought among which there is little agreement. New problems have appeared about which there seems to be some mystery, some

deep-seated factors which lie hidden. Many explanations and suggestions are offered from numerous viewpoints, and there is a growing conviction that there are some secrets which have escaped us.

In Bahá'i Scriptures, (page 445), 'Abdu'l-Bahá kindly tells what these are:

"The secrets of the whole economic question are Divine in nature, and are concerned with the world of the heart and the spirit. In the Bahá'i Teachings, this is most completely explained, and without the consideration of the Bahá'i Teachings it is impossible to bring about a better state."

Thus a great responsibility is placed on those who are familiar with these tenets, a responsibility involving the *wise* dissemination of knowledge concerning them. Some

one has said "that knowledge is power" but that *wisdom* is the *control of such knowledge*. Unwanted knowledge is almost always unwelcome, and ineffective. Education cannot be forced on unwilling recipients, but the dynamic forces now acting towards instability the world over, are also arousing new susceptibilities through sheer necessity and despair of old methods of thought, and opportunities are being presented and will continue to arise for the promulgation of the real solution as explained in the Bahá'i Revelation.

"Economic questions" said 'Abdu'l-Bahá "are most interesting but the power which *moves, controls and attracts* the hearts of men is the Love of God."

PROGRESSIVE RELIGION IN JAPAN



The following interesting material has been sent to us by our contributing Editor for Japan, Miss Agnes Alexander.

THE participants of a meeting held in a Buddhist Temple in Tokyo, January 10, 1931, representing Buddhist, Bahá'i and Christian. The object of the meeting was to seek true religion delivered from all prejudices. From left to right: Rev. J. Mori, Buddhist Priest and Superior of the Temple; Miss Agnes Alexander, Bahá'i teacher, and Rev. Sempo Ito, Christian Pastor. In the background the Temple entrance is seen and in the lower righthand corner is the announcement of the meeting which was posted outside the Temple gate.

BAHA'I PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

The Author, one of the leading Bahá'ís of Mandalay, was in his youth an ardent associate and companion of the great Mirza Jamal Effendi who first brought the Bahá'í Message to the countries of southern Asia. These chronicles are both fascinating themselves in the spiritual adventure they narrate, and also invaluable as a history written by one who was an eye witness.

WHEN through the mighty Will of God, His Holiness Bahá'u'lláh, came out of the terrible prison walls in the fortress of 'Akká (where He had been exiled and incarcerated for a number of years by the Turkish government at the instigation of the fanatical Muslim clergy of Persia) and finally settled at Bahjí, at a distance of about a couple of miles from the Great Prison, His numerous devoted followers and many ardent admirers of His teaching and high ideals poured forth from all corners of the world, especially from Persia, to lay their allegiance at His feet and to receive His command to serve the great Cause of the "upliftment of humanity" for which He and His noble adherents had undergone severe sufferings and privations and suffered diverse humiliations, chastisements and persecutions of which there is hardly a parallel in the history of the world.

Among these followers was a venerable figure of rather an advanced age, a great scholar of Arabic, Turkish and Persian, the selfless striking character of whose personality and whose singular courteous manners most eloquently testified to his noble birth and high rank. Sulaymán Khan was his original and official name, and Tanakaboon in Mazindarán (Persia) was his birthplace. He

subsequently came to be known in the Bahá'í world as Jamal Effendi or Jamaluddin Shah. As an orthodox believer in the Báb since the early period of His Declaration, he was well aware of the prophecies regarding the Manifestation of His Holiness Bahá'u'lláh. Therefore he with peaceful heart pledged his faith in Him. Leaving his dear home in Persia he renounced all his worldly possessions, very cheerfully gave up his official rank and position and presented himself to His Holiness Bahá'u'lláh, offering most humbly and meekly to sacrifice himself at the Holy Threshold of his Lord so that he might attain His supreme pleasure which to him was more precious than all the treasures of the universe put together. Such was the condition of the early sincere devoted believers.

His Holiness revealed a Tablet conferring upon him the distinguished title of "Lamia" (i. e., the brilliant one). The opening words of that holy Tablet which was written by the Supreme Pen were as follows: "O thou the brilliant one! We have conferred upon thee the title of "the brilliant one" so that thou mayest shine forth in the universe in the name of thy Lord the Possessor of the Day of Distinction." He then received a command to proceed to India with his kins-

man, Mirza Hussain, who was directed to accompany him. These two noble and heroic souls, without the slightest wavering, at once set out from the Holy Land with unflinching determination to serve the Divine Cause, and took the first boat available from Port Said to India.

They landed in Bombay about the year 1872-73. On their arrival here they met Jinabi Haji Sayed Mirza Afnan and the great sage Jinabi Haji Muhammad Ibrahim, "the moballigh"—both of Yazd (Persia). Since they were quite strangers to the country and were not acquainted with the language, customs and manners of the people of India, they decided for the time being to act under the advice and guidance of these two gentlemen of Yazd, who were well known as general merchants and commission agents, and had their business of long standing in Fort Bombay under the celebrated name of Messrs. Maji Sayed Mirza and Mirza Mahmood Co. So Jamal Effendi's first place of residence in India was "The Hussainieh." This was a building dedicated to the celebration of the mourning ceremony of Imam Hussain by its founder a zealous Shi'ih philanthropist from Lucknow, India, called Babri Ali.

DURING his short stay in Bombay Jamal Effendi did not remain inactive. Despite the language difficulty he managed to deliver the Great Message to many distinguished Persian residents, such as the late Agha Khan (the then head of the Khoja Ismailieh Community and grandfather of the present well known leader of that Community), and the Persian High Priest of the Shi'ih

Isna Asharieh Mosque, Meer Sayed Muhammad. The latter accepted the Message and proved to be one of the most confirmed and devout believers. Within a short period Jamal Effendi became a marked figure in the public eye, and the nature of his activities became widely known, which necessitated his friends advising him in the interests of the Cause and their own protection to leave Bombay and go to the interior provinces of India. Accordingly he left Bombay and traveled through many important towns proclaiming the glad tidings everywhere and resurrecting souls from the dark graves of error and prejudice whenever such opportunity presented itself. Finally he reached Rampur Rohilkhand, which was then under a native chief by the name of Nawab Kalbi Ali Khan, an orthodox Sunni Muslim. Jamal Effendi was the guest of the chief's uncle Colonel Nawab Asghar Ali Khan. During the stay there the chief one day arranged for a meeting at his palace of the Muslim clergy of his State for a discussion with him about the Bahá'í doctrine of the "nonexistence of evil." Jamal Effendi in the course of his address told the audience that the Bahá'ís do not believe that there exists any positive evil in the creation. According to Bahá'í philosophy all is good. The Creator of all things is but one God. He is good, and therefore His creation is purely good. Evil never exists in His creation. It is a non-existent thing.

At the end of his discourse the High Priest of the State, who was noted for his learning, pointed to the fire on the hubble-bubble which the chief was smoking and question-

ed Jamal Effendi. "Is this not a positive evil? It may burn the palace and reduce to ashes all present here in no time."

Jamal Effendi answered the question with great eloquence. He asked the audience to imagine what would be the consequence if fire were to cease to exist upon earth for a moment. In its absence the very existence of human life would be impossible, as it is a principle element in the creational system believed by the cosmologists, and generally in cold countries people would be simply frozen to death without fire. We ought to be thankful to the Creator for creating such a useful thing for the preservation of our life. How can one justly call it a positive evil! The improper and wrong use of it, as of all things in the world, is undoubtedly an evil.

It is the same with all the natural qualities of man. If they be used and displayed in an unlawful way they become offenders and blameworthy. The gist of the Divine Laws in all religions is to use each and everything in its proper place as ordained by its Author. Then each thing is termed as good and lawful. Only when used in a wrong place is it called unlawful, evil, or sin. The chief object of the Prophets of God was to teach this doctrine to mankind according to their condition and the necessity of that time. Thus have arisen the "Commandments" and "Prohibitions."

He also illustrated the same principle from a pen-knife which was shown to him by the Chief. Referring to it he said, "How useful an article is this. But its misuse (for example, if it is used for the purpose of stabbing) is an evil. The

creation of metal is not an evil in itself. It is one of the necessities of our life. But when men turn it into a deadly weapon it becomes an evil."

The Chief and the whole Assembly of the learned men accepted his scholarly exposition of the doctrine with great applause; and many became interested in the teachings of the New Philosophy of the New Age.

II.

ABOUT this time in 1876, there was held an historic gathering in Delhi, the ancient capital of the Mogul Empire in India, on the occasion of the assumption of the title of the "Empress of India" by her Majesty Queen Victoria. Almost all the Rulers of the various Native States with their entourage, high officials of the British Government and many notable persons, Indians as well as nonIndians, came to the gathering. Jamal Effendi was not slow in taking advantage of a unique opportunity. There he came in contact with almost all the celebrities of India and quietly unfolded to them the Great Mystery of the age. He met here Swami Dayanand Saraswati, the founder of the Arya Samaj, and found in him a true and sympathetic friend of the Cause. Finally he proceeded to Deccan Hyderabad—the Nizam's dominion. The Nizam being very young at that time Jamal Effendi was introduced to the Prime Minister, Sir Salar Jang Mukhtarul Mulk, who was a staunch Shi'ih. Through the magnetic personality and eloquence of Jamal Effendi this statesman soon became deeply interested in the Bahá'í Movement and eventually a

Tablet from the Supreme Pen was revealed in his favor. (According to the laws of the Kingdom, high officials could not confess openly any religion except their ancestral faith declared on oath, even though they were ruling monarchs.)

His next move was towards Madras, in southern India. While in Hyderabad and Madras he conceived the idea of visiting Burma and unfurling the banner of Ya Bahá Ul Abhá on the shore of the Irrawaddy, as he received information that King Mindon of Burma was a monarch of exceptionally generous disposition and absolutely unprejudiced mind, and though himself a Buddhist was tolerant to all forms of worship. In those days the steamships running between India and Burma were very few in number, so he had to wait for some time before he could catch a boat to take him to Rangoon. While he was thus waiting, a message from the Chief of Rampur State was received, soliciting his immediate presence there, because the brother of the Chief—Nawab Mahmood Ali Khan—had displayed a tendency towards atheism and it was the conviction of the Chief that Jamal Effendi was the only person qualified to demonstrate to his brother the absurdity of his belief and bring him round to the true faith of Islam. Jamal Effendi readily accepted the invitation. But before proceeding to Rampur he

sent Mirza Hussain with a servant to Rangoon by a cargo boat, and he also sent along with them all his luggage.

It was in Madras that Siyyid Mustafa the writer of this account, met Jamal Effendi the first time. I was then quite a young man and was just preparing to return to my native country, Karbala and Baghdad, after having settled my dues in consequence of a heavy loss sustained in the rice business. Jamal Effendi's eloquent address, his silver voice and his flowery language frequently attracted large gatherings around him. This humble servant was one of his ardent admirers. I soon became so devotedly attached to him that I actually approached my father, Siyyid Muhammad, celebrated as Roumie, for permission to accompany Jamal Effendi to Rampur. My father, who was a very learned Muslim divine and held in great esteem and reverence by the Muslim public, did not approve of the proposal; and although he did not exactly know that the theme of Jamal Effendi's talk was the Bahá'i Revelation, yet he not only refused permission but even prohibited me from entering his house. I was determined, however, to accompany Jamal Effendi to Rampur and succeeded in doing so.

(To be continued.)

“The Holy Spirit is the energizing factor in the life of man. . . . He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit. The life and morals of a spiritual man are in themselves an education to those who know him.”

'Abdu'l-Bahá.

G R O W T H

HENRIETTA CLARK WAGNER

A FEW years ago I renewed a very precious friendship of my girlhood with a woman, in the interim widowed, to whom with her husband I had given the Bahá'í Message more than twenty years previous. Since the sad event we had lost touch with each other, but I was gratified to find that she had kept track of The Movement through press notices and comments.

After the ordinary conversation about personal matters, she ventured to ask, "Etta, are you still interested in that religion?"

"Yes, Mary, more than ever. In fact, it is all that has kept me on the earth." Then a pause.

"Didn't the Leader of that Movement come to this country some years ago?"

"Yes, in 1912. He spent about nine months in the United States, traveling from coast to coast, but very quietly, even so, it was astonishing how many people He met, singly and in groups—the high and low, rich and poor, educated and uneducated, people of all religions and of no religion, scientists, theologians, peace advocates and manufacturers of deadly weapons and explosives—all were touched, silenced and melted by His simple words and his indescribable, all-embracing spirit."

"And didn't He pass away some years ago?"

"Yes, in 1921, when His earthly work was accomplished."

Another pause. Then, finally,

"Well, Etta, I want to ask a question. Why, does the Movement grow so slowly?"

THERE IS, for every one of us, food for thought in this question, as to what extent we are individually responsible. Yet all great and lasting movements have had slow growth in the beginning because of the prejudice of the people to innovations. Like the boy in school who was promoted and given a first reader in place of the primer to which he had become fondly attached, we cry when our primers are taken from us—our old ideas, beliefs, habits and customs.

Just yesterday I heard a woman say that she and her husband had been attending the Congregational Church, and liked it, but she must some day go back and die in the Lutheran Church because that was her mother's religion. We cannot but admire a woman's loyalty to her mother's memory, but this is largely sentiment. Should we reflect a moment, we would realize that if we all think and believe as our forbears did, there could be no progress upon the earth. Personally speaking, I feel sure that my dear mother, who has been in the Realm of Spirit many years, has progressed infinitely more than I have, imprisoned in this cage of the body, and she would tell me, I know, not to think as she did in those dark ages of the past, but to go on, and ever on, in the Light of the Spirit of Truth.

Take our own Christian religion as an example. When Jesus was crucified, He had only a handful of real believers and followers, though many out of curiosity flocked to see and hear Him, but fell away and were no more seen nor heard from, in such wise that He turned sadly to some of the faithful and asked: "Will you also go away?" After His agony in the Garden, He found them asleep, and at His trial we hear not one voice raised in His defense. Oh, the pathos of that hour!

LET US, in comparison, look to this day, the dawn of the establishment of the Kingdom, and see if humanity has made any progress. From the time of the Báb down to the present time, it is estimated that more than twenty thousand souls in Persia have offered up their lives on the altar of Bahá'u'lláh, the Glory of God. They went to their death singing and dancing and praising God for the privilege of shedding their blood in His path. Out of their sacrifice a new Persia has been born; schools have been established and boys and girls are being educated alike. The women are coming forth from the seclusion of centuries, are becoming educated and appearing in meetings in company with their husbands. Railroads have been built, automobiles are becoming common and aeroplane routes have been established.

Think of this in benighted Persia, where, a few years ago, to be even known as a Bahá'i was sufficient to be dragged forth to an ignominious death!

With what enthusiasm have we in America followed the triumphal world teaching tour of our Bahá'i traveler and apostle, Martha Root! Particularly impressive is the picture of the open air New Year Feast in Tihrán, at which she spoke, attended by twenty-three hundred people! Can we ask, Why does the Cause not grow faster?

IN THE western world the conditions are different and the Cause has been of slower growth, due to our materialistic tendencies. We are "from Missouri"—we have to be shown. But the factors are at work which will show even the people of the dollar mark, and when the American people are at last aroused and put on the robes of spirit, we will prove that we do not do things by halves.

The Christian religion, that had its birth in the Orient, was worked out and made practical in the West, and carried back by the missionaries, as Jesus commanded, into every corner of the globe. So may it not be, through the wealth and enterprise of America rightly expended, that every country of the earth may become a garden spot and the footstool of the Most High?

"Inasmuch as this century is a century of light, capacity for action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and truly the time and conditions are ripe for action now."

'Abdu'l-Bahá.

THE FUTURE RELIGION

HOWARD R. HURLBUT

This is the author's second installment in the articles he is contributing which describe the Bahá'í Movement as the fulfillment of prophecy and the solution of the world's present needs. The first installment appeared in the May number of this magazine.

NOAH was therefore to revive the Adamic instruction, and the experiences associated with his labors are presented in the allegory of the "Ark" which had no relation to a structure of substance, but was the "Ark of the Covenant of God" wherein Noah standing as a Revelator of the Truth, called upon the people of his time to emerge from the seas of their superstition and error and take refuge in the only Truth. Correspondingly with the Adamic experience, the evil tendencies were paramount and only a few responded favorably to his call while the great majority derided him and, as recorded in the Qur'án, they asked him by what authority he stood to present to them a new religion. Their faith had been good enough for their fathers, it was good enough for them. So the light of the day of Noah witnessed accession of interest and sure decline to the state of spiritual darkness, despite the high scientific standards promoted by Enoch.

When Abraham arose—the "third day"—there was no change in the manner of reception accorded the message. We see him pictured with his hammer breaking the images of the gods in the temple where his father worshipped, its meaning being his assault upon the false doctrines and the idolatry of the people, by reason of which on the incitement by the priestcraft, he

was compelled to take recourse in flight from Ur to Aleppo.

With the dawn of his era, the race had developed from its original nomadic state, which had become tribal in the time of Noah and had begun to make claim to territories of authority as distinct from those similarly held by others, and "nations" became a human establishment, their regulation of relationships being entered upon according to their human concepts of what it should be. These laws became inadequate to uphold either an international accord or a spiritual force, and after the night had fallen upon the people, Moses (the fourth day) appeared with a repetition of the age-old cry. His was the mission of the promulgation of the Law of God, and the divine tablets which He revealed have endured through all these thousands of years to remain in our own time as the bases of all law.

His appearance is limned in one of the most deceptive, as it is one of the most alluring, of all the allegories of Holy Writ. The narrative pictures him as being found in a floating cradle in the bulrushes of the Nile by the daughter of Pharaoh, and we find ourselves almost unconsciously absorbing it and taking it into our innermost hearts as something sweet and intensely human, with the coloring of romance about it—a daughter of a king stooping to associate with the hum-

ble and taking to herself the offspring of a slave. One might consider it were better to leave so intimate a narration of human love, unsullied by explication, much as we defer making known to trusting childhood the truth regarding Santa Claus.

Undoubtedly, too, however completely we may accept this revelation of the truth about Moses, the memory of what we once accepted must linger with us in the indestructible fragrance of its romance. The bulrushes along the banks of the Nile are of almost impenetrable density and for this reason, when Ezra, the inspired priest of Israel, began during the Babylonian captivity the compilation of the folklore of his people which, with other matter, was to be merged in that which constitutes the Bible, he fixed upon the bulrushes of the Nile as an adequate presentment of the density of superstition and spiritual ignorance of the Egyptian people.

EARLY in youth, Moses had become established as a favorite at the court of Pharaoh, and when, as with every other Christ, the urge came within Him to begin His mission, He began quietly to spread the truth of a single God, in contradistinction to the several gods—Isis, Osiris, and the rest—worshipped by the Egyptians. Small attention was accorded to what He sought to promote until its rationality appealed to Aseyeh, the daughter of Pharaoh, and when she began to realize the unapproachable majesty and dignity and power of a single God ruling the entire universe of worlds, instead of a multiplicity of deities warring with one another over the

manner in which affairs should be carried on, that was the time of her budding understanding of the Christhood—she found Moses (the Christ) in the density of the superstitions of her people.

The manner of the wider reception of His message is also presented in an allegory which possibly has constituted a greater test of the faith of religionists in the divinity of the station of Moses, as the Interlocutor of God, than any other recital in Holy Writ, namely, the murder in the market place. To one deeply considerate of unbroken consistency in the divine attitude, it must ever appear as impossible that a personage appointed to a divine station to reflect the attributes of the Most High should be a slayer of his brother man, and yet the record stands that this was the reason for the Egyptian monarch seeking Moses with the intent of destroying Him. To suggest any such procedure on the part of Pharaoh appears as an absurdity on the face of it.

The killing of one of the common people by a court favorite would mean little more to the monarch than might the killing of a dog and it therefore becomes imperative that search shall be had for a more rational excuse for His action. It is this—the sword employed by a messenger of divinity is His tongue and it was because of His incontrovertible argument supporting His teaching of the singleness of God, refuting every contention of the Egyptian priesthood, that they, foreseeing the loss of their influence over the populace through continuance of their appeal to prevailing superstitions, repaired to Pharaoh

and informed him that the teaching of Moses was intended to destroy the religion of his forebears and also threatened the stability of his throne. Upon such a determination, it may be readily grasped, the monarch would lose no time in seeking out Moses for his destruction, because of which Moses made His flight to take refuge with Jethro in Midian.

The conversion of Aseyeh, realizing as she must have the bitter condemnation of her sire, must ever stand before all womankind as one of the most inspiring pictures of the beauty of an unfaltering faith, Pharaoh having her seized and imprisoned in a barred iron cage and submerged alive in the waters of the Nile.

The rescue of the children of Israel from the hosts of Pharaoh by the upraising of the walls of water across the Red Sea is also an allegorical presentment of their escape from the practice of Egyptian idolatries, into which many of them had fallen. Their awakened faith in the mission of Moses enabled them to throw back the waters of superstition and with shining faces march along the highway of clarified understanding toward the "Promised Land" of God.

II.

BECAUSE in this day, the compilation of records is a labor of ready accomplishment, possibly there is a measure of excuse for the many in assuming that when the Bible was prepared all of the data had been gathered and ready for final transcription. But this is farthest from the truth. There has never been any final determination as to the origin

of the books of the Bible, nor the time of their compilation. It is known, however, to as great an extent as anything may be said to be known regarding the undertakings of a period ante-dating positive historical record, that when the Jews were detained in Babylon a cry was raised by some of them for their Book, although the major number of them were entirely ignorant of the fact that they had ever had such a thing. The labor of its compilation was laid upon Ezra, the priest.

Also, quarrel may be raised as to that stated herein regarding the assemblage of Jewish and tribal folklore, to be made part of a book which was to be considered divine in its origin. But it is this assemblage in precisely the manner of its compilation which is one of the convincing arguments for the validity of the Book,—that is, it registers a matchless panorama of the qualities we name divine, and in corresponding completeness those which we know as distinctly human. Thus is presented a picture of spiritual beauty upon the identical canvas where the Master Artist has caused to be limned every human emotion, every evil and vicious tendency, every degrading trait which finds root in the uninstructed soul, so that mankind shall have exposed for its guidance two directly opposing forms of attractions and be able therefrom to determine for itself that which it will adopt as the better suited for human advancement.

With the throwing off of the Egyptian yoke of superstition and their rise after less than half a millennium to the glory of the Solomonic sovereignty, the downfall of Israel began in their departure from the

worship of the true God and their devotion to material things, so that they became subject to other powers and the fourth day of creation passed to its night. Then, out of their body, arose one of themselves—Jesus, the Christ. The reception accorded Him differed only in the manner of its application from that experienced by His predecessors. Our observation of Easter—the resurrection—is based also upon an allegorical presentment of something which never took place in fact. Its explication removes it from the category of things which must be taken on faith and places it entirely on the plane of rationality. When Jesus had undergone crucifixion, it threw His disciples into the deeps of despair and doubts. Up to the final moment they had believed that through His divine power He would rise superior to His enemies and flout them through a miraculous escape, convincing them of His divinity, but when He had failed in this they began in their despair to think that after all they had been worshipping only a man like themselves.

Sorrowfully, they lowered the still form from the Cross and bore it for burial to a cemetery, but they found the visitation of hate had not been dissipated at the Cross, and they were denied at every gate. Even with the owners of lots they met no more favoring reception and were in the uttermost of dejection when an old Jew came to them and consented to interment in a lot belonging to him. This was hailed by them as a special providence and giving to him all their small possession of coin they followed as he directed, only at last to find themselves looking aghast at the “Place of the Re-

fuse” of Jerusalem. In the face of this horror they were overcome and sat and pondered long until at last, with hope died out, they scraped away the surface of the sickening mass and there, under the refuse of the city, they laid the body of their Lord. It was through *three days* thereafter they remained in the deeps of dejection until Mary of Magdala, who alone of them all had realized the Christ in Jesus, as they had not, because they had been holding His personality—His body—in their hearts, by her ministry brought them to an understanding of the Truth, and then it was that *He was resurrected in them*, and *they saw Him in His Reality*, and heard in their own awakened souls the voice of God, proclaiming “This is My beloved Son, in Whom I am well pleased.”

Jesus, therefore, appears on the plane of divine purpose as the fifth creational Day.

FOLLOWING on the Revelation of Jesus, after six hundred years, the sixth Day dawned in the personage of Muhammad. He has been put before us as “a Manifestation apart,”—his placement in the unbroken continuity of guidance being likened to the Caspian Sea—isolated from the great oceans, but of their identical substance.

His appearance and the predestined period of His influence—His Day—are allegorized in the story of Hagar being driven with her infant into the wilderness. While the field of His missionary, initially, was one of isolation—in the arid reaches of the Arabian desert, an underlying purpose in it was the rescue of Christianity in the “dark ages” of

Christian Europe, from its apparently hopeless spiritual degradation, the "Wars of the Crusades" constituting the channels through which was transmitted to deprived Christian Europe an inspiring grasp of the marvelous civilization of the East, being instructed in which, Europe was stirred from its spiritual lethargy and an awakened christendom was launched on its pathway to greater things.

The opposition which had attended the dawning of each new Day was not in any measure stilled in Muhammad's rise and as a measure of preservation he made the cele-

brated "night flight" from Mecca to Medina from which we have the dating of Muhammadan chronology. The prophesied term for the continuance of His teachings as a spiritual force as given in the story of Hagar ended on the day and the year (1844) when Ali Muhammad, the Báb, made declaration of His appointment to serve as the Announcer of the dawn of the new Day of God, and this "final day," pointed to in the prophetic utterances in all the sacred Books, and in which we are living, is the seventh day "in which God rested" with His work complete.

(To be continued)

IDEALS OF PERSIAN ART

ALI KULI KHAN, N.D.

Mirza Khan is an authority on Persia and Persian general culture. In the past he has represented his country in various diplomatic capacities, most notably in the United States and Russia. He is at present in private business in this country, first having founded the Persian Art Center in New York, and later established Centers on the west coast.

RALPH WALDO EMERSON spoke of the Persians as a nation who, in the long course of their history have ever refined and civilized their conquerors. This is due to their ancient culture and to the original character of their art. The Moslem Arabs who conquered Persia in the seventh century and gave their religion to her people were, in time, conquered by the superior qualities of Persian culture. The same is true of the Mongol descendants of Genghis Kan who conquered Persia in the early thirteenth century.

Tamerlane and other mogul rulers of Persia, assisted by the learned statesmen and scholars of that country, introduced Chinese art into Persia, and later diffused a broader knowledge of Persian culture throughout the countries of the Near East, not forgetting the noble gifts of the Aryan civilization with which they enriched China. Thus, these two conquerors of Persia became the means of disseminating Persian art in all the countries from the Pacific to the Atlantic Ocean.

There are those who contend that Persia is not the originator of her

arts, in that Assyria and ancient Egypt have made their contributions to Persian art. But this is true of all the nations and their arts.

Why is it that Persian art has had such a general appeal? Why has it endured despite the many vicissitudes experienced by the Persian nation? Why has Persian art influenced the arts of all the nations of the world?

A brief answer to these questions may here be of interest. The main reason is the universal conception of the Creator which the Persian artist has ever aimed to express in his handiwork. To him, the divine creator of the universe is the one father of one humanity, irrespective of race, region or religion, not a racial or parochial God, but the supreme invisible spirit of whom nature is the visible garment.

To portray this conception in lasting fashion, the Persian artist has had recourse to the two agencies of design and color. He early adopted the floral design with the cypress and the rose tree as its central pattern. The evergreen cypress symbolizes the eternal nature of God, while the fragrance of the rose suggested the fragrant qualities of the perfect man, or divine manifestation. The so-called "palm leaf" pattern is nothing but the cypress with its head bent in token of the

reverence shown by created things toward the Creator.

Color is the eloquent tongue by which the various attributes of God are expressed throughout nature. One of the innumerable attributes is divine glory. This is symbolized by the phenomenon of the sun, whose color is yellow and gold. Another is the impregnable and unfathomable nature of God, which is expressed by the deep blue of the sea and the azure blue of the sky. Another is the virtue augmentative visible in the vegetable kingdom, which is green. Another is the heat of the love of God, which is symbolized by the element, fire, suggested by the various shades of red rose and crimson.

The Persian artist searched the realms of the vegetable world to discover the substances out of which these colors were drawn. But he neglected the perfecting of black, which is the symbol of evil, and against which he was warned by all Persian prophets from time immemorial. In sum, this sacred mission initiated the Persian artist into the arcana of the philosophy of color, which embodies the principle of eternal truth and furnishes the key to the enigma of divine nature. Hence, the greatest of all modern Persians, 'Abdu'l-Bahá, has said: "Art is worship."

"The sun emanates from itself and does not draw its light from other sources. The Divine Teachers have the innate Light; They have knowledge and understanding of all things in the universe, the rest of the world receives its light from Them, and Through Them the arts and sciences are revived in each age."

'Abdu'l-Bahá.

THE GLORY OF GOD

KEITH RANSOM-KEHLER

The following is the second part of Chapter 5 in the series of articles which the author has been contributing under the title, "The Basis of Bahá'í Belief." The third part of Chapter 5 will appear in the July number, and will conclude this noteworthy but brief presentation of the Bahá'í Message as related to Christianity.

THE Old Testament prophecies given in the previous chapter, represent a very small number of the references continuously made to the Manifestation of Bahá'u'lláh; but space will not permit a more exhaustive investigation. The major references of prophecy to the time and place of this great expectation and to the repatriation of the Jews, as already exhibited, were definitely fulfilled by Bahá'u'lláh. Now we must turn to the New Testament in order to see whether or not the repeated warnings¹ uttered by Jesus against the false prophets who would appear in his name, include Bahá'u'lláh.

It has already been noted that the New Testament gives the same date of fulfillment as the Old² so that we may now turn our attention to the definite statements made by Jesus as to the character of the "time of the end."

The most serious warning is against the "false Christs and false prophets who will rise and bring forward great signs and wonders, so as to mislead the very elect—if that were possible."³

In the course of this discussion the teachings of Bahá'u'lláh regarding miracles, has already been set forth. Although the miracles of Bahá'u'lláh and of 'Abdu'l-Baha are quite as clearly authenticated as

any of the facts of their lives, Bahá'u'lláh makes it evident that miracles are convincing only to those who witness them; that they constitute no proof of the authority or reality of the Manifestations of God.³

Our teachings would put us in full accord with the attitude of Julian the Apostate when he scorns the Christians for offering no greater evidence of the God-like qualities of their Savior than that He had healed some blind and halt people in Palestine. However gratifying this was to the beneficiaries there would be millions in the world who would challenge or reject the authenticity of these stories. But no inquiring person can reject the historical fact that a simple Jewish peasant, facing the organized opposition of the rulers, despots, priests, authorities and society in which He appeared was able, in a few brief centuries, to overthrow the powerful and flourishing order of that brutal and materialistic era and to substitute for it his own teachings and commands.

In the Orient an event is recounted that clearly substantiates the attitude of Bahá'u'lláh. One of His followers approached Him with a manuscript containing an inclusive *resumé* of His apparently supernatural and inexplicable accomplishments. Bahá'u'lláh at once destroy-

¹ Matt. 24:24; Mark 13:22; Luke 21:8. ² Matt. 24:15 and Rev. 14:16. ³ The Founders of the great religions of the world.

ed the manuscript on the basis, already explained, that miracles do not constitute proof of the might and the divine origin of this Peerless Personage. Therefore it is evident that the warnings which Jesus gives against the false prophets who will perform great signs and wonders, cannot possibly apply to Bahá'u'lláh, since He does not permit us to evoke as evidence this phase in His mission.

Continuing the account of the attitude and teachings of the false prophets¹ Jesus says further, "If they tell you here he is in the desert, do not go out." In other words, when that Spirit which was in Him, returns once more to dwell amongst men, He will not be remote and difficult to find, His teachings will not be removed from the ordinary struggles and problems that confront humanity. Nor will he be "In the secret chamber;" approachable only through occult and mysterious practices; but "like lightning that shoots from East to West so will be the arrival of the Son of Man."

Already we have referred to the meaning of the Aramaic phrase "Son of man"² as an idiomatic pronoun meaning I, he or, generically, a Man. Now lightning is confined to neither waste nor secret places but is equally evident to all observers, the young and the old, the ignorant and the learned; the rich and the poor, the white and the black, agree without any difference of opinion, as to what constitutes lightning:—one brilliant flash, illuminating all the dark wastes lying under the pall of night and after its cessation an apparent return of the

darkness: but in the minds of those who have beheld the illumination, an ineffaceable picture of reality.

That the revelation of Bahá'u'lláh is universal, embracing the East and the West, has already been stressed. As 'Abdul-Bahá has expressed it "Under these teachings the Orient and the Occident will embrace like two long-parted lovers." But more literal than this has been the flash of His lightning. Bahá'u'lláh, from His prison cell in 'Ak-ká, under the shadow of Mount Carmel, memorialized all the monarchs and rulers of the world in the West as well as the East through His famous "Tablets to the Kings": Summoning them to disarmament and to the abrogation of war; to the establishment of peace and of justice; to the nurture of the poor and dispossessed. More convincing still was the actual journey undertaken by 'Abdul-Bahá, after sixty years as an exile and a prisoner, from the Orient to the Occident, penetrating to the very shores of the Pacific, during His memorable visit to America in 1912; which like spiritual lightning revealed the glory of unity, peace and good-will to East and West alike.

As to the darkening of the sun, the failure of the moon to yield her light, the dropping of the stars, and the rolling together of the Heavens as a scroll, Bahá'u'lláh in His fascinating treatise on the interpretation of prophecy, (recently translated by Shoghi Effendi, under the title, "The Book of Assurance") indicates the interpretation of these terms: "the sun" is the Manifestation or Founder of the past dis-

¹ Matt. 24:26. ² Prof. Nathaniel Schmidt's "Man of Nazareth."

pensation; "the moon" His laws and ordinances; "the stars," those who represent the administration of His principles; while the rolling together of the heavens represents the power which the command of the new Manifestation possesses to turn men's hearts from outmoded practices and perverted conceptions to the glorious light of the New Day.

"Then the sign of the Son of man will appear in Heaven and they will see the Son of man coming in the clouds, with great power and Glory." Zodiac, from its derivation indicates its meaning "A circle of Beasts." Astronomically there is but one man in the Zodiac, Aquarius, the Water Bearer. Due to the precession of the equinox the North Pole cuts a small circle in the direction of its inclination, about every twenty-seven thousand years, which means that the equator of the earth will cut the ecliptic in a different sign of the Zodiac about every twenty-three hundred years.

The earth progressed from the sign Pices to the sign Aquarius, astronomically, about the middle of the Nineteenth century, and at that time the "Man" came in the clouds of His Glory, for coincidentally Bahá'u'lláh was exiled to Baghdad and made the first declaration of His mission to a small group of trusted followers. Clouds cover the sun, they do not reveal but conceal it. Therefore, this prophecy clearly refers to the apparent limitations from which the Manifestation of God would suffer.

The fact that Bahá'u'lláh was imprisoned, exiled, subject to the vicissitudes of ordinary men, beclouded

His glory quite as much as the birth-place of Jesus, His failure literally to fulfill the prophecies and the manner of His birth, had previously beclouded His.

Jesus in the parable of the vineyard gives us to understand that the Owner, Who has sent His Beloved Son, will Himself come and requite the wicked servants for their treatment of His Son.¹

The New Testament indicates as clearly as the Old the coming of both the Father and the Son; Jesus states in the 16th Chapter of John His return to the Father, and the coming of the Spirit of Truth, not as an abstraction, but as a human being who will disclose that which he hears. "All that the Father has is mine, that is why I say, He will draw upon what is mine and disclose it to you."² An examination of the text shows the identification of the "Spirit of Truth" and the "Father."³

The first Chapter of John also gives this relationship of identity between the Father and the Son, while looking forward in Revelation to this Day, John sees the hundred and forty-four thousand standing on Mount Zion with the Lamb, "Bearing his name and the name of his Father written on their foreheads."⁴ "No one who disowns the Son can possess the Father."⁵ Furthermore John says that in the last hour (the end of the old dispensation) the Anti-Christ will appear.⁶ Many interpreters seem to imagine that the Anti-Christ will be a personality, who will attempt to undermine the Kingdom of the Christ, but John very early disabuses us of this idea

¹ John 20:9-18. ² John 16:13-15. ³ Moffatt edition.

⁴ Rev. 14:1. ⁵ St. John 2:22. ⁶ 1st John 2:18.

by telling us in the most definite terms that "every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that Spirit of Anti-Christ." "Every Spirit that confesseth that Jesus is come in the flesh, is of God."

Even in that day, when Jesus was no more than a generation out of the world, men were beginning to hypothecate Him, to treat Him as an abstraction, as a Spirit, as one of the mythological Gods, not an incarnate man. John warns us that at the time of the end these beliefs will once more reappear, and to-day, we have the widespread conception that the second coming will be some sort of Spiritual experience, something that will descend into men's hearts, a transmutation that makes human experience the return of the Christ "And this is that spirit of Anti-Christ." The indefensible assumption, already analyzed, that man can reach to God without a mediator finds no evidence anywhere; no kingdom makes contact with another any where in creation except through a focal center.

Also this assumption that the Manifestation will not "come in the flesh" necessitates the illogicality of assuming in the parts of creation

something that does not exist in the whole, i. e. personality.

It is scientifically and rationally impossible to advance any evidence of the part's possessing characteristics that do not originate in the whole. Since this question has already been exhaustively treated there is no need for repetition here.* Suffice it to say, that this spirit of Anti-Christ namely the belief that the Manifestation will not return in this era as He appeared previously—in a human personality—constitutes the belief of a large and increasing group of Christians.

The fulfillment of the prophecies of the Sacred book of Zoroaster, the Zend'avesta, and of the Qur'an are equally as startling and convincing as those quoted from the Old and New Testaments of the Hebrew and Christian faiths. It would encroach too far upon the limitations of this series to make more than this mere reference.

There are many to whom the interpretation of prophecy is entirely unconvincing; they argue that it is perfectly possible to manipulate such utterances to suit the exigencies of the case. Therefore, this argument constitutes only one of the evidences of the reality and station of Bahá'u'lláh.

(To be continued)

[†] 1st John 4:2-3.

*December issue Baha'i Magazine.

"The fields and flowers of the Spiritual Realm are pointed out to us by the Manifestations Who walk amid their glories. It remains for the soul of man to follow them in these paths of eternal life, through the exercise of its own human will."

'Abdu'l-Bahá.

LET THERE BE LIGHT

Reflections from the Twenty-third Annual Bahá'í Convention

BERTHA HYDE KIRKPATRICK

NOW can one diffuse the fragrances from the twenty-third annual Bahá'í convention to one not present? Surely one would need a powerful pen to do this.

To separate the spirit of the convention from the atmosphere of the Temple is impossible. In the seven and a half months from the middle of September to the first of May the Temple had been erected.* Complete in outline and form, if not in detail, finish, and ornamentation, it stood ready to greet those coming from all parts of the United States and from Canada. Could anyone look at it for the first time without a sense of its meaning, without a spiritual uplift? It is a Temple of light. As one stands under the dome he is unconscious of the heavy ribs and pillars of steel and concrete, which are but a framework to hold the walls and dome of glass. For the Temple is designed not to shut out but to let in the pure white light. By day its beautiful dome and sides of glass seem to bring together and absorb the light of the sun from every direction. By night it will send out its beacon light for miles in every direction from its own illumination.

The delegates and believers had come from every direction to bring light and information to each other on important and pressing problems, and to get more light, more spiritual insight through consultation, meditation, and prayer, under

the dome of light. The problems discussed and faced, although on subjects seemingly disconnected with the Temple yet in reality centered in it, ramified out from it and intricately connected themselves with it and with each other. The light of the Temple symbolized the light earnestly sought for the solution of these problems, the light of the Spirit of God.

The cry of even the learned and wise in this age is for more light to understand and untangle the intricate problems of this topsy-turvy world. So it seems inevitable that a Temple which represents universal religion and the renewed descent of the Holy Spirit should be a Temple of Light. As the pure white light stands, too, for unity, the union of all the prismatic colors, so the Temple stands for the unity of all religions and the oneness of mankind. Could anything more perfectly illustrate 'Abdu'l-Bahá's words: "The outward is the expression of the inward; the earth is the mirror of the Kingdom; the material world corresponds to the spiritual."

THIS TEMPLE and its accessories is known in Persian as the Mashriqu'l-Adhkár, meaning the "Dawning-Place of the Praise of God." And so it was that on the first afternoon of the convention, the afternoon of May first, 1931, a group of two or three hundred Bahá'í be-

*The super-structure only; the foundation having been completed several years ago.

lievers stood on the large auditorium floor for the purpose of dedicating this universal Temple* to prayer and the praise of God. According to the instructions of Bahá'u'lláh, and emphasized by 'Abdu'l-Bahá and Shoghi Effendi, the services held in this auditorium are always to be simple, informal and confined to the Words of Bahá'u'lláh, 'Abdu'l-Bahá, and the great prophets of the ages. The hearts overflowed with joy and gratitude as the words of 'Abdu'l-Bahá were heard and the beginning of their fulfillment was sensed: "When the Mashriqu'l-Adhkár is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication toward the mysterious Kingdom (of heaven), the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent (God). The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the Spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful."

The exultant significance of the occasion seemed to urge those present to shout for joy even while they heeded the words: "The Lord is in His Holy Temple, let all the earth keep silent before Him." Then from out of this silence were heard in supplication further words

of 'Abdu'l-Bahá beginning: "In the name of God, the Most High! Laud-ed and Glorified art Thou, Lord God Omnipotent! Thou before whose wisdom the wise falleth short and faileth—before Whose Light the enlightened is lost in darkness." The hearts responded also to the selection from the "Discourse of the Temple" including the words, "Glory be to Him who hath caused the signs to descend." Surely this material temple was one of the signs, erected by sacrificial gifts from loving Bahá'í believers in all corners of the world as well as Americans.

The simple service ended with the reading in English and chanting in Persian of the Tablet of Visitation made precious by its use at the sacred shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Thus for the first time in history the praises of God dawned from a universal house of worship in America, this Temple where all religions blend into one religion, where all races are one race, where all creeds and prejudices are destined to vanish.

It is interesting to note in passing that nineteen years ago, also on May first, 'Abdu'l-Bahá dedicated the site for the Temple by laying a stone at the center of the grounds. Nine years ago, but on July ninth, the first service was held in the Temple's foundation hall.

In the evening of the same day as the dedication, opportunity was given to watch step by step the erection of the Temple when Mr. Shapiro* showed pictures taken every few days during its construction. At

*Situating on Lake Michigan at Wilmette, suburb of Chicago.

*Construction Engineer.

this time and Sunday morning when the privilege of seeing and hearing the engineers and contractors was granted, the uninitiated sensed a little what difficult construction and engineering problems had been overcome in erecting this absolutely unique structure and of the fine cooperation that had been exercised by all directing and participating in the work.

THE FEAST of the Ridván was beautifully restful after two days (three for many) of reports and concentrated discussion and consultation. It was held, as were all the sessions of the convention except the dedication, in the foundation hall of the Temple.

The words heard at the Feast in regard to guidance seemed peculiarly fitting and to link this consecrating service with the deliberating and consulting sessions of the convention. Shoghi Effendi in writing concerning the Mashriqu'l-Adhkár and the matter of guidance says: "Theirs (the willing worshippers in the Bahá'í Temple) will be the conviction that an all-loving and ever watchful Father who in the past, and at various times in the evolution of mankind, has sent forth His Prophets as the Bearers of His message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating."

The Temple then, symbolic as it is of light and guidance, is more

than a place of worship. It is the "Dawning-Place of the Praise of God." Let the reader emphasize for a moment the first word, "Dawning-Place." The words of prayer and praise dawn in the Temple and are sincere only when they break forth into days of deeds. In the Bahá'í world worship and service must be indissolubly linked. "The people of Bahá must . . . manifest the Light of God in their deeds." This command of Bahá'u'lláh is urged again and again by Shoghi Effendi. He says, "It (worship) cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into . . . dynamic and disinterested service to the cause of humanity."

If one listens to the deliberations, reports and consultations of the general sessions of the convention he finds abundant evidence of this service to the cause of humanity. The sympathetic listener is conscious of something new in the spirit in which experiences are shared, experiments are explained, advice sought and given; he senses a different method and purpose in electing, voting and administering. There are no nominations, there is no excitement, no demonstration. Voting time is preceded by prayer and silence. "We need group unity, no individual mind, just group mind," says one delegate. One of the essential qualities of the administration seems to be self-effacement, not personality. "Whosoever will be chief among you, let him be your servant." "Success is in proportion to sacrifice" and "the measure of success is found in

its effect on lives" are standards which we know are met by those who set them.

Two new features in connection with this twenty-third annual convention were the conference of Bahá'í youth and the teaching conference, both held on Thursday, the day preceding the opening of the conference proper. There seemed no room for doubt of there being life and activity in the group of Bahá'í youth gathered to face problems and seek advice. How irresistible seems the combination of youthful enthusiasm coupled with humility and sincere desire for light and guidance.

Most widely known of the teachers is Miss Martha Root with whom the readers of the Bahá'í Magazine are acquainted through her frequent contributions to it. For nine years she has been traveling throughout the world informing the "kings, rulers, chiefs, princes, learned men and mystics" that this is the time for world peace, for racial amity,

for abandonment of all racial, national and religious prejudice, for the establishment of economic justice, for the realization of the oneness of all religions and of all mankind—that this is the foundation upon which Bahá'u'lláh has established His universal religion.

The inspiration that came from the getting together in exchange of experiences and ideas, in consultation, cooperation and planning of a group of such selfless, active and devoted souls could not fail to permeate the entire convention.

On Sunday afternoon two of these inspired teachers, Miss Root and Mr. Gregory, spoke at the public meeting to an overflowing house. Sunday evening the last session of the convention was held, the friends and delegates gave a lingering look at the dome of light and separated, filled with the consciousness of the truth of the words of 'Abdu'l-Bahá, "the ages of darkness have passed away and the Century of Light has arrived."

"In this world we judge a cause or movement by its progress and development. Some movements appear, manifest a brief period of activity, then discontinue. Others show forth a greater measure of growth and strength, but before attaining mature development, weaken, disintegrate, and are lost in oblivion. Neither of these mentioned are progressive and permanent.

"There is still another kind of movement or cause which from a very small inconspicuous beginning, goes forward with sure and steady progress, gradually broadening and widening until it has assumed universal dimensions. The Bahá'í Movement is of this nature. . . . At the beginning the Cause of Bahá'u'lláh was almost unknown, but on account of being a divine movement it grew and developed with irresistible spiritual power until in this day wherever you travel East or West and in whatever country you journey you will meet Bahá'í Assemblies and institutions. This is an evidence that the Bahá'ís are spreading the blessings of unity and progressive development throughout the world under the direction of divine guidance and purpose."

—'Abdu'l-Bahá.

SONGS OF THE SPIRIT

POSSIBILITY

VALERIA DE MUDE KELSEY

Suppose, after I died it would be like this:
 I'd find myself within a wondrous place,
 Quite freed of everything and facing Him,
 And He should smile and gently speak to me:
 "Well, child, did you succeed or fail on earth?"
 The while that glowing smile enfranchised me,
 And I beheld how all my life I had failed?
 The burning memory of constant fear
 Would make me cry: "How could I help but fail?
 The pain, the sorrow, all the endless woes
 Were heaped upon me till I groaned aloud.
 Now that I'm *here* the life on earth seems far—
 Had I known there *this* glory shining clear,
 I could have kept the pace with any man.
 But always it was pain, defeat and loss—
 I knew not *this*—else I had never failed!"
 He smiled and then I knew His strength had made
 More speech impossible. Sudden I swayed
 Into the depths of that divinest smile
 Dimly as from far worlds I heard Him say,
 "Dear child, you never left My Presence. All
 The while I sent your body forth to work
 Upon that pendulum of time, the earth,
 You dwelt *here* in the Kingdom of your Lord.
 But through that instrument of matchless skill
 Your register of consciousness was made,
 And I have heard your song—have heard your song!
 My child, my child, My love for you endures!"

CONCERNING TRUTH

WILLARD P. HATCH

"The source of all learning is the knowledge of
 God, exalted be His Glory, and this cannot be
 attained save through the knowledge of His Divine
 Manifestation."—*Baba'u'llah*.

How *can* a soul be truthful, if it knows not Truth:
 And, having known, within Its rays transmuted be,
 Until the baser metal of neglectful gloom
 Is gone, and happiness eternal takes its room?

"Oho," 'tis said, "and pray, what then, indeed, is
Truth"

By which creation moves? Where find Its chemistry?
 And how attain the fluting of Its pleasing strain?"

The false doth meet decay, and, in the end, it finds
 Despair: then *come* and walk the Path of Life with
 pain,

If Truth shall top the cliffs whereto the Pathway
 winds!

The shining angels paused and prayed, the while they
 heard—

For Truth is God, effulgent *in* His holy Word.

THE GLORY OF HIS BEAUTY

BEATRICE E. WILLIAMS

I saw my Lord and Master,
 In a haze of golden light,
 His form of power and majesty,
 Was robed in dazzling white.

The flowers that bloomed around Him,
 Of every kind and hue,
 Were sending their perfume upward,
 While drenched in heavenly dew.

By the side of a pond where lilies grew,
 He paused and prayed awhile,
 And the very place seemed flooded,
 With the radiance of His smile.

The air itself seemed vibrant
 With a power undefined;
 As He prayed for peace triumphant,
 And unity of mankind.

He prayed for another garden,
 Where birds of knowledge soar,
 In the meadows of the souls of men,
 That their wisdom may be pure.

He prayed that knowledge, faith, and love,
 Into the heart of man be born;
 And the flowers of human kindness,
 Like a crown the head adorn.

That the Cause of God be nourished,
 And spread through all the land;
 Though sin and strife still flourished,
 With foes on every hand.

Then as I watched and waited,
 He vanished from my sight,
 But the Glory of His Beauty—
 It filled me with delight.

SPRING

KAUKAB H. A. MACCUTCHEON

In the great wild joy that thrills
 Through earth and plant and tree;
 In the awakening song of praise that fills
 All space from sea to sea;
 In throbbing pulse of quickening life
 As mighty heartbeat bursting cords of girth—
 We know that Spring's Creative Power is rife
 Among the atoms of the air and sea and earth.

THE BAHÁ'Í MAGAZINE

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Bahá'is and their friends, Tokyo, Japan, March 21, 1931, Feast of Nawruz. Seated in the center is Dr. R. Masujima in whose garden the gathering was held; at his right Miss Agnes B. Alexander, Bahá'í teacher; and fourth from right, standing, Mr. Kokichi Sumi. (See page 126).

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“In these days there must needs be a mighty power of accord instilled into the nations . . . the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays. . . .”

'Abdu'l-Bahá.

IN AMSTERDAM, Holland, is to be held during August, 1931, an “Industrial Relations Congress” to consider the causes and possible solutions of the present world-wide economic depression. In the first edition of the program, the call for the Congress states:

“Unemployment today is widespread throughout the world. Markets are restricted by lack of purchasing power. Yet productive capacity has been enhanced at an increasingly rapid rate by mechanization and the advance of technological invention. In a world of enlarged economic resources, employment is insecure and standards of living have not been raised or maintained in proportion to the increase in production. Maladjustment exists between economic capacity and buying power.

“In the present stage of economic life the task of achieving balance seems to demand international economic cooperation. Development of means of transport and communication is day by day establishing unity as the coming stage of economic evolution. The process is not yet complete. Some regions of the world remain largely self-sufficient. Others are more closely interdependent. But interdependence is rapidly taking the place of self-sufficiency. This constitutes the factual aspect of the subject.

“Nations and industries, however, are not fully conscious of this actual growth toward unity, and their policies are still largely shaped toward self-sufficiency as an objective, often to the detriment of human welfare, which can be assured only if economic and political policies are based upon the realities of economic development.”

INTERNATIONAL ideals in the realm of politics have been increasing rapidly since the beginning of the

Twentieth Century, for this century, as 'Abdu'l-Bahá stated, “is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service, the century of Universal Peace and the reality of the divine kingdom.”

The World War brought to all peoples an immense realization of the importance and necessity for the international viewpoint in politics, a necessity which had been rapidly growing since the marvelous inventions of the railroad, steamboat, telegraph, telephone, radio and the aeroplane have been bringing the nations of the world into such close contact with each other.

It was not until the present economic depression, however, that the necessity for an international point of view in the realm of economics was clearly perceived. Up to now economic activities and plans have been considered the individual privilege of each nation. Whether to have tariff or not; where one should trade; where get raw materials; where dispose of manufactured

goods or agricultural products,— was a matter for each nation to decide as best it could according to its own apparent advantage. Whatever happened to other nations in this matter was felt to be no concern of the home nation.

IT HAS BEEN felt to be of no concern to one nation what happened to the industry, trade and general economic welfare of another country. But since the war this whole viewpoint has been amazingly changed. One of the first factors in that change was the realization that an economically prostrate Germany was a great obstacle to the economic recovery of Europe. Next came the loss of the Russian market through the establishment of Sovietism. Now has been added a depression which is nothing short of an economic cataclysm. It is this which has forced economists and statesmen of the world to realize that which happens in the economic field of other countries vitally concerns themselves. Now for the first time we have worldwide conferences on the economic problem, and an endeavor to act with some degree of unity upon this problem with an attempt at solution by some international agreement.

Already this country has been obliged to assume a tremendous amount of financial responsibility for European industry in order to maintain there a purchasing market for our goods. Some fifteen billion dollars have been invested by American citizens in European bonds and stocks in order that the industries of Europe could prosper sufficiently to buy our manufactured goods. Much of this invest-

ment has been undertaken at serious financial risk to the investor, but that risk is considered to be preferable to complete loss of export markets.

In order to secure markets in Russia for machinery and other industrial goods of this country, American firms have been willing to accept terms most onerous to them and containing very little assurance of complete cash payment.

A most extraordinary situation as regards international aid is the proposal made to Congress, and seriously considered by it, that this country loan China three hundred and fifty million dollars in silver in order to stimulate the economic life of China sufficiently to maintain a market for our goods. This plan may never become effective. But the mere fact that it could be considered at all seriously indicates how delicate is the economic relationship between countries, and how anxious one country may become over economic perturbations in another country.

Latest of all national problems which have become international in scope, is the threatened economic disintegration of Germany, and the attempts of the other Great Powers to arrive at some method of aiding Germany in order to avert worldwide catastrophe. The mere suggestion of a moratorium or postponement of Germany's reparation payments and of all international debt payments for one year, caused an upward trend in world markets. And it is clearly perceived by the Great Powers that this kindness to Germany is in reality kindness to themselves.

IT IS AN interesting fact that the world is being brought into this concept of close economic relationship not through theory but through the force of events themselves. Now we are beginning to realize that where one country suffers economically all the world will suffer to some degree; and when many countries suffer economically, the whole world is dragged down into a depression.

Mutuality is everywhere seen to be the secret of prosperous commercial relationship. It is so within any one country. It is so as between individuals. No person or group of people can continuously prosper at the expense of other people. True prosperity based upon lasting confidence is due to but one thing—the exchange of efficient services, of which money is merely a token.

Hence, the vital importance of such an international conference as the one to be held in Amsterdam. “The world’s experience today points to the conclusion that ‘economic integration must precede political cooperation.’ ” These leaders realize fully that the economic situation can be handled only from the international viewpoint. The meeting together of many minds representing the great countries of the world will start, let us hope, a careful investigation of this field and a willingness to view economics from a pure human standpoint which, we may be certain, will also be the most practical standpoint. It will eventually produce a sure and continuous prosperity for the world, and it is the only thing which can be relied upon to insure such prosperity.

“The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundation of the oneness of humanity. . . . Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. . . . The basic plank in any economic program must be that man shall love his neighbor.”

—'Abdu'l-Bahá.

THE FUTURE RELIGION

HOWARD R. HURLBUT

This is the third installment in the series which describe the Bahá'í Movement as the fulfillment of prophecy and the solution of the world's present needs. The first and second chapters appeared in the May and June numbers respectively.

The author, in his previous articles, has developed the idea that the seven days of creation can be taken symbolically representing the seven great world religions as historically manifested. In this article he shows prophecy as referring to the coming of Bahá'u'lláh and the establishment of the Bahá'í Dispensation.

THERE is the creational story, and the Genesis account holds no other meaning. You perceive in all of this that it is not presented in whole or in part as having features of foundation for schools of religion, but that it is solely in explication of scriptural allegory. The establishment of the several schools of religion is something with which another prophecy of Isaiah has to do, and this is to be found in the first verse of the fourth chapter of his book. It reads as follows:

“And in that day, seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach.”

Inasmuch as this applies directly to this time and to the Manifestation of Bahá'u'lláh, it is essential that it shall have explication. Whensoever, in scriptural prophecy the term ‘woman’ is employed, it is introduced to signify either ‘soul’ or ‘religion,’ which is the life

of the soul. In this verse it takes on the latter meaning—religion. The term ‘man’ is used to identify the Perfect Man—the Manifestation of God—and, as we have previously explained, the term *that day* applies to *this day* in which we live—the end of the world.

Therefore, the prophecy, stripped of concealed meaning, is interpreted to read: “In this (our) day, seven religions shall present themselves before the Baha, and they shall say that it is their desire to continue in the teachings (bread) given to them by their particular prophet, and they will continue to be known by the name of their school of faith (apparel), only they ask to be admitted as a factor in His great temple of unity, in order that being so admitted as co-sharers in the belief of a single identity for all faiths they shall be called by His Name—Bahá'í, Glorious,—and in this way the reproach of having entertained differences will be taken from them.”

Has anything of this nature happened as yet, in order to validate the declaration of the prophet of thousands of years ago? Ask of those who, during the past twenty years, have made visits to Persia and the Holy Land. There, at a common board, they have witnessed the assemblage of adherents of every faith, each acknowledging

the *divine station* of the Founder of every other faith. There they sit, count them—Brahman and Parsee, Buddhist and Confucian (of which Tao is the soul), Christian, Muhammadan and Jew—peoples of the oldest and the newest faiths, hitherto ever at loggerheads, now rubbing shoulders as brothers, and all acknowledging their faith in Bahá'u'lláh. In some of the Persian cities, nearly the total of the Jewish population, numbering thousands, is Bahá'í and, being such, recognize the divinity in Jesus, and have erected schools for Bahá'í instruction and temples in the name of Bahá'u'lláh as places of worship for the adherents of every faith.

As to all of this, it may be said (and not without reason)—that such application of prophecy as has been made is really only an interpretation of the utterances to which scholars of other faiths have attached an entirely different meaning. Therefore, it is necessary to present a more concrete argument which shall leave no loophole for differences of opinion, and as opportunities to this end are numerous, these will now be presented.

The meaning of the prophetic utterance by Isaiah regarding the "light of the sun" is unmistakable—Bahá'u'lláh discovering to mankind all the expositions of the Truth previously made. In reality, His light being sevenfold, "as the light of seven days," and as 'Abdu'l-Bahá was appointed as the Center of His Covenant and the Explainer of His Word, 'Abdu'l-Bahá stands as the "Moon" of this dispensation, *shining with the fullness of the Light of the Sun itself.*"

II

DIVERSIFIED PROPHECIES

IN the mass of visionated utterance, it is difficult to know how best to begin. These references to the "final appearance" cannot well be placed in chronological sequence, for the reason that prophecy is not a matter of today or yesterday, but rather a kaleidoscopic vision of colorings of divine intent, wherethrough at intervals richly perceiving souls have been able to fix a time and place when and where these colorings shall merge into that of the shining luminary to be recognized by all men as the Light Divine. As the mission of Bahá'u'lláh is proclaimed as Divine, and all such in the past have had varied expressions of prophecy attached to them, the exalted personage, Bahá'u'lláh, is presented not only as One to whom numerous prophecies apply, but *as the single and only one* to which prophecies in all the books of religions can be made rationally to apply.

These attach not merely to the single personage—Bahá'u'lláh, but to that Holy Trinity of which He stood as the central and activating figure. There is none of the Christian mystery surrounding this Trinity, none of the Muhammadan mysticism, but three distinctly identified personalities expressing a single and unique individuality. One ignorant of prophetic meanings is as one ignorant of astronomy. Bahá'u'lláh was not only the fulfiller of prophecy, He was the Causer of the appearances of the prophets of the past to prepare

the world for His coming by their advance announcements of it.

Practically all students of scriptural chronology are agreed on the meanings of certain terms employed to determine time when given prophetic pronouncement. Firstly, a day is recognized as a year: a "time" as 360 days: "times" as 720 days: "half a time" as 180 days. The Muhammadan calendar is based on lunar periods and 354 days constitute a year. With Christian peoples, a year is 365 days. Understanding this, it is easy to fix the dates to which prophecies have reference. It will be interesting to begin with Daniel's vision of that which the future was to expose. In the beginning of the seventh century A. D., when Jerusalem was conquered, the Holy of Holies (the Law of God) was outwardly preserved and when in those long centuries preceding this condition, the vision was given to Daniel, he gives us this—in the eighth chapter: "Then I heard one saint speaking and another said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Then he answered (V. 14) "unto 2,300 days; then shall the sanctuary be cleansed."

This dates from the issuance of the edict of Artaxerxes to rebuild Jerusalem—456 B. C. Deducting this date from 2,300 we have 1844.

Now, we will jump to the Revelation of St. John (ch. 11):

"The Holy City shall be trodden under foot forty and two months;" that is, the Gentiles shall govern Jerusalem during that time. This

forty and two months is 1260 days, (or years), and is the duration of the cycle of the Qur'an. The Qur'anic cycle began with the night flight of Muhammad from Mecca to Medina, in 622 A. D., which followed by thirteen years the proclamation of His prophethood. To determine the date of the termination of the cycle, it is only necessary to multiply the 1260 years by 354 which totals 446,040 and divide by 365 which gives us 1222—1222 years according to our calendar.

Adding this to 622, the beginning of the cycle, we have 1844.

In Daniel, Ch. 12, verse 6, the prophet gives the period to elapse as "time, times and half a time," which as we have already pointed out figures 1,260.

Now, to go back to the Revelation of St. John—in the 11th chapter, verse 3, the entire verse:

"And I will give power to my two witnesses, and they shall prophesy a thousand, two hundred and three score days," by which you see the identical period. These "two witnesses" are Muhammad and Ali, his chief disciple, whose teachings were to be promoted during the stated period.

Again, in verse 9 of the same chapter, we read: "And nations shall see their dead bodies three days and a half:" $3\frac{1}{2}$ days are $3\frac{1}{2}$ years, or 42 months—again, 1,260.

The meaning of "their dead bodies" is that the spirituality of the Revelation becomes so beclouded in doctrines and faulty interpretations of Truth, that it is as a thing that is dead.

Verse 11 also carries the same reference, as it reads:

“After three days and a half the spirit of life from God entered into them.” That is, that at the conclusion of the predestined period, all clouds would be removed in the appearance of the Glorious Manifestation of God—Bahá'u'lláh.

Then, there is chapter 12, verse 6: “And the *woman* fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three-score days.” In scriptural symbology “woman” signifies religion, or soul. In this case, it refers to religion, and this prophecy goes back to Hagar, who was driven into the wilderness with her son Ishmael, from whom in direct line, after nearly two millenia, Muhammad was born. She is again injected into the picture in the 14th verse, which reads:

“And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time from the face of the serpent.” Again, you perceive, we have the 1260.

In the consideration of prophetic utterances, it may be clarifying to the reader to be informed that the Bahá'is regard the expression “Lord of Hosts,” wheresoever it may be found in Holy Writ, as applying to Bahá'u'lláh, and none other.

The tri-une character of the Divine Appearance will now be given attention, as prophetic pronouncements regarding it are numerous and cannot possibly be rationally applied to any other than that which has come to us in this day. In the Book of Malachi, the 3rd chapter, first verse: “Behold, I will send

my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall *suddenly* come to his temple: even the *messenger of the Covenant*, whom ye delight in: Behold, he shall come, saith the *Lord of Hosts.*”

Herein, Bahá'u'lláh announces His own coming in the flesh: He mentions His advance herald, who was the Báb, and Whose sole purpose was to prepare mankind for the transcendent Appearance. That is the meaning of the Persian and Arabic word “Báb” which designates the station of the Herald—that of the *Door* to Divine attainment. It was through Him that mankind was to come to an understanding of, and a meeting with, “Him whom God would make manifest.”

You know that a tenet of Islam is that Muhammad was the “Seal of the Prophets.” That is, that all prophecy as to the oncoming of God and the establishment of His Kingdom ended with the declaration of the Arabian Prophet. And this is absolutely true, because after Him no voice spake of the promised Hour.

The Báb was in no sense a prophet: He was the very Door of Manifestation, and there were to be no long centuries of waiting for the Promised One. As Malachi declared: “The Lord shall *suddenly* come.” Then Bahá'u'lláh speaks of the Messenger of His Covenant (Who was 'Abdu'l-Bahá) saying: “Behold, he shall come!” In the Will and Testament of Bahá'u'lláh, the mantle of authority was bestowed upon 'Abdu'l-Bahá, and the designation of His station was “The Center of the Covenant.”

(To be continued)

A VISIT TO BAHJI

NANCY BOWDITCH

BETWEEN the sand dunes and the sea runs a road, wave-washed and uncertain, which leads from Haifa to the ancient city of Ákká in Palestine. Here Richard the Lion Hearted fought across the mighty ramparts, against whose sides the persistent onslaught of the sea still makes war. Near here Napoleon laid siege from an artificial hill, which he constructed in order to reach over the double walls of the city. There still remains the moat through which the strength of the sea used to be turned in times of war. It is outside of the walls of this town that "The Most Great Prison" stands, bleak and forbidding, and in this place Bahá'u'lláh and His family and followers were imprisoned. One can see the windows from which He gazed at the first pilgrims, who could only look at Him from a distance and be content to return many miles on foot with that precious memory. In a courtyard near the prison building is the long staircase up the outside of the house which leads to some rooms where the family were permitted to move later. Here came the first European visitors to see 'Abdu'l-Bahá, and it was here that "Some Answered Questions" were written. There is another house in Ákká where they were moved later, but this is a different story from the one I want to tell, for mine deals with the aftermath of those terrible and uncomfortable years, and it is with great comfort and joy that we can now turn toward Bahji.

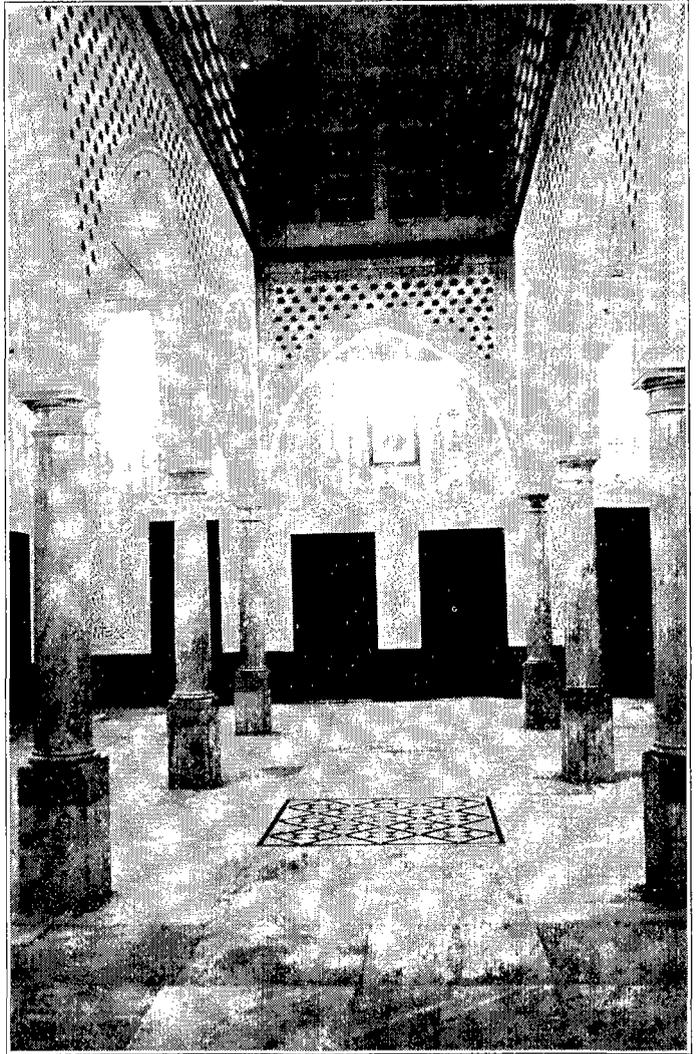
After driving through the coun-

try outside of Ákká, and passing under an old arch of a Roman Aqueduct and through a forest of eucalyptus trees, we at last arrive at the place where Bahá'u'lláh spent His last and happiest days. On the left as we approach is a walled-in area with cypress peering over the top, and a cluster of old farm houses; on the right a lovely sweep of cultivated fields and a distant range of mountains. At this point the old mansion at Bahji looms into view. Indeed it comes suddenly like opening one's eyes on a ship at sea which one has not seen approaching. It is a big white house with an arched arcaded veranda around the second floor. All this is seen over the top of a high stone wall, vine covered at the base. Into this wall is set a small arch of plain white which frames the entrance door, a big green door, which seems to have been built to withstand any intrusion into this abode. But door and walls seem to cry "welcome" as the smiling Turkish Bahá'í servant swings open the gate and greets one with the "Greatest Name." Shoghi Effendi has so carefully renovated this old place that he has not erased the air of ancient mystery and romance. So much has stirred within these walls that will never be forgotten.

But now we are eager to enter. Leaving the lovely yard filled with lemon trees we pass through another green door with a knocker, which the servant unlocks for us. We enter and mount a long closed-in marble staircase to the second

floor and turn to the right through a small hall. Passing through gold and blue draped damask curtains we enter the central room of the house. This is about twenty feet wide and thirty-one feet long. The ceiling is supported by eight white marble columns, and roofed with deep blue. Around the central point is a skylight letting in a soft light on the white marble floor and the elaborately stenciled walls. In the very center of the hall is a table which stands on a square of black and white marble with an inlaid design of simple pattern. The table is draped with a Persian cloth and on it rests a large vase of plumelike sprays of coral flowers, the favorite flower of Shoghi Effendi. There are, below that, small vases of flowers, and yet another set of roses of every hue floating in flat dishes—a fountain of flowers in a still room. There is an album placed among them all with pictures of the Baháí Temple near Chicago, showing its growth from the first to the latest picture.

As we look about we notice that the walls under the skylight and



Central Hall at the Bahji Mansion.

the walls above the columns are thickly stenciled with a design of small pink roses with green leaves on a white ground. All of the ceiling in the hall is blue, and the rest of the wall under the arcade is stenciled in broad perpendicular bands of designs in various dull shades of red and blue. A deep wainscoting of three broad stripes of blue, green, and red gives a strikingly Oriental look to the general effect,

and sets off the beauty of the white marble. Under the arcade are hung, on one side, two old colored prints, one of Mecca and one of Medina. At one end is a large picture of the "Greatest Name," and at the other a view of the tomb of 'Abdu'l-Bahá and the Báb, showing the gardens and a view of the sea, with Ákká and Haifa. On the opposite wall there is a colored print of Jerusalem, and a painting, by Miss Marion Jack, of the view from the Mansion looking toward Ákká. There are ten doors leading off to various rooms, and one to a kitchen which is not used at present. These doors are dark brown with a panel of deep blue running crosswise about half-way, and each has a small brass knocker and a heavy lock. In the extreme left corner hangs a brown portier with a life-sized "Greatest Name" in gold, and behind this is the room in which Bahá'u'lláh used to stay, and where Professor Brown, one of the only two Europeans to do so, visited him in 1890. The account of that visit is framed and hangs outside the door. We read Prof. Brown's words:

"My conductor paused for a moment while I removed my shoes. Then with a quick movement of the hand he withdrew, and, as I passed, replaced the curtain; and I found myself in a large apartment, along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going, and whom I was to behold (for no distinct intimation had been given me), a second or two elapsed ere, with a throb of wonder and awe, I

became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *taj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

"A mild dignified voice bade me be seated, and then continued: 'Praise be to God that thou has attained . . . Thou hast come to see a prisoner and an exile . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the *Most Great Peace* shall come . . . Do not you in Europe need this also? Is not this that which Christ foretold? Yet

do we see your kings and rulers lavishing their treasures more freely on means of the destruction of the human race than on that which would conduce to the happiness of mankind . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind . . . ’

“Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.”



Porch of the Bahji Mansion.

But who can describe this room or this house where Bahá'u'lláh lived in exile, and from where mighty Tablets from His pen went forth to a world in need. We visited this room the last. The shoes, the bed of Him who lived there were set out for us to see. We stood just where Professor Brown was standing when he received this wonderful impression. But it is the whole house that speaks of those souls who lived under its roof. Some one said “people forget but places remember.” That is the feeling I had about the walls of Bahji. They have seen and remembered, and we can take from them if we will.

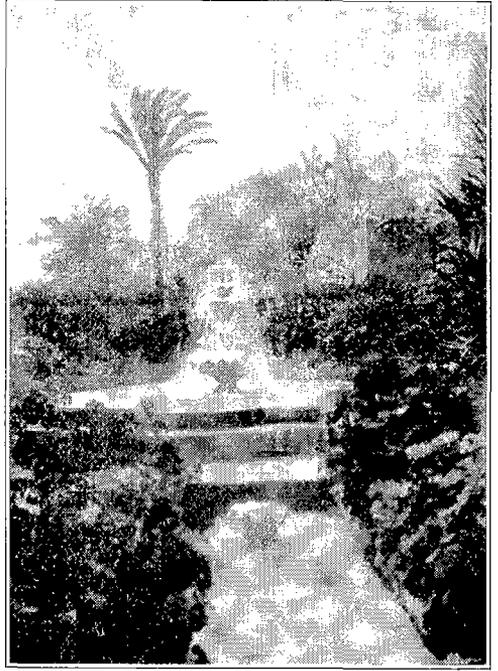
Shoghi Effendi has arranged a pleasant and convenient writing room for the friends. In it are two writing tables with every convenience, with the seal of the Mansion to stamp on the letter written there. Candles and flowers adorn the tables. A heavy straw matting cov-

ers the floor, on top of which are spread soft Oriental rugs. On the right hand table, among other things, is a framed “Greatest Name” in gold on white. Above this hangs a rug with a picture of the Temple woven into it, and on one wall is a large picture, a copy of one of Mr. Bourgeois’ designs for a window in the Temple, an exquisite piece of architectural drawing by the hand of a genius. There are various photographs of Bahá’i groups, and other objects concerning the Cause, among which is a hanging bookcase of Bahá’i literature in different languages. Two big windows overlook the garden.

Opposite the writing room is a sitting room. On the central table is a lovely framed picture of 'Abdu'l-Bahá, and two beautifully bound books in morocco, one red and one green, gold embossed. One

of these has recently been presented to Shoghi Effendi. It is the "Hidden Words" translated into Albanian by the first Albanian pilgrim, Refo Chapari, and the other is Shoghi Effendi's translation of the same. On the left is a filing case on whose shelves rest translations of the Bahá'í writings in thirty-nine languages, and nearby is a map of the United States with the different assemblies marked in red. The opposite wall has eight framed tablets of 'Abdu'l-Bahá and Bahá'u'lláh, and above these tablets is an old formal painting of the Mansion. Here also is another picture of the Temple, a rug with the Temple woven in it, a picture of the view from the Mansion looking towards the tomb of Bahá'u'lláh and Ákká, the matting and Oriental rugs, and many other things of interest to the pilgrims.

Now we pass through the central hall, through a large corner bedroom, around the walls of which are long seats covered with white linen commonly found in this house, and out to the big veranda. Here is a marble fountain with gold fish and gently splashing water. The window sashes are of green, the blinds and doors of blue, the floor of white marble, and beyond all this the vistas of landscape through the pillars and arches which support the roof. These are the lovely scenes at which Bahá'u'lláh and His family must have gazed so often. Through some of the arches a distant view of the city of Ákká is framed. In the foreground are grey-green olive groves, and in the middle distance stately rows of cypress, then the old farm house, and a grove of pine trees with rounded tops. To the left are



Ridvan Garden.

more framed vistas of the rolling cultivated fields and distant mountains. Here, as we stand in the refreshing sun and breeze of spring, a camel caravan may pass slowly by reminding us that we are in Palestine, but otherwise it is hard to realize,—this place has such a feeling of freshness and freedom.

On the extreme right of the porch we have a lovely view of the enclosed garden adjoining the tomb of Bahá'u'lláh, and from there we can view the sea and the big trees under which 'Abdu'l-Bahá used to stroll. Here a white donkey is tethered as of old, but this one is a descendant of the one 'Abdu'l-Bahá used to ride. But now, before we leave this veranda, we notice painted at intervals on its clean white walls above doors and windows, all sorts of interesting designs in ancient mode, having been skillfully

renovated under Shoghi Effendi's careful direction. The subjects are put on as one would paint a coat of arms above a door, giving the effect of concentrated masses of color from a distance.

We spent a night of perfect rest in one of the comfortable high-studded chambers. We arose early the next morning and the birds were singing in the garden below our window; a wind tossed the breakers on the shore which we could see in the distance. It was quiet in the big Mansion so we moved cautiously about, did some writing, and then found our way under the arcades of the lower porch into the garden. The clouds were racing overhead, letting the sun in and out. How lovely it would be to live at Bahji and paint the views from there. Ákká in the sunlight for one picture, with the sea beyond and Mt. Carmel in the distance, olive groves with cypress, and old houses peeping through the green.

Before leaving we visited the shrine of Bahá'u'lláh. We approached it through the closed garden, by gorgeous hedges of red geranium, over the red gravel paths to the white pebble path before the door that leads to the outer shrine. Here a lemon tree stood heavy with golden fruit, and a great cypress pointed heavenward. In the shrine the air was sweet with yellow jasmine

that is thickly strewn on the threshold to the inner shrine. The outer room is a bower of green, reaching to the high skylighted ceiling, and the floor is completely covered with the finest silky Persian rugs, so fine that it seems wrong to tread them even without shoes. It is a place of indescribable sweetness and peace. But each pilgrim's heart knows best what sort of a place is the Shrine of Bahá'u'lláh. I shall but say that next to this divine spot stands the old, old Mansion in which Bahá'u'lláh moved and lived, shut away from the world,—He who was for light and glory. The pilgrims of His following are greatly privileged in being permitted to go there and spend a night. We rejoiced to sit about the table where 'Abdu'l-Bahá used to receive the pilgrims in former days. We saw His simple little room just as He left it; and back of all these lovely experiences the painstaking hand of His grandson, Shoghi Effendi, in every room, among the books and relics and treasures saved, and so he it was whom we thanked in our hearts.

So at the end of the day, tired and happy, with our arms full of fragrant flowers, we returned along the tide-swept road, and home to Haifa and the Pilgrim House. We had slept at the Mansion of Bahá'u'lláh, and our hearts were full of the richness of this experience.

“O ye humankind! Verily ye are all the leaves of one tree; ye are all the fruits of one tree; ye are all one. Hence associate with each other in amity; love one another; abandon the prejudices of race; forget forever this gloomy darkness of ignorance, for the Century of Light, the Sun of Reality, hath appeared. Now is the time for affiliation and now is the period for unification. For six thousand years ye have been contending and warring. It is sufficient! Now is the time for unity. Ye should abandon selfish purposes, and know ye for a certainty that all mankind are the servants of one God and all are to be mutually bound.”—*'Abdu'l-Bahá.*

BAHÁ'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

In the first installment of this spiritual autobiography, Mr. Rounie told us of the work of the great teacher, Jamal Effendi, Persian apostle of the Bahá'í Cause who had proceeded to India by the command of Bahá'u'lláh - how he spread the Bahá'í teachings there; the author's own meeting when a youth with this great teacher and his keen desire to accompany him on his missionary tour of India. The second installment follows.

AT the time I succeeded in carrying out my desire to accompany Jamal Effendi on his missionary tour through India, he had with him two other Bahá'ís as his constant companions: they were Rafiuddin Khan of Hassanpur, and Haji Ramadhan of Rampur. After leaving Madras, our journey was broken for a couple of days at Gulburga where friends and officials from Hyderabad came to meet him. After a short trip to Bombay we set out for Rampur. On our way to the Cawnpore Railway Station Jamal Effendi met the very brother of the Ruler of Rampur State for whose sake he had undertaken this long journey. What happened was that the Rampur Chief, with the object of forming a closer acquaintance between Jamal Effendi and his brother, sent the latter to Cawnpore to meet him and travel with him up to Rampur State.

Jamal Effendi on this occasion stayed about a month and a half at Rampur, in the mansion of the Chief's brother, and availed himself of this opportunity to hold several public and private discourses on the ideals and ethical teachings of the Bahá'í religion. Within a few days the Chief's brother and those who were prompting him were silenced, their atheistic doc-

trines were thrown into the shade, and all their casuistry proved to have no real foundation. In this way Jamal Effendi incurred the displeasure of one Nazir Ahmad Hassan of Aligarh, a most zealous supporter of atheism, who wielded considerable influence over the Chief's brother and who, by some treacherous means, had cheated him out of more than thirty thousand rupees which resulted in much heated conversation and correspondence between the two. The Chief's brother was indignant at the conduct of this old atheist friend and had imprisoned him. From his prison he wrote to Jamal Effendi asking him to intercede for his release. Jamal Effendi did so and he was duly released, eventually having to leave the State. He swore vengeance against Jamal Effendi, although from him he had received nothing but kindness.

Jamal Effendi and I accompanied by a servant boy, left Rampur for Lucknow via Kashipur State and Moradabad. At Lucknow he met the Rajas of Amethi and Balarampur States, who accorded him a very cordial reception. Meanwhile the Raja of Kashipur also arrived and took him to meet and interview the Governor of United Provinces (India).

The Rajas gave us a letter of introduction to the Maharaja of Benares, the sacred city of the Hindus.

Jamal Effendi then proceeded to Benares and for a fortnight remained the guest of the Maharaja at his palace. During this short period he became acquainted with many leading citizens of Benares, Hindus as well as Muslims of all schools of thought. One of his acquaintances was Agha Mohammed Taqi Benarasi of Khurasan, at whose house he happened to meet Haji Ahmed Bindani, an influential and wealthy citizen of Rangoon; and several leading Persian Muslims of Calcutta.

At the very first interview the conversation gradually turned on the question of time regarding the appearance of Imam Mahdi, the Qa'im and the Raj-at-i Hussayni according to Shi'ih creed. A learned Shi'ih theologian who happened to be present in the assembly at the time, declared that no time had been specifically mentioned in regard to that, either in the Qur'án or in the sacred traditions of the revered Imams. Jamal Effendi then cited several passages from the holy Qur'án and the traditions of Imam Jafari Sadiq which pointed to the year 1260 A. H. (corresponding to 1844 A. D.)—as the time when one should look for the coming of the expected Mahdi who would be born like other human beings in accordance with the natural law of procreation. He refused the theory of the sudden and phenomenal appearance of a youth of one thousand years of age from the strange and unknown region of 'Jabulqa' and 'Jabulsa'.

Jamal further maintained that the Imam on his appearance would introduce a New Cause, a New Dispensation, a New Revealed Book, and a New Divine Law for the guidance of mankind. He also quoted numerous passages from the sacred traditions to the effect that the Imam would be subjected to all kinds of persecutions, humiliation and opposition, and eventually he and his followers would be martyred by men of his own race. It was an exceedingly interesting discussion which went on for a couple of days, at the conclusion of which the learned divine protested that although there was a good deal of force in Jamal Effendi's argument, were they justified in accepting it since there was no appearance of the Anti-Christ or Sufyani. Jamal Effendi then in his usual friendly manner said, "Let us jointly pray for the divine guidance and endeavor to grasp the true significance and right meaning of the Words of the Holy Book, which according to the saying of Imam Jafar Sadiq could be comprehended only by his chosen ones and faithful servants whose hearts are pure."

FROM BENARES we proceeded to Calcutta, visiting Patna on the way. We arrived at Patna at dusk and went directly to an Inn where we spent the night. Early next morning, information was received that the police had surrounded the Inn the previous night and had been checking the arrival and departure of the guests. Shortly thereafter some high European officials came directly to Jamal Effendi and informed him that the Chief Commis

sioner desired to see him, and that he should accompany them. So we went with the officials to Danapur where the seat of government was at that time. On arriving at Danapur, we were ordered to wait in a room under police surveillance and remained there for four hours without knowing the cause of this sudden arrest. I suggested however that Nazir Ahmed Hassan, the atheist, who was offended with Jamal Effendi at Rampur, must have had something to do with this little surprise. My surmise proved to be quite correct for very soon a clerk came to Jamal Effendi with one of the letters which he had written to Nazir Ahmed Hassan, and began to question him about it. Finding that the reason of the arrest was some misunderstanding about this letter in the mind of the officials, I asked for permission to produce the letter of Nazir Ahmed Hassan to which that one was a reply. Upon receiving permission I promptly produced the letter in question, a reference to which at once cleared all doubts. We were immediately set free and all our effects were returned to us. Thus the attempt of an atheist to do mischief to the Cause was frustrated.

As this incident took place during the month of Moharram (Muhammadan New Year) the majority of the best citizens, like Nawab Mohammad, Nawab Welayat Ali Khan, and other illustrious persons, sympathetically, gathered together around Jamal Effendi and invited him to their homes, where he had opportunity to deliver the Bahá'í

Message freely in those large meetings.

After a week or two we left for Calcutta. On arriving there the party went to live in a house in Kolutollah which had been engaged for us by Nawab Safdar Ali Khan, the paternal uncle of the Rampur Chief. Here, too, within a very short time the magnetic personality of Jamal Effendi and his exceedingly affable manners attracted many leading citizens of Calcutta and its neighborhood. He soon became a well known figure in the community, particularly among men of a religious and philosophic turn of mind. Jamal Effendi however, was always eagerly seeking an opportunity to deliver the Great Message of universal love and peace, the message of the wonderful revelation of God's mystery, the message of the advent of the New Age.

At last the opportunity presented itself when he met Haji Mirza Abdul Karim Shirazi, a renowned Persian merchant of Calcutta, at whose residence leading Muhammadans used to meet every day to discuss current topics. This was the time of the Russo-Turkish war of 1877, and so the main subjects discussed were the events of the war as they appeared in the newspaper reports. In the course of these discussions, Jamal Effendi, as often as possible, directed the attention of his audience to various prophecies in the Holy Qur'an and the Tradition of the Prophet, regarding the signs of the appearance of the Promised Redeemer.

His marvelous eloquence and his unique method of presenting the subject made a great impression on his audience.

About this time Jinabi Haji Mirza Mohammed Ali Afnan and his assistant Agha Mirza Abdul Hamid arrived from Honkong, China. They were enroute to Persia via Bombay. Jinabi Afnan was one of the maternal uncles of His Holiness the Báb. Both these gentlemen had business in China and came to see Haji Mirza Abdul Karim in this connection, and were his guests. They were known to Jamal Effendi, and they recognized each other at the meeting in Haji Mirza Abdul Karim's house. The unusual joy expressed by these friends on their sudden and unexpected meeting, the extraordinary warmth and affection manifested as they inquired about each other's welfare, astonished all who were present at the gathering. The people then began to suspect that Jamal Effendi was a member of the new sect.

On the following day the visitors came to see Jamal Effendi, and after a long conversation about the war and much discussion of various passages of the Holy Tablet of Bahá'u'lláh (Lawhi-Rais-the Tablet of the Chief) relating to prophecies concerning Turkey, Jamal Effendi requested me to chant the Tablet for his two honored guests. As it was the first time that he had heard these supreme utterances,—while I was chanting the Tablet—he was conscious of a sudden flash of Heavenly Light and was quite overwhelmed with an inexpressible divine illumination. He could not at

the time fully realize the cause of the strange emotion that completely overpowered him. After the chanting of the Holy Tablet was over, the revered guests and Jamal Effendi discussed between themselves the fulfillment of Bahá'u'lláh's prophecies, His teachings for the upliftment of mankind, His noble ideals raising the standard of morality, and the majesty of His mission, all of which I listened to attentively as if spellbound. At the termination of the discussion, I confessed the truth of Bahá'u'lláh's claim and decided to dedicate my life to the service of the Divine Cause. The three veterans at once embraced me, and kissed me most affectionately. Jamal Effendi then in his supplication to the Sacred Threshold submitted my name, and a Holy Tablet was revealed in my behalf, the English translation of which is as follows:

“O Mustafa. (the chosen one or selected as the best one): The supplication of Jamal, who is soaring in the atmosphere of the love of his Lord, the Opulent and Exalted,—was submitted in the Holy Presence, and thy name was mentioned therein. We testify to thy truthfulness and sincerity, that thou mayst read it and be among the thankful ones. Say, ‘O God of the universe, who appeared with the Greatest Name! I beseech Thee by the essence of the existence in the name of those who were not prevented by the hosts from turning towards Thy Face, and those whom the Kings could not prevent from beholding towards Thy Horizon, to write for me with Thy Supreme Pen that which behooveth Thy

Generosity. O possessor of the Names and the Creator of heaven! O my Lord! I hereby testify that which Thou hast already testified before the creation of heaven and earth, and I acknowledge that which Thy tongue has already declared before the manifestation of the Kingdoms of Thy Command

and Creation. Verily Thou art He, there is no God but Thee. I supplicate Thee that thou mayst draw me in every condition near to Thy Horizon, and destine for me, O my God! that which is good in every world of Thy worlds. Verily, Thou art the Mighty, the Exalted, the High and the Great."

(To be continued)

PROMOTED TO THE SUPREME KINGDOM

THE PASSING OF MISS ETHEL J. ROSENBERG AND
MRS. CLAUDIA STUART COLES

"We cannot realize in this world the Bounty of God nor can we appreciate His Love. But in the next world we can do so The difference between this earthly kingdom and the heavenly kingdom is as the difference between the embryonic world and this world. After its ascension the spirit will enter into the presence of God in a form suited for eternity and for the Kingdom."—'Abdu'l-Bahá.

MISS ROSENBERG

ONE of the pioneers of the Bahá'í Cause in the western world, Miss Ethel J. Rosenberg, passed away recently at her home in London, England, crowned with age and the service of the Master. The end was peaceful for this devoted servant of 'Abdu'l-Bahá, whom He knew and loved so well and to whose devotion and untiring labors He often paid priceless tribute by voice and pen.

Known and loved by all the members of 'Abdu'l-Bahá's family in Haifa where she had visited for months at a time in the earlier stages of the outpouring of the Bahá'í spirit from the East to Europe and America, Miss Rosenberg played no small part in the adaptation

of the Bahá'í Message to the western mind. Ever modest and unassuming, the full value of her work in this capacity seldom appeared on the surface but those who knew her well and were in close touch with her activities were and are well aware of the great assistance she gave to 'Abdu'l-Bahá, and how valuable was the help she rendered in the translation and transcribing of some of the outstanding works through which the truths of the Bahá'í Message were made known to the peoples of the western hemisphere.

No one is more fully cognizant of the worth of this servant's labors for the advancement of the Cause of Bahá'u'lláh, as developed and expounded by 'Abdu'l-Bahá, than the Beloved Guardian of the Bahá'í Cause, Shoghi Effendi, who, when



Miss Ethel J. Rosenburg, a pioneer in the Bahá'í Cause in England, who died at her home there recently.

tive expositions she was able, through contact with the Source of inspiration and the pure spirit that burned within her, to give to those who sought.

Miss Rosenberg, who was seventy-five years of age, was born in England and had lived for many years in London. She was one of the most prominent and active of the believers in Great Britain up to a short time before her removal to the higher plane.

During her long connection with the Bahá'í Cause her correspondence with 'Abdu'l-Bahá had been voluminous, and to her He had revealed numerous precious tablets, many of which, of a general nature, have been included in the Bahá'í writings.

ANNIE B. ROMER,

Secretary, London Bahá'í Assembly.

he was advised of her passing, cabled forthwith to the friends in London a heartfelt message of condolence and appreciation.

“Deeply grieved passing England’s outstanding pioneer worker. Memory of her glorious service will never die. 'Abdu'l-Bahá’s family join in expressing heartfelt condolences to her brothers and relatives. Urge friends hold befitting memorial service.”

London Bahá'is held a fitting memorial meeting at the Bahá'í Centre for suitable expression of the love all the members of the Bahá'í Community felt for this long-time friend and counsellor. Here was voiced that reverent recognition due her for the clear vision she had of the Bahá'í Message and purposes, and the lucid and authorita-

MRS. COLES

WITH the passing of this great character, Mrs. Claudia Stuart Coles, the Bahá'í Cause has lost one of its most loyal and enthusiastic adherents.

Mrs. Coles was born in South Carolina about sixty-five years ago. When quite young she moved to Washington, D. C., and it was here she heard and accepted the Bahá'í Teachings, and served as a faithful and honored member of the Bahá'í community for many years. In 1920 she moved to London, England, where her daughter and granddaughters lived, and thus for the past eleven years she was a member of the London Bahá'í community. She had been reelected many times to the National Bahá'í Assembly of



Mrs. Claudia Stuart Coles, Bahá'í teacher who recently died in London.

England, and as Secretary of this body served indefatigably.

Mrs. Coles' home in London was a meeting place for traveling Bahá'ís from other countries. It was always a joy to associate with and

consult this radiant enthusiastic Bahá'í to whom friends could turn for help and advice. She undoubtedly worked far beyond her strength in her great enthusiasm, and one might well say that from the standpoint of her physical health, there was always in her work and service the element of sacrifice. Particularly noteworthy, too, was her great efficiency. She was undoubtedly one of the best informed Bahá'í teachers in the western world, and knew where to find any quotation asked for. She certainly has been instrumental in spreading the Bahá'í Message around the world, for her personal correspondence had assumed voluminous proportions.

As a Bahá'í, Mrs. Coles had an international reputation, and was distinguished and will be forever remembered for her true spirituality and her unique spiritual enthusiasm. She classified among the most sincere and devoted Bahá'ís, and we are told that "the rays of those spirits (the sincere) are the cause of the development of the people." From this beautiful soul "will appear the traces of God."

M. H.

"Humankind have come to the world in innumerable numbers, and passed away; their physical bodies and that which belonged to them passed away with them. Their health and disease both passed away. Their rest and hardship both vanished. Their wealth and poverty ended. Their honor and misery terminated. But the reality of man is immortal. The spirit of man is everlasting. It is the spirit to which importance is to be attached. The difference (between spirit and body) is this, that one will enter the realm of enlightenment, whereas the other will fall into the world of darkness."

'Abdu'l-Bahá.

THE GLORY OF GOD

KEITH RANSOM-KEHLER

The following is the third part of Chapter 5 in the series by the author under the general title "The Basis of Bahá'i Belief." This concludes a brief but most illuminating study of the Bahá'i Message as related to Christianity.

AS ALREADY outlined, when the Manifestation of God comes into the world, He brings with Him not only that quickening power which revivifies the dead spiritual life of man, but reveals as well, a social program which will better the earthy conditions under which he must live. One of the most convincing proofs of the Divine power of Bahá'u'lláh, is the plan which He has outlined for the amelioration of human conditions.

Amongst the principles laid down by Him for the guidance of men toward a better social order, are the reconciliation of religion with science and reason; the independent investigation of truth; the conquest of prejudice; universal peace; a universal tribunal of arbitration; universal education; a universal language; the equality between men and women; the solution of the economic problem; a democratic form of government. Space forbids a further enumeration, but the principles indicated are sufficient to show that the executive power of God's Word spoke through the Lips of Bahá'u'lláh; for although no concerted effort had been made previously to establish these ideas in the world, we find them developing with astonishing urgency as great human objectives after they had been enunciated by Bahá'u'lláh.

These are not new ideas, many of them have been in the world for thousands of years. Einstein has

come with a new idea and we hear that there are only twelve people who can understand him. Bahá'u'lláh has voiced the age old wistful longings of man, until now despair-ed of as possible of human accomplish-ment; but becoming at last through the superlative potency of His command part of the great forward-looking plan of humanity. Certainly universal peace is not a new idea, Isaiah prophesies of that time when "the sword will be beaten into the ploughshare and the spear into the pruning hook, when nation will not lift up sword against nation, neither will they learn war any more." We must recall that these principles were laid down in the Orient around the middle of the last century. Though there had been those who had seen a vision of universal peace previous to this time it was not until *after* Bahá'u'lláh included this among His principles that the present almost universal agitation in favor of peace was started; today there are innumerable movements numbering millions of members working toward this end. Before Bahá'u'lláh's declaration that war must cease, as fundamental to the new order in the world, history had never witnessed anything comparable to our modern disarmament conferences. Thirty years after Bahá'u'lláh called for a universal tribunal, the Hague was established and later the World Court.

The sane and simple method of learning an auxiliary tongue in addition to one's own language would enable universal communication. No human being can speak as many as a hundred languages, (there are supposed to be three thousand dialects and languages in the world) but if a man could speak a hundred languages, there would still be millions upon millions of people with whom he could not converse: by this simple expedient of learning two languages the problem of human communication would be forever solved, without forfeiting the rich treasures of our literature and traditions. Fifteen years after Bahá'u'lláh recommended a universal language Doctor Zamenhoff invented Esperanto. There have been other efforts to introduce a universal tongue.

Today the widespread movement throughout the world toward literacy, education, and enlightenment, is antithetical to the condition when Bahá'u'lláh called for universal education. In that day monarchs and despots prided themselves upon keeping their populace in ignorance. This more urbane and advanced attitude was not taken until Bahá'u'lláh had included mental development in His scheme of human progress.

The Báb enunciated the equality between men and women in 1844. It was not until 1846 that the first suffrage meeting was held in America. More and more startling discoveries of our scientists are carrying matter back into the realm of metaphysics. The great names in this field of activity such as Eddington, Pupin, Milliken, and Lodge, are to-

day advancing arguments to show that materialism is much too fantastic for science. Everywhere we see men throwing off the yoke of constraint, inhibition, and superstition, in order to follow truth wherever it may lead. These attitudes on the part of large numbers are much more recent than Bahá'u'lláh's proclamation of the reconciliation of science and religion, and the independent search for reality.

Ancient empires have crumbled, while democratic principles have been almost univesally incorporated into those that still stand. These changes took place quite fifty years after Bahá'u'lláh suggested democracy as the most appropriate form of government in the world.

A graduated income tax and profit-sharing were among the recommendations of Bahá'u'lláh as a means of solving the economic problem. These were not generally employed until many years after Bahá'u'lláh had formulated them into His program.

It is evident that to continue this form of argument would carry us far beyond the confines of this series of articles but from the examples already given we are constrained to accept the conclusion that the relation of Bahá'u'lláh to the changes that have taken place in social practice, are far beyond the realm of the coincidental. In science if we find the same effect recurring three or four times, we look for the law back of its recurrence. If Bahá'u'lláh had indicated only three or four of these great social principles which had afterward appeared so prominently in human thought and activity we might perhaps say that he had caught the spirit of the times,

and was merely reflecting it; but it is utterly irrational to imagine that any human being not super humanly endowed could possibly grasp twelve or fifteen of the great trends of modern times not yet in practice (which appeared shortly afterward) without bearing to those events some form of interdependent and causative relationship. The candid and impartial inquirer, is bound to see the profound significance of Bahá'u'lláh's having enunciated His program *in every instance* before it was commonly practiced.

Ruhi Afnan said in his paper before the Congress of Living Religions that when we see the teachings and principles of this Revelation at last stepping down out of the cold empyrean of idealism and becoming part of the everyday working order of the world, we cannot but agree with 'Abdu'l-Bahá that "the pulse of this mighty message of Bahá'u'lláh is beating like an artery through the five continents of the world."

Another evidence of the station of Bahá'u'lláh was His stupendous and irresistible personality. In the "Bahá'i World" is summarized the convincing tributes of some of the world's greatest men to Bahá'u'lláh and 'Abdu'l-Bahá. His power was so gigantic that though the captive of two powerful despots, the Shah of Persia and the Sultan of Turkey, (who exercised over their subjects the right of life or death.) He arraigned them both in the Tablets already referred to, pointing out their crimes and injustices in a way that would have brought swift retribution to any other.

His magnanimity and superiority to His terrible sufferings were God-

like and humbled even His worst enemies, to paraphrase the words of 'Abdu'l-Bahá.

A history of His life shows that He invariably decided the terms on which He would live; as long as He accepted imprisonment, He remained a prisoner; as soon as He was ready to go free, He retired to the plains of 'Akká, there ending His days as He had begun them, in a Palace, which at will He had exchanged for His prison. When coming from Adrianople to the prison of 'Akká He defied the Sultan as to the terms on which He and His followers would go, and carried His point. Countless other examples can be given.

Most convincing of all is that indubitable power which Bahá'u'lláh has exercised over the lives of His followers. Upward of thirty thousand martyrs have joyously and willingly given their lives for the establishment of His Cause. Count de Gobineau, Lord Curzon, and other equally authoritative writers on Persia, point to this drama as indicative of the intense spiritual vitality of the Baha'i message.

'Abdu'l-Bahá says that these martyrs "hastened clad in holy ecstasy to the glorious field of martyrdom, and writ with their life blood upon the tablets of the world, the verses of God's Divine Unity." Men and women do not idly toss away their lives for base and ignoble purposes. These ecstatic souls, who drenched benighted and fanatical Persia in their blood, are the holy harbingers of that great power which is today sweeping like a mighty and majestic tide through the hearts and souls of those dedicated to this glorious command of

Bahá'u'lláh to establish peace and unity throughout the world.

Nothing is more inspiring than this phase of our Bahá'í proof, this transforming, and revolutionizing power which Bahá'u'lláh exercises over the lives of His followers. We recall the prophecy in John that "He will send his angels with a loud trumpet-blast to summon his elect from the verge of heaven and the verge of earth." Like a great army of faith and strength His humble followers everywhere, without prestige, without importance, without means, often facing bitter opposition and sore trial, are going forth to vanquish the old, evil things of the world.

Daily into our ranks are flooding those who are seeking a complete and comprehensive program for human advancement. Today there are societies for a better understanding among races, for a solution of the problems between classes, for the improvement of international relations, for the reconciliation of religious differences; but the Bahá'í

Movement is the only great organized movement in the world which definitely includes them all.

We must bear in mind that our cause is not tentative, experimental; we are not going about suggesting to people that it might be well to try such a plan with the hope that it would work. To use our American colloquialism the Bahá'í movement is an "up and going concern" in which millions have already found sanctuary, exchanging their prejudices, distrust, arrogance and resentment for that abundant life of harmony and accord that has ever flown from the appearance of God among men, throughout the ages.

Words are futile to convey the impression of the reality and vigor, the grace and power, of the teachings of Bahá'u'lláh.* We can only refer you to His multitudinous writings, so that "He, the spirit of Truth," through His Own Words and Teachings may "guide you into all Truth."

* It is regrettable that very few adequate translations of His writings are available. Worthier translations are projected.

HOW I BECAME A BAHÁ'Í

ANONYMOUS

The following account of a religious experience—the seeking for and finding of that which satisfies the soul—is written by a member of the Bahá'í Youth Group in an eastern city. It well demonstrates how the youth of today are on the highway of independent investigation of Truth.

MY religious training was received in a Christian church. When I was a very little girl, I was enrolled in the beginners' department of the Presbyterian Sunday School. My attendance there every Sunday was as much a matter of course as my at-

tendance at the public school on the other days of the week. Some of my teachers were beautiful souls and unusually spiritual. When I grew older, I joined the Church and the Christian Endeavor Society. I then attended four services every Sunday; Sunday School and Church

in the morning, Christian Endeavor and Church in the evening, and in addition sang in the choir. I even took a teachers' training course and then taught a class for a short time.

Trained in a knowledge of the Bible and Christianity, I believed, as all good orthodox Christians believe, that Christ was the only divine revelator and Christianity the only true religion. Buddha, Muhammad and the other prophets were all false, so their religions were untrue. The missionary books that I read more or less proved this to me. It almost seemed that the highest calling in life was to be a Christian missionary to the heathen in foreign lands. I was extremely religious by nature, so I liked books and articles on religious subjects. If I looked through a magazine, I would read the religious article and then throw the magazine aside.

This extensive reading broadened me considerably, for many articles written by people of different beliefs arrested my attention and not only interested but deeply impressed me. I began to realize that much of the Bible was written in symbolism.

To be an active member of the Christian Endeavor Society of the Presbyterian Church, one has to sign a pledge to read the Bible every day. Admitting to myself that I had not kept this pledge, my conscience troubled me. I therefore resolved to read the Bible through, and started with the New Testament, intending to read at least one verse every night before retiring. I found myself reading, instead of a few verses, several chapters. Somehow, to read from the Word of God

when the house is quiet and one can truly concentrate, is more beneficial than all the sermons and training one receives from teachers. I felt Christ's power and greatness as I never had before and my love for Him was strengthened to a great degree. I read the New Testament through in a very short time, and then started on the Old, but my interest in it was not as great. Certain parts, like the Psalms, I loved, but some of the history and wars seemed very tiresome. When I meditated on the New Testament, I felt that I would like to understand some of the verses which apparently seemed contradictory, and I longed to understand "Revelations" and some of the symbolism. I was not satisfied. I was really seeking to understand the Bible.

MY FATHER had been a Bahá'í for several years and, without any knowledge of the teachings, the rest of the family had always opposed him. We thought it some peculiar cult, one of those many false religions. He tried to read to us and to get us to read from the teachings, but we thought that in order to be loyal to Christ, whom we truly loved, we should turn a deaf ear to everything he said upon the subject. Strange, how willing I was to read about *New Thought* and other sects, and how I resisted any suggestion to read the teachings of 'Abdu'l-Bahá.

One memorable night, however, I was alone in the house. The town library was closed, and there was nothing about the house that I seemed especially to want to read. The bookcase was in my father's room. I went in and looked over the books.

Nothing looked interesting. With my usual instinct for choosing something religious, I picked up "Some Answered Questions" by 'Abdu'l-Bahá. My first thought was how much I would like some questions answered, but felt very skeptical about 'Abdu'l-Bahá's being able to answer them satisfactorily; just some more theorizing, and I could theorize about the meaning of the Bible just as well as anyone else and was just as apt to be correct in my theories. I opened the book and glanced over the chapter headings. My interest was aroused. The very subjects upon which I wanted more light were discussed. I started to read. I became amazed. I felt great power in the Words,—the same power that I felt when reading the Words of Christ. This teacher likewise spoke *with authority*. It was not like reading other books and articles on religion. I became thrilled. The same Voice which spoke through Christ was speaking through 'Abdu'l-Bahá. I was more and more aware of the power and authority with which He spoke. I did not put that marvelous book down until I had finished every word in it.

I not only read it but I drank in the meaning as one starved. I felt like a person who had stepped from a room dimly lighted by a candle, into a room flooded with electric light. Everything was clear. 'Abdu'l-Bahá's logic was perfect. He left no room for argument or difference of opinion.

To me the Bahá'í Revelation fulfilled the second coming of the Lord. It had not occurred to be sure, as I had imagined it would, and as the Christian world

imagined it would, but "as a thief in the night" He had come and gone. The reason all of the Christians had not recognized Him when He came, was because they interpreted His coming literally, just as the Jews had done when Christ appeared, and so they, too, were prevented from recognizing Him as the promised Messiah. To interpret literally is to defy science and reason.

The spiritual meanings of the signs and symbols regarding the second coming are clearly explained in the Bahá'í teachings, and explained in such a way that they agree with science and reason. It would be beyond the scope of this article to explain them here.

How MUCH more reasonable it is to believe, as 'Abdu'l-Bahá teaches, that God has not only sent Christ to train just a part of the people of the world in the things of the spirit and has left the rest to grope in darkness all these years, but that He has also sent all of the other great prophets, Buddha, Muhammad and others. 'Abdu'l-Bahá says that each Prophet was sent by the one true God to teach the one true religion, but only in accordance with the capacity of the people to whom He appeared. Our capacity is much greater today, so Bahá'u'lláh has given us meat instead of milk, as was promised in the Bible. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"—Mat. 24:44, 45.

Since all the founders of the great religions of the world were sent by the one true God to teach the one true religion, man-made theology and forms which were introduced after the Prophets had left this world, were the causes of the differences in the beliefs of the peoples of the various religions. 'Abdu'l-Bahá shows in "Some Answered Questions" what Muhammad accomplished among those wild Arabian tribes, and one cannot help seeing that more than human power was needed for this resurrection of souls. The same thing is true of all the great spiritual teachers. Muhammad was only taken as an example. The symbolism of the Bible which no one had ever been able to understand, was explained so that it agreed with science and reason.

THE NEXT morning to the amazement of my family, I stated that I believed 'Abdu'l-Bahá was a Divine Messenger of God; that the second coming of the Lord was fulfilled in the person of Bahá'u'lláh. How sorry I was, thereafter, for my human prejudices as I so often read these Words of 'Abdu'l-Bahá:

"Beware of prejudice! Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the East or the West."

My father rejoiced exceedingly over my great spiritual happiness and suggested a course of reading for me. I read all of the Bahá'í books which we had, and then went up in the attic and read back numbers of *The Bahá'í Magazine* for hours at a time. When everything had been read and understood by

both mind and heart to the extent of my capacity, I longed to interest others so that they, too, would read. Nothing has such power as the Word of God as spoken through His chosen Messenger. "God, and God alone has the power to do whatever He wills, and the greatest proof of a Manifestation of God is the creative power of His word—its effectiveness to change and transform all human affairs and to triumph over all human opposition. Through the word of the prophets, God announces His will, and the immediate or subsequent fulfillment of that Word is the clearest proof of the Prophet's claim and genuineness of His inspiration."*

Those who have read the Words of God—the Teachings for this New Day as spoken by Bahá'u'lláh, have laid aside their racial, religious and national prejudices. Colored and white, Jews, Christians, Muhammadans, and others, occidentals and orientals, are associating in perfect harmony.

In conclusion it is evident that I became a Bahá'í because I was not satisfied with the religious knowledge I possessed. I was seeking for Truth always, and the reading of this book** made "the crooked things straight." The illuminating teachings I found therein swept the path which leadeth unto real life clear of "superstitious fancies;" I had found that which satisfied me, a religion to live for or to die for. And from that time I could truthfully state that I not only have mere faith about religion, but I *know*. And only the Word of God could have awakened me to the Divine Realities.

*"Baha'u'llah and the New Era" by Dr. J. E. Esslemont. **"Some Answered Questions."

ORGANIC AND SOCIAL EVOLUTION

KOKICHI SUMI

The following is an address given by a young Japanese student, member of an English Speaking Society in Tokyo. Mr. Sumi is deeply interested in the Bahá'í Movement. After attending the Bahá'í Nawruz Feast on March 21st last, he wrote to Miss Agnes Alexander, our Contributing Editor, that he "appreciated this merry garden party very much indeed. That warm, bright, fair atmosphere I found on that day is the symbol of the ideal form of organic society, which is the nature of the sun. Through it and through it only all organic existence is conceivable as a reality, and that is the Bahá'í Spirit I guess . . . that beautiful sunlike spirit is indispensable to our human society: that penetrating spirit from heart to heart is the only rope to make man's society possible."

IAST summer I made a trip to the central part of the Island of Shikoku. The district I visited lies thirty miles from the nearest town and is three thousand feet above the level of the sea. It is divided into many smaller districts by ranges of high hills and mountains. I spent a week among the solitary houses and villages dotting the valleys and the hillsides.

My first interest was to study the folk-psychology of the region, but to my great disappointment, the social conditions were quite contrary to my expectation. Before I started on the trip I was told that the life of the people there was very primitive, and that one could hardly discover any modern cultural influences among them. With such information I fully expected to see wild men of little or no cultural training, little capacity for counting, little ability in abstract thinking, and speaking an entirely different language or dialect.

But what did I really find? On the day that I reached the very farthest point of the journey, and supposedly the farthest from the centers of civilization, I was overtaken by a storm. Seeking shelter, I entered a hut near the summit of a mountain. To my astonishment I found children reading the Na-

tional Reader. At the entrance I saw little rubber shoes, and hanging on a nearby wall I observed a regulation school cap. Bicycles they know, motor cars, and even aeroplanes. And though they do not actually use it in their daily speech, they know quite well the same language Tokyo ladies and gentlemen speak so fluently.

Now what is the meaning of all this? It shows, it seems to me, the tremendous penetrating power of our culture, and the almost unbelievable capacity of a people to accommodate themselves rapidly to the demands of a changing social environment. Biological changes are very slow. It is said that our functional organs are almost identical with those of primitive man. And the capacity of modern men and women of backward races is almost the same as that of the more advanced races. The great differences are found, not in the field of biology, but in that of culture and civilization.

You may say that those primitive minded peoples are very mystical and superstitious. But I beg you to recall how many relics of superstition are still living amongst us. We do not eat dogs. We may be able to give many reasons for our refusal to do so. Perhaps it boils

down to this, "it is not customary." If we are justified in saying that primitive peoples live by taboos, they can rejoin that dog-meat is taboo among us.

When we look back to ancient Egypt, ancient Greece, and ancient China, we must acknowledge that they could produce individuals equal in capacity to any modern man. Christianity has not produced a greater than Jesus or Paul. Plato's world of ideas is no less broad and deep than that of Bergson; and Kanpi's social observation is as keen as that of Karl Marx.

It is therefore not in the realm of individual capacity that the modern man exceeds the capacity of his more primitive prototype. It is rather in the realm of social evolution and interracial experience. Retaining practically the identical biological form of the man of milleniums ago, our civilizations have passed through various stages: tribal communistic, imperialistic, theological, feudal, aristocratic, democratic, socialistic and communistic. In passing through these stages we have increased our social inheritance and grown in wisdom acquired from this experience.

But it has been shown time and time again that it is not necessary to pass through all these stages to acquire the necessary wisdom for modern life. Just as the younger people of central Shikoku are able to enter into the problems of modern life quite successfully, though their parents represent a much more primitive type, so anywhere in the world the old customs and ideals of barbarous and semi-barbarous life can easily give place to

those of our modern scientific age.

Now the chief characteristic of our modern civilization is that it is proceeding along the line of tested knowledge and experience. Instead of being guided entirely by the hit-and-miss methods of our pre-scientific age, we are learning to verify and test causes and results, and guide our conduct according to the results of our study. And it is entirely possible to teach this method of procedure to peoples who have heretofore been guided entirely by superstition and inherited traditions.

I wish to apply this principle to an institution among us which is undoubtedly a relic of barbarism, and has no place in the progress of a well-ordered international society. I refer to the institution of *war*.

War is the child of our tribal antagonism. It grew up in a world when there were no intertribal relations, and no international contacts. In those days the only way to gain an advantage or secure justice was by the sword. In that early age *Might was Right*, and the Beautiful and the Good were compelled to yield to the god of material power.

But it has come about that our international and interracial relations must be developed, for modern science has thrown the ends of the earth together, until we are all the members of one great neighborhood. So that war has become the enemy of social progress, the awful disturber of international good will and commerce.

But it may be said that changes must come slowly, and that it is impossible to give up war within one generation. But I beg you to re-

call my Shikoku experience. Within one generation the whole fabric of our social and political life has been changed. The feudal ideas of fifty years ago have given place to the international ideals of modern science, commerce and education. What has been done in these important fields of human achievement can and ought to be done in the case of war. If we had a mind to do it we could master this demon and throw him out in a single decade.

But what do we see? The fearful monster is taking advantage of all that our science has taught us. He squeezes our experience and prostitutes our tested knowledge, compelling us to act directly opposite to the demands of our reason. Our brain becomes his slave, and

our inventions become the food for his voracious appetite! The powder which Nobel invented for the benefit of the coal and mining industry becomes the explosive for war's devastations. The gigantic Messenger of the Air invented by Zeppelin for peaceful international intercourse, becomes the frightful engine of the god of war.

Thus it is that war consumes its own offspring and destroys all the children of industry and peace. It is a menace to civilization which it is seeking to destroy. . . . But we can now choose whether we will yield to war or rise up and forever drive it from our human society. We can now choose whether we will follow our tested knowledge or whether we will be guided by the Demon of Destruction.

GREEN ACRE

I would stand on the knoll that overlooks
The radiant River of Light;
And lift my eyes to the distant hills,
From whence come strength and life!

I would walk through forest aisles, where pine
Trees rise like cathedral spires;
And in the hush of early morning hours,
Feel the peace that God inspires.

Once again, I would enter the Inn,
The Inn that is glorified,
Because *it* had room and welcome for Him,
Our Lord, to enter and abide!

Green Acre, Green Acre,* home of my soul,
My heart ever turns to thee;
The beautiful spot where the Master walked,
And hallowed the earth for me!

—Elizabeth Hackley.

* Baha'i Summer Colony, Green Acre, Eliot, Maine.

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WHAT IS THE ONENESS OF HUMANITY?

THE greatest prize this world holds is the consummation of the Oneness of Humanity. All are the children of God. God is the Creator, the Provider, the Protector of all. He educates all of us, and is compassionate towards men. His grace encompasses all mankind. The sun of God shines upon all mankind. The rain of God falls for all. The gentle breeze of God wafts for all. Humanity at large is sitting around the Divine Table of the Almighty. Why should we engage in strife? Why should we ever engage on the battlefield to kill each other? God is kind, is He not? Why should we be unkind? What is the reason? How are we benefited by being unkind? Today the chief means of dissension amongst the nations is religion, while in reality the religion of God is *one*. Differences lie in blind imitations which have crept into religion after its foundation.

“Religion is Reality, *and reality is one*. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muhammad was the Spreader and Promulgator of Reality. The Reality of religion is one. Fundamentally there is no difference.

“The Reality of religion consists in the love of God, in the faith of God, in the virtue of humanity, and in the means of communication between the hearts of men.

“The Reality of religion is the oneness of the whole of humanity.”

—'Abdu'l'Bahá.

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"For in this age the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of possibility. What is the spirit of this age? What is its focal point? It is the establishment of universal peace, the establishment of the knowledge that humanity is one family."—'Abdu'l-Bahá.

WHAT IS THE WORLD? This term, which is so widely used, I doubt if anybody understands. Just what do we mean by "the world"? When the inner earth first began to stir to life in obedience to the solar impulse, at that time the world was just a geographic, planetary object. Certainly this is not what we mean today when we say "the world," a concept not at all synonymous with "the earth."

Life sprang up upon the earth and grew and grew until it reached its climax, man. Human beings living upon the earth in widely scattered groups, not yet masters of their planet—here is a more advanced planet than the inert earth we first looked at. Yet this is not what we mean today when we say "the world."

Communications grew. Caravan trails and sea ways brought distant peoples together. Warfare and conquest consolidated tribes and peoples. Great empires evolved. Each empire became in time a cultural unit. Rome, mistress of land and sea, unifier of nations, builder of a great Mediterranean civilization,—now for the first time we have the term "world" meaning something definite in human society. Rome—that is the world, or so it

seemed to the Romans. And so it seems to us today as we look back on that vast ancient culture which the Romans, after absorbing and assimilating, gave forth to all of Europe.

At the time Rome did not know that across the barrier of deserts and mountain ranges was another world all its own—the Celestial Empire. Here too a great unifying force had been at work for centuries—milleniums perhaps. Here had grown up an indigenous civilization so self-contained, so perfect, that to the Chinese it seemed that the whole world was contained within the Four Seas.

And neither the Romans, nor the Chinese realized that there existed across great stretches of ocean waste another world living its own life, creating its own civilization, passing thru phases of growth and disruption so little known that when later Europeans discovered its existence they called it the "New World" altho it is perhaps the oldest part of the land surface of the planet.

UP TO THIS point, then, there was not one world upon this planet, but many worlds of human society. Today, however, intercommunication

—physical, intellectual, spiritual between the continents and peoples has grown so rapidly toward a psychic unity that now for the first time, when we say “the world” we mean a human society composed of all the educated, intelligent people of the planet.

We say “the world thinks this,” “the world thinks that,” “the world is progressing,” “the world is in economic distress,” and now for the first time we mean by such statements to include all civilized peoples of the planet, the vast majority of mankind.

But even when we use the term world to mean all the peoples of the world, we are using it loosely if we mean to intend a unity effective and real. Such has not yet been achieved upon this planet.

The nations of the world are still far too much divided between themselves by barriers of prejudice, of greed, of misunderstanding, of commercial competition, to make it possible to use the term “world” to mean humanity. There are still many spheres of selfish interest, so to speak, which compose the planetary life.

IN SPITE of this fact, there is growing before the sight of us all a super-structure of actual world unity, a universal culture and a universal consciousness. This universal consciousness is struggling with the provincial, national consciousnesses and is destined before the century is out to absorb and supersede all those more provincial units of society that make up humanity today. All men of intelligence and power of direction in human affairs, are

now beginning to realize that if the national consciousnesses should continue to prevail to the sacrifice of the universal consciousness, humanity would soon extinguish its flame of life in a delirium of war. Therefore the intent and purpose of all leadership today is directed to the end of universal peace, of universal culture, of universal brotherhood upon this planet.

IF WE look ahead then a few decades, a few centuries, we can conceive that the term “world” will be synonymous with all humanity, that it will imply a human society which is homogeneous, coherent, unified—not only culturally but psychically and spiritually. Then when we say “the world thinks this”—“the world thinks that”—it will actually be true that all humanity is moving as by one impulse and one aim.

Life would be miraculous in such a dispensation. For if the unity of many small nations into one great empire such as Rome was able to build so mightily for civilization, what will be the result of the psychic unity of all races and peoples upon the planet?

The creative force and effectiveness of humanity will be multiplied, not in arithmetic but in geometric ratio, by the coalescence of all the various minds and temperaments of the world into one strong, coherent force—into one vast psychic unity of culture.

Then we may conceive of the world as having but one soul. The world will be synonymous with planetary life as a whole. It will be a unitary being, multitudinous in its

component parts but one in its spirit and directive force and energy.

THIS IS the golden age, perhaps, of which the poets have dreamed and philosophers philosophied. The golden age of man in his full maturity as the son of God. The planet achieves its final destiny.

What other planets and worlds are achieving, we do not know. Certainly life is evolving elsewhere throughout the universe. Quite probably it is evolving in various planets of our own solar system—evolving in ways unique to each planet. Some day it may be our earthly destiny to merge into a still

greater unity—that of the solar system. The time may indeed come when other planets will join hands with this planet in ways of communication not yet possible to foresee, each planetary society expressing through its own genius the destiny established for it by the Lord of creation, the whole planetary system vibrating to the creative evolving power of the Holy Spirit, the Logos, the Lord of all Being.

But here is a transcendent destiny that is beyond human comprehension. Let us come back to mother earth. It is enough for the present that we strive to make that earth a world.

“ . . . This limitless universe is like the human body all the members of which are connected and linked with one another with the greatest strength. How much the organs, the members, and the parts of the body of man are intermingled and connected for mutual aid and help, and how much they influence one another! In the same way the parts of this infinite universe have their members and elements connected with one another and influence one another spiritually and materially . . . Since this connection, this spiritual effect and this influence exists between the members of the body of man, who is only one of many finite beings, certainly between these universal and infinite beings there will also be a spiritual and material connection. Although by existing rules and actual science these connections cannot be discovered, nevertheless their existence between all beings is certain and absolute.”

“As to your question regarding the stars: Know that these brilliant stars are numberless and their existence is not devoid of wisdom both useful and important. Rather they are worlds, as is this world of ours. But they differ in their bodies, by the difference of elements, from this earthly body. They differ in formation. The beings existent upon these bodies are according to their formation.”

—'Abdu'l-Bahá.

THE FUTURE RELIGION

HOWARD R. HURLBUT

Chapter IV

The author, in previous chapters published in the May, June and July numbers of this magazine, has developed the idea that the seven days of creation can be taken symbolically representing the seven great world religions as historically manifested, and in the last article particularly showing prophecy as referring to the coming of Bahá'u'lláh and the establishment of the Bahá'í Dispensation. In this article he continues his presentation of these prophecies.

SO much for the Bible prophecy. Now, to turn to the Book of Zoroaster: In the Ninth Vanant Yasht of the Zend-Avesta, there is an even more direct reference. While the time of the rise of Zoroaster is not of great importance, it may be of interest to note that there are wide variants of fixation by different students of chronology. None has fixed the time later than 1500 B. C.: More assign it to 2000 B. C. and a very great many relegate it to the rise of the first pyramid dating back four to five millenia before the dawn of the Christian era.

What is important, however, is that the Light of Divine Truth shone so clearly through Zoroaster that He was enabled to inspire the prophets who came after Him to point more clearly than those of

any other time to the Appearance in the day and age in which we live. Of this, which was designated as "The Mighty Glory"—which is a free translation of the meaning of the Name "Bahá'u'lláh"—the prophet wrote: "This Splendor attaches itself to the hero (who is to arise out of the number) of prophets (called 'Saoshyanto') and to his companions, in order to make life everlasting, undecaying, imputrescible, incorruptible, for-ever existing, full of power (at the time) when the dead shall rise again, and the imperishableness of life shall commence, making life lasting by itself." (That is, by its inherent qualities).

"They will be commissioned to check the influence of the devil which increases at the time when the world is verging toward the end, by restoring truth and faith in religion. The dark period of wretchedness and sin in which they appear is compared to night, and the era of bliss they endeavor to bring about is likened to brilliant day. The *first* of these prophets is called 'Hushedar-Mah,'—the 'moon of Happy Rule.'" Surely, no more apt definition of the soft radiance of illuminating love of the Báb than this could be found. He was empty of every desire for individual recognition, and all of His song was of that One, immeasurably greater

than Himself, "Whom God should make manifest."

"The *second* is 'Hushedar-Bami,'—the Aurora of Happy Rule."

How richly the glory of the Appearance of Bahá'u'lláh is pictured! The incomparable radiance of the effulgent glory of Light of God burst forth from this Center, Who was Light and the Source of Light, and illumined with its encompassing rays the remote areas of the realms of humanity, announcing in terms of dominant authority the establishment of the Day of God.

"And the *third*, and greatest, is called 'Sosyosh.' He brings a new Nask of the Zend-Avesta, hitherto unknown, and reveals it to man." This third One is 'Abdu'l-Bahá. It is not for any human to determine the relative greatness of the Manifestations of God.

That understanding is something entirely apart from any intellectual accomplishment, and we may assume that the prophet, looking through the vistas of the oncoming millenia, might well have considered this Appearance in its relation to closeness of communication with the people of this time, just as though we might, to make the argument clear, consider ourselves as the soil upon which the sower casts the seed. By reason of this intimate association of seed-sowing, we might come to consider the near one greater than the great provider of the seed in the granary from whose bounty all things must come. Our understanding could in no wise affect the true condition.

The "New Nask" which 'Abdu'l-Bahá did bring and which has hitherto been entirely unknown, is

the chapter of selfless service universally rendered, which He read into the heart of humanity through living it in his long life of persecution, exile and imprisonment, as it has never been lived before in the history of the human race. When Zoroaster was asked whence God would come to establish His Kingdom in the earth, He answered "From the Land of Nur." Bahá'u'lláh was a descendant of the royal house of Persia and was therefore a prince. His estate was the Principality of Nur, which lies midway between the Persian capital, Tihrán, and the southern arm of the Caspian Sea. His title was Hosein Ali, Prince of Nur. The meaning of the word "Nur" is Light, and as the Bahá came as the great Revealer of Light, the declaration of Zoroaster carries a double significance.

Again, in the Pitakas of Buddha. If you are familiar with Buddhist literature, you must have formed a deep affection for Ananda the old servitor of the Buddha, who was the closest and most beloved of all the *bikshus* who followed in the footsteps of the Master. And when, in those last sad hours, the old servitor looked upon the emaciated form of his Lord and was troubled over what lay in store for those of the Faith, he asked "What shall we do, Master, when thou art gone?" And Buddha, looking upon his anxious face with a smile of infinite compassion, answered: "One will come after me who will be possessed of the fullness of all Truth, to point the way to salvation." Troubled, Ananda queried: "But how shall we know him, Beloved,

when he comes?" And Buddha answered: "He will be known as 'Maitreyeh,' " which means *kindness*.

In the early youth of Hosein Ali, by the passing of his father, the responsibility of all the affairs of his great estate fell upon his shoulders. Repeatedly, he had been urged by public officials to take the place in governmental affairs to which his princely rank entitled him, but he had ever turned a deaf ear.

Now, these importunities became more insistent, but he held aloof and as time went on he gave from his wealth so freely to the poor and deprived ones that the officials looked on aghast and cried: "This youth needs a guardian, else he will dissipate all of his rich patrimony!" He was the personification of *kindness* in his every act of life.

In the writings of the idolatrous religion of Baal, which was founded on the pure Truth revealed by Enoch, there appear references to the "Last Days" which are repeated in the books of the Israelitish prophets, in the Gospel, and in the Qur'án of Muhammad.

It is of these that Bahá'u'lláh in His wonderful Book—the Iqán—devotes fully sixty pages to clear elucidation. The reading is in effect that in the last days the sun shall be darkened and the moon ashamed, the stars fall, etc. You will note mention of Enoch and recall that from the Bible narrative we have small understanding of him, his disappearance being recorded as "Enoch walked with God and was not." Yet, one of the strangest of the prophecies regard-

ing the appearance of the Manifestation in the last day, is in connection with the Book of Enoch.

In 1892, Professor Charles, of Oxford University, chanced to read an obscure item in a German publication to the effect that an original Book of Enoch had been discovered in Russia. He had at no time heard mention of a Slavonic Book of Enoch and concluded that it was merely a translation of the Ethiopian Book of Enoch, but being a true student, he had an emissary go to Russia to trace the rumor, and much to his delight discovered an original pseud-epigraph which had been known to the inner circle in Russia for twelve hundred years, but was not a matter of general public knowledge. In this Book, Enoch described his journey to the "Seventh Heaven," under direction of an appointed guide and at last fell prostrate as there reached him a Voice from the unapproachable Presence, concealed behind His "seventy thousand veils of light." He gave the Book to his sons, saying that it would be sealed and guarded by two angels until the "time of the end, *when the Great Michael shall stand up.*"

In scriptural parlance, the term "Michael" means one who is near or like unto God. This describes the station of the Manifestation of God which was Bahá'u'lláh, Who "stood up," or ascended in 1892, the precise year in which the Book was brought to light. In this Book of Enoch, there is written (Chapter 40, verses 3, 4 and 9): "The holy great one will come from his dwelling.

"And the eternal God will tread

upon the earth (even) on Mount Sinai:

“And behold He cometh with ten thousands of His holy ones.”

You perceive the identical mandate as to the “sealing” of the Book As His Books were sealed by the Almighty God, none but He could have the power to unlock the seals, and when the time was to arrive for their revealment the ability to unlock would be one of the convincing proofs of the divine authority of the Messenger.

Bahá'u'lláh, in our time, has unlocked the doors of the chamber of mystery in the Word of God. The whole trouble in the world today and in the past has lain in the egotistic assumption that intellectual capacity enables one to read the meaning of the Word, whereas it is pureness of heart. Because of this attitude, the great diversity of sects and creeds has been evolved in all the schools of religion. The “Seventh Heaven,” to which reference is made in the flight of Enoch, and which corresponds to a like adventure recounted of Muhammad in the traditions of Islam, means his attainment to a complete knowledge of the seven great religions, the term “heaven” meaning religion, so that in his prevision he was given understanding of the culmination of the divine plan.

The *place* of the Appearance is also given by the prophets of Israel. In Jeremiah, the 49th chapter, 38th verse: “And I will set my throne in Elam (Persia) and will destroy from thence the kings and princes, saith the Lord.”

As you have been informed, the

fortressed prison-city of 'Akká (or Achor), on the nose of Mount Carmel, the Zion of God, was selected as the place of imprisonment for Bahá'u'lláh and His followers. This, too, is in fulfilment of prophecy. In Hosea, chapter 2, verse 15, we read: “And I will give her her vineyards from thence, and the valley of Achor for a door of hope.” Also, in Isaiah, chapter 65, verse 10: “And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.”

The nearness of God in His physical Manifestation in the last days is also given. Turning to Revelation, chapter 21 and verse 3: “And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and *God Himself* shall be with them and *be their God.*”

The repeated references to the “Branch” in the Bible has ever carried a conviction of the exalted station of the one so-called, but until our own time it had never had anything approaching a clear explanation. The sons of Bahá'u'lláh were always referred to as “branches” projected from the Exalted Tree,—the Pre-existent Root, and 'Abdu'l-Bahá, the oldest son, was designated as the “Greatest Branch.” The psalmist David particularly sang of His coming with an insistent adoration and praise. Of Him in the 2nd verse of the 2nd Psalm, we read: “I will make him, my first-born higher than the kings of earth.”

Also, did 'Abdu'l-Bahá fulfill the prophetic utterance in the 26th verse of the 88th Psalm, which reads: "He shall cry unto me, Thou art my father, my God, and the rock of my salvation," for it was in the ninth year of the Manifestation of the Báb, which was also the ninth year of the life of 'Abdu'l-Bahá, after His father had been released from that dread dungeon in Tíhrán and exiled to Baghdád and there was explaining to 'Abdu'l-Bahá the mystery of the Manifestation that the boy fell at His Father's feet and with a cry of passionate adoration, called: "I know that Thou art God!"

It will, therefore, be of interest to review the Bible declarations regarding Him: In Zechariah, the third chapter and eighth verse: "Hear now, O Joshua, the High Priest, thou and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH."

And in the sixth chapter, verse 12 and 13: "Behold the man whose name is the BRANCH, and he shall grow out of his place, and he shall build the temple of the Lord * * * And he shall bear the glory and shall sit and rule upon his throne."

And in Isaiah, the fourth chapter and second verse: "In that day shall the Branch of the Lord be beautiful and glorious." And in the eleventh chapter and first verse: "And there shall come forth a root out of the stem of Jesse, and a Branch shall grow out of his roots." "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of the Lord."

Now, of 'Abdu'l-Bahá, the Manifestation has written: "O Thou, my Greatest Branch! Verily, we have ordained thee the guardian of all the creatures and a protection to all those in the heavens and earths, and a fortress to those who believe in God, the One, the Omniscient. I beg of God to protect them by thee, and to reveal to thee that which is the dawning-point of riches to the people of creation, the ocean of generosity to those in the world, and the rising-point of favor to all nations. Verily, He is the Powerful, the All-Knowing, the Wise. I beg of Him to water the earth and all that is in it by thee and that there may spring up from it the flowers of wisdom and revelation and the hyacinths of science and knowledge."

Has 'Abdu'l-Bahá fulfilled the requirements of the prophetic and other declarations of His station? As early as His ninth year, at the beginning of the dread period of exile, He independently took upon Himself the service of warding off intrusion on His father and the latter, once in speaking of Him, said: "There is only one who is Master and that is 'Abdu'l-Bahá." The term "Master" applies to Him to-day throughout the world. This service to His father was the beginning of that feature which characterized all of His wonderful life, which is vastly more important to us to-day, and must so continue throughout the oncoming ages, than any glamour of history or tradition. Yes, even more than the most profound philosophy, or of the unapproach-

able tragedy of exile and imprisonment which was His—this exemplification of selfless service. The entire story of 'Abdu'l-Bahá's life is saturated and permeated with this principle, across which He chose to write the name He bears, whose meaning is the "Servant of Glory."

It was during the period of the great world war, when the members of the Holy Family and all the followers in the Holy Land carried on under the dread experience of deprivation which was theirs because of being shut off from contact with the outside world and sources of supply, that 'Abdu'l-Bahá had established extensive gardens at Tiberias and from these cared for the needy, even for the poorly fed soldiers of the Turkish army, his oppressors, and afterward when the time of the adjustment of the difficult problems in the Near East confronted the British authorities, it was very largely due to 'Abdu'l-Bahá's influence and wise counsel that the way was made smooth. In partial recognition of this, Knighthood was bestowed on Abdul Baha April 17, 1920 by order of King George of England. Even while the Master was carrying on his great work and assisting the Turkish soldiers, their general announced that when he had defeated the British forces and seized the Suez Canal, he would return and hang 'Abdu'l-Bahá. It was then, with a smile inspired by his rich presence, that 'Abdu'l-Bahá said to him in effect: "When you shall have seized the Suez Canal and returned, 'Abdu'l-Bahá will await you here to be hanged."

This splendid courage was ex-

emplified at the time, in 1908, when Abdul Hamid, Sultan of Turkey, had sent a committee to inquisition 'Abdu'l-Bahá and the order had been issued to send Him away from His followers to Feysan in the great desert. An Italian warship in the harbor at Haifa was offered to Him to transport Him to England or other place of safety, but His answer was: "Ali Muhammad, the Báb, did not seek safety in flight: Bahá'u'lláh declined to fly the dangers which beset Him: 'Abdu'l-Bahá will not fly away." On the day when His exile was to have begun, the Young Turks Party came into power and 'Abdu'l-Bahá and other prisoners were set free, and Abdul Hamid consigned to a dungeon in chains.

The opportunity for His father's release came toward the close of 1858, when Colonel Arnold Burrows Kemball, Consul General of Great Britain, at Tihrán, entered into a friendly correspondence with Bahá'u'lláh, offering to make Him a British subject and to place Him under the protection of the British Government. The Consul said to Him if He did not like to live in England He could journey to India and dwell in any spot agreeable to Him. This generous offer was declined. It was ten years later, on August 19, 1868, that witnessed the embarkation of Bahá'u'lláh and His little band of faithful followers in boats from Gallipoli for the Austria-Lloyd steamer which was to take them via Smyrna and Alexandria to that long imprisonment in 'Akká, which ended for the Manifestation in His final passing in 1892, and for 'Abdu'l-Bahá in His first freedom in fifty-six years, in 1908.

THE SIGNIFICANT ONENESS

“GUIDANCE IS GIVEN BY DEEDS”

MARY HANFORD FORD

“Turn your eyes away from foreignness and gaze unto Oneness, and hold fast unto the means which conduce to the tranquility and security of the people of the whole world. This spanwide world is but one native land and one locality. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony.”—Bahá'u'lláh.

NOWADAYS it is a comparatively easy matter for a traveler—especially if he speaks at least one foreign language—to recognize *in theory* the oneness of mankind. Nevertheless his affirmation is frequently followed by a declaration of what he finds very objectionable in all races.

It is one thing to accept a statement mentally and quite another to feel it in one's heart so that thoughts are translated into the world of action. Bahá'u'lláh said:

“Guidance hath ever been in words, and now it is given by deeds. That is, every one must show forth deeds that are pure and holy, for in words all partake, whereas such deeds as these are special to Our loved ones. . . .”

Many in the past have been unable to admit the accusation of the customary attitude on the part of some people toward the Hindu,—because they were so accustomed to the feeling of superiority that they were unaware of its expression. With others the conviction of Negro inferiority is so strong a hereditary trait that they are not aware of resenting the Negro in any other capacity than that of belonging to the servant class.

In this day of reality it is not enough to register an intellectual conviction upon any subject. One

must pragmatically feel it and live it.

Few seem to be aware of the extent of the discrimination against the Negro. It is accepted as a rule that the colored and white people should live in different sections and have but slight social relations. As a rule citizens accept the custom and do not reason about it. Recently an intelligent and well to do American woman of New York City said to the writer, “You know I am going to move, Mrs. Ford.”

“How is that?” I replied in surprise, aware that she owned a most attractive home.

“You see” she continued, “the Negroes are invading the locality and it is not agreeable any longer.”

“But are they an ignorant lot of people?” I asked, having in mind a group of highly cultured colored friends whom I knew.

“Oh no,” she answered, “but you know one does not like to put Negroes on one's calling list.”

“Are they not good neighbors?” I continued. “In my experience Negro neighbors are exceedingly kind.”

She was evidently surprised, and expressed her “hundred per cent” Americanism with decision: “I like Americans best,” she declared.

I laughed again. “But dear lady” I cried, “the Negroes are

Americans as much as you or I. The only pure-blooded Americans are the Indians. All the rest of us from the point of view of the continent are aliens and came over here as an alien group of different races.”

There are many, however, and the number is increasing who feel that friendship with members of a different continental group is always inspiring. One discovers thus the salient qualities of each variety of humans. The Anglo-Saxon is an instinctive organizer; the Chinese have great capacity and are far-seeing; the Hindu is philosophic; the Norwegian and Russian possessed of natural insight; the Latin phenomenally quick to see and decide; the Negro is especially loving, poetic and psychically sensitive.

Roland Hayes, a colored man who has a superb voice, is a brilliant illustration of how fully *genius* banishes prejudice, for in his crowded concert audiences, white and black sit together without consciousness of difference, and are equally enthusiastic.

I saw Paul Robeson, a colored man with notable dramatic ability, play Othello in London last summer with such artistic interpretation, and often original conception that his success was always unqualified.

IN NEW YORK we have frequent social gatherings of colored and white people, among which was a delightful Racial Amity Meeting, or Conference which was largely attended. In its arrangement the Bahá'i Centre of New York City collaborated with the Urban League of Harlem, which is a particularly fine

Negro organization. One of the meetings was in the form of a reception at the Bahá'i Centre.

I must not forget to chronicle the reception given some weeks ago also at the Bahá'i Centre, to Mrs. Mary McLean Bethune. The reception was planned by the Travel Club of Harlem, and it so happens that the members of this club are all fair skinned negroes and highly cultured women. Mrs. Bethune herself, who is very dark, was the only one present who looked colored, yet she was unquestionably extremely gifted. As an American woman she ranks high in eloquence, understanding and intelligence, and as President of Bethune Cookman College at Daytona Beach, Florida, and also president of the Woman's International Society of Colored Women, she labors with ceaseless enthusiasm for the betterment of her race.

A young white woman sat next to me who had never seen colored women of this particularly fine type. Each one, as she entered the room, was noticeable for beautiful manners, exquisite speech and undeniable charm. All these characteristics were exemplified in the chairman, Mrs. Horne. As each one entered my young friend would ask in an awed whisper,

“Is she colored?” and the affirmative response drew from her a sigh of surprise again, showing how deeply her prejudice was being shocked.

We are living in a day when traditions and racial preconceptions must disappear. Bahá'u'lláh says:

“O Children of Men! Know ye not why We created you from one

clay? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it behooveth you to be as one soul, to walk with the same feet, eat with the same mouth, and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. This is My counsel to you, O Concourse of Light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.”

NEVER BEFORE could such words transform life, but their effect is now manifest in every direction. Those who watched carefully the progress of events in India last year, and the development of the Round Table Conference in London, must have been delighted at two results—that English and Indians were discussing realities on a basis of equality never previously attained, and that on the Indian side of the Conference the outcast Untouchables were admitted to the circle.

These “untouchables,” constituting forty-three millions of the citizens of India have never been permitted the slightest contact with other inhabitants of the country. No untouchable can walk on the highways of India; or approach within a certain distance of one of another caste; he cannot even draw water from the village well. For many years Ghandi has been doing all he could to combat this bitter prejudice; and long ago adopted an infant girl from an untouchable

household, who has played her part in the family and been associated with its entire environment.

For the first time the bars were broken, and at the Round Table Dr. Ambedkar, graduate of an English university, untouchable, was present to safeguard the rights of his people in the constitution that is to be drafted. Moreover his presence in London was a complete triumph for his oppressed and suffering group. He was received by all without prejudice, and was publicly entertained at dinner by the Maharajah the Gaekwar of Baroda, who invited as his other guest a distinguished and orthodox Brahman.

A charming book has been recently published, entitled *A Marriage to India*, in which Mrs. Frieda Das the author describes the eight years of her life in India as the wife of a Brahman who was endeavoring to introduce western methods of agriculture into his country. She makes such a picture of caste discrimination and purely hereditary human prejudice, that though her book contains not a word of criticism, one lays it down with the thought, “Am I hating some one or refusing association with some one through mere family or class, or race tradition? If so, I will *stop* it!”

The mind creates barriers more powerful than those of iron and stone, and one must sometimes pass through tragedies to understand that the color of the skin is merely a garment which may conceal an ineffaceable beauty of heart and soul. Moreover one discovers that the skin has exquisite attraction in every variety of shade both dark

and light, and the bronze body and face, the Eurasian and quadron, are often much more fascinating than the dead Caucasian white of the Anglo-Saxon.

'Abdu'l-Bahá states that we should strive "to bring about absolute affiliation between the white and the colored. This variety in color is indeed an ornament. If in a rosegarden all the flowers are unicolor, what beauty may be found therein? Whereas if thou beholdest a garden wherein multicolored flowers bloom, infinite grace and beauty will appear therefrom.

"Likewise if the world of mankind were of one color what preference would it have? Whereas multiplicity of color is an emblem of the "Power of the Merciful. . .

"All mankind are the trees of the divine garden and the Gardener of this orchard is His Most High, the All-Sustainer. The hand of His favor hath planted these trees, irrigated them from the Cloud of Mercy and reared them with the energy of the Sun of Truth. Then there remains no doubt that this Heavenly Farmer (Gardener) is kind to all these plants. This truth cannot be denied. It is shining like unto the sun. This is the Divine Policy and unquestionably it is greater than the human policy. We must follow the Divine Policy."

A HUNDRED years ago when there

were no railroads, no steamships, aeroplanes; no telegraphs, telephones or radio, all races were necessarily separated from one another. If a man was familiar with the speech of his district that was sufficient for every human contact. Now however he travels hundreds of miles by aeroplane in a few hours and feels the need of a dozen languages.

Bahá'u'lláh looking forward to this period of the world's history declared that in this day the complex demands of humanity could only be met by an auxiliary language which men must learn; so that whatever his native tongue the universal speech would also be at his command. In the late eighties when invention had broken down the outward barriers of mankind, Dr. Zamenhof created the beautiful Esperanto language, and gave us a means of unlimited communication.

Oneness has at length an intimate means of expression. The walls of ignorant prejudice have no longer a sanctuary, they are ever the last to yield. I shall be able presently to say to my friend *Bonon Tagon* in the same tone, with the same love, whether he is black, yellow, or white. I shall not think of his color because I shall be so entranced with the light of his soul shining through his eyes, and the noble harmony of his Good Day!

"In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts."

—'Abdu'l-Bahá.

IS OCCIDENTAL CIVILIZATION DOOMED?

HASAN BALYUZI

The author of this article is a student at one of the large Near East Colleges. His analysis of present day world problems is just another evidence that the youth of today are thinking deeply and independently on causes and effects in relation to the body-politic.

I WILL try and answer this question briefly, avoiding a lengthy introduction. Is occidental civilization doomed?

What is Occidental civilization? First let us distinguish between culture and civilization, for there is a difference between the two. One is the spirit and the other the form. One is intangible for practical purposes, and the other is felt and often grossly materialized. Culture never dies, it is self-perpetuating, but civilizations rise and fall.

Examples may clarify the matter. The spirit of worship is original and eternal with man, but in different ages it takes different forms and finds various manifestations. The ceremonies and rituals which embody the spirit of worship, change with the changes of time, but the spirit is ever-living.

The Roman and the Greek civilizations have long ceased to exist, but their cultures are ever-fresh. Their intellectual works have not died out of our world, but their civilizations have long since passed into oblivion.

The Occidental civilization is based on machines and mass production. Mass production necessitates raw materials in huge amounts and free unrestricted, and unmolested markets for the sale of the finished products. Europe is small, her population large and her natural resources insufficient to

maintain her industries. Markets and resources are to be sought elsewhere. And where are those to be found? In the undeveloped countries of Asia and Africa. And then the result—sometimes a cruel merciless policy called Imperialism.

The natives are not willing to share their wealth with the greedy intruders, and the Powers themselves cannot watch calmly and uninterestedly one another's acquisitions. The most natural consequence of these antagonisms, is conflict, war and bloodshed. The history of Europe in the last one hundred years is to be read in the light of this dementic search for new markets and new resources. The Great War itself was born out of this quest and struggle. But the hour of the doom of such so-called Imperialism has already struck for there is a slow but sure awakening to the fact that the law of compensation is always operative and when one part of the world suffers, all suffer more or less.

LET US set Imperialism aside for a while. Look at Europe itself. The laborer, a human being, a man like you and I and anybody else, is turned forcibly into a living machine. He has no will of his own, no initiative, no originality, nothing of the sort. A perfectly mechanical being. From morning to dusk he works on one wheel, not to mention

on one screw. Have you seen the picture film, "Metropolis?" How a worker behaved! Quite thoughtless. That is exactly what the ill-used machine makes out of human beings. Poor creatures They are enslaved, and turned into desperate animals sacrificing their lives on the altars of business. Such is the standard set by the civilization of this age.

A good many authorities allege that mass production in goods, means a mass production in ideas. Who can deny it? Can you really?

The restlessness prevailing in the West, is a sign of decay. The birth of so many "isms" indicates the desperate efforts of a dying order. And why so? Because the divine spark is lost. The standard is not "one for all," but "one for oneself." It is the elimination of the weak and the struggle of the strong. And what results—war. The doctrine of "self-sufficiency" which precipitates an impending doom on any civilization, is already accomplishing its destructive work. It is playing havoc and bringing ruin in the form of economic depression. Who or what is to be blamed? A civilization which has outlived its day?

LACK OF FAITH and loss of belief in God and Man, are the direct results of occidental civilization. The way it acts is likely to make man disavow his trust in any power save what he feels with his rough senses. Everything fine and sublime is out of place in this diabolical maze, called a civilization. Some people have begun to believe in a mechanical Nature, without any mind or intellect

behind it. They have lost every hope, and along with it their faith in God as well as Man.

See how a man caught in this whirlpool thinks and reasons. If there were a God, what the fools call a kind heavenly Father, then why should a civilization, sans Mercy have its way? Why should machine act as a destructive agent, rather than a blessing as it was intended to be? And then follows a revolt—a revolt of unfaith.

The mechanical, unwise and monotonous routine of a purely material civilization, works at the expense of human nerves. We in the East cannot imagine the conditions in the West. Ask a Londoner or a Parisian, and meditate on his reply. Just look at the statistics and then judge for yourself. Insanity is increasing in European centres of business and industry. And crime too. This unemployment business is born of what? What has been the impetus to the flourishing of crime?

Material civilization creates mechanical behavior, crime unfaith, human slavery, merciless competition, economic stress, imperialism and war—all agents of destruction. And therefore it cannot live. Every other civilization taking such a course, has met a terrible death. The Egyptian, the Hebrew, the Chaldean, the Persian, the Greek and Roman civilizations died because of turning into the wrong path.

This most unnatural of all the civilizations has to die. It has to go and something merciful, virtuous and divine shall take its place.

It is beyond the scope of this

article to explain the nature and qualifications of the new world order. But I must sincerely express my heartfelt conviction that the new civilization is that foretold by Bahá'u'lláh. The changes in recent years point clearly to this fact. The more I study the principles laid down by that Divine Educator, the more I become tenacious in my faith and belief.

'Abdu'l-Bahá has given us many concrete teachings regarding material and divine civilization, among them this statement:

“Consider what is this material civilization of the day giving forth? Has it not produced the instruments of warfare and destruction? . . . Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured.”

When we get a glimpse even of the divine civilization of the future, fresh hopes spring anew in the heart, and often do we think of one of Shoghi Effendi's constructive statements as we see the world in the throes of its new birth:

“But great achievements still await us in this world, and we feel confident that, by His grace and never-failing guidance, we shall now and ever prove ourselves worthy to fulfill his great purpose for mankind. And who can fail to realize the sore need of bleeding humanity, in its present state of uncertainty and peril, for the regenerating spirit of God, manifested this day so powerfully in this Divine Dispensation?”

“Four years of unprecedented warfare and world cataclysms, followed by another four years of bitter disappointment and suffering, have stirred deeply the conscience of mankind, and opened the eyes of an unbelieving world to the power of the Spirit that alone can cure its sickness, heal its wounds, and establish the long-promised reign of undisturbed prosperity and peace.”

“The East and the West must unite to give to each other what is lacking. This union will bring about a true civilization where the spiritual is expressed and carried out in the material. Receiving thus the one from the other, the greatest harmony will prevail, all people will be united, a state of great perfection will be attained, there will be a firm cementing, and this world will become a shining mirror for the reflection of the attributes of God.

“We all—the Eastern with the Western nations—must strive day and night with heart and soul to achieve this high ideal, to cement the unity between all the nations of the earth. Every heart will then be refreshed, all eyes will be opened, the most wonderful power will be given, the happiness of humanity will be assured.”

—'Abdu'l-Bahá.

DIVINE JUSTICE

THE question has been asked "Will the spiritual progress of the world equal and keep pace with material progress in the future?" In a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. . . . Now is the beginning of the manifestation of the power spiritual and inevitably its potency of life forces will assume greater and greater proportions. Therefore this twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills and the cloud of mercy will pour down its rain. . . .

Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established. The poor will receive a great bestowal and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. . . .

The essence of the matter is that divine justice will become manifest in human conditions and affairs and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad-tidings of great joy revealed in the promises of the holy books will be fulfilled. Await ye this consummation."—*'Abdu'l-Bahá*.

SOUVENIR OF 'ABDU'L-BAHÁ

MARTHA L. ROOT

The writer of this article, having recently returned from a nine years' world pilgrimage devoted to the promulgation of the Teachings of Bahá'u'lláh, has been speaking through this country during the past few months in many of our leading universities and broadcasting from a great number of American radio stations. At the Souvenir Feast in West Englewood, N. J., herein described she lectured on "Progress of the Bahá'í Movement in Five Continents". As she also had the good fortune to have been present at the original Feast given by 'Abdu'l-Bahá in 1912, she is especially qualified to narrate this remarkable memorial service at Evergreen Cabin.

It is not only on this anniversary that Evergreen Cabin functions, however, for meetings for Bahá'is and others interested are held several times each week. Visitors come daily to see and to admire. They ask: "Is this edifice a temple, a shrine, or a house of peace?" And "What is the Bahá'í Movement?" A silver-haired lady, Mrs. J. O. Wilhelm, meets many inquirers, answers their questions and explains the Bahá'í principles.

EPOCH making in the spiritual history of the American Continent was the Souvenir of 'Abdu'l-Bahá held on June twenty-seventh, 1931, at "Evergreen Cabin", West Englewood, New Jersey. It was a notable and unique gathering, Bahá'is coming from many cities. Looking at those groups including several hundred people during the afternoon and evening, one saw with the inner eye the great spirit of several systems of religion blended into one radiant whole. Besides Bahá'is, people attracted to find out what this new universal religion, the Bahá'í Movement, really is, came to hear and to learn.

"Evergreen Cabin" and its environs are beautiful. The capacity of this Cabin is being taxed by the ever increasing attendance and as the years go by it becomes evident that no cabin can be built large enough to house the throngs who will come to these Souvenirs. The building was aglow with soft lights gleaming through pearly, pastel-shaded shells, shells picked up from the shores of the seven seas of the globe. The gardens have immense rocks lifting their mighty heads above the

pools in which they stand; waters rush up through these rocks and splash with rhythmic cadence into the air. They symbolize the living waters of pure religion coming out of the stones of the earth. The birds have built their nests in the pine trees of the gardens, and tilting on the topmost branches add their songs to the music of the afternoon. The pines waft their delicate perfume.

Even the outer, physical features of "Evergreen Cabin" and its garden represent all fatherlands, for stones in the fireplaces and gardens include rare specimens from every country in the world—stones from Persia from the homes and the prisons of the Báb and Bahá'u'lláh; stones from Akká, Bahji, Haifa and Mt. Carmal; stones from the great Wall of China, from the Wailing Wall of Jerusalem, from emperors' gardens, and from heroes' and heroine's scenes of action; all are a part of these grounds. Just as these historic stones from all countries, sent by friends, show to the visitors that here is a material portion from his fatherland, so also he finds that "Evergreen Cabin"



A partial view of the large gathering in attendance at the Annual "Souvenir Feast" at West Englewood, N. J., June 27, 1931

in its inner reality is a home of the spirit of all the religions. The universality of this place impresses every guest.

What is this "Souvenir of 'Abdu'l-Bahá" when telegrams come from many lands and letters from many cities and guests from various races, nations and religions? Here nineteen years ago on June twenty-eight, 1912, 'Abdu'l-Bahá, the son of Bahá'u'lláh and the interpreter of His Teachings, Who was traveling through the United States to promulgate the principles of universal peace, gave a feast in this charming West Englewood place. He honored His friends with an invitation to present themselves in commemoration of His feast, and on that occasion He stated that this

feast marked the real birth of the Bahá'í Cause in America. Later in a Tablet He referred to the gathering as "The Annual Souvenir of 'Abdu'l-Bahá."

There in the pine-perfumed grove on that beautiful June day, 'Abdu'l-Bahá, Himself the host, smiling joyously, welcomed His friends. He said among other things, "Since the intention of all of you is toward unity and agreement, it is certain that this gathering will be productive of great results. It will be the cause of attracting a New Bounty. This is a New Day and this is a New Hour wherein we have come together; all are turning to the Kingdom of Abhá, seeking the infinite bounties of God."

"This gathering has no peer or

likeness upon the surface of the earth, for all other gatherings and assemblages are due to some physical basis or material interests. This outward meeting is a prototype of the inner and complete spiritual meeting. . . . Hundreds of thousands of meetings shall be held to commemorate such an assembly as this, and the very words I utter to you on this occasion shall be reiterated by them in the ages to come. Therefore be rejoiced, for you are being sheltered beneath the Providence of God, and be happy and joyous because the bestowals of God are intended for you. Rejoice because the breaths of the Holy Spirit are directed to you.

“Rejoice, for the heavenly table is prepared for you!

“Rejoice, for the angels of heaven are your assistants and helpers!

“Rejoice, for the glance of the Blessed Beauty, Bahá'u'lláh, is directed to you!

“Rejoice, for Bahá'u'lláh is your protector!

“Rejoice, for the Glory Everlasting is destined for you!

“Rejoice, for the Life Everlasting is for you!”

One can but feel that if this Sou-



Photographed near "Evergreen Cabin," West Englewood, N. J. Some of the members of the National Bahá'í Assembly; and, from left, Mrs. J. O. Wilhelm (mother of Mr. Roy Wilhelm, who is the owner of "Evergreen Cabin" and its beautiful environs); Miss Martha Root, international Bahá'í teacher; Miss Bertha Herklotz, Secretary at "Evergreen Cabin."

venir has made such progress in nineteen years, what will it be in nineteen hundred years when these Bahá'í Teachings are understood and lived throughout the world!

“Let us be ready to give our lives, our fortunes, positions, achievements, in order that a new state of existence may be diffused throughout the world. There are fellow-beings who are weaker than we are, let us strengthen them; there are those who are more ignorant, we must teach them; some are as children, help them to develop; many are asleep, awaken them; others are ill, heal them; never despise them. Be kinder to them than to the stronger ones. One must always be kinder to the weak and ill and to the children. Never seek to humiliate your brother.

“Bahá'u'lláh is the Sun of Truth: all humanity will be illumined under His protection, and whosoever follows His instructions in this day will feel the potency of His protection.” —Abdu'l-Bahá.

QUESTING

A Searching Soul's Pilgrimage

RUTH J. MOFFETT

"Son of Existence! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this O servant."—Bahá'u'lláh.

SINCE man first lifted his gaze into the azure sky and wondered,—What is the purpose of life? Why am I here? Why does all life live and move and change?—he has continued to wonder. Philosophers, agnostics and sages have attempted answers but they have not satisfied the inner heart of man, so their theories have drifted away like falling leaves before the autumn breeze.

Slowly throughout the ages each groping, struggling, human being, has been trained by unseen forces, to an unfolding and fuller comprehension of the divine purpose. His feet have traveled through many dark and murky valleys, and been scratched by many brambles, weeping drops of blood along the way. He has drifted about on the grassy plateaus amid the clinging vines, until his understanding becoming quickened, he begins the long climb up the steep and thorny pathway with his eyes shining with the reflection of the Great White Goal beyond.

These familiar lines by an ancient poet vividly picture the pilgrimage of the soul.

"To every man there openeth
A way and ways and a way.
The high soul climbs the high way
And the low soul gropes the low.
And in between on the misty flats,
The rest drift to and fro.
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low.
And every one decideth
Which way his soul shall go."

Shall we follow the quest of one of these souls whom we shall call, Ruhanea? Once upon a time a tiny blue-eyed baby came to live in this world, as a first child in a Christian home among the hills and lakes of Wisconsin. As a wee baby she was alert to all around her, always active except when her devoted mother would tell her stories. She would sit quietly for hours while her mother would tell her Bible stories, asking for them again and again. Then she would gather her family of dolls, nineteen in number (because she was born on the 19th), teaching them the stories she had learned.

Her father being superintendent of the schools for many years, believed in children starting young, so at three years of age, Ruhanea went to Sunday School and was soon teaching the other older children the stories she had taught her dolls. One day her mother heard her singing to her dolls, "One Glory has gone, another has come. Another has come. Another has come!" Her mother, shocked, asked her what she meant. She said, "Why, Mother, don't you understand? One Glory has gone, another has come." She never heard such a thought expressed by any one. At five she was sent to kindergarten, which was simply an experiment, in those days, and again taught her family of 19 dolls some of the things that she learned at school.

Because she always had a group about her teaching them something she was given a Sunday School class of children older than herself to teach and she was often gently reproved by the "higher ups" for teaching lessons not in the quarterly but much more interesting correspondences she found in the Bible, applied to their lives, so that the children did not want to miss a lesson.

The years rolled by. Her beautiful mother with high spiritual though orthodox ideals, her stern father, who was judge of the county courts, with his strict though unorthodox ideals, her teachers with their meticulous conformity to custom, all tried to mould this sensitive, loving, idealistic child after his own pattern. She would listen eagerly to all but was seldom satisfied with the answers to her questions. She would find her own answers from the Bible or elsewhere then teach them to her dolls or her twenty months younger brother. This searching while still a young child, caused her to read deeper and more broadly than many of the other children.

When Ruhanea was twelve years of age Rev. Arthur C. Kempton became pastor of the First Baptist Church. Because of his unusually beautiful spirit, clear well organized mind and broad vision, he had a great influence upon this sensitive young child. Ruhanea attended church every Sunday morning and evening for two years, almost without exception during his pastorate. She always took a little book with her in which she recorded the subject, date and text of the sermon,

the general divisions and the conclusion. She told no one. Some thought she was drawing pictures, as she loved to draw.

One day at the end of two years when she heard the pastor say he wished he had kept a record of some of the subjects of his sermons, Ruhanea timidly gave him the complete record not only of his subjects but the way he had developed them and his conclusion, written in childish hand. He was astonished and delighted and they were fast friends until his untimely death. Walking hand in hand he would often answer satisfactorily her unusual questions.

High school days were happy, busy days filled with the many activities of youth. Ruhanea and her brother started and edited the first high school paper. It seemed to be her path to be the pioneer in many things and to blaze the trail for others to follow, always a difficult and thankless task. She and her brother graduated in three and one half years, thus starting a midyear graduation and opportunity for the first time for post-graduate work in that school. During those high school years her deepest spiritual education was reading where she would find some great truth that touched her soul, then she would teach it to her students, trying to illustrate it in their lives. Always there was the restless urge within her heart to find another gem of truth and share it with some listening ear. She read many books of an uplifting nature and read the Bible completely through seven times consecutively, for which she received a number of awards, and a valuable mental picture, but greatest of all

an added power of comprehension, because of the concentration upon the words of the Prophets rather than what man has said about them.

ONE OF the most thrilling experiences of her life was the years spent at Oberlin College, in that wonderfully stimulating intellectual and spiritual atmosphere. The contact with great minds like John Henry Barrows, President of the Parliament of Religions of the World's Fair, and later President of Oberlin College when she entered; Dr. Henry King, Dr. Edward Bosworth with whom she took courses in comprehensive Bible studies, and many others, together with association and fellowship with sincere and eager students, all had a wholesome and broadening influence in moulding the religious drift of her life.

Because her brother wanted to attend the University of Wisconsin, Ruhanea returned home from Oberlin to teach, that her brother might, too, experience college stimulus.

THE SACRIFICE of that which meant so much to her, that another might have similar opportunities, was one of the most valuable lessons for her soul unfoldment. For of what use is religion, she reasoned, unless expressed in practical living and in self-sacrifice for the best good of others? This proved a further step in the expansion of her consciousness. Freshly returned from college, she was soon deep in the many activities of her home city, as president of several groups, and organizer of her church, all of which became avenues of expression for her growing ideas and ideals, but the

mental inertia of her associates disheartened her.

ONE DAY IN 1907, in looking for a current event for a club of which she was Founder President, she read in her father's Literary Digest a long article about Bahá'u'lláh, the Prophet foretold by all the Bibles of the World. The article declared that the One for whom the whole world was awaiting had appeared in Persia. That He had established His proofs and given His Message to the world, and that He had declared the principles for the establishment of the New World Order.

Something stirred deep within the soul of Ruhanea, as a young bird's first glad awakening call to the first faint glimmer of the rosy dawn. Then her shocked orthodox-trained mind rose in rebellion, but the little bird in her soul had awakened.

She read the article several times with the conclusion that "this is either the greatest blasphemy or the greatest truth of the world today. I will find proofs." After she had given it to the club, she was disappointed, orthodox though she was, that their reactions were either shocked, apathetic, or with the remark, with a tone of finality, "O that is only a newspaper story." No one seemed to catch a new gleam of light in her spirit. Later she repeated the same current event for the benefit of some new friends present, and this time she was more disappointed, because the reaction then was, "Oh that current event is stale, you gave it before." She went to the library to search for proof, but the librarian after some search

said, "I am sorry, but that was but a newspaper story." Ruhanea carried that precious clipping around with her for two years occasionally asking some one about it, usually with the same answer, "O that is only a newspaper story. It cannot possibly be true."

The year before Ruhanea married, she went to Europe with some of her college friends, visiting thirteen countries, doing everything that a good tourist should do, and seeing everything a tourist should see, but not once did she find a sign-board to the path of the New Knowledge she sought. She seemed to be on the "misty flats" wandering aimlessly with the masses, drifting. However because of that one little bird song in her soul, she was vaguely conscious that she was drifting, even though her orthodox-trained mind would continually try to hold her to the past.

Her marriage to a man of keen, philosophical mind, clear, broad vision, and noble, high ideals has been one of the greatest influences of her busy life. They went at once to Chicago to live. Here for nine years they eagerly sought together in the Valley of Search for the answers to many questions. They were earnest students of Christian Science first, then Theosophy, then New Thought, Psychology, Judaism, Buddhism, Muhammadanism, Mysticism, then the ancient Religions with most of their questions not yet satisfactorily answered. In each group where they had so earnestly studied, they found beautiful ideals entirely separated from the program of "living the life", individually or in relation to society. In each group

they found some that were motivated by a deep unselfish love and universal ideals, but the many seemed to be drifting aimlessly on different plateaus, totally unconcerned about the kind of world they were living in, or what they could do to help society as a whole.

Certain great truths were the inevitable results of all this questing. Slowly had emerged the knowledge that—

1. The same divine precepts and development of the same heavenly qualities are taught in all the Bibles of the world.

2. That the Commandments and the Beatitudes are found in all other Bibles.

3. That the idea that certain precepts or passages could not be matched in any non-Christian Bibles was false.

4. That the seven great world religions and their numerous sects can no longer be called false or pagan any more than a child can be called a false man.

5. That all religions worship God according to the light and understanding they have.

6. That Chinese, Hindu, Muhammadan, Aztec, Christian, all bowing, kneeling or prostrating before an altar,—all have the same yearning, hungering for purer, nobler, more perfect life than they ever before experienced and their worship is accepted by God in the spirit in which it is given.

7. That all the Religions are founded by a Prophet of God, an Abraham, Moses, Krishna, Buddha, Zoroaster, Christ, and Muhammad.

8. That all foretell a Mighty One, a Promised One, The Everlasting

Father who in the *Letter Day* will bring the spirit of unity.

One day in the year 1919, a physician said to her, "I see by the light in your eyes that you know about Bahá'u'lláh and His Message to the world." Eagerly she arose and said, "Who? Who is He? What is His Message to the world?" For two hours she asked questions, until he said, "I cannot answer your questions, you ask them too fast, and I cannot answer them anyway. That book 'Some Answered Questions by 'Abdu'l-Bahá', will answer a few. She then began an exhaustive study of the available Bahá'i literature. The more she studied, the more compelling, illuminating and convincing it became, as had not been true in all of her other experiences. The unfolding Knowledge gripped her spirit. The actual Words of Bahá'u'lláh were as fire to her soul. No spiritual writing throughout all the study of the Sacred Books had the dynamic, spiritual creative power as had the Words of Bahá'u'lláh. All the Truths she had sought and previously found in other movements reached their fulfillment and climax in this great Message. Then she found the principles He revealed—which were practically unknown at the time of His appearance, 1817, and the announcement of His appearance in 1844—have become the dynamic of the world today. Such a dynamic that the world has made more progress in the *acceptance and realization of these principles*, than in all previous history, back to the Neanderthal man, 50,000 years ago.

Deeper research revealed to Ruhanea, that the whole earth has be-

come flooded with a new Spirit. New things are unfolding everywhere. The scientist discovers new laws and facts. The artist beholds new beauties. The physician uses new methods. The student learns new lessons. The philosopher conceives new ideas. The aspirant forms new ideals. Never before has the earth witnessed such a disclosure of its secrets. All evidencing that "One Great Power which animates and dominates all things, which are but manifestations of its energy."—Bahá'u'lláh.

Ruhanea also discovered, that not only did Bahá'u'lláh reveal practical, workable principles for the uplift of society, but also the power to bring them into realization. This dynamic is the *Spirit of the New Age*. As the whole world today is discarding worn out forms, traditions and methods, the search for the new spiritual pattern is progressing among the youth of Islam, Confucianism, Judaism, and even Christianity. Many are catching this New Spirit in the various religious groups, though they are as yet unconscious of the Cause of the *New Spirit of Unity* and the Great Dynamic back of it, or the meaning of The Everlasting Father, The Glory of God, The Prince of Peace.

In her recent travels about the world, Ruhanea was astonished to find not only how sincerely the followers of Bahá'u'lláh live the life individually, but how they are proving themselves to be worthy and well qualified to the degree that they have already become outstanding factors in the building of the New World Order, especially in

Persia, Egypt, Germany, Palestine, England, China, Japan, the United States and Canada.

Therefore Ruhanea became convinced that a New Civilization was becoming established by this New Manifestation, Bahá'u'lláh, Who states, "Concerning the progress of existence and the development of men We have revealed that which is the greatest Door to the training of the people of the world."

Though the Religious Drift has found its goal in satisfying realization, yet the soul of Ruhanea continues and will ever continue its quest for greater and ever greater understanding of how best to serve in building the New World Order in this world and in all the worlds to come.

She sees the picture of the world today as does Edward Carpenter, the English poet, in these vivid lines:—

"Slowly out of the ruins of the Past,

Like a young fern-frond uncurling out of its own brown litter;

Out of the litter of a decaying society;

Out of the confused mass of broken down creeds, customs, ideals;

Out of the distrust, unbelief, dishonesty, and fear;

Out of the cant of commerce,

The crocodile sympathy of nation with nation;

The despair and unbelief possessing all society—

The rich and poor, the educated and the ignorant, the money-lender and the wage slave, the artist and the washerwoman alike;

All feel the terrible strain and tension of—

The Modern Problem.

Out of the litter and muck of

A decaying world;

Lo, Even so!

I see a new life Arise!!!

"Man must cut himself free from all prejudice and from the result of his own imagination so that he may be able to search for Truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized. * * * No one Truth can contradict another Truth. . . . Be free from prejudice, so will you love the Sun of Truth from whatsoever point in the horizon it may arise. . . . We must be willing to clear away all that we have previously learned, all that would clog our steps on the way to Truth; we must not shrink if necessary from beginning our education all over again. We must not allow our love for any one religion or any one Personality to so blind our eyes that we become fettered by superstition! When we are freed from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal."

'Abdu'l-Bahá.

WORLD THOUGHT AND PROGRESS

"THERE IS NO REASON to believe that one race is by nature so much more intelligent, endowed with greater will power, or emotionally more stable than others that the difference would materially influence its culture.

Nor is there any good reason to believe that the differences between races are so great that the descendants of mixed marriages would be inferior to their parents.

Biologically, there is neither good reason to object to family close inbreeding in healthy groups, nor to intermingling of the principal races. I believe that the present state of our knowledge justifies us to say, that, while individuals differ, biological differences between races are small. * * *

What is happening in America now is the repetition on a larger scale and in a shorter time of what happened in Europe during the centuries when the people of North Europe were not yet firmly attached to the soil. * * *

The high nobility of all parts of Europe can be shown to be of very mixed origin."—*Professor Franz Boas, Opening as President the Summer Session of the American Association for the Advancement of Science.—New York Times.*

"NEITHER religion, statesmanship, nor diplomacy having yet been able to prevent war, many of us ask ourselves, "Will it ever be possible to establish permanent peace among the nations of the world?" Some of the world's deepest students of

the subject answer, "Yes; but only through lasting universal friendship based on confidence, understanding, tolerance and justice." However, such friendship is not possible until the war instinct which is innate in man and which since the day of his creation has been one of the dominant influences of his existence, has been brought under complete control. As every student of the biology of war knows, all wars, whatever their immediate causes, germinate from the war instinct in man, which, as history shows, when aroused causes him to make scraps of paper out of all peace treaties and other antiwar pacts made when the doves of peace are cooing. Only through the slow processes of education can the war instinct ever be controlled. But the time to educate man is when he is a child. So, we see that the solution of the age-old problem of the abolition of war is to be found only in the education of the childhood of the earth in world friendship founded on confidence, understanding, tolerance and justice. . . ."—*Col. James A. Moss, U. S. Army, Retired. Washington Post.*

"THE COMING of the Chinese students to the United States constitutes a part of the migration of Chinese students to the western world. The Opium Wars not only broke China's political and economic isolation, but also disturbed her intellectual complacency. The students began to see that the ancient Chinese culture was not adequate to enable China to struggle for existence during the

modern period. Consequently, they set out to discover the secret power of a modern nation. . . .

“Whether the Chinese students who have studied in America constitute a helpful or harmful influence in China, one may confidently believe that this group has at least contributed to the intelligent mutual understanding between America and China, that it has also acted as a stimulant in the modern Chinese intellectual life, and that it has produced a few leaders for the political and social reconstruction of China.” *Chih Meng, Associate Director, China Institute in America. In the Institute of International Education Bulletin.*

IF NEGRO business is to succeed, it must become part of the business of the community. This does not mean that the Negro must not patronize his own concerns; but that is only an expedient. There must be found some more secure basis of growth. We can have no separate life in any field of endeavor.

We must not bar the Negro from any field of activity. Don't hand the Negro education with one hand and withdraw economic opportunity with the other. . . .

There can be no satisfactory life for the Negro except as part of the unified life of the United States. If this is to become so, the problem of race prejudice must be attacked from the top to the bottom. The Negro must be trained for any job, anywhere, and be allowed to do anything anybody else does.

Closing schools of engineering to him will never open the field of engineering to him. Perhaps, in the

upper levels of our economic or industrial life is where it may be easier to break through, and those who do break through can help the masses break through at the bottom. —*Dr. Will W. Alexander of Atlanta, Georgia, Director of the Commission on Interracial Cooperation, in an address at Hampton Institute's 63rd anniversary.*

SACRAMENTO, May 23 (A.P.)—Mme. Ernestine Schumann-Heink, world-famed singer, has rebuked war mothers here because of their protests concerning appearance of foreign-blooded children at a recital marking dedication of a memorial auditorium.

City Manager James Dean told Mme. Schumann-Heink some of the mothers had protested the scheduled appearance last night of Chinese, Japanese, Negro, Portuguese and Italian children on the stage. The women thought such a “melting pot” aggregation was not representative of the American race.

Last night the singer turned her back upon her adult audience and, facing the bank of well-scrubbed black, yellow and white faces, crooned a mother's lullaby especially for them. Then the children sang “The Star-Spangled Banner,” with her.

When Mme. Schumann-Heink finished her singing and after the applause died down she stepped to the footlights and said:

“As a war mother I know what it means to suffer. I gave five sons, four to Uncle Sam and one to his old fatherland.

“It is up to the war mothers to teach their children the love of law—and not make a difference be-

tween black or yellow or brown or white skins.

“Don't make a difference in race or creed. You make war among yourselves — through your children.”—*Washington Post*.

Excerpts from an address by Miss Hiroe Ishiwata in the International Oratorical Contest, Honolulu, April 10, 1931. Miss Ishiwata is the first Japanese college girl to enter an international contest in a foreign country.

PERHAPS it would not be without significance to speak on this occasion about the Japanese women, their ideals, and the problems they are confronted with today.

We have little to say about the upper class women, because they are comparatively few in number and most of them confine their career to the home life. What we are interested in are the women belonging to the middle and the lower classes. Their scope of activity is indeed great. And the women's problems that confront us now chiefly concern those classes.

From the occupational point of view there are of course a great many varieties of women. The kinds of work they are engaged in are ever increasing. There are about 29 million women in Japan, and out of them about ten million are in occupations of one kind or another. . . .

The number of women who aspire to study the English language is rapidly increasing in recent years. Their end is not only to broaden their own intellectual fields, but to use it as a means of the international purpose for their movements.

A number of girls go to America

and European countries to study and come back with new assurance as well as intellectual power for fighting further for the cause of womanhood in Japan. We love and respect those western countries and are ever ready to welcome everything from them. And why? Because we know that it gives us the essential power for living and teaches us to know ourselves and awake to ourselves.

The best thing we can get from the western civilization is neither the splendid buildings nor the smart style of clothes, but the very sense of democracy. This is very simple to say and has been said thousands of times before. And yet the more we think about it, the more fully we can appreciate it.

It is this spirit that has opened our way to emancipation. It has at least suggested to us the way to our true happiness. It has inspired the doll-like women of the Meiji Era into taking up a new career to do something good of their own will. In fact, considerable changes have already been made by the hands of women.

Let me take an example from the Women's Suffrage Movement in Japan. Of all the problems confronting the women of Japan today, it is now the focus of keen interests and attention. It is a movement of the new womanhood of modern Japan to become established legally in the full sense of the word as human beings, women and citizens.

It is again a movement of self-awakened women of new Japan to regain their old lost right of freedom, equality, and activity. The movement had gradually developed

first among the minority of self-awakened women, and later, fusing itself deeper and wider until at last it has become very recently a movement more universal in nature. . . .

Not only in the suffrage movement, but in various other ways can be seen the influence of the democratic spirit upon the women's life in general. . . .

Democracy aims at giving happiness to the mass instead of a selected few. Of course, we still have a lot of things to do and must be ready to undergo many difficulties to realize in our everyday life the true cause of democracy we have

learned from the West. Japan is further on the way to westernization than any other Asiatic country; compared with others she is almost a western country now.

It does not follow, however, that she will lose what she has inherited. No, we remain Japanese at soul, but Japanese of this day well impregnated with American and European influences so that we can understand their ideals and serve to better our international relationship by increasing mutual friendship and good will.—*Mid-Pacific Magazine, official organ of The Pan-Pacific Union, Honolulu.*

O LIGHT REVEALING

Hast seen the Light? Know, then, thou hast found peace
 Of body, mind and soul; thy spirit once released
 From out the thralldom of material life
 Lives only on the heights; gone is all strife,
 All hatred, envy, fear, while only love is rife
 Within thee; mysteries are anon to thee revealed
 Which, e'er thy spirit eyes were opened were fast sealed,
 Not only as regards the things of earth,
 But Heaven as well; for e'en in thy rebirth
 Thou art transformed, illumined, potent, free,
 To greet thy Lord and Master, who sees thee
 Not as the miserable, wind-tossed grain of dust thou wert,
 But as a soul transfigured, pure, with heavenly spirit girt,
 Which in the direful battles with thy foes wast hurt
 But never conquered; for upon thy path the Light
 Hast been made manifest to thee—gone is the night!

—Virginia J. Wulff.

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JUSTICE

JUSTICE is not limited; it is a universal quality. Its operation must be carried out in all classes, from the highest to the lowest. Justice must be sacred and the rights of all the people be considered. Desire for others only that which you desire for yourselves; then shall we rejoice in the Sun of Justice which shines from the horizon of God.

“Each man has been placed in a post of honor which he must not desert. An humble workman who commits an injustice is as much to blame as a renowned tyrant. Thus we all have our choice between justice and injustice. I hope that each one of you will become just and direct your thoughts toward the unity of mankind; that you will never harm your neighbors nor speak ill of any one; that you will respect the rights of all men and be more concerned for the interests of others than for your own.”

—*Abdu'l-Bahá.*

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“How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through It the human mind is quickened and fortified into true conclusions and perfect knowledge.”

—‘*Abdu'l-Bahá.*

GENIUSES are people of strong intuitions and pronounced affinities. In this respect, as in many others, they are androgynous. We find in the poets such as Goethe, Shelley, Tennyson, a power almost subconscious of encompassing truth. These men, from sheer poetic insight into life, previsioned the theory of evolution which scientists later built up as a result of enormous amounts of research.

Intuition has long been realized as an important factor in life. It is a recognized trait of the feminine temperament, by means of which women seem able to arrive at just conclusions by some immediate process of a mysterious kind. It is not the laborious process of ratiocination which the male usually follows. Yet so clear-cut and directive is this experience, that many men find it but wisdom on their part to follow these guidances of their women-folk.

WHAT is this power which wells up from subconscious depths? Is it the deep-self within us, possessed of larger powers than our conscious self! Or is it a contact made with some outside Force?

Plato's theory of inspiration is worth our attention here. No great-

er mentality has existed upon this earth. Philosopher, poet, and seer, we cannot afford to treat slightly his belief, expressed in Phaedrus, as to how inspirational ideas come—as an intermittent illumination of man's inner being from the world of Reality. In this archetypal World of the Ideal—Truth, Beauty, and Goodness exist in their sublime perfection. To men who are sensitive and susceptible, visions come from time to time from this creative World. The poet and seer are seized by a Force outside themselves, greater than themselves, and thus are able to give to humanity nobler visions of truth than are those who endeavor by mere ratiocination to puzzle out the nature of life and the universe.

MODERNISTIC philosophy has tended to discard the idealism of Plato and to substitute a realistic attitude toward the universe. Pragmatism, as enunciated by James and Dewey, asserts that there is no Ideal World, that there is no perfection anywhere as yet in the universe. What we have as the present stage of our existence is a universe in the making. This universe is what we make it, no more and no less.

So practical a philosophy has

found ardent acceptance in a country like America, dedicated to progress through activity. The idea of a universe already perfect appears to the pragmatists an idea stagnant and displeasing. But a universe which calls for heroic effort on the part of man, if perfection is to be achieved, is something both stimulating and inspiring to courage and daring.

HOWEVER, IS IT not possible that both concepts may be true? That there may exist somewhere perfection, although the material universe as a phenomenal concatenation of events is still in the making?

Recent investigations and discoveries of scientists, both in biology and in astro-physics, more and more bring to the front the concept of a universe progressing definitely according to some plan. The Universe is in the making, that is true. But its progress is so orderly, so marvelous both in microcosm and macrocosm, as to induce a belief on the part of many of the world's leading scientists that there is behind this cosmic development a Planner and a Plan.

Among others, Michael Pupin presents vividly this idea in his "New Reformation,"—that there is an everpresent, evercreating Force in the universe, harnessing multiplicity into a working unity.

Is it not possible, therefore, that in the main the concepts both of idealism and of pragmatism may be true and capable of harmonious adjustment each to the other? The Universe is in the making, yes. And we have both opportunity and obligation toward its perfecting. But the Plan is there, already existing,

and when we strive wisely we work in accordance with the blue-prints of Destiny.

FROM THIS POINT of view a genius might be considered as an individual nearer than others to the Creative Force. He is a sensitive mirror, reflecting Light—a radio vibrating more clearly than others to messages from the Cosmos. Buck expresses this idea in his "Cosmic Consciousness," in which he described the lives of poets and thinkers whom he believes to have been inspired by contact with the Cosmic Force. Such men as Francis Bacon, Isaac Newton, William Blake, Walt Whitman, were according to his belief sensitive instruments vibrating to cosmic rays.

'Abdu'l-Bahá, interpreter and Exemplar of the world-wide Bahá'í Movement, uses a remarkable symbol to illustrate how these cosmic rays reach man in the form of spiritual and creative guidance. The divine force back of the universe which men call God is to man incomprehensible and impenetrable. By its very nature this Infinity which comprises all existence can never be directly perceived by the finite. But Its force reaches man, as the force of the sun reaches the earth, by emanation and radiation. The Spirit which contacts with the spirit of man is this radiant message from the Divine Reality.

If the mirror of man's heart be pure, the light reflects strongly from it. But if the mirror of the heart be dusty, little reflection is possible. That is why some individuals reflect greatly the creative force of the universe, and others but slightly.

This spiritual force, says 'Abdul-

Bahá, "is the energizing factor in the life of man." By means of it are manifested the various expressions of man's genius in the realms of art, of knowledge, of science, of universal achievement.

The most perfect mirrors known to man are those great Teachers who are pure channels for the Divine Force—a Moses, a Buddha, a Christ, a Bahá'u'lláh.

WHAT IS the practical application of such a doctrine for us as individuals? It is this: that we should consciously strive to increase our capacity for becoming channels of this Creative Force. We should definitely seek inspiration and guidance in all our undertakings, in order that we may reflect Beauty, Goodness, and Truth from a Source higher than that of our own individuality. Thus, as it were, we become workers for the Divine Planner in building a better universe. We have found the Source of inspiration. We have become agents of that Power back of evolution which is the energizing factor making continuously for progress throughout the Cosmos.

IT IS NOTICEABLE that the genius achieves those things which lie within his powers with apparent ease. He may work with industry. But it is not industry, as Anatole France has pointed out, which creates great literature. It is not the study of rhetoric. It is not scholarship nor continuous application which have created those great works of literature which still delight the human heart. No, in

addition to all these, there was some added factor, some elusive force, which being absent in other men makes impossible such achievement on the part of ordinary mortals, no matter what the effort put out.

What is the lesson for us to derive from this? It is not necessarily discouragement, nor resignation to a life of mediocrity. It is rather a hint to follow what guidance is granted us, and strive with all the power that is within us to find that line of work which expresses our own innate powers. For when we are doing just the thing we are most fitted for, we too shall find inspiration in our work; and shall achieve with relative ease and joy, as does the genius, each according to our talent.

The genius has strong affinities for people, for things, and for ideas. He seems to possess intuitive power of reaching out and absorbing from the universe that which he needs for his self-development and for his work. Just as each flower knows how to absorb from the soil its own hues and fragrance, so man should be able to put his roots down into the depths and bring up easily and joyously the nourishment needed for his particular fruition.

This is what I call living creatively. Such a creative life is not dependent upon the magnitude of our talents, but only upon the perfect expression of that which we have within us. It is a matter of quality, not of quantity. We can all live creatively. And we shall be doing so when we turn our mirrors to the Sun and reflect to the utmost of our capacity.

EDUCATION BEYOND THE CURRICULUM

DALE S. COLE

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and training of the nations."—Bahá'u'lláh.

IN these trying days, when the solutions to the many complex problems confronting humanity seem to be so elusive and difficult of attainment, our attention is drawn again and again to the need for education in many phases of life. A number of "ways out" have been suggested, most of them involve profound changes in our ideas. Many traditional viewpoints seem to be no longer tenable. Precedent, as bearing upon knotty questions, is either lacking entirely or is completely inadequate. These changes of attitude and thought concerning the relationships of life involve the necessity for education, and there are great objectives, international, national and individual involved in the remolding of human thought.

Of course the basic and fundamental requirement is for spiritual education for "religion is the greatest instrument for the order of the world and the tranquility of all existent beings."* When the population of the world is truly spiritually alive, many of the dilemmas which beset our statesmen and business men now, will disappear or be automatically solved. But we cannot hope to stir the world instantaneously into a realization of the significance of spiritual laws. Shoghi Effendi has warned us that the complete working out of the Divine Plan can come only in the "fullness of time," but this does not mean that some improvement cannot be made in the meantime.

Conditions can be made much better than they are and still be far short of ultimate fulfillment. And so it behooves us all to do what we can for immediate relief without losing sight of the fact that "the Most Great Peace" will come.

With such assurances of final success as we have, the hard work of the present should not be too discouraging. Knowing, as we do, that there are potent and irresistible spiritual forces at work, we can be more patient with the trial and error methods so commonly used, and with actions handicapped by traditional animosities. Even though we flounder about apparently, there are strong undercurrents in the right direction. Our opportunity is to recognize these undercurrents and to direct our efforts, however feeble, in the same direction.

With new and unprecedented difficulties before us, affecting every walk of life, there is an increasing need for education; education first and primarily in the great spiritual truths, but education secondarily in those less important but related affairs of life with which we have to deal in every-day intercourse.

"It is impossible to reform these violent overwhelming evils, except the peoples of the world become united upon a certain issue or under the shadow of one religion"

EDUCATION may be divided into two broad classifications; that which is given to us from outside

* Words of Paradise, Bahá'u'lláh.

agencies such as schools and experience; and that which we strive for ourselves from within. Both are necessary and both involve different degrees of individual effort. It is one thing to attend a lecture or to have some hard fact of life forced upon us through some bitter experience, and quite another to strive continuously for the illumination of the soul.

Education involves certain obligations. Those who have knowledge of ways and means of betterment are most certainly obligated, by the very possession of such knowledge, to use it and disseminate it, for the good of humanity.

We are instructed to "hold fast to the rope of consultation, and decide upon and execute that which is conducive to the people's security, affluence, welfare and tranquility; for if matters be arranged otherwise it will lead to discord and tumult."*

It is interesting to note that there are certain analogies between the struggle business is going through for economic stability and the struggle which is going on, generally unappreciated, for spiritual advancement. Perhaps "analogy" is not the right word to use in this sense, for without doubt the superficial ills of industry, commerce, and politics arise from deep seated spiritual maladjustments. However, business men are voicing opinions and suggestions for remedial measures which are not without significance.

For instance, Norval A. Hawkins, in an article entitled "The Way Back" in *Nation's Business* for July, suggests that "Business as a whole can be restored only by

way of recovery of individual institutions." And again—"So the whole gigantic problem becomes a question of individual initiative and energy, resting upon the resourcefulness and courage of some one man or group of men at the head of each enterprise." Another statement has a very familiar ring, ". . . the progress of the individual business institutions will act as a leaven, raising the whole mass."

What is he advising but a stringent re-education of the modern business institution within itself? He anticipates that "multiplication of effects will bring about the cure."

This is sound advice and just as applicable to the social and spiritual problems of the world as it is to business, in fact, one finds these very thoughts in the writings of 'Abdul-Bahá with reference to the necessity of every informed individual arising to spread the Glad Tidings.

Mr. Hawkins also says, "Given ten such businesses today and a hundred next month and a thousand the following month, each within itself solving its own problems, and general prosperity will be the inevitable result of such unit success."

This reminds us of the suggestion often heard in Bahá'í circles, that if each believer confirmed but one soul a year, spiritual welfare would soon be assured for the whole world.

The "unit success" of the individual in educating himself spiritually would soon be reflected in numbers being attracted to the real solution.

BUT HARD as it may be to achieve

* Tablet of the World, Baha'u'llah.

sufficient education of the right kind to be really effective as a small but potent individual force, it is first to know and then to do. In other words, we are taught that we must solve our own problems first, we must be illumined and understand before we can expect to pass our knowledge and inspiration to others. Our training must be so thorough as to be apparent in our lives. Small forces, acting in concert, may move mountains. The great force of expanding steam is due to the harmonious action of numberless particles. We are promised too, help from God, so that what may seem to us a very small force, may be very effective.

And so, while we cannot all sit on committees handling national and international affairs, we can educate ourselves to see the problems in their true perspective, in the light of the wisdom of the Manifestation of God, and to teach this viewpoint to others. Opinions change rapidly these days and we do not know what effect a little impetus in the right direction may have or how soon it may burst forth collectively in support of some new and progressive action toward the betterment of the world.

Mr. W. R. Ingalls, writing in the July Journal of the Franklin Institute, on "The Wealth of Nations" and speaking of the paradox of poverty amid plenty says that ". . . the correctives, which appear to be of psychological and political nature, may be extremely difficult to bring about. What we need more than anything else is a restoration of the principle of authority, by which I mean the leadership of intelligence."

Now a leadership of intelligence probably will not emanate from some uninformed source. Setting aside the possibility of genius, the very meaning of the word "intelligence" suggests a well balanced view of the problems and clear sighted vision. Setting aside also the possibility that some one great leader may arise to lead business and politics out of the morass, the responsibility falls on lesser shoulders, in short on those spiritually educated individuals whose collective efforts integrated can bring results, with the help of God.

AGAIN and again we return to the importance of the individual and his education, education in the broad sense, for a village, a county, a state or a nation is naught but a collection of individuals. Collective opinion is a powerful force. If it be the correct opinion it is almost irresistible. Correct opinions are the result of education. How great is the responsibility of those who have knowledge for imparting it to those who have it not! Never was greater accent placed on the need for proper instruction, of teaching, of education.

Education, in this sense, is not restricted to the usual curricula—it means a knowledge of life and how best to live it that the world may progress in accordance with the Divine Plan. Education in this sense is independent of time. We may strive for months or even years to attain to a well balanced, intelligent, spiritual station from which we may see things as they are, while another may attain this bounty in the twinkling of an eye.

Mr. Will Durant, in *Adventures*

in *Genius*, quotes an interesting and relevant passage from Confucius:

“The illustrious ancients, when they wished to make clear and propagate the highest virtues in the world, put their states in proper order. Before putting their states in proper order, they regulated their families. Before regulating their families, they cultivated their own selves. Before cultivating their own selves they perfected their souls. Before perfecting their souls, they tried to be sincere in their thoughts, they extended to the utmost their knowledge. Such investigation of knowledge lay in the investigation of things, and in seeing them as they really were. When things were thus investigated, knowledge became complete. When knowledge was complete, their thoughts became sincere. When their thoughts were sincere, their souls became perfect. When their souls were perfect, their own selves became cultivated. When their selves were cultivated, their families became regulated. When their families were regulated, their states came to be put into proper order. When their states were in proper order, then the whole world became peaceful and happy.”

However circular this may be, it is certainly comprehensive.

As Mr. J. M. Keynes, in a British magazine recently pointed out—“The prevailing world depression, the enormous anomaly of unemployment in a world full of wants, the disastrous mistakes we have made, blind us to what is going on under the surface, to the true interpretation of the trend of things.”

The trends of social and political progress are intimately associated

with the economic pressures and 'Abdul-Bahá has informed us that the whole question, in the final analysis, is a spiritual one. This is the true interpretation, and while it may be a little difficult to see the strong tide of advancement, below the surface ripples, nevertheless it is there and at work.

“O ye sons of intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart.”

“O people! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays.”*

IT MAKES little difference whether we consider that business is finally educating itself or whether enlightenment is being forced upon it by the exigencies of the times, it is believed in many circles that its salvation must come from within itself, probably through stringently corrective practices.

Such sentiments being expressed in regard to mundane economic affairs, where the applications may be tangible and practical, ought to open the minds of the traditionally-bound to the fact that if business salvation must come from within itself, so must individual enlightenment shine from the inner being, and that if world economic recovery depends first upon individual institutions, likewise the more important spiritual progress must begin with the individual.

Two opportunities seem to be presented; one of using such business arguments as illustrative of spiritual methods and necessities,

* Tablet to Zoroastrians, Baha'u'llah.

thus providing a unique and relevant approach; and secondly, of educating the individual to his importance and responsibility in any scheme of general improvement.

It is quite evident that the longer business drags along, the more dangerous become the possible social and political implications. This does not mean that spiritual progress depends upon prosperity. There seems to be nothing like adversity to bind people together and if out of the very necessity of the situation, nations are drawn into a closer harmony of action, their re-education in co-operation will recompense the world, in part at least, for its present agony.

Necessity is not only the mother of invention but it is also a great educating force. When old ways seem entirely inadequate in dealing with a desperate situation, we become less hesitant about changing our ideas. Necessity may be a stern task-master and the experience encountered a cruel discipline, but it seems that humanity must be faced with some grave crisis, before it is willing to avail itself of solutions based on progressive and intelligent analysis.

As evidence of this, we are hearing a great deal just now about reducing the amount of money spent on armament. This now seems to be the logical and intelligent step following the debt adjustments. Incomes of creditor nations are reduced by the suspension of payments. As the administrative costs of government are increasing, the loss of income from abroad must be made up internally by taxation. Already peoples are groaning under tax burdens in many places. If the

governments stop expending such huge sums on armament, the absence of the debt payments will not necessarily result in increased taxation. This is pure business reasoning but it is a strong force towards the limitation of armaments, an end greatly to be desired. Is this not a step in the re-education of the world?

Limitation of armaments has been sponsored by thinking people for some time, as one means of eliminating the possibility of wars, but as such it has met obstacles in the old animosities and jealousies between nations. Now when economic affairs are in dire straits, the world accepts with some complacency, the suggestion that a holiday in armament construction is the intelligent epilogue to debt adjustment.

Such great changes of thought, when accepted by the leaders of a nation, are usually appropriated by the masses without any great resistance. This emphasizes the responsibility of the leaders. One or two or three leaders by accepting and sponsoring these epochal revisions, are the cause of untold numbers revising their own ideas, of opening their minds and hearts to progressive influences. On the other hand, these few leaders are, in many instances, swayed by what they believe public opinion to be. Public opinion is the synthesis of the opinions of numbers of individuals. Only in grave crises dares the small group of leaders to act without consideration of it.

IN THE present situation of the world, the problems are so complex and far reaching, that there is no

concerted body of public belief discernible. This is partly because individuals have not, for various reasons, informed themselves of the facts involved. Then, we have habitually leaned on tradition and precedent and today these are falling props. Many people do not know which way to turn in their personal perplexities and consequently are more willing than usual to follow intelligent leadership in national and international affairs.

Education is being forced upon us. We have learned and are learning many things in this country at least. For instance, we know now that we are not economically independent of the rest of the world. We know now that high wages will not insure uninterrupted prosperity. We are about convinced that no country can be made to pay that which it has not and that which it has no opportunity of earning. We are not so proud of our business machine with its glaring faults. We have entirely overlooked the fact that "the ultimate and final cure is in the things men plant in or dig out of the ground and the thoughts which they think in their heads." We have misconstrued the meaning of wages, not realizing that "wages are fundamentally a measure of exchange of services." We have not appreciated that "while an employer may dispense wages in currency in an envelope it is in the final analysis the consumer who pays and that the payment is in exchange of one kind of service for another." We are not very proud of the condition of poverty amid

plenty. The evils of widespread unemployment appal us.

Despite our business acumen, things are badly out of adjustment economically, socially, politically and religiously. There is serious criticism of the situation where few have and many have not. The old skeleton in the closet, the distribution of wealth, is coming in for another examination. We are less fearful of rattling his bones than formerly, for we have learned that widespread purchasing power is a boon to the standard of living.

But perhaps the thing that astonishes many of us the most is that trade no longer seems to be the end, but merely a means to the end, and many are wondering what the real end may be. Certainly it is not the attainment of material wealth for only in rare instances does that bring happiness. Perhaps it is leisure, but if so, leisure to do what? Perhaps it is power, but if so, how shall it be directed and to what ends?

Very little thought is sufficient to impress upon us that something very fundamental is wrong throughout the world, and that the solution lies in the spiritual education of the individuals, the nations, the world, in the knowledge and application of the Divine laws.

But lest we lose heart in individual, national and international educational endeavors, let us remember that we have been assured that the time is coming when "the world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God."*

* Answered Questions, p. 73, 'Abdu'l-Baha.

THIS HANDFUL OF DUST

MARZIEH K. NABIL

ACCORDING to an aged religious official in Constantinople, who wore a lavender velvet skull-cap and had never spared himself wrinkles in toiling after knowledge, Eve was made out of Adam's rib for this reason: that all human-kind might be known to have sprung from one father. He felt that had Eve been specially created as was Adam, some amongst men might have gone back to their mother, taken her side, established and maintained a duality. As it was, Eve herself was only a component of Adam, the world had only one parent, and from the beginning the principle of unity was asserted.

College-bred Westerners who profess modernity may be only amused at such a statement. Since Darwin, the Book of Genesis is not often read in non-sectarian colleges, except in Bible courses, where it is treated at arm's length, or on Sunday evenings, if chapel attendance is compulsory. Conditions indicate that the professorial world is in doubt regarding how to proceed in the matter. The situation is almost embarrassing, because 19th century science has proved that the events related in Genesis cannot be read literally, and the professorial world is still so taken up with this discovery that it will not countenance the possibility of spiritual significances in the age-old record. On the other hand, mothers who grew up in a Mathew Arnold tradition desire the Bible for their offspring because of

its literary beauty and its cultural value; hence the Bible courses, where the sacred lines are read as gingerly as possible, and their meaning contradicted by the biology across the hall.

Our professors' attempts at releasing their charges from orthodox faiths are of course sincere; except for the old-school pedagogues, dreaming their lives away in a mid-Victorian afterglow, every instructor feels that he must share with his classes, however implicitly, what he considers to be true; and so he gives to them the doctrines of our present age, an age bitterly disillusioned since the 19th century struck down, in a generation or so, the truths by which humanity had lived two thousand years. So much was then found untrue that human beings, with their characteristic exaggeration, are now inclined to deny everything. One remembers the modern child who not only did not believe in Santa Claus—he did not even believe there was a Lindbergh. At best, the most educated and tolerant of our contemporaries outside of Bahá'í communities consider everything to be relative, shifting; at worst, we see humanity embracing the most fantastic faiths conceivable, and reestablishing the medieval criterion of "I believe it because it is impossible"—until, with all our modern illumination, we find such things as stargazing and celery water elevated almost to a principle of life. So-

ciety, then, offers countless examples of the educated, who believe nothing, and of the quasi-educated, who believe anything, providing it is not true.

To Bahá'is, the Book of Genesis embodies profound spiritual realities, and is sacred. We may, then, accept the words of the old wise man of Constantinople, who sat under a shaft of sunlight in his darkened room, and said that all mankind were born from a single father. It is interesting in this connection to remember Darwin's concluding remarks in the *Origin of Species*, to the effect that animals and plants are respectively descended from at most four or five progenitors, and that both are possibly issued from one prototype. Here were two men, examples intellectually of countless others; one deep in the lore of the Torah, a follower of the Book; the other at variance with orthodoxy, interested only in natural phenomena, opposed to a teleological view of the universe (writing, for example, "I am in an utterly hopeless muddle. I cannot think that the world . . . is the result of chance; and yet I cannot look at each separate thing as the result of Design"); and yet each coming after years of search to a doctrine of original unity, however differently regarded: the priest rejoicing in the knowledge that human kind are one family; the scientist interested in what he considered a true explanation of origins, and saying, although he was probably not much concerned with any spiritual implications which others might draw from his work, that his theory and its connotations apparently "accords

better with what we know of the laws impressed on matter by the Creator."

Whatever our attitude toward the human race may be, it is evident that thought must bring us to a belief in the basic oneness of humanity. Such a belief is an indispensable corner stone in any ideal life-structure that we may build; we cannot symmetrically lodge in the divine pattern of the world unless our thought is founded on the knowledge that the human family is one; that at most existing differences are superficial, indicate varying opportunity, varying degrees of adjustment; and that, stirred by a new heavenly force, every race will arise at last to fulfill its promised destiny. For within every race is latent the power to develop toward perfection, and wherever there is man, there is potential reflection of divinity. 'Abdu'l-Bahá says that "The greatest bestowal of God to man is the capacity to attain human virtues." He does not restrict this capacity to white men or yellow men, or to any so-called superior race; he tells us this bestowal is granted to "man." We must, then, honor the gift of God to man, and live in the certainty that all human beings are divinely endowed, however various may be the expressions of this endowment.

The understanding of human oneness is thus an all-important article of successful belief, but should it remain merely a philosophical conception, it is of little practical value. The violence of modern race-hatred is not to be quieted by the mere reiteration of an axiom. Our library shelves have been lined for

centuries with splendid thoughts, and the dust is thick upon them. It is for this reason that Bahá'u'lláh has made it incumbent on His followers to live the principle of world unity, saying, "It behooveth you to be even as one soul, in such wise that ye may walk with the same feet, eat with the same mouth and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest." Bahá'í communities include members of every race and color, and Bahá'ís are forbidden to turn away from any human being; they are bidden, rather, to "see the face of God in every face."

This practicing of oneness comes often as a shock to those who are unacquainted with the Bahá'í Cause; such people express a physical aversion even to sitting in the same room with members of some race or races which they are accustomed to disdain; they feel this physical distaste to be in a measure even divinely ordained by the Creator; something on the order of that other physical manifestation, the antipathy to snakes, which many cherish in a spirit of righteousness because of what happened in Eden. As a matter of fact, the dislike of one race for another, far from being an ordained protection to the chosen and justly imposed punishment on the rejected, is the accumulated result of an age-long practice of tyranny; we are averse to those whom we have mistreated, just as we love those to whom we have been kind; the first recall to us our ugly and inharmonious action, while the

second reminds us of happiness which came from fulfillment of function; it would seem that service is prerequisite to love. Again, dislike of the unknown is a cause of racial antipathy, and explains why people select some races to accept and others to repel. Moreover, a scandalous tradition grown up around a race and fostered by enemies often prevents the welcome of the victimized. Most important of all, perhaps, as a source of race hatred, is a feeling that members of some other race are unclean; uncleanness is often the greatest barrier between human beings; the idea of uncleanness is so closely associated with hate that every language includes in its vocabulary of profanities terms imputing uncleanness to those detested; and every people feels that other peoples are relatively dirty. The stressing of immaculate cleanliness in the Bahá'í teaching is thus of great importance: an unclean humanity can never be united. It is interesting that when a Westerner learns of the Bahá'í injunctions regarding cleanliness he usually comments on the great benefit to Easterners of this teaching; and in the same way, the Easterner, often a Muhammadan who washes five times a day, (whatever the water) feels that at last the West is to be clean. In any event, an attempt to adopt the Bahá'í standards of cleanliness is highly spiritualizing, one knows that future peoples will be dazzlingly clean.

'Abdu'l-Bahá tells us that "Man can withstand anything except that which is divinely intended and indicated for the age and its require-

ments." Conditions imply that the asserting of human oneness is become indispensable to livable existence, and we may therefore confidently believe that a time of perfect human solidarity is upon us. Our love for others may no longer be selective—selective love is indirect hatred. 'Abdu'l-Bahá explains that "When reality envelops the soul of man love is possible," and by reality is intended the Word of God as revealed through the great teachers who appear among men when hearts have faded and minds have crystalized in cruelty. He says, regarding human relations, "Never become angry with one another . . . Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God . . . the imperfect eye beholds imperfections," and again ". . . if you have an enemy, consider him not as an enemy. Do not simply be long-suffering, nay, rather, love him . . . Do not even say that he is your enemy. Do not see any enemies." This love, this centrifugal power by which hostility will be destroyed is impelling to its service people of every religion and belief. This love is neither a pasty sentimentality nor an hysteria, but an unfaltering practice of waiting on humanity; and humanity is not a vague abstract with a capital "H," it is the family, and the man going by in the street, and the chance acquaintance. Such a service is not exercised with any hypocritical hope of reward either in this world or the next—one does not accept pay in exchange for love. The offering it, is considered a priv-

ilege, like a tree's privilege of blossoming when the spring comes.

A leading anthropologist recently advocated intermarriage between the white and yellow races, saying that the union would result in a superior type of human being. This statement is encouragingly in advance of popular belief, demonstrates that informed men are approaching a conception of human oneness; and since ideas born in the laboratory are found to influence people at large, and to show them where they have erred before, it is interesting that scientists are unsaying past criteria and substituting principles that are more in harmony with the spirit of a modern age. Again, psychologists find in their study of gifted children that many such cases are products of mixed races. Obviously, were humanity not essentially one, and were certain races inferior *per se*, a cross could not be beneficial, and results would belie the above conclusions. Furthermore, we have recently heard of some distinguished people among the professional class here in the United States who are beginning to advocate inter-marriage of colored and white races, asserting that in view of the outstanding progress among colored peoples, the old exclusion policy is no longer workable. Everywhere, apparently, the cause of human oneness is winning adherents, and the "forts of folly" are battered down.

ONENESS, of course should not be confused with sameness, which is a tedious, artificial thing, entirely alien to a world where no two grains of wheat have ever been alike. The

peculiar curse of the times is an effort at standardization; savages wear top hats and gum is chewed on the Himalayas, and everyone is trying desperately to be like everyone else, or more so. This situation results from the advent of machines, and will doubtless be corrected little by little, as humanity grows accustomed to machines and has them subservient to beauty. A Persian cobbler never dares to make two shoes identical in every respect, because he thinks such an act will kill his wife, he may be harboring a superstition, but artistically he is quite sound. Individuality is precious and refreshing; the world presents subtle blends of endless variations; there must be orchids and hills, roads and tuberose, intimacy of sunlight and the mystery of fog. Spiritually, too, every human being has his candle to burn, his spire of blue incense smoke to offer as a gift and a worship in the temple of humanity. Does it matter what color are the fingers curved in prayer? Or whether the music be a honey-slow spiritual from Louisiana, or the flute-song of a Persian shepherd, watching in a turquoise dawn? The sacred gift of an obedient life is treasured-up for all eternity, and every giver is beloved. In this dawn of a new humanity, no one is rejected. There are no untouchables, no social lepers, no spurned and remnant peoples any more; 'Abdu'l-Bahá tells us that "The love of God haloes all created things."

The oneness of the world of humanity is to be established because it is God's will that "this handful of dust, the world," should be one home. No materialistic endeavors, however sincere, can be of any permanent assistance here, because they cannot stir the hearts of men; no ethical practical "system," no legions of deft clerks and catalogues of statistics, no cheques and after-dinner speeches, can right the hatred of one man for another. No smiles can cup the blood that centuries have shed. Only a God-inspired effort, functioning through the knowledge that all humanity is equally beloved, that all are precious in the sight of God and wear the emblems of His beauty, will build the alabaster cities where the races of the future are to live united.

'Abdu'l-Bahá tells us that "the fundamental teachings of Baha'u'lláh are the oneness of God and unity of mankind," and He says: "Just as the human spirit of life is the cause of co-ordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and co-ordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life." Let us, then, be servants of the Holy Spirit, and live hour by hour the knowledge that humanity is one.

WHY WE SHOULD INVESTIGATE

REALITY or truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity which is one and unchangeable. If they seek the reality itself they will agree and be united; for reality is indivisible and not multiple. It is evident therefore that there is nothing of greater importance to mankind than the investigation of truth." * * *

“It is incumbent upon all mankind to investigate truth. If such investigation be made, all should agree and be united, for truth or reality is not multiple; it is not divisible. The different religions have one truth underlying them; therefore their reality is one.

“Each of the divine religions embodies two kinds of ordinances. The first are those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal, reality not subject to transformation. His Holiness Abraham heralded this reality, His Holiness Moses promulgated it and His Holiness Jesus Christ established it in the world of mankind. All the divine prophets and messengers were the instruments and channels of this same eternal, essential truth.

“The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity. . . .

“In brief; every one of the divine religions contains essential ordinances which are not subject to change, and material ordinances which are abrogated according to the exigencies of time. But the people of the world have forsaken the divine teachings and followed forms and imitations of the truth. Inasmuch as these human interpretations and superstitions differ, dissensions and bigotry have arisen and strife and warfare have prevailed. By investigating the truth or foundation of reality underlying their own and other beliefs, all would be united and agreed, for this reality is one; it is not multiple and not divisible.”

—‘*Abdu'l-Bahá.*

THE FUTURE RELIGION

HOWARD R. HURLBUT

This is the concluding article of a series showing the progressive continuity of Divine Revelation. Here the author describes the universal dispensation for the present and future ages known as the Bahá'í Movement.

WE cannot fail to sense how the great hearts of the Prophets pulsed with divine inspiration about the far-off events which were to be centered about the Holy Land:

Witness Isaiah (Chapter 53, verse 8): "He was taken from prison and from judgment—He was cut off and out of the land of the living—for the transgression of my people was he stricken."

Chapter 40, verse 5: "And the Glory of the Lord shall be revealed and all flesh shall see it together."

Daniel 12:1: "And at that time shall Michael stand up: and there shall be a time of trouble, such as never was since there was a nation even to that same time."

Jeremiah 11:15: "And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod." (In May, of 1901, a road of solid masonry bridged the Nile.)

Isaiah: 19:23: "In that day there shall be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt and the Egyptians into Assyria."

(This rail highway was constructed by the engineering force of the British army during the great war to facilitate transportation to the seat of activities in the Mesopotamian area.)

Did Job write idly when through him God asks: "Canst thou send

lightnings, that they may go and say unto thee 'Here we are?' " In these "last days" on the rise of the Báb, the first electric telegraph in the known history of the race declared the voice of the lightnings "Here we are!" The birth-date of 'Abdul-Bahá and the Declaration of the Báb bore the same date—*May 23, 1844*. Oddly enough, in that twenty-four hours, the first telegraph message—sent from Philadelphia to New York—carried the words from the *23rd* verse of the *23rd* chapter of Numbers, these being "What hath God wrought." More curious still is it that the Báb selected for His immediate messengers eighteen who first recognized the divinity of His mission, and these He called the "eighteen letters of the living." The message sent as a material response to the great spiritual Appearance contained exactly eighteen letters—carrying to the world the tidings of the new means for the transmission of news, —a medium which was to make possible the instant communication of Bahá'u'lláh's great Universal Message to the most remote areas of earth.

Don't permit yourself to be misled into the belief that the world-unrest is because of the degraded condition of society, its disregard for law, its immorality, its social and economic greed, its irreligion. If these alone were existent in the world, all this upset would not appear, because mankind would be

gliding along smoothly in the rut of its own making. The disturbance is the result of the injection into the realm of consciousness of the Spirit of Truth, which is diametrically opposed to all these things which are unable to endure or to successfully combat it for any considerable period. It holds up to the soul the faultless mirror by which the soul witnesses the degree of its departure from the purity of the Divine Design.

When we transgress the Divine Law in our social relationships, that transgression becomes subject to the inviolable law of evolution which will carry it along to the apex of accomplishment, from which it must totter to its fall. Man cannot for long play fast and loose with the eternal verities, nor can he hope to build up for himself a spiritual station by an outward observance of religion and an inward violation of its principles.

The argument regarding the year 1844 as the time for the appearance of a prophesied Great One is not at all unique with the Bahá'is. That year, which is the year 1260 of the Muhammadans, had been looked forward to for a thousand years as the time when the missing Twelfth Imam Mahdi would reappear on the earth and establish the religion of Muhammad as the religion for all the world. That year, too, had been fixed upon by the sect called the "Millerites," as the time for the re-appearance of Jesus the Christ "riding on a cloud," and in their misconception of meanings of the Gospel they gave away their earthly possessions and robed in white on the New England hills they waited

and prayed for this impossible demonstration of Divine purpose. Their error lay, not in computation of the time, but in their misinterpretation of the Word. The "cloud" carrying the Christ is the human body—the temple raised up from the body of the people, like themselves,—this element of sameness with humanity blinding the eye of the soul, so that it becomes attached to the physical temple and is oblivious to the Light within. As we have seen, however, the Christ did appear, and exactly on time, in accordance with the schedule of the Prophets, and was recognized and acclaimed by pure-hearted ones who were able to read the signs aright. When the Báb was inquisitioned by the mullahs of Islam as to His claims, He answered: "I am that One for whom you have waited and prayed for a thousand years."

In His coming He fulfilled to a nicety all the wide ramifications of Muhammadan prophecy, exactly as to time and place, and also as to lineage, because He was of the family — Beni-Hashem — directly linked with the Arabian Prophet Muhammad, the founder of the Faith. The Muhammadans had and have the same misconception of Muhammad that Christians have of Jesus—that He was the final avenue designed by Deity for the salvation of all the races of men. That is the fault today with the Christian program: It aims to christianityize humankind instead of to Christianize it—that is, to establish the tenets of a sect or school instead of to make plain the universal character of the teachings of Jesus and the unbroken continuity of the Divine plan of salvation.

In conclusion, it may be instructive to engage briefly in elucidation of the relation of the three who appeared in fulfillment of prophecy as we have sought to show you. While to our purely human understanding there were three separate and distinct human entities, this was only superficially true. Of the Báb, Bahá'u'lláh wrote: "Had the First Point (the Báb) been *someone else beside Me*, as ye claim, and reached the event of My appearance, He would never have left Me, but rather we would have had mutual delights with each other in My days: Verily, He lamented over our separation and came before Me to preach to the people of My Kingdom. * * * Would there were someone from those who are ignorant who have ears to hear His clamor in the Bayán (the Book of Explanation) of that which came upon Myself: and to know His yearning at My separation and His passionate love to meet Me, the Precious, the Incomparable."

As to the Báb Himself, all of His song was of that "One whom God would make manifest." He declared that upon that transcendent appearance, all that He had ever said or written would not be so much as a single word of the words of the Mighty Manifestation. Yet, Bahá'u'lláh declared the Báb to be the *Supreme Lord*.

Of 'Abdu'l-Bahá Bahá'u'lláh wrote: "He is Myself, the Shining-Place of My Identity, the East of My Cause, the Heaven of My Bounty, the Sea of My will, the Lamp of My Guidance, the Path of My Justice, the Standard of My Laws * * *"

"Whosoever turneth unto Him

hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proofs and is of those who transgress. * * * Verily, He is the Remembrance of God amongst you, and His Spirit within you, and His Manifestation unto you, and His Appearance amongst the servants who are nigh."

And, of Bahá'u'lláh, 'Abdul-Bahá wrote: "I am the servant of the Blessed Perfection: My greatest glory is to roll my head in the dust at the threshold of His Greatness: My greatest station is this."

Thus, are we faced with the condition of looking upon three facets of a single incomparable jewel of transcendent beauty, each radiating the Light from a single Source—each bestowing the Divine Bounty in giving reflection to the Glory of the effulgent Sun of the Truth of God.

The Bahá'ís do not merely believe in this Dispensation: They *know* it, through the consciousness of its verity ingrained by the inspiration of the revelation of the Word.

Never, at any time, has any Divine Messenger laid claim to the greatness and the Divinity of His station in such authoritative utterance as this Manifestation . . . the Beloved of the World, [has appeared] the Intended of the Knowers, the Worshipped of whomsoever is in the heaven and the earth, and the Adored of the ancients and the moderns.

"Beware of hesitating to accept this Beauty, after the Ruler of Might, Power and Glory hath appeared. Verily, He is the Truth and everything besides Him on the part of His servants is annihilated

and lost at the appearance of His Light!" * * * "Shouldst thou turn thy face toward all the things of the world and listen with a spiritual ear, thou wilt hear them exclaim 'The Ancient hath come! The Lord of the Most Great Glory hath appeared!'"

As Bahá'u'lláh was the great Revelator of the Truth, 'Abdul-Bahá held the mission to spread it, to apply it, to exemplify it in His daily and hourly living. Did He fulfill His mission? Ask of the crowding thousands who on the day of His final passing stirred the heart of Mount Carmel with the throbbing footsteps answering the heart-beats of unutterable sorrow: Read the incomparable eulogies of those influential ones of the Near East who up to only the yesterday of His life had opposed Him, but in His passing realized that the greatest figure in their experience had passed beyond the reach of human vision: Ask of the Jews and Parsees, Muhammadans and Buddhists, Hindus and Christians throughout the East today who, having discarded the prejudices of caste, of race and religion, meet in brotherly amity and pay honor, each to the other's Prophet, while still acknowledging fealty to their own. Look about you in the world of business and politics and see great principles of broad consideration of human rights, which are today being regarded as they have never been before this Dispensation as moving factors in human relationships and considerations, and that through the forty long years of His imprisonment 'Abdu'l-Bahá had been penning and sending forth to all parts of the world messages of encourage-

ment, instruction and hope, guiding the thought of humanity to a higher Light.

What, after all, is the compelling attraction in this latest Revelation? Its *universality*. It touches upon every human relationship: It shapes itself to every condition: It inspires in the deepest depths of deprivation and sorrow the consciousness that these are as nothing in comparison with the eternity of Light: It appeals by its completely understandable simplicity, and through it the unlettered becomes lifted to a plane of the richest understanding.

It does not offer any form of material reward: It does not, except under certain and difficult conditions, extend the hope of physical health: It taboos individual striving even for spiritual reward which is in itself a form of selfishness. What then has it to present which might be expected to attract the serious seeker? It offers the principle of Divine living, not for the reward one might hope to gain in some far world of the spirit, but to *live it for the love of it*—to be a factor in the world of humanity whereby the paths of other men may be illumined by your example, taking no credit to yourself by reason of the quality of your excellence. If your physical health is faulty it does not oppose any sane effort toward its correction; instead, it defines clearly how every form of healing is accomplished and it prescribes one means by which if you will adopt it you shall be guaranteed absolutely perfect physical, mental and spiritual health. Would you like to engage in the attitude whereby this will come to you?

'Abdu'l-Bahá told two such who

came to Him with the plea for health:—"If you will live as Mary of Magdala lived the Word when she knew it, then shall you have perfect health. I promise it."

Mary of Magdala is placed in a station of spiritual excellence beyond that ever attained by woman. Hers was the spirit of faith which remained undaunted in the face of the failure of Jesus to outwit His enemies, as His disciples had been certain He would, and in those trying days which have been defined as the "Entombment," she alone of all the followers remained serene, filled with the fullness of the meaning of the resurrection of the Christ. It was she who at last by the wonder of her *living the Word* caused the others to see the Christ before them and in their newfound concept of His return they gave up their all and started out to give His Message to mankind.

And this Message which the disciples of Jesus ventured forth to spread—what was it? Was it the Pauline Christianity from which have developed all of the dogmas and creeds and rituals which have stirred the sects of the professing followers of Jesus through these thousands of years? Is it this faulty superstructure, reared entirely through the imaginings and sometimes selfish designing of man, which is to be the religion of the future? Were it to be that, how can we come to believe that the world of the future will be any different or any better than that of our own time? It is not the Love which Jesus taught which is at fault, but *the manner of the presentment of it* which has lain up to this time at the

base of all human misunderstandings, the basic cause of all the wars that ever have been.

No,—it can be nothing of this. The religion of the future must be one so simple that all can understand it—even those who are highly educated. These latter have been the guides of those whom they have regarded as the deprived ones, but, in reality, it has been in every age the knowing who have been unable to understand. They have trained their egotistic assumption to replace the simplicity of the heart, and it is this which affords explication of the remarkable condition that an incomparable teaching of a faultless Love should be the generator of the most devastating of hatreds and greed, and ambition and desire.

Before such a condition, the Bahá'í presents the broad principle of human brotherhood, the casting off of misleading concepts of Divine design and the acceptance of the truth, that the "Chosen People of God" are not those of any particular race or age or clime, but that they are the pure in heart.

When man shall have risen to see every man really his brother, regardless of race, or color, or the channel for the profession of his faith, then will he be standing at the portal of the Temple of the Most High, through which he will witness the unending procession of the believers of every faith, consorting with one another without friction, freed from prejudice in the knowledge that every one of the great Founders of the schools of religion has been of equal importance in the sight Divine.

SONGS OF THE SPIRIT

RUTH J. MOFFETT



IN "HIS GARDEN"

The dew is on the petals of the rose;
 The lark sings out his greetings to the sun;
 A dewdrop glistens with resplendent light;
 The dawning of the day has just begun.

Upon this misty morn the Master walks,
 With majesty and power that thrills the earth,
 With piercing eyes of far celestial light,
 He sees each earth-born spirit at its worth.

The floating, graceful robes, illumined face,
 The glistening turban white, the aba bright;
 With peace ineffable, no word can name,
 The Master walks in palpitating light.

O hallowed strip of leafy bower green,
 O rapturous love and glory so divine;
 O attar of the rose, bowed heads anointing!
 Delectable fragrance—O to be Thine!

The dewdrop glistens in the morning sun,
 A dazzling prism, radiant and bright.
 O may we now be like the clear dewdrop,
 Reflecting Thy sweet fragrance and Thy Light.

AT THY SHRINE

From out the great Infinite Boundlessness
 From cosmic planes far beyond finite ken,
 The voice of God hath spoken to the world.
 The Essence of God hath manifested again.

The spirit of Thy love surrounds the earth
 As radiant halo crests the harvest moon.
 From distant climes, Thy spirit hath such power,
 Attracting hungry pilgrims to commune.

I did not think my heart could weep so much,
 While bowing humbly at Thy Holy Shrine.
 The nearness of Thy Presence melted all
 Except my wish to be completely Thine.

I did not think my heart could hurt me so,
 While ecstasy Divine filled all my soul.
 I dedicate my life to Thee, O God.
 To reflect Thy Light, my only wish and goal.

THE MESSAGE

If I could dip my pen in living fire
 And write a message that would never die,
 So full of truth and love and heartfelt urge,
 That every soul would answer to its cry.

This is the message writ in living fire:
 "Bahá'u'lláh, the God of Love is here;"
 "It is the Judgment Day, Awake, Arise"
 "Take Refuge in His Name, while He is near."

I'd pour my message out in flames of light,
 'Till all would see and hear my earnest plea,
 And all would shout in answer to that call
 "Oh God, we turn our hearts, our lives to Thee."

SUN-GLEAMS

As quiet as the sun-gleams on the blossoms,
 As silent as the sunrise o'er the hill,
 Is the gleaming of the spirit in our souls,
 Is the falling of its peace upon our will.

And subtler than the sunlift in the leafbud,
 That thrills through all the branches making May,
 Is that shining of God's Spirit in the world,
 Bringing light to human hearts in this New Day.

SIGNS OF GOD

Thou who art the fragrance of the flower;
 The blush upon the petals of the rose,
 The glory in the sunset path of gold,
 The soft caress of zephyr as it blows.

Thou the force that moves the distant star dust,
 The power behind the yearning heart of prayer,
 The deep love-urge that moves the vast creation,
 By all these signs, God makes my heart aware.

FINDING THE DIVINE FRIEND

E. T. HALL

NOT in the noise of crafty politics; not in the conflict of jealous religions; not in the conflict of the sexes; not in the inferno of war; not in the glamorous imaginations of the egotists; not in the superstitions of the weak; not in loveless minds may Truth be found. Only when the Glory of God lights up loving thoughts may one find in the peaceful, placid soul, as in a clear pool, the reflection of Eternal Truth.

How simple this sounds as one jots it down in a notebook whilst half dreaming of the pleasant woods and the sun-lit waters and meads of the Lune and the Ribble, where the footsteps have wandered this year ere the finish of Summer, in this homely atmosphere of Manchester. How simple, indeed, it sounds; yet looking back, there was a long period in life when I knew many things which were but fragments, broken bits, of Truth.

The heart of Truth I did not know. A mass of Scripture, a mass of other (secular) knowledge, a mass of thoughts gained from experience in everyday life, and a faith in some kind of a Supreme Being (of which all manner of things were being taught in most perplexing and contradictory ways) were stored in the mind. I could find my way about amongst some of this knowledge without getting lost, but in the main there was a feeling of insecurity, considerable dissatisfaction, and doubts regarding the views and theories of those whose lot it was to teach us.

Regarding the teachings of Jesus, of their goodness I had no doubts at any time, but felt very unsafe amidst the contradictory *interpretations* of the Gospel—indeed I often felt that it was being used merely to support the various views of self-interested teachers rather than as the basis of their lives; and especially vexed was the heart with a dreadful feeling that there was no intention on the part of the teachers and leaders to make any self-sacrifice so that the dead letter might be overcome and the real Glory shine out. In fact, there seemed to be nothing but controversy and prejudice in the world instead of the Spirit of Love manifested by the Glorious One in Galilee. In a sort of despair I was driven to penetrate for myself the veils which hid me from the something which was the Spirit of my life and urgent within me, and so reach the Truth for myself. But even at the age of twenty-eight I could but just reach the sense that the Brotherhood of Man should be the goal of all. Even at that, there was more despair in the conclusion than any of the Glory which is the perfection of life.

At the age of thirty, still learning, still seeking Truth, watching attentively the various happenings and events in the outer world, dissatisfied with the seeming futility of things in general, as it were by chance I heard of a remarkable figure dwelling in Palestine by the Bay of Haifa, in the vicinity of Scriptural Carmel—a figure of strength, beauty, and wisdom; a Servant of

God in the Holy Land, standing for *world peace, world unity*, and the Glory of God! A figure with a tremendous and remarkable history behind it, and with a mighty purpose before it. A figure of which a traveler said: "A few days later we said good-bye to Him, saw Him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and the roses bloom all the year. The Light of Love was still upon His face—it is always there—it is a face of Love—and so I shall always see Him."

Imagine the eagerness with which I sought for more information concerning the revered Servant of God, 'Abdu'l-Bahá! Imagine the haste with which I read everything possible concerning Him and His mission! Friends were mildly surprised at such a suddenly awakened interest, and they intimated that such a sudden flare would quickly die down. But I had found the Key to all that mattered in life. I had found the beautiful Face of that Spirit of Life which dies not. I had found that which made Christ and the Sermon on the Mount *real things*, in a world of spiritual decay and doubt. I had found the upwelling spring of that Divine Power which is beginning to carry mankind to the next phase in the world's evolution—a settled world under an International Court of Arbitration (or World Parliament in the interests of Peace).

I learned that Revelation did not cease with the passing away of St. John, the beloved disciple of Jesus, but that Revelation is progressive, for the Holy Spirit is guiding the

world to its appointed end. I learned that 'Abdu'l-Bahá, in the strength of God, was disseminating the world teachings of His still greater Father—Bahá'u'lláh—Who was the Mouthpiece of the Holy Spirit, fulfilling Christ! I loved the sense of it all—its truth; its beauty; its fitness to the needs of the world; its fulfillment of prophecy; and, indeed, as the poet has said: "We needs must love the highest when we see it! Who could fail to see the Glory so finely manifested? Who could fail to see the Hand of God in such a matter? I knew in all my being that this was what Christ had foretold when He said: "When He, the Spirit of Truth, is come, He will guide you into all Truth," that is to say, into the very concept of God, which is the Heavenly Kingdom.

In time I saw it all and thanked God for the Glory that illumined my existence from such a Divine Revelation. I was satisfied with the grand social teachings of Bahá'u'lláh as well as His Spiritual teachings, realizing that both *social* and *spiritual* are one necessity in the world now commencing. Through Bahá'u'lláh the Holy Spirit tenderly addresses each individual heart with these sweet words: "I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the Spirit of Life." And also through Bahá'u'lláh the Holy Spirit calls all the warring peoples to peace and harmony ("Rebuking strong nations afar off"), saying: "This handful of dust, the world, is one home; let it be in unity!"

I pondered long over all these

things, sometimes in the green glades of Blavincourt, sometimes by the pleasant shores of wooded Arnside and Windermere, and in the lovely gardens of Heaton Park, or on country rambles, and even amidst squalid surroundings in the City—but mostly in the quiet of my own home. More and more I realized that the origin of all things in the universe (visible and invisible) is in God's Loving Thought, and that the magnetic power which brings God's concept into manifestation binds the creature to God in the bonds of both conscious and unconscious love, until, in man, it brings the creature to know and to adore God. This magnetic power is God's Holy Spirit, and it was by that Spirit that the beloved 'Abdu'l-Bahá, exclaimed: "I testify, O my God, that Thou has created me to know Thee and to adore Thee!"

I STUDIED the Bahá'í Revelation, and in its light re-studied the Bible and other Scriptures; but above all I looked steadfastly upon the needs of the world and upon the need for each soul to realize the truth of its existence. At last I summarized the Truth with a heart thankful to 'Abdu'l-Bahá, realizing that I had, by His light, reached the truth known to all the dear ones and enlightened ones of the past. How slowly does Truth find realization in the mind! Long had it been in the heart, but the mind had to be properly focussed to the Glory of it, that it might be a burning power in life itself—a clear, concentrated, burning power! When once the mind was clear, and satisfied, the pen swiftly noted down the sum-

mary; yet I refrained from putting it as a writing before people, merely confining myself to voicing the sense of it from time to time in various addresses.

At first it seemed a purely personal concern—a thing others would find out for themselves. However, at fifty years of age, it has come to me that it might help a mind here and there to realize something in their lives, and recently, whilst tramping along the country road from the precincts of the fine old church of Skipton to the beautiful church of Gargrave, I felt it strongly. Thoughts might be stirred in the minds of people by the breaths of such a summary, as the breaths of the pure breeze stir the leaves upon the splendid trees that whisper round those sacred fanes. The Scriptures of the world are a mighty maze of things, and it is well to throw a light upon the heart of them. One receives of the Glory freely, therefore one should freely shed the light for the sake of those who seek.

I would that the mighty theme were expanded to embrace the fullness of the sense of things—the universal, ethereal, magnetic power "rolling through all things"; the grandeur of the earth and the heavens in all their harmony; the beauty of the skies and sunshine with all the dazzling coloring involved; the health from seas and mountains and the winds; the nourishment from lovely fruits; the enchantments of fragrant gardens and forests; the heart attachments of the young people; and the friendships of all; and the love of parents for their offspring. O God! If Thy Glorious Love for all Thy

creation were withdrawn, the universe would collapse—for it is built of Thy Love!

AS I MEDITATED on the Power of Love to recreate the world, this was the vision that I had of the coming humanity when all obey the Will of God, the All-Glorious, the Perfect.

In His Divine Wisdom God conceived a Heavenly Kingdom; a humanity, a Mankind, responsive to His Spirit, loving Him consciously and voluntarily, glorying in His Glory. A mankind living healthily, through knowledge and science, and in peace, through love and just laws, in a beautiful and interesting world; every one fed, clothed, housed, and educated, ideally and happily, to the end that each and all should show forth the virtues of the Heavenly Kingdom.

This was God's Concept, His Loving Thought, which originated our existence; the Spirit of which guides, comforts, and sustains us. Because God is all-glorious His Concept is filled with His Glory (in the Persian tongue "Glory" is known as "Bahá"). Because God is perfect His Loving Thought is perfect.

Our origin, therefore, is not in ourselves, nor in our parents, nor in the earth (no, not in this world at all), but in God's Loving Thought; and it is His desire that we should realize this sublime truth, and so continue to develop, fully conscious, in the Glory (in the Bahá) of His Loving Thought, through oneness with His Holy Spirit.

The Holy Spirit is the magnetic Power proceeding from God's Concept, which carries His Loving

Thought into effect in creation—causing it to come into manifestation; giving power to this, taking the power from that; and attracting things through affinities to whatever is Willed; and, loving, guiding, comforting, urging, inspiring, confirming, developing, idealizing, and universalizing the mind of Man through its manifestations, *principally the Holy Prophets*.

The Holy Spirit, like the sunshine, is a personal friend as well as the Universal Friend; for, as the sunshine liberates the plant from the sealed-up yet predetermined seed, and brings it to leafage, blossom, fruition, and even to the ripening and sweetening of the fruit, so the Holy Spirit liberates the Concept of God from our sealed-up, yet predetermined nature, bringing it to full manifestation of the virtues of the Heavenly Kingdom.

Amongst all other blessings, even to the Scriptures of all peoples, the Holy Spirit gave to us the Gospel of Jesus Christ and the Teachings of Bahá'u'lláh. Through knowledge, through meditation upon these Teachings, and through prayer and supplication, we come to realize the sublime Truth (that our origin is in God's Loving Thought), and so we reach the first conscious stage of oneness with the Holy Spirit. The sense of self is lost in the sense of the Holy Spirit, which is universal. That is to say, "self" disappears in universality. A radiant, blissful condition of heart and mind and soul arises from the consciousness that we are in the presence of God—because we are consciously within the sunshine, the warmth, the magnetic field, of His Holy Spirit. This condition is that of Eden, and the Kingdom of Heaven.

G O D - M E N

HARI PRASAD SHASTRI, D. LITT

THE most indisputable Truth in the spiritual world, about which there is not the least doubt, and which has been demonstrated by each and every sage, is that beyond the veil of diversity there is Unity. This Unity is Existence absolute; in other words Consciousness absolute. Every atom, every living being is a conditioned form of it, and man is a self-conscious mode of the same.

Above man there are countless forms of life, invisible, and with a greater control over time and space. They are called by various names—devas, angels, spirits, etc. Matter, time, space, mind, intelligence, are all lower manifestations of this one great Unity—God.

“Man is the mystery of creation, and I am the mystery of man.” Man has not fallen, but the spirit in man is evolving. It is in his power either to hasten his evolution by conscious efforts to evolve through service to his fellow-men, and cultivation of his spiritual elements, or to retard his progress by living the life of sense worship, selfishness, and duality.

In the Gita, the Lord says that sacrifice is the spiritual law, and creation is based on this law. Cultivation of the law of sacrifice promotes our spiritual interests.

In the non-Aryan religions, the sacrifice of animals at the altar of gods was a symbol meaning that the lower passions and desires of

man must be sacrificed. In the Aryan religions, first one must sacrifice anger, avarice, egotism, attachment to worldly things; and then offer at the altar of God, love, indifference to material advantages and works, knowledge, devotion, etc.

God who manifests Itself as nature and man, also manifests Itself as God-Man, or Manifestation of God. This is called Avtar, or descent. Such men were Buddha, Christ, Muhammad, Bahá'u'lláh and others. They brought the same fundamental Truth, and preached the same fundamental Law—supremacy of ethics and unselfish service with devotion to God-Men. These great Beings live today in the spiritual world, and are conscious of our efforts toward spiritual progress.

As Arjuna cried:—

“How shall I learn, Supremest Mystery!
To know Thee, though I muse continually?
Under what form of Thine unnumbered forms
Mayst Thou be grasped? Ah! yet again recount
Clear and complete, Thy great Appearances,
The secrets of Thy Majesty and Might,
Thou High Delight of men.

And now, once again in the long ages of religious history has that Appearance become “clear and complete” in the Manifestation of Bahá'u'lláh.

A religious man must have a living ideal embodying in himself the highest and holiest spiritual ideals.

This is the highest understanding of the Existence absolute by the human mind. A religion which is based on dry laws, and ethical conceptions, however great, is bound to remain only a lip-assertion. It will not influence human life, and eventually produces moral anarchy. The fall of the beautiful Stoic doctrine, or the defeat of Neo-Platonism before the simple truths of the spiritual ethics of Jesus illustrates the fact. Stoicism has all that Jesus taught, but lacked a living personality—a God-Man through whom God spoke His authoritative Divine Word, whom one could love, revere, and worship. In the third century of the Christian era every laborer in Alexandria was a philo-

sopher, but at the same time a moral wreck. What Paul (as a disciple of Christ) could demonstrate in his life Aristotle could not.

To realize Truth one does not need a keen intellect, but surely one must have a feeling heart. It is easier to feel unity with all through the emotions than through logic. Truth is to be realized in the heart; the head will take care of itself if the intuition is awake.

Let us fill our hearts with the love of the God-Man morning and evening, read the sacred scriptures, meditate, pray, and then manifest love by loving mankind in general. So shall we live glad in All-Good, nigh to the peace of God.

“The holy Manifestations of God—the Divine Prophets—are the first Teachers of the human race. They are universal educators, and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly Educators. These are clouds which obscure the Sun of Reality. . . . Therefore there is need of turning back to the original foundation. The fundamental principles of the Prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and reestablished the quintessence of the teachings of all the Prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled “Hidden Words.” The preface announces that it contains the essence of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the Messengers of God. It is light upon light.”

—'Abdu'l-Bahá.

BAHÁ'ISM—THE RELIGION OF PERSIA

“The Epidemic of the Persian Jews”

A. J. WIENBERG

The following article was published in the Jewish paper, Canadian Adler, of Montreal, Canada. Translated from the Jewish by Ethel Moss Murray.

DR. A. FISHEL, Jewish Professor of the Oriental Institute, Hebrew University,* on his return from Persia, Iráq and Kurdistán, stated to the Ita (Jewish News Agency) that a mass conversion is predominating among the Persian Jews. Whole communities turn to Bahá'ism, the religion of Persia. What is the Bahá'i belief?

The Bahá'i Movement originated in Persia in 1844 and then spread in the Near East and also in European and American countries. The main centers of the Bahá'i religion today are Akká and Haifa, Palestine, where its Founders are buried in specially erected Shrines. Few in our generation know of this modern religion. It really sounds like a paradox, that religion and reformation, spirituality and social progress, Prophet and revolutionary, could get together and actually unite without conflict.

Many European historians have delved into this religion, and with great enthusiasm express their opinion about the Asiatic thinker** who was far from the influence of European philosophy. His religion is a calm and tranquil philosophy of life, but, a very active religion which requires the translation of the teachings into deeds.

Historians have written about Bahá'u'lláh, the Founder of Baha'ism. His religion carries the promise of a great progress, and is international in scope. This reve-

lation from the East which offers a solution to the problems of the West, is in the form of an international or universal religion.

IN 1844 appeared in Persia before a multitude an enthusiastic young man, twenty-five years of age, who called Himself the Báb [which means Gate or Door]. He began to preach a doctrine designed to create new conditions for humanity. The masses immediately accepted the teachings, which had a great effect on account of His divine name. In 1850 the Báb was killed at the instigation of Muslim clergy who saw in this Movement a great danger for Islam.

After the martyrdom of the Báb, His followers turned to the One whom He prophesied would come after Him and who would be the Law-giver for this dispensation, namely, Bahá'u'lláh [which means the Glory of God].

In 1852 the Muslims started an inquisition against the followers of this religion. Every day many thousands were put to death and thrown into dungeons.

In 1863 Bahá'u'lláh, with his family and some seventy-two of His followers, were exiled to Constantinople and then later to Adrianople where they remained about five years. Then they were exiled to Haifa in Palestine, and were put in heavy chains and committed to the prison of 'Akká.

* In Palestine. ** Refers to the Founder of the Baha'i Movement.

Bahá'u'lláh, while in prison, was occupied in giving out His teachings. He proclaimed twelve great basic principles of the Bahá'i Movement, namely:

(1) The oneness of mankind. (2) Independent investigation of truth. (3) The foundation of all religions is one. (4) Religion must be the cause of unity. (5) Religion must be in accord with science and reason. (6) Equality between men and women. (7) Prejudice of all kinds must be forgotten. (8) Universal peace. (9) Universal education. (10) Spiritual solution of the economic problem. (11) A universal language. (12) An international tribunal.

In 1892 Bahá'u'lláh died in the prison city of 'Akká. In His will and testament He had appointed His son, Abbas Effendi, as His successor.

After the revolution in Turkey, perfect freedom was given to the Bahá'is, and 'Akká became for the believers a second Mecca.

Abbas Effendi called Himself 'Abdu'l-Bahá, the Servant of God. In 1912 He visited Europe and America, and the Bahá'i teachings were widely proclaimed. The Bahá'i Cause has spread around the world.

On November 28, 1921, 'Abdu'l-Bahá died in Haifa, Palestine. His body rests in a tomb on Mt. Carmel, where also rests the body of the Báb.

THE BAHÁ'IS are spiritual but not emotional. They are good and refined people. They love each other and are ready to sacrifice for each other. All are equal in spirit—rich or poor.

The Bahá'i Temples are open to every one. There are no clergy or officials in them. In the Temple there is worship, and in the future as the Bahá'i Cause grows, the

plan is to have all kinds of accessory buildings surrounding the Temple which will be used for definite services to humanity.*

Bahá'is can have but one wife. Divorce is granted under certain conditions. Bahá'is must not gamble, or drink intoxicating beverages, and must not use drugs. The true believer loves every one irrespective of belief, race or nationality. Bahá'ism also advocates love for animals.

The Bahá'i Teachings resemble in many instances a Kabala (mysticism) Movement. The creation of the world in accordance with the Bahá'i teachings is God's creation where God alone manifests His supremacy. All mountains, hills, flowers and grass, oceans and lakes, fields and other creations of nature, are all created so that God's attributes may be manifested. The sun and the moon are God's servants. Humanity is the highest type of creation, and man must strive, with all his marvellous endowments, to attain his birthright.

A person must be free from oppression. A slave cannot serve his Creator because the Lord loves freedom and justice. Slavery is against truth and freedom.

This Bahá'i religion is now predominating in Persia, and the Jews of Persia follow it because the Movement teaches love and respect for other beliefs. 'Abdu'l-Bahá explained that people have to love and respect other religions and beliefs. All are worshipping God in their own way no matter by what Name—Jew, Buddhist, Muhammadan, Christian, and others. The main thing is to live a life of righteousness, love and good deeds.

* Baha'is believe that divine and material civilization must go together.

A LETTER FROM PERSIA

RECENTLY I made a trip from Tihrán, the capital of Persia, to the town of Rasht, situated near the Caspian sea in the northern part of the country. Its port is Enzeli through which it has important commerce for it is probably the greatest center for the silk trade. I assure you one could write at great length about the scenic wonders of this country for travelers are charmed every instant with the beauty of nature.

But this is not the purpose of my letter. What I do most assuredly consider worth recording is something about the progress of the Bahá'í Cause in Rasht.

I had not visited this place for fourteen years or since 1917. And during that time we might say a miracle has taken place.

Formerly, or during the Qajar dynasty, there were but few believers in Rasht, and even they lived under the most difficult conditions. Hardships and troubles were inflicted on them by the Muhammadans at the instigation of the Mullahs and clerical class. At that time the Bahá'is in this town as well as in other places in Persia were denied social rights.

Under the most trying and difficult conditions the Bahá'is arranged their meetings, and sometimes these meetings were stopped and the audience dispersed when the Muhammadans knew about them.

But now, thanks to the wise management of affairs by the present Ruler of the country, peace and order has been established, and the

Bahá'is are more or less enjoying peace and tranquility.

Recently the Bahá'is have purchased a house with a small garden which is used as a center for the Bahá'í administration, for meetings and activities, all under the name "Hazirat-ul-Quds." The Spiritual Assembly which administers the affairs of the Cause, holds its meetings here, and there are meetings every week for Bahá'is and non-Bahá'is for the study of the Teachings. People of all classes are coming to investigate the Cause.

The inhabitants of Rasht who may be averse to the comparative freedom enjoyed by the Bahá'is, at the same time cannot express anything against them.

And so a Bahá'í traveler is filled with joy as he sees the laws of God in this New Age taking effect in the heart of humanity, thus foreshadowing the day of The New World Order of Bahá'u'lláh.

In the words of 'Abdu'l-Bahá "His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the East."

As this is "the radiant century," the attainment of spiritual happiness in the human world is possible, and one must rejoice exceedingly to see the practical application of the Bahá'í Teachings in the lives of the Bahá'is of Rasht, and the great progress which naturally follows from the creative effect of the Revealed Word.

—Ahmed Samimi.

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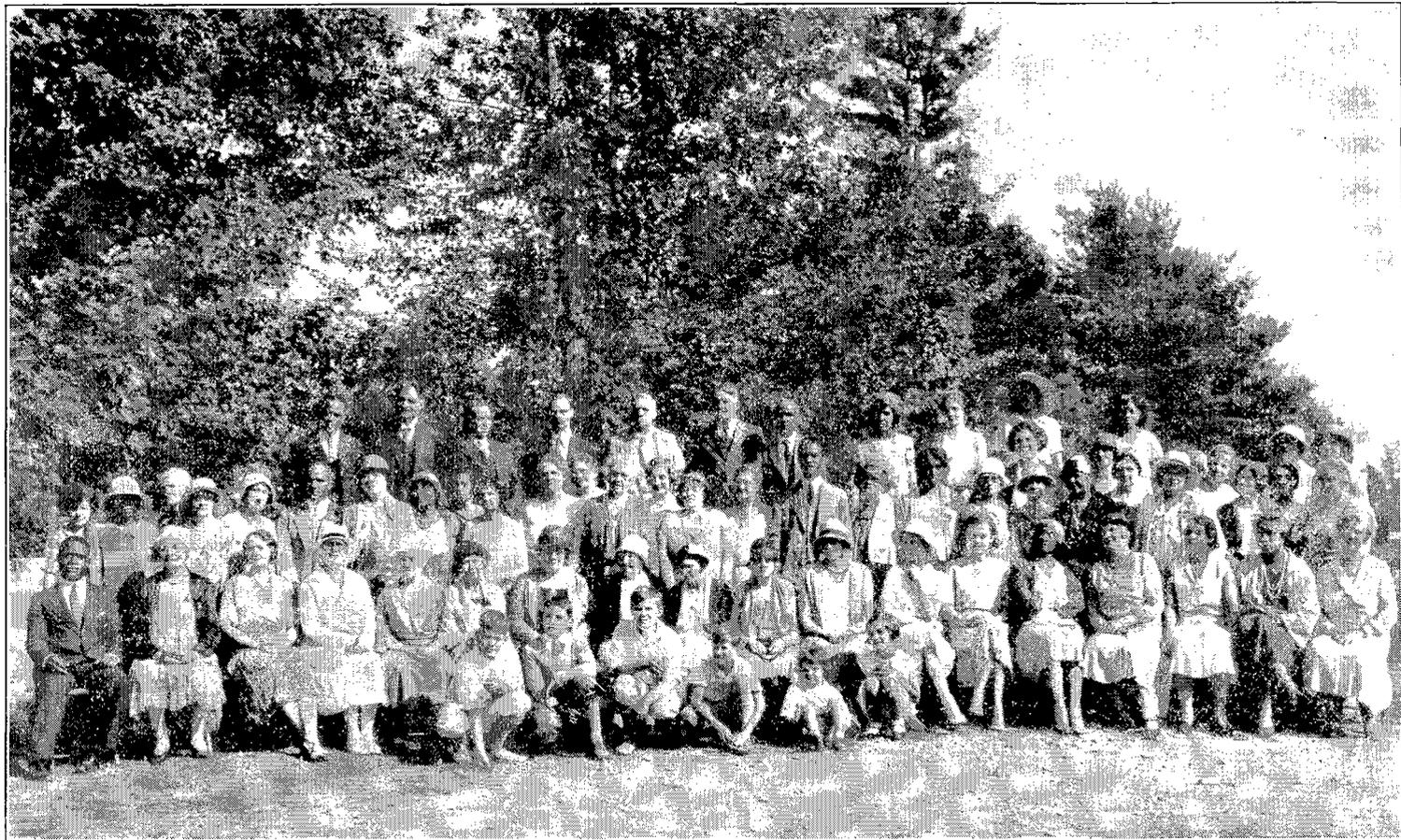
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Some of the Bahá'is and their friends attending the Amity Conference at Green Acre, Eliot, Maine in August. (See page 220.)

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“Man must throughout all the degrees of life evolve and progress day by day, for life is continuous. The Divine Manifestations have appeared so that They may confer the divine realities upon man, an ideal power which enables him to advance along all the degrees of human attainment.”

—‘*Abdu'l-Bahá.*

WHAT is the meaning of life? As far as I can discover—and I have given the question a great deal of thought—the sole purpose of life as regards the individual is *growth through struggle*. That life is a struggle, all of us must admit—a struggle seemingly inseparable from existence. This fact is what chiefly causes the frequent complaint—“What is life all about? What is the good of it all?”

Growth, I feel assured, is the purpose of it all. If growth is attained, the struggle seems worth the while, especially if we believe in a continuity of individual existence. If growth has not been attained, I think it is safe to say that in every case the fault is ours and not that of the Cosmos.

Life, then, means opportunity for growth on the part of the individual. But what is the purpose of this growth? Evidently growth, if it remains a purely individual thing, can have no meaning beyond itself. But in a Cosmos made up of individual existences, growth on the part of the individual means increased power of functioning of the individual in the organization of the

Cosmos. Growth means achievement, and achievement becomes the means of universal progress.

Having got thus far in our query, can we go further? I think not. What the purpose of individual progress is, I confess I am at a loss to state. It is not at all necessary for us to speculate about this matter. This, I presume, is the Great Enigma which many existences may fail completely to clarify. For when this Enigma is at last solved, the finite will have become Infinite.

To grow, to achieve, this is to perform our part in the universe. When we do this, we are truly creative—we are expressing the genius that is within each one of us. We are radiating, pulsating life.

We grow only by means of activity—or as the psychologists call it—purposeful activity. Not to be active is to stagnate, atrophy, crystalize. Movement is the sign of life. It is more even than that. It is the essence of life.

If we did not start on a career of purposeful activity the moment we came into the world we would never learn how to walk, how to

talk, how to use our hands, how to think. We would not even learn how to eat.

We grow by acting, by expressing, by achieving. If this be true, we have then arrived at a peculiar paradox of existence: namely, that achievement is both the means and goal of growth. And since growth is life itself, we must conclude that achievement is at the same time the means and goal of existence.

Could any scheme of things more wonderful than this be conceived? Destiny has placed within the hands of every individual both the purpose of his existence and the means to achieve that purpose.

IN THE growth of the individual, just as in the growth of the plant, there is a power outside of us which energizes. In the case of the plant it is the physical sun. From this the plant derives all the energy for its growth. It is because of the sunshine pouring down upon it that the tree, through its myriad leaves, is able to perform the miracle of transmuting inorganic matter into organic matter. By means of the chemistry of light the plant builds up stalk and leaf from the carbon dioxide of the air and the mineral salts of the earth. Without sunshine there can be no plant growth, consequently no transmutation from inorganic to organic life; no food for the animal world; no sustenance for man upon this planet. Such is the importance of sunshine in the cycle of material existence.

Man, as pertaining to the animal world, also needs the light and warmth of the physical sun for the best development of his physical and nervous system. But there is

another Sun which he needs also, for the development and growth of his spiritual being. From this Divine Sun there emanate, as it were, the rays of the Holy Spirit, which bear the same relation to man's spiritual growth as the rays of the physical sun bear to his physical growth. Without the energizing stimulus of these Rays, man cannot grow spiritually to the full stature destined for him in his cosmic evolution.

It is from this Source that man derives both his growth and his power for achievement. These cosmic rays of spiritual Force, penetrating and kindling his soul, quicken it to a creative power otherwise impossible. Thus the Spirit emanating from God and reaching man in this intermediary way is the cause of all his growth and achievement. Not only is his spiritual progress absolutely dependent upon this Force, but his creative development as an individual is influenced and fostered by this Power.

"The greatest need of the world of humanity today is to receive the efficacy of the Holy Spirit. . . . The Holy Spirit is the energizing factor in the life of man. Whosoever receives this power, is able to influence all with whom he comes into contact. . . . An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly born profound scholar without that inspiration. . . . No capacity is limited when led by the Spirit of God."^{*}

Every person then who longs for more creative living, for richer growth and individual development, will find that he must seek this in the realm of the spirit. He must establish a conscious relationship with this Divine Force, with these rays of the Holy Spirit pouring down upon the world. Apart from this Cosmic Sunshine, growth can be

* Wisdom Talks of 'Abdu'l-Baha.

but feeble; Man stagnates, remains but an animal, fails to reach the station of cosmic man that is destined for him.

“I came that you might have life, and have it more abundantly.” From the angle of the individual need this was the chief purpose of Christ’s mission—to disclose to man the secret of a marvelous source of power by which he could reach the glories of the Kingdom.

JUST AS man is destined to grow to his full development by means of the Holy Spirit, so is humanity in its corporate form destined also to attain to its perfection of organization only through the aid of this Divine Power. Humanity cannot solve its many problems—problems all of which arise from the carnal and self-seeking nature of man—except through the stimulating Force of the Logos. This Divine Sun shines always upon mankind; but more powerfully at certain epochs, the periods of the Divine Springtime.

“Just as the solar cycle has its four seasons the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to quicken the world of mankind a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth.”*

This is the purpose, then, of the Manifestations of God so far as their universal mission is concerned: to aid humanity to progress and evolve into that perfect organization which Christ called the Kingdom of God. For this purpose the great teachers—Moses, Christ, Buddha, Muhammad, and lastly

Bahá’u’lláh—bring not only a specific solution for the ills of mankind, but also the powerful dynamic of the Holy Spirit to revivify the souls of men and stimulate them to new spiritual growth. Without this spiritual rebirth mankind would not have capacity for carrying out the spiritual laws necessary for the maintenance of the organization of the Kingdom — an organization based upon love, upon service and cooperation rather than upon those egoistic and self-seeking qualities of man of which our present civilization is mostly the expression.

WHAT is the nature of these Manifestations that visit the world at certain intervals and stimulate humanity to the creation of new civilizations, replacing the old stagnant forms that have prevailed? What are these Manifestations but pure channels of the Divine Force?

“The Holy Spirit is the Bounty of God, and the luminous rays which emanate from the Manifestations; for the focus of the rays of the Sun of Reality was Christ; and from this glorious focus, which is the Reality of Christ, the Bounty of God reflected upon the other mirrors which were the reality of the apostles.”**

As the primal impulse given to humanity by these Saviors of men die out and religion becomes stagnant, there comes a new Savior, a new focusing of the Holy Spirit upon a planet which otherwise would remain spiritually inert.

Such a period has now arrived, not only for Christendom but for Islam, for Buddhism, for the world of Confucius—in fact for all humanity. Everywhere religion is dying and is in dire need of the resurrecting Force of the Holy Spirit. To meet this need Bahá’u’lláh was manifested on this planet with a

* *Promulgation of Universal Peace*, p. 91.

** *Abdu'l-Baha in Answered Questions*, p. 124.

spiritual message the most complete that humanity has ever had the capacity to hear. In this message is given not only full instructions for the spiritual life of the individual and his resurrection from the grave of self to the celestial plane of selflessness; but there is also contained the specific solution for all the problems that beset the world:—

The abolition of war and the establishment of universal peace. The abolition of race prejudice, and the establishment of a great and lasting brotherhood of man. The abolition of religious prejudices and differences, and the joining of all humanity into one great religious unity dedicated to the knowledge of the service of one God. The abolition of strife between capital and labor, and the establishment of harmonious relationships under which both these important factors of the economic world may survive in mutual beneficence. The abolition of poverty, with the assumption by society of complete responsibility for the lives of the individuals of which it is composed.

THE PURPOSE OF LIFE for the individual is growth through achievement. But that achievement cannot be an isolated thing. In whatever way we act, we are affecting some thing or some individual. That is the nature of action. All our growth and achievement has its bearing then upon the growth and achievement of humanity and upon the

planet itself. We cannot play our part as isolated actors, but as performers in a group. It is in the group that our destiny lies. It is within this group that all our activities take place. It is for the sake of this group that we should achieve.

Today more than at any other time in the history of the world there is a marvelous opportunity for the individual to serve the group, to achieve in ways that will redound to the benefit of mankind for ages to come. It is in working for the establishment of that perfect Divine Plan for mankind—the Kingdom of God upon earth—that every individual today will find the fullest expression for his powers and the greatest enjoyment in living. Here he will feel that life is worth while. He will realize himself as living the “abundant life.”

Why then should we complain about life? We have it within our power to achieve, each according to our capacity. And when we are giving full expression to the creative force within us, we are living indeed. We are fulfilling the law of our being.

This is what brings happiness. This is the only way to tranquility. It is the path to perfection, not only for the individual but for the race. It is the path that leads upward towards those celestial heights where the rays of the Divine Sun are manifested in their full splendor.

THE HOLY SPIRIT AS A CREATIVE FORCE

THE Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Sun of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruits will appear, and a new cycle is founded. The appearance of the Holy Spirit is like this. Whenever it appears, it renews the world of humanity and gives a new spirit to the human realities; it arrays the world of existence in a praiseworthy garment, dispels the darkness of ignorance, and causes the radiation of the light of perfections.”

WHEN you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.”

—‘*Abdu'l-Bahá.*

"THE WAY TO RECOVERY"

DALE S. COLE

THE greatest call to unity and cooperation which has ever been given is found in the profound and magnificent words of Bahá'u'lláh. Repeatedly He admonishes us that we are "all the leaves of one tree"; "the flowers of one garden"; "the members of one family"—and that the way to progress lies along the path of universal goodwill and mutual endeavor. Superstitions, prejudice, animosities of all kinds must be abolished from the face of the earth and we must not glory in loving a nation but "in loving our kind."

This mighty call resounding from the tower of religious universality has fallen on deaf ears although years ago He addressed the monarchs of many nations, directly, pointing out that unless the "swords were beaten into ploughshares," swords of all kinds, economic as well as military, dire distress would fall on the peoples of the earth.

According to Sir George Paish, Governor of the London School of Economics, some such thing has happened, for the opening words of his book, "The Way to Recovery," emphasize the seriousness of the present world situation:

"The present crisis is universally admitted to be the most serious the world has ever experienced, and the most difficult it has ever had to adjust."

He points out that no comprehensive plan was made at the end of the world war to avert a world breakdown and that no concerted plan has yet been evolved, but that

the time is now at hand "when a comprehensive plan of adjustment must be formulated."

Nations have been unwilling to act concertedly towards the ends dictated by the common good. Those nations which benefited by the world war have desired, above all things, to retain their advantages. Credit and trade have not been well nor equitably adjusted. Now there is difficulty on every hand, with possible far reaching political reactions, as evidenced by the changes in many governments, the distress of nations and the general feeling of insecurity and fear.

Each individual nation has largely been following its own policies, designed to protect its own interests. National self-sufficiency has brought the world near the rocks of bankruptcy and revolution. The motto of national prosperity regardless of other nations has been disastrous. It has also been a futile endeavor, for no nation can drive successfully towards prosperity alone.

But despite these policies there has been an ever increasing measure of international cooperation which is a hopeful sign in an otherwise drab picture. There is urgent need of greater cooperation; in fact it is the "supreme necessity" in these "days of universal interdependence."

Sir George Paish believes that—

"No policy other than one of whole hearted cooperation between all nations can preserve the world from the grave dangers with which it is confronted and can place it again on the high road which leads to an ever increasing measure of well being."

That this is a very difficult task, no one will deny, but the penalty of failure in this accomplishment is too severe to risk, and it is hoped that the needed increase in cooperation will come without delay.

There is a great feeling of political insecurity, despite the numerous pacts and agreements which have been consummated since the war. Economic cooperation would be the greatest safeguard against war and "*economic cooperation demands that war be made unnecessary, impossible and unthinkable.*" Economic cooperation would do much to remove the feeling of political insecurity which can be nothing but a drag upon the recovery and advancement of the world.

There is also a great feeling of injustice abroad in the world today, a feeling that redress of past wrongs is impossible to obtain. Such impressions raise great psychological barriers to closer understanding.

The mental attitude of the world in regard to world problems is largely similar to that obtaining in the infancy of human relationships. We must learn that there is no limit to the possible volume of trade and that prosperity in one country affects others. We must recognize that one nation's gain is not necessarily another's loss. New truths must be learned to meet the new and changing conditions.

Forces for cooperative endeavor are gaining despite the gloomy forebodings of the present conditions. Democratic governments voicing the desires of their peoples are not so prone to be adamant to changes as long established monarchies. Easy means of communication and

travel are doing much to foster more intimate acquaintanceship among the various peoples of the world. There is a strong desire for even closer and more intimate intercourse especially as regards commerce. Civilization is being lifted from a national to an international plane.

These things and the progress of science—

"Have converted all the nations of the world from a number of isolated units suffering from a relatively low standard of well-being into a group of complementary and interdependent countries each making its contribution to the well-being of the whole . . ."

This movement met opposition from nations and individuals in favored circumstances, just as the needed acceleration in the movement towards greater cooperation is meeting opposition today in old prejudices, animosities and beliefs which must be swept away.

It is not generally appreciated that the basic industries of each nation are largely dependent on other nations, and that these basic industries are in trouble today because of the extremely low prices of their commodities, resulting from national attempts to re-introduce the policy of self-sufficiency. Many nations are preventing the export of their basic products by placing prohibitive import duties on the products of other nations. Values in the world market govern movement of basic products, and when the demand is insufficient, prices fall. High import duties in many instances strangle the demand. The value of many nation's non-basic products are artificially maintained by a privileged position in a national, not international, market.

With such wide spread economic dislocation Sir George Paish asks:

"Is it not obvious therefore that the pressure of forces making for complete international cooperation are likely to prove irresistible in the not distant future?"

"In brief, will not the consequences of the present insular policy of the nations be so grievous until the true remedies are applied that the peoples of all countries will elect leaders with knowledge of present world economy, who will be prepared to apply the remedies for which the situation so urgently calls?"

The question of reparations is a great barrier. Each nation presented the largest claims possible and have erected tariff walls to prevent a flood of German goods. Germany in an earnest effort to pay offered her goods at low prices and reduced her own purchases, not without reactions in many parts of the world. France, for instance, will not accept goods in total payment and her gold supply is piling up. Germany's sincere but unsuccessful endeavors to meet her obligations have earned her the privilege of more lenient treatment.

"In the interest of all nations a complete settlement both of reparations and of the other questions at issue between Germany and her late opponents has now become a matter of urgent necessity if the world is to adopt a policy of conciliation, adjustment and cooperation and thus to overcome its difficulties."

The debts of the world add to the disorganization and tend to contract trade. They involve many phases of imports and tariffs against products and services, which might better be allowed to flow more freely.

"Taking into account America's farming, planting and mineral industries, it will be realized that if Europe is not to be allowed to meet her debt payments by selling more of her products to America, it would be most advisable to cancel the war debts altogether in order to increase the power of America to sell her products in foreign markets in normal quantities and at normal prices, and thus to help her own industries."

In the past nations were not averse to taking payment in goods and services. A wealthy nation would supply credit and markets. This resulted in great expansion of productive power, in trade, in wealth. Sometimes, however, production would outpace consumption, but the periods of expansion were long and those of relative depression short. Producers were assisted in selling their products to meet their obligations.

Today, for example, the United States discourages imports and debtors are compelled to reduce their purchases and consumption of goods made with the result that debtors to the United States are forced into financial difficulties, lenders private and institutional cannot collect, basic industries cannot dispose of their products, and general economic problems are made more difficult of solution.

Such obstacles to world adjustment should be removed, for "*no nation can enjoy prosperity without the help of International trade.*"

It is rather a discouraging fact that statesmen still seem to consider trade as a form of war. Are all imports evil and all exports good? As nations increase imports they usually expand their exports.

"If the nations will now remove the mental, political and artificial obstacles which they have erected . . . the grave danger confronting them will disappear and they will enter upon a new period of greater trade expansion than they have ever experienced."

With reference to the gold problem Sir George Paish has this to say:

"The great obstacles to world recovery are political. When these are removed the world's present stock of gold will be found to be fully adequate for all requirements . . ."

But he believes that whereas now distrust prevails, there can be no general recovery "*without a universal spirit of confidence.*" The mentality must be changed to appreciate underlying factors of the situation. Today, people are thinking for themselves and affairs are controlled in a large measure by public opinion. Statesmen and peoples fail to realize their common interests "in this age of easy and rapid communication."

"How can there be confidence when nations, institutions and individuals are being forced into bankruptcy not by an inability or any unwillingness to produce but because almost every nation is endeavoring to prevent payment being made in the products of other nations for what it sells or for obligations due it?"

A changed mental attitude is needed. "All reasonable people believe the war a product of wrong mentality," but the change in attitude is not complete.

"*No single step that could be taken to overcome the present crisis would be as effective as the abolition of all danger of war both in the immediate and the distant future.*"

Fear needs be changed into confidence, injustice into justice, and antagonism into cooperation.

"*Is it not obvious therefore that the change in the political mentality of the nations must become complete, and that politically as well as economically nations must regard each other as friends and partners, and not as antagonists?*"

Definite, positive action along these lines is sorely needed. Words will not suffice.

"The conference which the situation now demands is one to which the statesmen of every country would come and would bring the greatest contribution, both political and economic, which their respective nations

could possibly make to the solution of the most difficult and dangerous crisis with which the world has ever been confronted."

Both national and international stability is essential and each nation must contribute to the common good. National policies must be brought into harmony with international policies, and differences should be settled without further delay.

Among the measures which will facilitate the solution of world difficulties are that nations become responsible for maintaining world peace and that the European powers agree to reach a better understanding, that prosperity may again favor the world.

"The almost universal answer to this question would undoubtedly be the forgiveness of reparations, indebtedness, the cancellation of the so-called Inter-Allied debts, the removal of all hindrances to both national and international trade, and the provision of new capital and credit for world development in the same manner that it has been supplied, almost without intermission for the last two or three centuries, and more especially during the last century."

After outlining the needs and essential changes in attitude of several of the great nations, Sir George Paish concludes that all nations must make their best contributions, exchange goods freely with others, and create political and financial confidence.

He closes with the following:

"The existing situation is without precedent. The crisis is no ordinary depression that will right itself as former crises righted themselves. It is a great catastrophe that cannot be overcome without the cooperation of all nations, great and small. . . . The distress of all nations which is rapidly growing threatens to bring universal revolution. The difficulties of adjustment are thus not diminishing but increasing. The situation needs therefore to be considered not as a depression but as a disaster which necessitates and demands the combined efforts of statesmen and peoples of all countries to overcome. . . .

"The first and greatest step that is needed is a recognition of the common danger and of the need for united action. The statesmen of Europe have already recognized the European danger. The statesmen of the world have neither admitted nor recognized the world danger."

"Will the statesmen of all countries recognize the common danger before there is a complete breakdown, or must the peoples of all countries be subjected to unprecedented distress and suffering before the nations understand that they now constitute one great family and that they must cooperate for their common good?"

Thus from sheer economic necessity he pleads for the solution of the world troubles, for the abolition of war and animosity and for the establishment of better understanding and cooperation—for universal peace.

It is interesting to know that such an authority has the courage to speak so clearly on the complex problem of world betterment. It is more interesting to see how closely his admonitions synchronize with

the great principles of Bahá'u'lláh. The one call is sounded from the halls of commerce and politics—the other from the chambers of religion.

However accurate and profound may be the thoughts expressed in "The Way to Recovery," 'Abdu'l-Bahá has taught us that the underlying secrets of the difficulties of economic adjustments are spiritual in nature, and that the real solution is in following the laws of God.

One cannot read "The Way to Recovery" without feeling gratitude to Sir George Paish for his excellent analyses of the problems and their solution, and feeling that it is a book which stimulates wholesome thinking.

The world must not only "recover" materially but progress spiritually.

EINSTEIN—THE MODERN MYSTIC

EMERIC SALA

EINSTEIN is a man of mystery. His picture has been reproduced in almost every magazine and newspaper. Perhaps no scientist ever attained such popularity as Einstein. And yet his scientific works are understood only by a very limited number of scientists.

He has destroyed the foundation of all physical sciences. He has overthrown the universe of Newton that endured for three centuries. He is the greatest mathematician of our day. And yet there are scientists who tell us that there is nothing we laymen can derive from his discoveries.

Einstein is an intuitive thinker. He is essentially religious by nature. His private life discloses the characteristics of a saint. He has been a dreamer all his life; and as such he caught a vision of the infinity of the universe. He produced scientific proofs of the endlessness and spacelessness of the cosmos. And yet many of our scientists and philosophers fail to recognize the significance of Einstein's contribution to modern thought.

Students of the teachings of Bahá'u'lláh have, we assume, a better perspective and can perceive, in part at least, the radical changes

Einstein's work will eventually impose on science, philosophy and religion.

His approach to scientific problems is unique.

As an intuitive thinker, he conceives an idea first, then he develops its mathematical soundness, and then he establishes its truth.

LET US apply this same method to other departments of human study. If one wishes to make new discoveries in economics, for instance, he will conceive an ideal first. He will recognize the fallacy of our economic system, which condemns millions of people to a state of stricken poverty and deprivation for no fault of their own. And after having convinced himself that this system can be replaced by one that assures an equitable distribution of wealth, he will concentrate all his powers towards the realization of such an objective.

Having caught that vision, he will according to Einstein's method, direct all his studies and research work towards that objective. He will discard all those antiquated books and confused theories that fail to serve his purpose. Such a process of crystalization will develop a clear and positive mind that will serve as a potential asset in the Commonwealth of the future.

This new method of scientific approach, as exposed by Einstein, has been referred to by Bahá'u'lláh in the following words: "*To acquire knowledge is incumbent on all, but knowledge of those sciences which may profit the people of the earth, and not of such sciences as begin in mere words and end in mere words.*"

It is interesting to note that Ein-

stein's statement: "I am of the opinion that all the finer speculations in the realm of science spring from a deep religious feeling" can be correlated with the following utterances of Bahá'u'lláh: "*Verily we have made thee the rising-place of my science and the manifestation of my wisdom to whosoever is in heaven and on earth . . . we shall raise up from thee people of wonderful sciences and powerful arts and will show forth from them that of which the heart of no servant could ever conceive.*"

THE SCIENTIFIC discoveries of Einstein will, in all probability, have the same revolutionary effect on our religious outlook as it had on scientific thought. One of his most outstanding contributions is the complete eradication of absolutism and fundamentalism in religion as well as in philosophy.

All religious organizations of the past, within the reach of our knowledge, are based on doctrines that are to be interpreted as absolute and final. In the light of modern science a statement conceived by the human mind cannot hold as absolute and final. Our conception of truth is only relative and not absolute. Absolute is only infinity, which is timeless and spaceless, and beyond the comprehension of the human intellect. This is why Bahá'u'lláh said: "*Ye shall be hindered from loving me, and souls shall be perturbed at my mention; for minds cannot grasp me nor hearts contain me.*"

Truth is God, the Infinite, which we cannot express in words. Every religious utterance, pronounced or reasoned out by man with logic, is, therefore, only of a relative value.

Shoghi Effendi* describes as *“The fundamental verity underlying the Bahá'í faith—that religious truth is not absolute but relative, that divine revelation is not final but progressive.”*

This new outlook contained in the Bahá'í teachings, and now being discussed by modern science, is unknown and unpracticed by any of the former religious systems.

All indications show that modern science is turning again towards a religious interpretation of the universe. (The mechanistic conception of life is already antiquated.)

Einstein says: *“Only deeply religious people are earnest men of research!”* And again: *“Cosmic religious experience is the strongest and the noblest driving force behind scientific research.”*

Modern science could never accept a religion that is based on absolutism or fundamentalism, that is, not a religion with human measurements and interpretations.

The Prophets of all ages were the harbingers of both spiritual and material teachings, but Bahá'u'lláh said: *“Know thou, that in every age and dispensation all divine ordinances are changed and transformed according to the requirements of the time except the law of love, which, like unto a fountain, flows always and is never overtaken by change.”*

And 'Abdu'l-Bahá explains what is meant by the unchangeable law in these words: *“Each of the divine religions embodies two kinds of ordinances. The first are those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fun-*

damental, one and the same in all religions, changeless and eternal, reality not subject to transformation . . . all the Divine Prophets and Messengers were the instruments and channels of this same eternal, essential truth.

“The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity.”

The rising generation is slowly realizing all this, and they are turning away from superstitions, imaginations and dogmas. They are searching for a new conception of religion, which will not limit their thoughts and aspirations to certain obsolete rules.

In the light of modern physics everything is relative but the infinite, which is not subject to space nor time.

In the light of the teachings of Bahá'u'lláh all the limitations of nature and of the human mind are earthly, while the attaining of a universal consciousness that knows no boundaries is of God.

Finally, here is a concrete statement from the teachings of 'Abdu'l-Bahá which gives encouraging promise for the future:

“A New Era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men.”

*Guardian of the Baha'i Cause.

THE DIVINE PURPOSE

IT is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. The world of humanity has never enjoyed the blessing of Universal Peace.

“Year by year the implements of warfare have been increased and perfected. Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed but now it is possible to kill one hundred thousand in a single day.* In ancient times warfare was carried on with the sword; today it is the smokeless gun. Formerly battleships were sailing vessels; today they are dreadnoughts. Consider the increase and improvement in the weapons of war.

“God has created us all human and all countries of the world are parts of the same globe. We are all His servants. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow-creatures?

“If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. All the Divine Manifestations have proclaimed the oneness of God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all.”

‘Abdu’l-Bahá.

* (From an address at Columbia University, New York City, April, 1912)

BAHÁ'Í PIONEERS

SIYYID MUSTAFA ROUMIE

*A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.**

The missionary journeys of the author, Mr. Roumie, with the great Bahá'í teacher Jamal Effendi throughout India, were successful in a general way. Jamal, a cultured Persian scholar of refined, venerable appearance and eloquent discourse, found no difficulty in attaining access to leading people of various Indian States, including high government officials and rulers themselves. During his stay of two years in India, he visited many important States. Everywhere he received a warm reception and his message was listened to courteously. In many cases men of influence became followers of the Bahá'í Faith, and in several places Bahá'í Assemblies were formed. The work thus begun by Jamal has continued in unbroken succession to the present day when India has reached the point of being second, perhaps, in importance to Persia itself in the number of Bahá'ís.

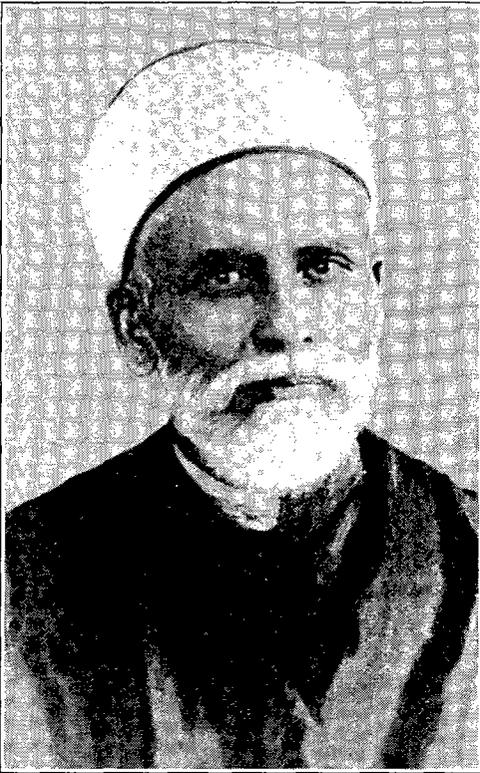
WE left Calcutta May 1878 and reached Rangoon after a trip of seven days, steamers at that time being very slow. Our arrival in Burma was rather unusual. Though we had no acquaintances in this city, the news of our missionary journeys had been widely spread and because the difficulties in regard to our baggage and the police department had been noised abroad, all of the citizens of Rangoon knew of our arrival. At the

wharf were many people who had come to meet us, among them a young man, Haji Siyyid Mahdi Shirazi of Egypt. We had written to him about our coming, requesting him to procure a suitable place for our residence. This he attended to, and was at the wharf to meet us upon our arrival.

Here we found in this picturesque new country everything different: new faces, new kinds of dress, new language, new manners, new food, new religion, and new forms of worship which were not known in India. There were very few Persians then living in Rangoon, and most of them rich merchants; the other foreign peoples frequenting Rangoon were Chinese and Indians. Our new friend, Haji, assuming us to belong to the wealthy commercial class had secured a large building in the business quarter. Later, because of defects in the roof, we moved to adjoining quarters in Mogul Street. Here people of all nationalities, creeds and castes came daily to see us. Jamal Effendi had the faculty of speaking to each soul in accordance with its own needs. His wisdom as a teacher was extraordinary. His audiences were always attracted and as a rule felt themselves blessed by his eloquent addresses.

The Chief Commissioner gave us a wonderful reception and listened with kind attention to our statements, promised to help us in every way possible, and gave us a letter of

* The first and second installments of this series were published in the June and July numbers respectively.



Siyyid Mustafa Roumie, a renowned Bahá'í teacher, and author of this series.

introduction to the then chief secretary, Mr. J. E. Bridges. The next day we went to interview this gentleman. He received us courteously, was very kind to us, and after due inquiry into our affairs, directed us to see the Deputy Commissioner to whom he gave us a letter of introduction.

AS A RESULT of this mission of Jamal Effendi in Rangoon many wonderful souls accepted the Faith enthusiastically, and in a very short time the Cause was widely promulgated. Then occurred a peculiar incident due to the unwise zeal of our Rangoon friend, Haji Shirazi. Being a novice in the Cause and untrained in the best way of giving

the Bahá'í Message, he took it upon himself, in a moment of great zeal, to go to the Shiite Mosque in the midst of the Friday worship; and there making a stand loudly called upon the congregation inviting them to come and see the Bahá'í teacher, Jamal Effendi. "Dont pause or tarry for a moment," he said, "come immediately. The appointed time foretold in the Holy Books has arrived. The prophecies have been fulfilled. The Promised Ones have duly appeared. The glad-tidings of Their Manifestation is widely known in Persia and all over the world. Thousands of people in Persia have accepted this Faith, and have sacrificed lives, family and wealth in this path. Come immediately and hear Jamal Effendi in his wonderful way expound this Movement. You will see with your own eyes the new heaven and the new earth, the new sun and the new moon, the new religion and the new faith . . ." etc.

This unwise and ill-timed discourse created the greatest commotion and tumult among the fanatical Shiite congregation in the Mosque. Outcries, curses, abuse, scoffings,—were raised from every side. A terrible excitement reigned, in the midst of which Haji fortunately escaped and slipped out of the Mosque, otherwise he would undoubtedly have received fatal injuries from the mob and perhaps have been killed then and there.

The Muhammadans called a meeting to deal with this "infidel," and a special priest named Agha Sayed Jawad, a visitor to Rangoon, brought there to officiate especially at the Feast of Moharram, rose in the pulpit and openly denounced

and abused and cursed our friend Haji, mentioning him by name. He roused the mob to fierce excitement, urging them to unite in force and violence and to eradicate the Bahá'is from Burma. He urged that our friend Haji be expelled from the Shiite Mosque, excommunicated and killed on the spot lest the whole province be won over to this heretic faith.

This provocative sermon impressed only a few of the audience. Fortunately the majority were of too much culture and intelligence to pay any attention to it.

Meanwhile we were all in the dark concerning this event—Haji, probably because he was ashamed, having given us no information concerning it. It had been done entirely without consultation with us.

What he did do was to bring a charge of defamation of character against the priest who had delivered the violent sermon against him. This charge, brought before the District Magistrate Court, after full investigation, was decided against the fanatical priest. He was obliged to execute a bond for keeping the peace for six months. Feeling disgraced by this, the priest left Burma by the next boat for Calcutta.

Soon Haji came to us again bringing half a dozen of his relatives and friends to Jamal Effendi to hear the Bahá'í Message. Haji's father-in-law—a well known merchant—having died, his wife had inherited the property and rule of the family. Since she did not sympathize with Haji in his Bahá'í Faith, it was necessary for him to leave his kindred and become separated from the family.

THE RESULT of Haji's mistaken zeal in the Mosque did not cause any violent hindrance to the work as was feared, but it was some time before the poisonous effect of the incriminating sermon of the priest had died away. After all, some results did come from Haji's public announcement of Jamal's mission as given in the Mosque, for some of the people who heard it were curious to investigate the truth of the matter.

One afternoon a young Persian gentleman of about thirty came up to see us, evidently by his appearance some one of high family. But he was most rude and coarse in his manner to us, and we soon noticed that he was intoxicated. Evidently he had been under the impression that we were people of low class. As soon as he entered into the presence of Jamal Effendi and recognized his culture and station in life, he realized his mistake, became silent and remained only a little while, asking permission as he left to come and see Jamal Effendi the next day.

He came punctually as promised, a perfect gentleman now both in manner and dress. We welcomed him warmly, and as Jamal Effendi discoursed to him with love and wisdom, gradually the young man's face shone as a result of the effect of the Divine Message with which he seemed to be delighted. He remained seated for a long time in silence, a soul enchanted. Then Jamal told him to come again the next day, for he should take time now to digest what he had heard this day. It was enough of a lesson for the present.

Jamal Effendi learned upon inquiry about him that he was a descendant of the "Kad-Khoda"

family of Shiráz, Persia, and his name was Agha Muhammad Kassim Shirázi. He had come to Rangoon to visit his uncle and cousins who had settled here many years before and were clothing merchants.

This youth now came every day to see us and soon was a confirmed Bahá'í. Later he told us how he had come first to see us as a foe, and purposely had made himself intoxicated in order to inflict some fatal injury upon us. But what a miracle, he said, that he had returned the next day and the next and the next, impelled by his attraction to the Cause. This youth received many wonderful Tablets from Bahá'u'llah.

In Rangoon we had many followers from the Sunnite community

and some from the Shiite community.*

In the Sunnite community were Meolvi Abdul Subhan Koreishes, his five sons, his wife and his wife's sister and mother, as well as other relatives belonging to this family. This composed the largest Bahá'í family in Rangoon. They subsequently received many Tablets from Bahá'u'lláh and 'Abdu'l-Bahá.

Among the Shiite community also there were a large number who received Tablets from Bahá'u'lláh and 'Abdu'l-Bahá, and from this community a group journeyed in 1899 to Haifa; they were the pilgrims who went with the sacred marble coffin, made in Mandalay for His Holiness the Báb, which was placed in the Tomb of the Báb on Mt. Carmel.

(To be Continued)

* The Muhammadan world is divided into two main groups: the Sunnites and the Shiites. The Sunnites (Turkey, Arabia, part of India) are literal followers of the Word and acknowledge the Caliph as their spiritual head whom they look upon as the spiritual and temporal successor of Muhammad. The Shiites, on the contrary, do not accept the Caliphate, considering that Omar usurped this rule by his martyrdom of Ali and his two sons. They believe in the hidden spiritual succession of Mahdís, the twelfth Mahdi yet to be revealed would be the return of Muhammad. They follow interpretation rather than the letter of the Qur'an and in the interpretation depend upon their priests, who thus have great power over them. They are more excitable than the Sunnites.

EL BÁB

O inner heart
 Thru which the rivers of God's love shall flow,
 Thou art the Gate
 By which a waiting world will know
 That glorious Orb
 Who rose o'er Persia's slowly yielding night
 To flash a host of angels into flight.

O Gate of God,
 Ope wide Thy door
 And let the vista of Thy mystic lore
 Reveal the pre-existent plan
 To make of earth a paradise for man.
 Take Thou our hearts and gently lead us in
 The chalice of supernal grace to win.
 Lead us beyond our hopes; beyond our tears;
 To see that Beauty Whom Thy soul reveres.
 O Gate of God!

—Philip Amalfi Marangella.

AUGUSTE FOREL—MAN OF VISION

STANWOOD COBB

I SHALL never forget my pilgrimage in 1922 to "La Fourmiliere" at Yverne, Switzerland, home of the great scientist, philosopher and humanitarian, Dr. Auguste Forel, recently deceased. He was then in his seventy-fourth year and crippled by paralysis as a result of a previous stroke. His enunciation was poor, it was difficult for him to formulate his thoughts rapidly in words, his hands were crippled and writing was extremely arduous for him. Yet the thing which impressed me most in my day's visit and communion with him was the feeling of a great intellect and a great soul expressing itself through the crippled medium. One could see plainly that the spirit of the man was undiminished, his intellect as powerful as ever. It was only the channel through which that intellect could reach the world that was effected. What an argument for the immortality of the soul! His brain had become injured, his mind not at all. His spirit, may we say, had become even greater as a result of his physical disability.

Dr. Forel showed me with interest and indefatigable patience his works ranged about on the numerous shelves of his study, innumerable books on a wide range of subjects. He had literary command of two languages, German and French, in each of which some of his publications had appeared. In addition, copies of his works had been translated into almost every language of Europe. All these he showed me with pride.

Besides his own publications, these book shelves which surrounded the room on every side from floor to ceiling, were piled thick with other publications which he used as research material, all divided into sections according to subject matter. Here no housekeeping diligence was allowed to invade. This room was sacred to Dr. Forel and his literary work. Everything must be left as he himself left it, so that he might know just where to put his hand on anything that he wished. It was not as orderly as a modern office or library. But it was evidence of the strange paradox that a creative mind which is most orderly in its power to organize intellectual material, may be in the organization of the material environment somewhat cluttery. For the mental and physical energy is given in such cases to the organizing of ideas, and no time or energy is left for tidying up.

With the keenest interest Dr. Forel showed my wife and myself five volumes on the life of the ant* which has just been published in French. This work has later been translated and published in this country. He turned to the different parts of the book, and gave us a long discourse in elucidation of the text and of the illustrations, telling us how he came to make his discoveries. At the age of twenty-one, he had published a book on the ant, the observations and discoveries of which he never had reason to modify. By coloring with cobalt the food which he fed the ants, and

*Le Monde social des fourmis.

by keeping food from all but one ant at a time, he made the discovery of the strange social stomach of the ant which is anterior to its own individual stomach. Food is first turned into liquid form in this social stomach and from there regurgitated and shared in case of need with other hungry ants, only one-nineteenth being kept to go into the individual stomach.

He showed us an illustration of the valve which leads from the social stomach into the individual stomach. I remember my attempt at that time to picture to myself in how far we must consider the workings of this valve to be automatic, and in how far we may consider this a voluntary ethical effort on the part of the ant.

DR. FOREL gave us many interesting incidents of his life. He said that as a boy he was not very fond of studying. He was poor at Latin and mathematics. What he loved best was to linger on his way to and from school to study insect life by the roadside. From the age of six years he observed the snails, the wasps and the ants. At the age of eleven his grandmother, appreciating his fondness for insect life, gave him a rather costly book on the ant, highly prized by him ever since. This book he said, was a great formative influence in his life; for it led him into making the study of this remarkable insect his major life work.

At the age of twenty-one, as stated above, he brought out his first work on the ant, which made him famous. Others too have become world authorities on the ant, but Forel has the honor of having



Dr. Auguste Forel, distinguished scientist, scholar and humanitarian.

added more variety of ants to the knowledge of science than any other man, and of having formed the largest collection of ants in existence, which later he donated to the Natural History Museum of Geneva.

DR. FOREL had a many sided mind. Both his interests and education covered many spheres of human thought and study. He received the Doctorate of Medicine, also of Philosophy, and made distinguished contributions to the science of psychiatry, myrmecology and philosophy. He published books which became well known on such subjects as hypnotism, alcoholism, psychiatry and the sex life. "The

Sexual Question," published late in life, has been widely circulated and has been translated and published in this country.

During his long life of scholarly achievement, Dr. Forel published more than four hundred different works. The mere enumeration of these filled a pamphlet of thirty pages which was published by his friends in Vienna in 1908 on the occasion of his sixtieth birthday.

DR. FOREL'S medical and psychiatric work at the lunatic asylums of Munich and of Zurich (of the latter he became director) turned his attention to the fatal effects of alcoholism. From then on it became one of the chief missions of his life to combat in every way possible this curse. I recall with what fire and indignation he spoke to me of how besotted drunkards get, how filthy they make their homes, and how tragic their inebriation may become for their wives and children. This poison which leads men to foul and evil deeds of which they would otherwise be incapable, seemed to him one of the greatest curses of humanity. He was one of the first in Europe to found a temperance society. When he bought the property at Yvorne he told me that he had the vineyards torn up to make place for vegetable and flower gardens.

"On the first of September 1928," says the "*Feville D'Avis de Lausanne*," "thousands upon thousands of the people of Europe wrote their recognition of the master of Yvorne as a compassionate physician, a courageous struggler against alcohol and all forms of vice, as a learned psychiatrist, a seeker who

revealed the world of the ants, and a thinker who showed the people prophetic vision and the voice of a life free, peaceful, united and happy. All of which he lived as he recommended."

Shortly after the world war, which was a tragic blow to his humanitarian belief in the ideals of world peace, he came in contact at Karlsruhe—(where he was visiting his daughter and son-in-law, (Mrs. and Dr. Brauns)—with the teachings of the Bahá'i Cause. The principles enumerated by Bahá'u'lláh for the New World Order, those lofty ideals for world peace and world brotherhood, so deeply impressed Dr. Forel that he became himself a Bahá'i.

"I found Bahá'u'lláh had years ago declared the very principles which I had come to believe in, he told me, therefore I wished to be considered a follower of Bahá'u'lláh."

From that day on "the grand old man" of Switzerland devoted his life largely to the promulgation of these principles of Bahá'u'lláh. "He served Bahá'u'lláh with immense capacity and indefatigable faithfulness up to the day of his passing," says of him Miss Martha Root, Bahá'i teacher and world traveler, who visited him a few years before his death, "He was truly a glorious and loving apostle of Bahá'u'lláh."

"Dr. Auguste Forel," she declares, "was one of the great Bahá'is in Europe. Wherever, in lecturing at the leading universities of Europe and the far East, I spoke of Dr. Forel, his great achievements and his Bahá'i acceptance, the students listened with keen interest and acclaimed their approval with tremendous applause. And when I

visited the chief cities of Switzerland to lecture about Bahá'u'lláh's universal principles for world peace, every city and every educator in Switzerland had heard of these teachings from their celebrated patriot and scientist, Dr. Forel.

"I had the privilege of visiting Dr. Forel in 1929," Miss Root further states, "and I consider him one of the greatest humanitarians I have ever met—one of the most just, most kindly, most intelligent. He was a genius who saw the truth and the power of Bahá'u'lláh's teachings to usher in a New Era in divine civilization."

IT IS OF interest in connection with the later life of Dr. Forel to know

that one of the most important Tablets given by 'Abdu'l-Bahá to the world was addressed to this great scientist. The Tablet dwelt chiefly on the proof of the existence of God and the immortality of the soul, Dr. Forel having been, up to the time of becoming a Bahá'i, a positivist; he was an ardent humanitarian devoted to the advancement of humanity but not believing in the existence of God or the soul. This remarkable exposition of 'Abdu'l-Bahá on the scientific proofs of the existence of a Divine Creator and of the soul was accepted by Dr. Forel. It would be well if this Tablet could be studied in every university in the world, and by every scientist and religionist.

A PROOF OF THE SOUL

An extract from the remarkable Tablet of 'Abdu'l-Bahá to Dr. Forel mentioned in the above article. For the complete Tablet the reader is referred to The Bahá'i Magazine, Vol. 14, pp. 101-109.

WE regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers that are endowed with broad vision. . . .

"Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged.

"Consider how the human intellect develops and weakens, and may at times come to naught, whereas the soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. The mind comprehendeth the abstract by the aid of the concrete, but the soul hath limitless manifestations of its own. The mind is circumscribed, the soul limitless. It is by the aid of such senses as those of sight, hearing, taste, smell and touch, that the mind comprehendeth, whereas, the soul is free from all agencies. The soul, as thou observeth, whether it be in sleep or waking, is in motion and ever active. Possibly it may, whilst in a dream, unravel an intricate problem, incapable of solution in the waking state. The mind, moreover, understandeth not whilst the senses have ceased to function, and in the embryonic stage and in early infancy the reasoning power is totally absent, whereas the soul is ever endowed with full strength. In short, the proofs are many that go to show that despite the loss of reason, the power of the soul would still continue to exist."

DRIFT AND DIRECTION*

FLORENCE E. PINCHON

DRAMATIS PERSONAE:

Sir John and Lady Gray
Frances (daughter)
Mr. James Magnous
Rev. Goodenough
Roduki Effendi, a traveling teacher

IT is a quaint and pleasant sitting-room whose windows overlook a broad river shining in grey and silver, and fringed by a few trees.

An ancient barge, heavily laden, drifts slowly down stream.

Afternoon tea is being arranged on a small table to right centre of the room. Lady Gray, a gracious motherly woman, is seated there putting some finishing touches to a bowl of flowers.

Sir John Gray, a white-haired statesman, is standing on the hearth-rug filling a cigar box with fresh cigars. He is a dignified man with brows drawn in fine lines of anxious thought.

Sir John—It is scarcely like your usual tact, my dear, inviting this colored gentleman to meet our guests.

Lady Gray—(Quietly) Just wait till you see him, John. He's not a bit darker than a Spaniard or Italian. Besides, it is surely time that we gave up these foolish prejudices about a person's skin.

Sir John—Yes, of course. But you know the Rev. Goodenough is not too tolerant of any religious ideas other than his own. Although I must say that, as parsons go, he's pretty broad-minded.

Lady Gray—(to maid entering with cakes, etc.) Yes, Mary, put them there. (Continues arranging the flowers.)

Sir John—By-the-way—you said he is a kind of travelling teacher. What does he profess to teach?

Lady Gray—(calmly) He is going round the world spreading the ideals and principles of a great Movement which—he declares—is divinely inspired.

Sir John—Humph!—Divinely inspired! I wonder what his reverence will say to that!

Lady Gray—And that a practical application of these spiritual principles would solve all our modern problems.

Sir John—(with short laugh) I should like him to have just half an hour in my shoes at the Home Office!

And I can't imagine that Jimmie will appreciate anything that the East has to say about the management of coal mines.

Lady Gray—(with gentle coolness) I don't think you need be uneasy, John. One can at least always rely upon Oriental courtesy.

Sir John—(meaningly) Oriental—yes!

Enter Frances, young, with fair shingled hair, wearing an artists overall and carrying palette and brushes. She pauses at sight of tea tray.

Frances—Oh!—I quite forgot—your tea-party!

Lady Gray—Be quick and change Dear. (As she is turning away).

*Author's Note: The gestures and movements portraying the emotions of the characters are, of course, most necessary in order to impart reality to the spoken dialogue, but these must be left to the skill of the Producer. It has not been possible, in the circumstances, to give more than slight indications.

Sir John—(calling her) Frances! . . . I suppose you know we're expecting a stranger this afternoon—a Persian. . . . Persia—the home of the Arts.

Frances—It is hardly likely that he will have any opinions to offer on *modern Art*. (Turning swiftly to Lady Gray.) What is he, Mother?

Lady Gray—You will see for yourself, my darling.

Frances—(going out on door to left and aside to herself.) Something morally devastating, I suppose. Religion—politics—money! . . . A real boring afternoon I can see!

She exits on left, as maid announces—door to right—Mr. Magnus. He is middle-aged, stout, and very well dressed. He shakes hands with hostess, accepts a cigarette from host, and stands talking.

Mr. Magnus—Came down from the mines in record time, and then got held up for nearly ten minutes. . . . Never think we were facing severe economic depression to see the traffic.

Sir John—Trouble again with your men?

Mr. Magnus—Yes, the usual. Higher wages—shorter hours. I just won't stand for it (gloomily). It means another strike, I'm afraid.

Sir John—My wife tells me that a Persian friend she has invited to meet you holds a kind of—magic solution—for all these difficulties.

Mr. Magnus—A pretty big order that, Sir John!

Door opens, maid announces Rev. Goodenough. Tall and thin with glasses. He shakes hands and talks with hostess.

Rev. Goodenough—I was very in-

terested in your kind note, Lady Gray. There is no doubt much that we may learn from the East (with slight condescension).

Lady Gray—(sweetly) I am so glad that you were able to come.

Sir John—(jocularly) I hope you have all your guns ready, Sir; for I understand that Roduki Effendi is something of a theologian.

Rev. Goodenough—Oh, I like to keep an open mind, you know. It doesn't do to be dogmatic these days. (Takes cup of tea from hostess.)

Enter Frances. As she is greeting guests, footsteps are heard approaching.

Sir John—(glancing at wrist watch, observes smilingly) The virtue of punctuality, anyhow!

Door is opened and Roduki Effendi enters. Maid does not announce him, and lingers a moment, staring after him curiously.

Company betray, by little signs, surprise at his appearance and apparent age. He is a youthful looking man, dressed in Persian costume of pure white, small neat turban crowning dark, rather long hair brushed back behind ears, buttoned tunic and sari. His bearing is upright and dignified, his voice and manners pleasing and extremely courteous, conveying an impression of happiness combined with alertness and strength.

A breath as of spring seems to come into the room with him.

Everybody looks interested.

Frances—(aside to Lady Gray). And I thought he'd sure to be a real old fossil!

Quite naturally the Traveller is given a seat in centre of the group after being introduced all round,

and tea and cakes are handed about, to be followed later by cigars and cigarettes, as the following conversations proceed.

Sir John—I hear that you are a great traveller, *Effendi*, and well acquainted with the state of affairs in this part of the globe.

Effendi—Yes—the whole world being—so to speak—my home, I perceive that the needs and problems of both East and West are, fundamentally, the same.

(His voice is quiet, measured and courteous.)

Mr. Magnus—(rather loudly) But you're better off, in some ways, than we are, Sir—with our strikes, trade unions, and unemployment.

Effendi—Ah, no! Only *our* spirit of discontent, greed and class prejudice has always taken a somewhat different form.

Mr. Magnus—(makes a little gesture of surprise. The others begin to listen intently.)

Lady Gray—You mean, I suppose, the terrible castes, and so on?

Effendi—Yes. For with us the dividing lines are formed rather by religious beliefs and superstitions than by the size of the banking account.

Rev. Goodenough—Yet it is surprising how much more charitable people are now than they used to be. At any rate we do not leave our unemployed to starve.

Mr. Magnus—(with conscious benevolence) Yes, and of course some form of public charity it must be—or the dole. But in my opinion both are equally pernicious. If only—as you were saying Sir—(turning to *Effendi*) we could get rid of this ugly temper among the workers, this bitter class prejudice and dis-

content (strolling towards window). But meantime the whole industrial system of the country is in more or less chaos, and drifting—like that old barge out there (waving hand towards window as he moves again to company)—to heaven knows where!

Effendi—(sympathetically) If the captain of the ship does not know the port of destination, how can he steer his course?

Mr. Magnus—That's just it! How in the dickens can he? We capitalists have no unified policy or plan of action at all . . .

Effendi—Yet the plan is there—only waiting to be adopted.

Mr. Magnus—(eagerly) Really? I've never heard of it then. Whose is it?

Effendi—(with quiet emphasis) It is God's. (There is a significant hush. Company exchange glances. *Mr. Magnus* looks very disappointed.)

It is a part—only a part—of an all-inclusive and constructive plan which He is giving, not to your country alone, but to the whole modern world.

Sir John—(urbanely) Well, granted that this is so, by what means do you suggest this—eh—Plan may be applied?

Effendi—In the industrial world by means of intelligence, and a sympathetic imagination.

Frances—(handing tea, stops, and repeats softly with pleased surprise) Sympathetic—imagination!

Rev. Goodenough—(carefully wiping his glasses) Just the golden rule—of course—the golden rule!

Effendi—(smilingly assenting) Certainly. But the golden rule as applicable to the social and econo-

mic conditions of a great industrial age.

Lady Gray—(leaning forward eagerly) Which means, Effendi—?

Effendi—That owners of factories, mines and big businesses would cease to regard their employees either as inferiors, or as cogs in a machine; but would consider the happiness and welfare of the workers equally with their own.

Mr. Magnus—But you've no idea the enormous increase I've already made in the wages of my men.

Effendi—But wages are not enough!

(Several voices repeat in surprise—not enough!)

Effendi—No, because the worker needs to put his heart and energy into his business, and to feel that he has a personal interest and ambition in the particular work he is doing.

Mr. Magnus—(appealing to Sir John and Lady Gray) Now, isn't that just what I've always said?

Lady Gray—(nodding) Yes. You have often complained.

Effendi—Yet this interest should not be difficult to secure. Why not introduce a system of bonuses and fair profit-sharing, say—a certain number of shares assigned to each employee. This, combined with frank and open dealing on the part of the directors, would surely serve to transform the discontented employee into a happy and willing partner and co-worker.

Mr. Magnus—(with surprised dismay) And you really think—it must come—to that?

Effendi—Unless you wish to suffer far greater losses.

Frances—(handing her Mother a cup) Yes—Mother—for Mr. Magnus. He will need it extra strong. (Magnus motions her to be careful.)

Sir John—(helpfully) You know, Jimmie—the kind of thing that a few firms are already trying out in the States and Australia—with quite satisfactory results, I believe.

Mr. Magnus—(slowly and thoughtfully) Yes—I think I catch the idea. Good-will, co-operation and all that—as a sort of illumined self-interest. But—my dear fellow, as you are only too well aware, there's a whole vicious circle of other problems involved—currency—tariffs—customs. . . .

Sir John—It seems to me that none of these questions can now be solved by any country alone. So rapidly is the world becoming a single economic unit, the distress or prosperity of one must affect all. What do you think, Effendi?

Effendi—That is, happily, true. For this is the Hour of Unity of the sons of men, and there is awakening in the consciousness of mankind a new keen realization of their essential oneness. So—let us strive to fling wide open the rivers of commerce, and remove the barriers of suspicion, fear and jealous rivalry by means of international co-operation and trust, by unified systems of distribution and exchange of wealth, goods, produce and natural resources. For glory is no longer his who only loves his native land—glory is his who loves his kind!

(To be continued)

LIGHT ON BASIC UNITY

LOUIS G. GREGORY

Interracial amity has been taught by Bahá'is since the early days of the Cause when Bahá'u'lláh so marvelously proclaimed the oneness of humanity in His teaching, "Ye are all the leaves of one tree, and the drops of one sea." And again, "Do ye know why We have created you from one clay? That no one should exalt himself over the other. Ponder in your hearts, how ye were created . . ." Many other similar instructions are found in the Bahá'i teachings. The following reports the Conference for Race Amity held at the Bahá'i Summer Colony in Green Acre, Eliot, Maine, during August.

THE Oneness of Mankind is one of the fundamental Bahá'í principles. Adherents of the Bahá'í faith understand the vital importance of the practical application of the teachings in the daily living, for *deed not words* are essential in this Age of Light.

Conferences or conventions organized for racial amity under Bahá'í auspices have covered a decade and have been uniformly successful. Such occasions always bring a glad exhilaration with wealth of thought, felicity of expression and spiritual understanding. The latest conference held in Green Acre, Eliot, Maine, in August of this year was no exception, indeed it even surpassed the sanguine hopes of its sponsors.

One of the most significant contributions to the Conference was the address by Mr. William Leo Hansberry, Harvard scholar, specialist in the Department of History, Howard University, Washington D. C., who unfolded recent studies in anthropology, paleontology and archaeology bearing upon the continent of Africa. His two lectures, "Negro Civilizations in Ancient Africa" made a deep and lasting impression not only by their profound learning but by his ability to express the discoveries almost entirely in common parlance and a way intelligible to the laity. He presented knowledge of recent

years which has completely changed current ideas among the learned about Africa and the influence of its Negro inhabitants upon the great civilizations of the past. As a result many now believe that Africa has a prior claim to Asia as the cradle of the human family. There has come to light positive proof of great kingdoms and empires which formerly existed in Eastern, Western and Central Africa which often surpassed the better known cultures of Europe and Asia. These findings upset the idea that Central Africa and its Negro peoples have had but little part in human history. This region of the world has had a most decided and positive sway over the destinies of mankind. Science fortified by ancient literature now shows that European types of people in very ancient times emigrated there from Africa and that this is quite manifest, it is claimed, in most of the Mediterranean races. It was shown quite clearly that these African peoples played a much more important part than has been realized in early prehistoric civilizations.

Mr. Hansberry's lectures were illustrated by numerous pictures of fossils, monuments, paintings, tombs, sculptures, temples etc. These showed the features of kings and other great characters unmistakably Negro. The story of the

human race in evolution and his description of *Proplipithacus haeckelli*, the supposed missing link of the scientists, a very interesting little creature which gradually evolved through such stages as *Australopithicus africanus* and *Homo rhodesiensis*, *Homo capensis*, types found among African fossils and similar to types in other continents, all finally culminating in *Homo sapiens*, presented a very fascinating study. The effect of climate upon hair and features over long periods of time was also scientifically explained.

He accepted from the standpoint of his researches without reservations the Bahá'í principle of the oneness of humanity.

THE SOCIAL ASPECTS of race relations claimed a session and a half of the convention and two special meetings extra, growing out of a spontaneous desire to deal more intimately and directly with problems of daily life involving the color line or to cheer the hearts by disinterested kindness. Questions were asked and many voices were raised in consultation with no trace of inharmony. What do we owe to our fellow beings of another race? How can we aid them if victimized by oppression on the one hand or heedlessness or indifference on the other? The lordly ideals of Bahá'u'lláh, the lofty exhortations of 'Abdu'l-Bahá, the strident notes of Shoghi Effendi all gave light to consultation. A friend from far off New Zealand, wise beyond his years, gave an enlightening account of the high standards of justice maintained by the English settlers in New Zealand to the Maori, the aboriginal

race, which has brought the latter, but half century ago cannibals, to the highest plane of social, political, cultural and spiritual awakening.

The power of the Prophet brings new birth. The new teachings of the new day are adequate for unity in race relations. This work is one of the most needed and inviting for service. Justice to our fellow beings clarifies our vision. The ignorant can and must be taught. The heedless must be attracted and even the dead must be revived! People born in an atmosphere of prejudice are not hopeless. Such conditions yield to spiritual training. Association with those who firmly but lovingly take the stand for right may often bring astonishing results.

Improvements in the ways of transportation with justice for all; education which proves the subjective as well as objective harm of human prejudices; practical ways of handling situations and people; the need of keeping willing workers busy and therefore happy; the need of friends themselves finding opportunities to serve a world full of sorrowing hearts; are some considerations that require action. Truly an amity convention is one that has life.

How the psychology of suffering masses may be affected by the knowledge that somewhere in the world there is a group of people who believe in justice and fair play is something to ponder. That which is, is affected by that which ought to be. The real is influenced by the ideal. Ideals must be cherished and spread. Should ideals disappear all worth while in humanity would soon be lost. So idealists and workers came augmenting the joy

of life, while many others sent expressions of regret. Among the latter is a man of great influence, former governor of a neighboring state, who asked to be remembered when such another convention is held.

One of our seasoned workers who could not attend in person sent her address which contained among other beautiful thoughts this exhortation:

“Amity is a campaign requiring patience, knowledge and spiritual guidance, holding the good of another in mind vigilantly lest satisfaction in a deed blind us to its quality. Let us determine that not one day shall pass without an effort towards racial amity. Thousands of little acts, small sacrifices which are within the reach of all will bring great results. God will assist us to march forward to a new day in the relationship of all mankind.”

THE SPIRITUAL part of an Amity Conference is always most important and it was emphasized by the chairman on the opening night. After quoting a number of the most powerful and beautiful of the Bahá'í teachings, he said:

“If the light is one, is it possible any longer to view and treat mankind as separated by color, race or merely material origin? We are meeting tonight representatives of many races in a world baffled and confused by the serious problems of adjustment that confront it. If a man wishes to plant a garden and raise fine vegetables or fruits and has no suitable instruments such as plow, hoe and seed, he is helpless. Such is the condition of the world today. Mighty forces are at work

which no man can subdue unless equipped with divine instrumentalities at present unknown or unacceptable to the statesmen and governments of the world. Nevertheless these instruments exist and are divinely fitted for the work at hand. Therefore it remains for those who are informed of their existence, who are conscious of their perfect adaptation to the needs of the world to demonstrate their perfect fitness, usefulness and uniqueness to heal the wounds of the world. This is a mighty task. But be assured that Divine Assistance is at hand to strengthen and assist and confirm every soul who arises for this supreme service to mankind.”

The Sunday morning session, was especially planned to teach man's sole dependence on God and His creative Power. The chairman read the divine explanation of man's creation in the image and likeness of God. A voice from the far South told of distressing conditions which could only be remedied by a heavenly power. The one universal outlook is the spiritual. The slow but steady process which makes success certain, that of striving to gain the respect, esteem and affection of those we try to teach received due emphasis. An account of prayer at the Shrine of Bahá'u'lláh and the immediate answer was impressive.

The Spirit of the Glory of God seeks willing mirrors for its reflection in the world of man. Those who pray, those who are active in service under the shadow of guidance may perceive its power. Eyes may see the signs of God. Ears may be attentive to celestial music. Hands may serve. Feet may tread

in the foot steps of the True One. Minds may reflect the ideals of the Kingdom. Knowledge from Him may teach His ways. Hearts may favor His loved ones. This is the way of amity, which is quite free from personalities, but at all times relates to the eternal realities.

One of the most effective workers writes: "I was inwardly impressed during the three days of the conference, and particularly at the unique and wonderful atmosphere of the musical and fellowship meeting Sunday night, that the Pentacostal outpourings were flowing. I don't think I have ever seen or experi-

enced before such an utter demonstration of the blending of races as on that evening, nor witnessed such love as passed to and from every heart. This is the first realization at Green Acre of what 'Abdu'l-Bahá told us to participate in. This is the answer to Green Acre's problems, spiritual and material. The message from Shoghi Effendi through Miss Easterbrook a recently returned pilgrim from the Holy Land,—clearly points to *this* as the solution,—'an emphasis (there) upon the racial harmony.' You should feel radiantly happy."

HAWAII PROVING GROUND OF PACIFIC PROBLEMS

WALLACE R. FARRINGTON

President of the Pan-Pacific Union

Excerpts from a talk given over the National Broadcasting Company Radio, New York City, and printed in the Honolulu Star-Bulletin.

THE intermingling of Oriental and Occidental cultures in Hawaii is a topic on which a volume could be written. A whole evening of discussion would not exhaust all phases of the subject.

At the outset one is faced with the attitude of some of our good citizens and my good friends on the Pacific coast, that the mingling of these cultures, the Orient and the Occident, is impossible. They tell us that the barriers are insurmountable, that any intermingling must result in lowering the standards of all concerned.

The immediate answer to that point of view is the life of Hawaii, where the Orient and the Occident have intermingled, formed unions, so to speak, taken of value something from the East, and something from the West.

Hawaii is one place on this earth where the evils of racial caste have been reduced to a minimum. To my mind this is the secret of the successful development of sterling citizenship in a territory that is the strategic key to the Pacific; strategic in the commerce of the Pacific; strategic in the scheme of defensive control in time of emergency; strategic in the good will among the peoples and the races whose homes are in the lands about the Pacific ocean, the peoples on whose good

sense, good judgment and good will depends the continued and permanent good will of the Pacific. . . .

THE HAWAIIAN indeed is well denominated as an amalgam race. Contrary to the popular conception, the Hawaiian population is steadily increasing.

Though not of pure Hawaiian blood, the mingling of the races with the Hawaiian has probably furnished a foundation for the high character of American citizenship in Hawaii, a citizenship where representatives of pure blood families of the Occident, pure blood families of the Orient, mingle freely and on terms of social equality with pure blood Hawaiians and mixtures of ancestry that in some instances combine in one family the ancestral strains of New England, Europe, Hawaii, and China. . . .

When you realize that there is no public or private school in the Territory of Hawaii where a child is barred from the school for reasons of race, you have a better appreciation of why we speak of the future with confidence and point to our past and present citizenship with definite pride. . . .

WITH SUCH a situation prevailing among our people; with such an atmosphere pervading Hawaii's social, political, business and neighborhood life, it is natural for Hawaii to become known as a human laboratory, a proving ground to determine how the peoples of the Pacific may adjust themselves so as to avoid the mistakes of bitterness, suspicion and antagonism that have punctuated the history of the Mediterranean and the Atlantic. . . .

And thus we feel that we of Hawaii, with all our races and mixtures, are, besides having the joy of living in the most beautiful place of the world, making a definite contribution to the future happiness and material welfare of the Pacific area by doing daily what so many have said cannot be done—mingling the cultures of the Orient and the Occident on even terms. If any doubt it, come to Hawaii, observe for yourself, form your own estimate. If you come as a doubting Thomas, we are confident you will leave a convert and an evangelist in the cause of happier human relationships that create the eternal foundations of enduring friendships and peace between nations.

“The world of humanity is like unto one kindred and one family. Because of the climatic conditions of the zones, through the passing ages colors have become different. In the torrid zone on account of the intensity of the affect of the sun throughout the ages the black race appeared. In the frigid zone on account of the severity of the cold and the ineffectiveness of the heat of the sun the white race appeared. In the temperate zone the yellow, brown and red races came into existence. But in reality mankind is one race. Because it is of one race unquestionably there must be union and harmony and no separation or discord.”

—‘Abdu’l-Bahá.

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THE BAHÁ'Í MAGAZINE

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THE APPEAL

By His side I wandered and saw His hands outstretched
To give.

Under the beautiful sun of glory He walked,
Administering to the poor,—no word of censure,
Only a quiet giving of self, always a giving of self.
And I could only smile and wonder, not understanding.

Yesterday, when the blue haze of morning covered the world,
I came upon Him unawares;

He stood pensive, contemplating the drifting clouds
Above Mount Carmel.

Suddenly the garment of sorrow descended upon Him,
And I felt Him surrounded by warring elements:

A myriad voices tore the delicate fibre of His being;

At once He seemed overcome with longing

And fell prone upon the warm earth.

Alas, I heard Him sob and I shuddered—

But I understood.

“Thine aid, O Father!” He whispered,

Soaring to heaven with soul-pinions fleet;

“Thine aid, O Father! Thy children stand on a precipice,

Caught in a whirlwind of destroying forces;

Help me to reveal the loveliness of Thy desire for them!

Let them look into the heart of Thy glory!

Thou hast called me. Ere I cast the earth mantle away,

I would tie the jeweled sandals of love upon their feet,

That when I am gone, they may remember, remember!”

Then I saw the blue haze of morning shift.

The destroying forces were withdrawn,

And the clamour of tongues was lost

In a solemn thrill that came down the mountain-side.

Among the low shrubs I lay quiet.

Soon a figure, wrapped in a long, flowing robe, passed me,—

A figure magnificent.

My soul—burdened, weighed down, beheld the white form,

And purged of all else but the heaven I yearned for—

Reached out in the silence.

Today He is gone!

His mantle of earth He has laid aside;

Only the wonderful whiteness of His presence

Still lingers.

I have looked into the heart of His desire for me

And am content, for I understand.

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“. . . The Teachings of Bahá'u'lláh are such that all the communities of the world whether religious, political or ethical, ancient or modern, find in the teachings of Bahá'u'lláh the expression of their highest wish . . . These teachings constitute the all-inclusive power among all men, and are practicable.”—*Abdu'l-Bahá.*

“No one has any plan!” said a friend to me recently as we were discussing the confused and chaotic condition of the world today. “Every one is discussing the situation but no one has come forward with a perfect plan to remedy conditions.”

It is true that the statesmen and economists of the world find themselves baffled by the peculiar symptoms, as it were, of a cultural disease sweeping over humanity and threatening the overthrow of civilization itself. Rivalry, fear and hatred between races, nations and classes the world over are disturbing the stability of the present order. In addition to that comes the terrible economic collapse which no one seems able to remedy.

How can we remedy these evils which now effect the very foundations of human living upon this planet? Every one has ideas. But who has a perfect plan? Even if some one did come forward with a perfect plan, how could the whole world be brought to accept this plan and put it actually into execution? When we realize how difficult it is to carry out a logical and beneficial reform in a single city or even in a small town, the obstacles in the way of actually effecting a

world-wide reform in economics and world government seem insuperable.

SOME YEARS AGO, meditating upon this very problem as to how humanity could discover and put into practice a perfect organization, I came to the conclusion that humanly this was impossible. For man, being basically an individualist, would not universally acquiesce in a new plan, even when proposed. And for any human being to attempt to mould all of humanity with its diverse traditions, racial differences, and individual idiosyncrasies into the pattern of a perfect civilization would be absolutely impossible.

But the thought occurred to me, that if some one should appear upon the planet plainly endowed with divine inspiration and divine authority, like the Prophets and Teachers of the past, such a character could both propose and effectuate a plan for the perfecting of humanity.

Strangely enough it was not long after this that I discovered such a thing had actually happened, that a perfect plan for a new humanity had been given to the world by Bahá'u'lláh—not only with spirit-

ual insight but with spiritual force sufficient to enroll as loyal and devoted followers of this plan individuals of every clime, of every race, of every creed and of many distinct nationalities. I discovered that so great had been the devotion of these followers that they had been willing to sacrifice possessions, family, and even life itself—to the extent of twenty thousand martyrs—for this Great Cause which they saw as the Cause of God for this day and generation.

STUDYING unprejudicially the great plan laid down by Bahá'u'lláh, no reasonable person can find in it faults either of commission or of omission. The great principles therein enunciated: of the oneness of mankind, the independent investigation of truth, the abolition of racial and religious prejudices, the substitution of universal peace for the cruelties and wastes of war, the establishment of a great brotherhood of man upon the planet, harmony of science with religion, the establishment of universal education the world over, a universal auxiliary language, an international tribunal,—these principles have for years commanded the respect of all unprejudiced thinkers. And today when such reforms are plainly seen to be so much needed for the tranquility and prosperity of mankind, there is a fast growing appreciation of the world-order of Bahá'u'lláh on the part of statesmen, economists and earnest thinkers of all types.

This plan seems capable of solving all the problems which confront humanity. It is all-inclusive. There is nothing in it that should be left out, and there is nothing left out

that should be in it. In other words, it is a perfect plan.

So MUCH for the plan. It is already here it seems, and the friend who said to me "But no one has any plan," was unaware of this platform laid down by Bahá'u'lláh for the perfecting of humanity. The plan exists. But how about its execution? Can the world's millions of diverse races, creeds, nationalities, temperaments and intellectual backgrounds be persuaded, first to accept this plan, and secondly to put it into operation?

The average person, upon hearing of these great ideals of Bahá'u'lláh, reacts to them with the statement, "Beautiful ideals, but impossible of fulfillment." Let us see if this be true. Certainly if these plans were proposed by an ordinary human it would be true that they would be impossible of fulfillment. For the individualistic bias of the human mind and temperament, and the egoism and self-seeking which are the strongest motives of man's conduct, would interpose insuperable barriers.

But BAHÁ'U'LLÁH brought not only a plan. He brought also a spiritual power which gripped as by a powerful magnet the hearts of men; enrolled them as devoted and zealous followers; and changed their very natures, moulding them into the form required for this perfect civilization.

Since the promulgation of these teachings by Bahá'u'lláh, thousands, nay, millions of citizens representing nearly every country of the world have become followers of the Bahá'i Movement. This means

that they have absolutely accepted the Plan of Bahá'u'lláh,—not only because it appeals to their reason, which it does; but also because they see it as the Divine Plan for humanity. To it they vow their full energy and power. They are endeavoring with heart and soul not only to live and carry out this plan as regards their own lives; but also to spread these ideals throughout their community, their country and even throughout the world—so that all humanity may in due time come to accept this vision and cooperate with it.

The writings of Bahá'u'lláh have already been translated into fifteen languages and circulated among all types. And it is not the intellectual only who are influenced by these ideals. From every class of society, from every degree of culture, from every type of person, are drawn these loyal and ardent followers who are willing to give life itself for the spread of the Bahá'í Cause.

So WE HAVE not only the perfect plan, but we have the dynamic power operating to put this plan into effect—a power operating in the hearts and consciences of hu-

manity. What more is needed, then, than the gradual spread of this plan throughout humanity, the accession of other millions to its ranks of followers, and their devoted efforts to carry out this plan in their own lives and in the life of their communities?

Reader, if any one says to you that no one has any plan for curing the various ills that threaten civilization today, say to that person that he is mistaken; that a plan has already been given, and is actually being carried out. Say that this plan is perfect in all its details; that it contains every necessary solution for the evils of human society; and that it commands the respect and admiration of all those who give it their unbiased attention.

In the perplexity and desolation of world thought today, there is no more cheering prospect than that of the Bahá'í Movement developing to the point of successfully carrying out the Great Plan of Bahá'u'lláh. And I know of no greater motive for efficient action and for spiritual growth on the part of the individual than the appeal of this noble Movement to the heart and conscience of mankind.

“Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world and the proclamation of the reign of righteousness and justice upon the earth.”

—SHOGHI EFFENDI,
Guardian of the Bahá'í Cause.

THE DRIVING STORM

DALE S. COLE

"O Son of Man! If calamity befall thee not in my path, how wilt thou tread in the way of those who are content in My will? If affliction overtake thee not in thy longing to meet Me, how canst thou attain to the light of the love of My Beauty?"

"I am not impatient of calamities, in God's way, nor of affliction for His love and at His good pleasure. God hath made affliction as a morning shower to this green pasture and as a match for His Lamp whereby earth and heaven are illumined."

—Bahá'u'lláh.

TO a hardy soul there is something compelling in the whip and lash of a driving storm. To be out in it, to bare one's face to the rain, is to touch one of nature's vibrant cords. We may flinch at the flash of lightning, tremble at the crash of thunder, and cringe before the destructive force of the wind, but in it all there is an element of grandeur, of sublimity, of irresistible power which arouses awe and wonder.

The young sapling bends before the blast, its branches whipping in the wind. The whole tree, and every fiber in it is being tested. The roots—are they firmly enough implanted to withstand the pressure on the leaves and branches? The slender trunk—will its fibers break or tear under the tremendous forces of tension and compression? Is there enough elasticity to cushion the effects of the sharp gusts? And after the fury has passed, can the beautiful little tree summon its recuperative powers and resume its life, erect in the rain and sunshine, through the changing seasons, functioning as nature intended? Or will it snap, crashing its foliage to the ground to wither there in brown impotence?

However somber the possibilities of tragedy in such a test, it is overshadowed by the implication of mystery. Why should the little sapling

be called upon to undergo such vicissitudes? Is it that some element of strength be instilled into its fibers, thence to its seeds, that generations of increasingly stronger trees may grace the slope of woodland glade?

Science seems to answer "yes," that in nature many things become strong where there are compelling reasons for their doing so. This strength is not acquired instantly, but during the slow process of withstanding many storms and of gradually reinforcing the fibers of being and transmitting this additional strength into the never ending and dynamic stream of life.

We may view natural meteorological disturbances with momentary fear knowing that the storm will pass, and that in time any resultant damage will be repaired, but when the storms assail our social, economic and political institutions and methods, we have not the same assurance because we are dealing with more or less intangible things. While wind cannot be seen, it can be felt and does not seem so mysterious as the apparently sinister and subtle forces which attack our material operations so ruthlessly. We are at a loss to know how to repair such damage. Seemingly brilliant remedies prove ineffective and we become baffled and discouraged, when purely human endeavors seem incapable of solving difficulties.

Tests are old, as old as the world and the universe itself. Nature has always imposed tests and thereby has evolved those species of animals and things which best serve the purposes conceived for them.

Science and industry have taken many pages from the book of nature, but none which assume greater importance in these enlightened but troublesome days, than the method of proof by test. Tests—chemical, mechanical, electrical—prove the fitness of things and combinations of things. Tests—intellectual, emotional, psychological and spiritual—determine the metal and caliber of individuals and try their souls.

PROOF BY test is a scientific and natural method. It may be severe and not without pain, but the mere successful outcome engenders strength. Proof by test is positive. Positive forces and methods accelerate progress and therein lies some compensatory consideration for those subjected to tests ever more severe.

A good designer knows that his structure is not complete and trustworthy until proven, therefore testing is a vital part of any constructive program. Trials may result in failure but from the bitter ashes of failure, through increased knowledge and experience, a hardy, rugged structure evolves, to fulfill the designer's purpose and to embody his dreams.

A careful designer also knows that his structure, whatever it be, ship, building or machine, must withstand not only the usual stresses of everyday utility but it must be able to withstand the destructive tornadoes of emergencies. There-

fore there is incorporated in it a factor of safety. Every bridge, however small, is built to carry several times the normal load imposed upon it.

An intelligent person knows that not only must an individual be so balanced—intellectually, emotionally, and spiritually—as to meet with poise the demands of ordinary life, but if that individual is to withstand tests, trials and vicissitudes and maintain his equilibrium and effectiveness, he must also have a factor of safety, a reserve beyond the usual demands, and the amount of such excess power is the gauge of his ability to rise above his environment and to progress against the opposing currents which he may have to breast.

This reserve is also the measure of his faith in God and his compliance with the Divine Will, for his reliance is on Divine Power, irresistible and all-sufficient, and he acts with the assurance of Divine confirmations.

Every test that we meet successfully strengthens the fibers of our beings, increases our confidence, and prepares us to meet even harder tests. Spartan as this may be, it is nevertheless true, and always has been. It will probably always be so. A life of ease may easily become one of retrogression.

A test well-met is a victory earned and suffuses the individual with thankfulness that, through the kindness of God, strength has been acquired, fear dispelled, confidence attained and balance assured.

Individual crises are the woof of life. National tests are not uncommon, but when the whole world is storm-wracked one cannot help but

wonder what the result will be. Such wholesale tests cause us to fear for the welfare of humanity as we have never feared before. Individuals may stand or fall without affecting the total result very greatly, unless there be tremendously large numbers of them. Businesses may fail and a nation here and there go financially or socially bankrupt without causing a great deal of concern. But when it seems that the whole world is involved in trials and tribulations the like of which is unknown to historical record, humanity wonders what is the wisdom and mystery of these hurricanes and catastrophes, which can shake the very foundations of civilization.

However difficult and insistent our own personal problems may be, their significance pales in comparison with the plight of the world. Were it not for assurances given in the Bahá'í Revelation, the situation would seem almost hopeless and that our concern could only end in despair.

WHEN WE are unable to control the forces in play about us, when our experience does not teach us what they are or how to handle them, when there is no precedent to copy, and no leadership in evidence, when material means are ineffective, and the scheme of life as we have known it in the past threatened with unpredictable changes from obscure influences, then we turn to some realm beyond the material and physical for enlightenment, inspiration and guidance.

To the untutored savage, storms were supernatural forces which he could not understand. He cowered in abject fear before them and at-

tributed all sorts of superstitious powers to their fury. It is quite possible that a considerable heritage of this kind has come down to us, and when we are weighed down by adversity, we lose our sense of perspective and question the justice of a scheme of things which forces some of us to undergo great hardships while others speed along unimpeded and luxuriously. In such a state of mind the poison of envy is distilled to further disturb our equilibrium. When one is ill, in a state of nervous tension, worried or frightened, it is very difficult to pronounce sound judgment and to reason clearly. It is then that we must rely on the Divine Power.

“Do not think for one moment, that these trials and ordeals are confined to thee. In reality all the people are surrounded with sufferings so that they may not attach their hearts to the world, but will seek for composure and rest in the Divine World and beg for the bestowals of the Kingdom.”*

Peoples hearts, many of them are attached to the world and worldly things. The seriousness of the present world business depression registers itself forcibly on most people because it has so shackled the business world. When income is reduced, savings and property endangered, the situation becomes very real and intimate. At first people think only of the outward effects but when the tests become severe, when people become helpless before economic disturbances, then it is realized that there are deep lying causes which involve spiritual considerations, and in turning to the Divine Physician we learn the true significances of values.

*Divine Art of Living, p. 126.

Christ said, "Come unto me all ye who are heavy laden and I will give you rest." Where else can stricken humanity turn for guidance today but to God and how soon will the realization of this become general? If all the world turned sincerely to Him, the troubles being encountered would be considered a very small price indeed.

TESTS, WE are taught are necessary, and it is not possible to be saved from them. But we are assured, that "there is a great wisdom therein of which no one is aware but the wise and knowing." A realization of this wisdom is attainable. It is made clear in the Bahá'í Teachings. It is at once the solace and inspiration which we have to give to an ailing world.

"Were it not for tests, genuine gold could not be distinguished from the counterfeit." In this day of the application of science to the welfare of humanity, it is essential that the designers know which metals they can trust and how far they can trust them under stress and strain. Likewise, it is even more essential that each individual assay himself and ascertain his own weaknesses, that he may know of what he is capable, and seek to strengthen himself, that he may have a full share in dispelling the dark storm clouds which hover over a distraught world community.

"Were it not for tests, the courageous could not be known from the coward." Especially in troublesome times, is it essential to know upon whom we can depend, and to attain that degree of courage which will urge us to act constructively.

"Were it not for tests, the people

of faithfulness could not be known from those of selfishness." Thus by tests will those among us emerge who will have the ability to guide humanity away from the selfish practices which have made the economic situation so complex and baffling, to lead nations into closer agreement and to guide humanity into the way of God. Great spiritual leaders have been vouchsafed us. The need is to apply their admonitions, as quickly and completely as possible.

"Were it not for tests, the intellects and faculties of the scholars in the great colleges would not be developed." In the midst of suffering, it is hard to realize the great educational possibilities and force of tests. However, the sapling bending before the blast of the wind is being taught even if in a hard school. Unconsciously, it seems to understand that it must strengthen the fibers of its being and transmit such strength to succeeding generations.

"Were it not for tests, the sparkling gems could not be known from worthless pebbles." In the labyrinthian byways of life and thought, it is essential to be able to recognize that which is fundamental, that which is true, and to weigh the real significance of things and events. How can we exercise the kind of judgement necessary if we are not taught by tests to acquire the requisite knowledge and how to apply it?

"Were it not for tests, the fisherman could not be distinguished from Annas and Caiaphas who were amid glory (Worldly dignity). Were it not for tests the face of Mary, the Magdalene, would not glisten with

the light of firmness and certainty to all horizons. These are some of the mysteries of tests which we have unfolded unto thee that thou mayest become cognizant of the mysteries of God in every cycle.”*

TESTS, TRIAL, hardships and afflictions are being experienced on an unprecedented scale. There are few corners of the world today which are not affected. If tests are conducive to the development of the individual, how much more effective they should be in contributing to the advancement of the world, for when such large numbers are affected the combined force of their actions, their thoughts, their hopes and aspirations, their longing for peace and security is multiplied many fold and can be a very potent force of itself, but when the yearnings are supplemented by the realization that God's way is the only way—the effect will be irresistible and profound, touching every sphere of life.

Becoming disturbed to the extent of committing rash and ill advised actions adds to the burden of the individual and the world at large. When the tempest rages it is time to remain calm and well poised. “Be patient in time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily this is the life of satisfaction, of spiritual existence, of heavenly repose, divine benediction and of the celestial table. Soon the

Lord will extenuate thy straightened circumstances even in this world,” ‘Abdu'l-Bahá advised an inquirer, and we may all appropriate His kind words to our own needs.

Tests are a part of the training of teachers and every one possessed of the knowledge of the Divine Plan wants, most sincerely, to be an effective teacher. We are told that unless one accepts suffering and undergoes trials and troubles, he can reap no reward nor can he hope to attain success and prosperity. We must endure tests “so that the infinite Divine out-pourings may encircle” us and so that we may “be assisted in spreading the fragrances of God.”

A truly discerning person will not be too disturbed by tests because he foresees the final result, the end of which the storms are but a means, that the aim Divine is the revivification of the world. Storms may trouble the uncertain, who see but the physical phases of the play of forces and are saddened thereby and frightened “at the surging of the waves which storm the shore.”

What a firm and unshakable foundation for the conduct of all human affairs would result should all the people of the world be fully cognizant of the Divine Plan and active in its application! What suffering could be averted should they do this voluntarily instead of waiting to be forced into it by utter despair in the failure of all human measures!

*Divine Art of Living, p. 127.

WAITING FOR A MAN WITH A MESSAGE

SCIENCE has been advancing by giant strides in our days. The veil which hangs between the known and the unknown, which science every day endeavors to pierce, is tending here and there to become very thin.

Science itself, in the examination of the constitution of matter, has led many wise and learned men, in consequence of their researches, to realize that there must be light behind all material things—a spiritual something which it is difficult to grasp and yet impossible to define.

Such a feeling is widespread amongst thoughtful people today. We are waiting for someone who will not overthrow the old revelation, who will not disestablish the old faith, but who will carry us into a wider field and will give us a new vision of a world that is beyond, a new vision of the unknown and the eternal, toward which we ordinary folk can but blindly grope.

Thirty years ago I and my companions were standing on the shore of an Arctic island waiting the arrival of a ship that was to carry us away. We had shot our last cartridge, eaten our last biscuit, and we were waiting for the ship that did not come. We waited and anxiously watched the horizon for a day or two. At long last a little puff of smoke appeared very far away. It was the herald of our deliverance.

Thus we, the puzzled people of the modern world, are waiting on the shore of eternity, each one of us authentically on its very margin, every day looking out on the unknown, waiting for a message of salvation, waiting for a new message which this world longs for.

We want something more than ecclesiastical refinements and aesthetic frills, something more than a slight change in this or the other prayer of ceremony. We want a new spirit—a wider revelation. We are waiting for the man who shall come with his lips touched with the live flame from the Altar of God. He will bring a new message, a new revelation from heaven of the meaning of the eternal verities.

As it is, our ordained shepherds know not where are the pastures, and so “The hungry sheep look up, and are not fed.”

—SIR MARTIN CONWAY,
In the Liverpool Echo.



William B. ...
1930

David Starr Jordan

DR. DAVID STARR JORDAN

MARTHA L. ROOT

ONE of the Presidents of American universities whose name will go down the centuries because of his friendship with 'Abdu'l-Bahá and for his unprecedented contribution to world peace is Dr. David Starr Jordan, President Emeritus of Leland Stanford University in Palo Alto, California, who passed on, on September 19, 1931.

The writer had the privilege of a little talk with Dr. Jordan in January 1931, at his home in Palo Alto where he had entertained 'Abdu'l-Bahá in 1912, the day the latter spoke in Leland Stanford University. Although this President and scientist of such international repute was ill, on this January day I called, his face suddenly lighted up with a splendid fire of interest as I said that I was a friend of 'Abdu'l-Bahá. His first words were:

“'Abdu'l-Bahá! I always remember 'Abdu'l-Bahá because He worked for World Peace! Give my love, my very best love to Shoghi Effendi, grandson of 'Abdu'l-Bahá

who is now the Guardian of the Bahá'i work!” He added: “I wish you could speak on Bahá'u'lláh's principles in our university; but I am helpless, my work in this world is over!” And tears came into his eyes.

The writer told him that his peace plan, his noble achievements were working for him all the time, and that university students in Europe, in China and in Japan were studying and adopting some of his measures. She did speak in his university on “The Bahá'i Movement.”

As an apostle of peace who welcomed 'Abdu'l-Bahá to Leland Stanford University, Dr. Jordan will be long remembered. His work as a scientist and educator is outstanding, but greatest of all has been his work for universal peace. He was fittingly chosen President of the Carnegie Peace Foundation and Director of the World Peace Foundation. He will always have a leading place among the American heroes who have led in the plans for world peace.

“When man dies his relation with the body ceases. The sun is reflected in the mirror; the mirror reflects the light and brilliancy of the sun, but the sun does not reside in the mirror. It does not enter nor come out of the mirror, nevertheless one sees it in the mirror; so the soul reflects itself in the body. If the mirror be broken the sun does not die. The body is the temporary mirror; the spiritual soul suffers no change, no more than the sun does, remaining eternally in its own station. Even as in the world of dreams when all the physical faculties are in abeyance and the soul travels in all realms seeing, hearing, speaking,—so when the physical body decomposes, the soul is not affected.”

—'Abdu'l-Bahá.

A PATHWAY FOR ETERNITY

GRETCHEN WESTERVELT

IN a recent book one of the characters speaks of memories as being of two kinds: the kind that is "just a sort of knowing how something in the past happened," and "when suddenly everything seems to be happening all over again." Looking back over the religious experiences and training that were a part of my life through high school I find memory functioning just as the little girl described.

"In the past" I went to an orthodox church, Sunday school, and Christian Endeavor. During the last year in high school I also acted as organist for the church services. But, as vividly as though it were happening all over again is the breathless search for, and firm conviction in the reality of fairies. Born on Midsummer's Day, the legend was early told me that therefore I was under the direct control of the fairies; and never did I doubt this for had they not again and again granted me certain material desires that has seemed impossible of attainment. Equally vivid are the moments when a need for guidance or for understanding of a problem led to a sincere carrying out of a ritualistic procedure of my own devising as I turned to Pallas Athene. Just when I ceased finding aid in fairies and in the Grecian goddess of Wisdom I can not say positively but the habit certainly persisted, even though more and more infrequently, into high school.

During this same period there was an interest in such school ac-

quaintances as I knew to be of different race or religion than myself. In spite of the social disapproval of my own group I constantly found friends amongst these others and learned that fundamentally there were no differences.

A few years later found me in one of the four or five largest cities of the United States working in close association with people of other races, colors, customs, and creeds. Eagerly I learned about their customs, their beliefs. (Of course one could not help being puzzled over the family who was so sanctified it could do no wrong even thus found with the contents of your pocket book! Because my family desired it, I affiliated with a church, choosing one of an historically liberal denomination. Here it was possible to establish social contacts. It meant but little more.

My real religion at this time was 'brotherhood'. Means of expressing it were found in an International Club, the League for Industrial Democracy, and similar agencies. No longer needing the church as a social agency my attendance became very desultory until the development of another church whose leader was a social reformer. Here at last was institutionalized religion trying to interpret the ethical teachings of Jesus in terms of social living. The brilliant sermons held me intellectually, but always there was a quest for certain values and realities on which these teachings were supposedly based. I knew Jesus only as a teacher to be honored, a

teacher whose ethical teachings satisfied though I felt they had rarely been carried into practice. Again the church retreated; why tie theology to ethical teachings? For a time I drifted in a current of activities which filled each day but after a few months a growing sense of futility pervaded my thinking; no longer sure of myself in the face of a complex urban civilization I longed as never before for some centre of reality. Still I sought in organized religion but failed as I always had failed to have any conscious awareness of God. I knew beyond any doubt He must exist if only somewhere a Path might be found. Unable to maintain the early reliance on Pallas Athene, I sought for Something that should replace that childhood security.

It chanced that the young reformer was called to another city and another field. In the ensuing period I was attracted by a series of sermons on world religions. These sermons were followed by a forum. Already somewhat familiar with Islam and Judaism through friends in the International Club I listened eagerly; God was not there. There did evolve, however, a realization that the fundamental teachings of all religion seemed to be similar. Toward the end of the series during a discussion period one speaker was introduced to us as the representative of a Conference soon to take place in the city. As we left the church my companion and I found ourselves continuing the discussion with this person. The conversation led to an appointment for another time as we seemed to have much in common. That night I found myself unable to forget the stranger. I

was also possessed of an intense feeling that something was soon to occur that for me would be in some way a crisis. I did not connect this feeling with the stranger.

In the days that followed there was placed in my hands a small blue book having on its cover the figure nine. Here I first learned of a movement whose twelve principles embodied those things which I had found hitherto scattered through many agencies and organizations. This interested me but casually because my entire attention was bent upon fathoming the personality of our new friend. Back of her, through her surged a power such as I had never known before, a power that I felt must be the answer to my quest for Reality.

The Conference ended, the people connected with it left. I turned again to the little book reading it through with great care. Impressed by the twelve principles I decided to give more attention to the history of the movement. Another revealed religion! Annoyance and irritation were my inevitable reactions. The booklet was tossed on the desk. More restless than ever, I plunged again into activity that should preclude thinking. In spite of this "as if it were happening all over again" memory brought back sentences from the little book and I spent much time trying to integrate them with the unusual impression made by our friend of the Conference; somehow one must explain the other.

After several weeks, contrary to all my habits, I wrote to her asking, haltingly enough, for more information about the Bahá'í Movement. Certainly she read in that

letter all the things I found it impossible to ask coherently or concretely. Return mail brought a letter, a copy of "Bahá'u'lláh and the New Era," and a small book of prayers. The latter, after a casual glance, was put aside for prayer was only 'wishful thinking;' how could it seem otherwise in the light of the only real prayers I had ever uttered, those to Pallas Athene. I read the book from cover to cover in an initial attitude of antagonism and scepticism. This attitude gradually changed until, closing the book, I acknowledged an intellectual assent.

In the months that followed I reread such parts as dealt with social conditions, skipping the chapters which told about the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá. They seemed to be great Teachers similar to Jesus, Muhammad, and Buddha; this was the only reaction to Them at this time.

Later, in putting my desk in order, the little book of prayers came to light. Remembering the chapter on prayer in "Bahá'u'lláh and the New Era," I read them all. Certain ones were marked and these I reread. Their power penetrated my *intellectual assent* and there began to develop a realization

of their potency. I decided to memorize one or two of the prayers and use them regularly over a given period of time; hoping against hope that they might prove to be, not just wishful thinking, but a bridge which would lead to God.

During the weeks that followed I continued the experiment, wavering between indifference and hope. So gradually did inner conviction of the Station of Bahá'u'lláh evolve that I failed to recognize it until the day I first visited the Bahá'í Temple. There, in the "Dawning-Place of the Mention of God," that place so pregnant with the spirit of the New Day, I first experienced the presence of God.

It is sheer coincidence of course that it chanced to be Midsummer's Day, but so it was. The early connotations of that day have faded, into a memory of "something in the past that happened." The Bahá'í Cause with its divine philosophy which goes so far beyond my former concept of social living permeates all my thinking, all my actions. It has given me also that other kind of memory "when suddenly everything seems to be happening all over again;" a precious memory that is the end and the beginning of a quest,—the presence of God.

* Dr. J. E. Esslemont, Baha'í Publishing Committee.

"Hitherto the world has been as a child at the breast, able to receive and manifest but little of the powers of the Spirit. Now it is entering the age of its maturity, and it is possible for the divine teachings, confirmations, bounties and spiritual laws of God to appear perfectly because now there is capacity."

—'Abdu'l-Bahá.

THE LIGHT OF THE WORLD

THERE are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. New bounties, bestowals and perfections are awaiting and already descending upon him. The gifts and graces of the period of youth although timely and sufficient during the adolescence of the world of mankind, are now incapable of meeting the requirements of its maturity. The playthings of childhood and infancy no longer satisfy or interest the adult mind.

From every standpoint the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent to the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress.

This is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world.

While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. . . . Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind."

—'Abdu'l-Bahá.

DRIFT AND DIRECTION

FLORENCE E. PINCHON

(Conclusion)

DRAMATIS PERSONAE:

Sir John and Lady Gray
Frances (daughter)
Mr. James Magnus
Rev. Goodenough
Roduki Effendi, a traveling teacher

SUMMARY OF PREVIOUS INSTALLMENT

A group of people in an English drawing-room have been discussing the existing industrial unrest and the deplorable economic conditions and possible solution. A mysterious stranger from the Orient, Roduki Effendi, impresses them with his suggestions for a more perfect civilization. He says that the hour of unity is at hand, that men are awakening to a realization of their essential oneness, that the solution of the economic depression is the removal of all suspicions, fears, jealousies and rivalries between nations, and the establishment of international cooperation with universal systems of distribution and exchange.

Mr. Magnus—(aside to Rev. Goodenough sitting back in chair and accepting cigar) Idealistic; . . . but one must admit thoroughly sensible . . . might be worth trying out.

Rev. Goodenough—(pleasantly superior) Certainly the right—and I should say—quite the obvious direction.

Sir John—(rises from couch beside his wife and takes up favourite attitude on hearth-rug).

But, of course, all this happy—one might almost call it—"spiritually democratic" state of affairs is a mere Utopian dream in the present condition of this country—to say nothing of the world in general.

Effendi—But is not every advance in human welfare at first but as a poet's dream—or a vision in the mind of some great Seer?

Rev. Goodenough—(from the depths of a comfortable chair contributes) Where there is no vision the people perish.

Sir John—Exactly. For as far as political faith or vision is concerned we're certainly drifting into a dangerous position. The masses are full of fear and anxiety, or else strangely indifferent, while the younger generation appear to have no convictions about anything.

Frances—(from a seat in the window) But Dad, we don't know what to be "convicted" about. It all seems such a queer muddle!

Sir John—Oh, I didn't mean to blame you young people. Even we experts (with apparent anxiety) find it almost impossible to agree on any policy adequate to deal with the ever-increasing difficulties.

Lady Gray—(sympathetically) It must be a dreadful worry for you, John. The blind leading the blind—so to speak.

Sir John—(trifle nettled) Not quite as bad as that, I hope, my Dear. But (frowning) I must admit that, where government is concerned, our democratic system seems to have largely failed. We often cannot get the right men for responsible posts. Parties tend to split and multiply—valuable time is wasted in mere bickering and nullifying each other's efforts. Naturally the people are losing faith in us—and Communism-Bolshevism—and all kinds of rival factions are on the increase . . . (getting anxious and excited).

Mr. Magnus—I should just think so!

Sir John—(then slowly, as thinking aloud) I sometimes wonder whether some supreme leadership

. . . a kind of super dictator . . . might not prove a solution. Yet . . . no mere man could . . . (voice trails off. There is a little pause, then—)

Effendi—(softly and reverently)—Only a man charged with the power to apply the laws of God.

Sir John—(suddenly stiffening) I have not found religion much use, so far, in the solving of these practical problems.

Effendi—(graciously persuasive) But did you not say that you need the best men for the task of government? Not necessarily those who possess money, social position, or personal ambition—but those who, by reason of character, ability and disinterestedness, could hold the confidence of the nation—in fact—spiritually-minded men?

Sir John—Well—yes. Of course it really comes to that.

Effendi—Therefore, would not the most effective form of government consist of a body of such men who would meet—not to further the aims of any particular party, but for impartial and harmonious consultation concerning the country's welfare as a whole? Then only from out the clash of differing opinions would emerge the shining spark of Truth.

Rev. Goodenough—Like a great conference with its various committees, I presume.

Sir John—The idea seems sound enough; but I don't see how it would work out in actual practice.

(Company lean forward as if wondering what would be) answered.

Effendi—Election by universal franchise could be made to local councils or (smilingly) shall we call them—Houses of Justice? which

would administer as far as possible all local affairs.

Sir John—(aside to himself) “Houses of Justice”—good name—that!

Then delegates appointed by the inhabitants could elect the members of the National Council—or House of Justice. And finally accredited men of outstanding capacities and wisdom could be sent forward to the Supreme Council of the United States of the world. In such a way, democracy would obtain its aristocracy of brains and of character, and stable government, progress and prosperity be the better ensured.

(Company sit back and relax a little.)

Mr. Magnus—Good! but what about the electors? You've human nature to reckon with there—

Effendi—But “human nature” that is also divine—and that, given wise leadership and a more enlightened system of education, would learn to choose those who were proved worthy. That they are now discontented shows this.

Rev. Goodenough—(taking cake from Frances) Thanks—most delicious! (aside to her) An aristocratic young Daniel of democracy,—

Frances—(with sudden warmth)—With no fear of the lions—anyway.

Sir John—(with slowly dawning conviction) But—how is it possible to know that this ingeniously simple and selective system would be successful—or in the right direction? You (if you will pardon me) are still so young—

Effendi—But I do not presume to speak of myself. This universal plan which combines social justice

and efficiency with opportunity for the highest expression of the individual life, is the authoritative word of God's new Messenger to men—Bahá'u'lláh—whose humble servant I am.

Lady Gray—(radiantly) Don't you see, John? That supreme leadership you want! Not a dictator—but a Prophet!

Frances who, as though fascinated, has drawn a hassock nearer and nearer to Effendi Roduki, at this juncture asks hesitatingly:—

Frances—Excuse me—but please—do you consider Art one of those “highest expressions?”

(Sir John and his wife exchange a meaning smile. Then all look surprised, for Effendi turns to her with evident eagerness.)

Effendi—So high—that a true Artist should be considered as one having an honoured place and a great right among the people.

Lady Gray—Now, there's a feather in your cap, Frances!

Effendi—For the mission of the Artist is to interpret or reveal Beauty, and this can only find expression through the whole spirit and personality of its medium—not alone by clever technique—for otherwise it would not be creative, but merely manufactured work.

Frances—Is that what you mean by a *true Artist*?

Effendi—Yes. For has not one of your most famous critics said: All great art is the expression, by an art-gift, of a pure soul, and is the clear evidence of its character?

Rev. Goodenough—(with evident relish) Just what I'm always telling our modern youth—you can't, I say, hope to get away from morals.

Frances—(slightly scornful) Yes

—but—put like *that* it sounds so-so stuffy!

Effendi—(smiling) Yet, little Sister, is not Art, in its essence, the mirror of the underlying spirit both of the age and of the individual; for the artist can only express what he, or she, is capable of feeling, or paint according to his spiritual perceptions.

Frances—(eagerly) Yes, yes, of course.

Effendi—Now, in this dawn of a great new cycle of creative power, forth from those inner realms of Spirit there is flashing upon receptive minds everywhere, a fresh revelation of that One Eternal Beauty; a new Impulse inspiring originality of ideas and stimulating to novel, and sometimes startling forms of artistic expression in colour, form and sound.

Frances—(with gesture of surprise and delight) Ah, yes! I feel—I know this! Oh, do please go on—

Effendi—On the shores of a beautiful lake in the heart of the American continent is rising today a noble witness to this new creative Spirit. It is a Temple of Light—a lacy envelope enshrining an idea—the idea of beauty and radiance; and embodying an ideal—the ideal of religious Unity.

Sir John—Ah! now I remember reading something about it in the papers. Quite unique in design—they said—the first really original conception in architecture known for several centuries. Might be—when finished—as lovely as the Taj Mahal!

Mr. Magnus—Then *that* means *money*.

Effendi—Yes, indeed. But whereas the Taj was an offering of

love from a great and wealthy monarch, this temple is a tribute of the love and devotion of even the poorest and most obscure member of the Movement in every part of the world.

Lady Gray—How wonderful! And will anybody be allowed to worship there?

Effendi—Everybody. Its nine illumined portals stand open wide to every race and religion. For it is an earthly symbol of the beauty of divine Love and Unity—the church of the New Day.

Frances—(with dreamy, half abstracted gaze) Yes—I think I'm beginning to see it . . . the worship of Beauty—and the beauty of Worship—made one. . . like some lovely dream . . . come true.

Rev. Goodenough—And your clergy? I suppose they're well paid?

Effendi—We have no priesthood in this religion of Light. All may be priests unto God, and serve according to the gifts that are theirs.

Rev. Goodenough—Really! Quite like the early Christians.

Effendi—Naturally, for the Bahá'í Faith has the same root as Christianity, and is as the full flower of that beautiful bud.

Rev. Goodenough—(irritably) But we have no need of any new sect or religion Sir, there are far too many in the world already.

Effendi—(sweetly) Then why not a religion of reconciliation?

Rev. Goodenough—(firmly) But I hold that Christianity has provided us for two thousand years with all that is necessary.

Effendi—And for that past age and cycle, this was true. But did Galilee exhaust, for all time, the

Manifestation of the Divine?

Lady Gray—Then, you believe, Effendi, in a progressive revelation?

Effendi—When all else evolves and progresses, must religion alone remain static?

Lady Gray—(wistfully) It is strange—but sometimes I feel that Christ has grown so—so dim.

Effendi—Yet is His Spirit being renewed in the world to-day by this fresh outpouring of Love and Wisdom. For that which is being revealed through the New Name of Bahá'u'lláh is that same ancient Glory that shone through the compassion of the Buddha, the wisdom of Confucius, the love of Christ, the simple austerity of Muhammad. It is the Sun of yesterday, arisen in fresh splendor, and shining, as always, from the East even unto the West.

Rev. Goodenough—(aside) Irrefutable—yet so different to what I had always imagined.

Mr. Magnus—(with blunt simplicity) I've noticed that folks don't attend church nearly as much as they used to do.

Neither do I—for that matter I'm afraid. . . . Golf on Sundays—so good, you know—for the liver!

Rev. Goodenough—Yes—I must admit that the voice of the Church seems scarcely to be heard nowadays. So much of my time too has to be spent in trying to get into line with modern science.

Frances—(l a u g h i n g) Who wouldn't prefer a lecture on light-waves to a sermon on original sin?

Rev. Goodenough—(plaintively) That's it. These new physicists are quite unsettling the minds of people,

and, somehow, dissolving all our old foundations.

Effendi—Yet is Science only the other wing of the bird of humanity, and both are needed for perfect flight. For if the bird tries to soar with only the wing of religion, it will fall into the slough of superstition; or if it tries to fly with only the wing of science, it will end in the dreary bog of materialism. But with the clarity of science balanced by the power and passion of religion, the possibilities of progress are infinite.

(Turning to Rev. Goodenough) And in these new teachings you will discover solid—because spiritual—foundations, and a complete reconciliation with your former enemy.

Rev. Goodenough—(in agitation, and allowing cigar to drop unheeded to ash-tray) If only I could believe—what an inspiring message to have to preach!

Sir John—But all this, of course, presupposes that we have succeeded in establishing Peace—Effendi?

Effendi—Yet permanent peace, my friend, can never be achieved by politicians and statesmen alone.

Mr. Magnus—You mean that it must also be secured in social and industrial spheres?

Lady Gray—With, I suppose, some enlightened standard of universal education?

Rev. Goodenough—Which will imply that we have managed to lose all our old prejudices.

Effendi—Yes, indeed! For this supreme goal may only be attained by the application of spiritual principles and good-will along every line of human activity.

(Turning to Sir John) But have no fear. For it is the divine purpose that—ere another decade has passed—an International Tribunal and Council of the Nations shall stand at the apex of the world, guiding and co-ordinating all affairs towards a new world order, and maintaining for a thousand years, the *Most Great Peace* . . . (Turning to Rev. Goodenough) But its spiritual support must be the recognition that, though God's Messengers are many,

the message and guidance to humanity is One.

For such truths as these, souls are waiting and hungry. Have faith! Have courage! and feed them. And soon you shall behold from out the crumbling ruins of the old, a new and glorious edifice arise—the Temple of Divine Unity.

Mr. Magnus—(with keen interest) Tell us, Sir, are there many people who believe these wonderful things?

Effendi—In every country groups are forming upon an ordained plan; and quietly but surely the social and spiritual scaffolding of another civilization is arising. Among the busy cities of the American continent; in the far-flung dominions of the British Empire; and the diverse nations of Europe; beneath the burning suns of India, Arabia and Africa; in the universities of Japan and China; and above all, throughout the scattered towns and villages of Persia—the land of its origin—everywhere I behold the dawning of the new kingdom. Men and women—from a European queen to a Burmese rice-grower—are thrilling to the new melodies of the Spirit, and dedicating their all to this high service. They are the heralds of that oncoming Glory which shall one day cover the earth as the waters cover the sea.

(During these words Effendi Roduki rises, and then making a sign of blessing and farewell says:—"Happy is he who penetrates these mysteries, and takes his share from the *world of light*."

While the company appear to be deeply pondering these words, the room grows dim, and before they seem aware, the Speaker has gone. Figures of group can just be seen as though gazing after him. Voice of Frances is heard.

Frances—Oh, Mother — why—how strange! He's gone. How beautiful he was—like the Spring. Shall we ever see him again?

Lady Gray—Yes, my child. I believe we shall. For surely we have seen the Light of a New Day.

Sir John—And heard the call of a Herald of that Most Great Peace.

Rev. Goodenough—And did not our hearts burn—while he talked with us!

A MAN WITHOUT TROUBLE*

"I have heard thy cries and am conscious of thy tears. Remember at all times and in all places that God is faithful and do not doubt this. Be patient even though great calamities may come upon thee. Yet fear not! Be firm in the path of thy Lord; as a mountain unmoved, unchanging in thy steadfastness."

THESE words were written by Bahá'u'lláh to Mirza Haydar-'Ali to strengthen him during great persecutions. In his early days Mirza Haydar-'Ali traveled from city to city in Persia proclaiming with great wisdom and love the glad tidings of the new and divine day which was dawning upon the earth. But the fanatical religious leaders to whom the vision of universal brotherhood and peace was too bright to be endured soon persecuted him with terrible bitterness. At one time he was beaten and driven through the streets of a city by a wild and howling mob. During this experience he cried out, "This is my triumphal procession." Again he was transported from one prison to another in a very cruel fashion. His hands and feet were tied and he was put in a bag, head downward, and flung across the back of a donkey. Another Bahá'i was put in a bag on the donkey's other side. The head of each of the prisoners dragged on the sand as the donkey was driven the long journey over the desert. Mirza Haydar-'Ali sang

gaily as they went along. The guard whipped him unmercifully, saying, "Now, will you sing?" Mirza Haydar-'Ali replied, "I will sing more gladly than ever because you have given me the pleasure of enduring something for the sake of God."

For twelve years Mirza Haydar-'Ali was a prisoner in Khartoum, Egypt. The dungeon-room in which he was confined had a tiny window through which the sun shone but one hour a day. For one precious hour every day Mirza Haydar-'Ali read with glowing heart the Tablets of Bahá'u'lláh. The rest of the day he was in the twilight. But he concentrated his spirit upon the glory of God so perfectly that each day he grew more saintly.

When, in later years, he was asked by Miss Stevens why the Bahá'is all looked so happy (she was thinking especially of the radiant joy in his face), he replied, "Sometimes we have surface troubles, but that cannot touch our happiness. The hearts of those who belong to the Kingdom are like the sea. When the wind is rough it troubles the surface of the water; but two meters down there is perfect calmness."

MRS. LUIA GETSINGER was one day in 'Akká. A western woman was there also and she was telling 'Abdu'l-Bahá all about her troubles. This was a strange thing to do for usually when people entered the presence of 'Abdu'l-Bahá they were

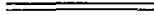
*The Angel of Mount Carmel, Reprinted from Star of the West, Volume 8, pp. 243, 244.

so filled with the contagion of His radiant love that they could think only of their blessings. 'Abdu'l-Bahá with great kindness listened for a half hour to the western woman's troubles; they were really not very big troubles. At last He arose, and said He had another engagement and must be going." "But there," He said, pointing out of the window, "goes a man whom I will bring in to see you. His name is Mirza Haydar-'Ali. We call him the 'Angel of Mount Carmel.' He walks on earth but he lives in heaven. He has had many troubles and he will tell you about them." 'Abdu'l-

Bahá went out, but quickly returned with Mirza Haydar-'Ali whom He presented to the woman, and then departed.

The "Angel of Mount Carmel" with great humility and sweetness of manner began to talk with the woman of the luminous century in which we live and the divine age that is to be. She listened for a while, impatiently, and at last broke in with, "But 'Abdu'l-Bahá said you would tell me about your troubles." Mirza Haydar-'Ali looked up in amazement.

"Troubles?" he replied, "why madam, I never had any troubles. I don't know what troubles are."



"The life of this world is only a few days. Whether happy or unhappy, in freedom or in bonds, healthy or ill, in comfort or in poverty—they will pass away. The one who is established on the throne and the one sitting on the mat—both will cease to exist here. . . .

"But the hearts of the people of faith are assured. If they are surrounded by a thousand enemies they stand firm on their ground. The greatest divine bounty is a confident heart. When the heart is confident, all the trials of the world will be as child's play. . . .

"Rest assured in the protection of God. He will preserve His own children under all circumstances. Be ye not afraid nor be ye agitated. He holds the scepter of power in his hand, and like unto a hen He gathereth His chickens under His wings."

—'Abdu'l-Bahá.

WHAT OF THE FUTURE?

IF the tent of the oneness of the world of humanity is not pitched on this earth and Universal Peace is not established, there will be more wars. For this war has become a cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget. If the banner of Universal Peace is not raised, this question of war will be more acute.

“On one side there will arise the tumult of the Socialists, from another the storm of Bolshevism, from another the problems of labor, from another the antagonism of nations, from another religious hatred, and from another racial prejudices. It is clear what will happen. All of these are like dynamite. One day they will explode, unless the banner of Universal Peace is raised according to the divine teachings, and the oneness of the world of humanity proclaimed.

“According to the divine teachings the banner of Universal Peace must be raised by the Power of the Word of God. The oneness of the world of humanity must be established by the Power of the Holy Spirit. No matter how the politicians strive, it will become worse. The power of man is helpless. . . .

“This period is like the false dawn. This peace is like the false dawn. We will see what the future brings. This has not taken place yet.

“We cannot abolish war by war, for it is like cleansing blood with blood. The divine teachings will accomplish it however.”

—‘*Abdu'l-Bahá.*

BAHÁ'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Rounie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously. In many cases men of influence became followers of the Bahá'í Faith, and in several places Bahá'í Assemblies were formed. The work thus begun by Jamal has continued in unbroken succession to the present day when India has reached the point of being second, perhaps, in importance to Persia itself in the number of Bahá'ís.

In 1878 they left Calcutta for Rangoon. Here their mission was highly successful, and in a short time the Bahá'í Cause was widely promulgated in spite of some instances of attempted persecution.

AFTER the establishment of the Cause in Rangoon we left for Mandalay early in 1879 with several Persian companions. As there was no railroad communication at that time, we had to go by a slow river steamer which ran once a week from Rangoon to Mandalay, capital of the then independent kingdom of Burma.

There were many obstacles to successful missionary work in Burma. In the first place we did not know the Burmese language. Secondly, we had no arrangements for our entertainment there or for contact with the natives, and had to shift for ourselves until we were fortunate in finding, as later described, a Persian from Calcutta who knew us and who gave us our first opening in the city. Thirdly, under the rule of the despotic Burmese king, teaching of the Cause was extremely dangerous.

Promulgation of a new religion was, by Buddhist law, to be punished either by banishment, or execution by torture.

But did not a Tablet from His Holiness Bahá'u'lláh give us the Divine command to proceed to Mandalay and establish the kingdom there? This, then, was our spiritual duty. What difference did it make to the lives of obedient servants if they were killed or spared in the line of duty? They considered nothing to be their own, all belonged to their Lord.

The trip to Mandalay was long and tedious, as the boat did not run at night, and it took us more than ten days to reach our destination. We arrived at Mandalay about an hour before sunset, and had great difficulty in finding lodgings there. At the advice of the chief of customs, who was a Muhammadan, we took shelter for the night at a Mosque called Joon Pulli, where we slept as well as we could in an open shed adjoining the Mosque.

Fortunately on the very next morning a Calcutta friend, previously referred to, Haji Abdul Kareem, upon hearing of our arrival, came to see us bringing with him a Burmese friend named Haji Abdul Aziz (in Burmese Ko Pooh), a dealer in precious stones. This Burmese gentleman was well known and respected by the Moslem community of Burma. We asked him if he could procure us a house,

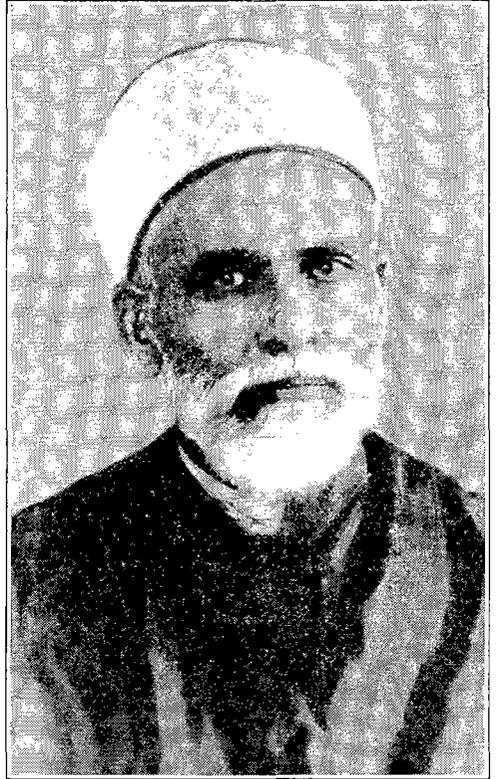
which he did—a residence in the Moslem quarter not far from the Mosque.

News of our arrival spread through the Moslem community of Mandalay, and men of all classes came now and then to see us asking many religious questions. One gentleman who had already accepted the Cause in Rangoon, Agha Mohammed Kassim Shirazi, came rejoicing to see us, and became a regular and enthusiastic visitor thereafter.

Also our Calcutta friend Haji Abdul Kareem came regularly to question Jamal Effendi upon spiritual problems connected with the Moslem law. He joined us every day to take with us the Persian tea.

As far as possible in our missionary travels, we tried to mingle with all races, creeds and nationalities, but the people brought to us at this time were chiefly Muhammadans. As it was in this circle that we mingled mostly, we felt it necessary to observe all due Muhammadan rites. There was for instance the Fast of Ramadhan and the Feast that follows it; all the obligatory prayers we also attended; but although we were associating constantly in this way with Muhammadan Burmese, we were unfortunately not able to converse with them in Burmese, and our Calcutta friend Haji Kareem interpreted for us.

Thus our days went on until one evening as we were returning home, all of a sudden, stones were thrown at us from the darkness opposite our house. We were seated at the time in front of the house in conversation with friends who had been waiting to see us. Fortunately no



Syyid Mustafa Roumie, a renowned Bahá'í teacher, and author of this series.

one was hurt, and the landlord came out, shouted loudly, and the stoning ceased. The next morning our friend Haji Kareem came to tell us that the people of the quarter disliked our presence there and it would be best to move somewhere else—they wanted to get rid of us. We thought it best to comply with their desire and engaged a house with a compound at some distance from this one. Here our friends continued to meet with us, occasionally bringing new seekers of truth. These people Jamal Effendi welcomed and entertained in the most kindly way, conversing with them on spiritual subjects, and they would depart strong admirers of

him and of the message which he had presented.

This quiet and unobtrusive method of teaching led to some important results. One of our new friends, Abdul Wahid, who, like many other Muhammadan merchants in Burma, had taken the Burmese name, Ko Thin, carried the news of Jamal Effendi and his spiritual message to his uncle Abdus Sattar (in Burmese U Koo), a very well known silk merchant, a man of great intelligence and influence in his circle. Abdul Wahid related to his uncle all that he had heard and seen during his visits with Jamal. The old gentleman, Abdus Sattar, an ardent seeker of truth, told his nephew to invite us both to dinner in his home—an invitation which we accepted with great pleasure.

They came to fetch us with a bullock chariot, then the chief vehicle in Burma, and after our evening prayers, we accompanied them to the home of Abdus Sattar where we found our host very eagerly awaiting us. We observed that we were the only guests, and after the dinner and the usual exchange of politenesses, Abdus Sattar began to put all sorts of questions to Jamal relating to Sufi mysticism. Jamal Effendi with great promptness and brilliancy answered all of his questions and solved all of his spiritual problems to his entire satisfaction. We talked until the early morning hours and it was about two o'clock when we made our apologies and took our departure. Later we heard that our aged host, through the sheer delight and pleasure he had in conversing with Jamal, was unable to sleep that night.

The very next day, to our great surprise, his nephew came with a bullock cart and a chariot to take us with all our belongings to a home which Abdus Sattar had assigned to us. Upon arrival there we found the old gentleman busily at work, engaged in having constructed for us a meeting-house on a vacant piece of land adjoining our home. Soon this meeting-house became a center which attracted a sincerely devotional audience. This was the real beginning of the Divine Cause of Bahá'u'lláh in Mandalay. It is evident that the chief credit for the opportunity to spread the Cause in Burma must be given to Abdus Sattar and his nephew. They were the first to become believers in Mandalay, noble souls, each of them, and they were the recipients of many Tablets from His Holiness Bahá'u'lláh.

Gradually the number of believers increased from day to day until it reached the number of some two hundred or more. These were busy and happy days. Indeed we worked day and night, and I was also kept busy translating Tablets into the Urdu language, translating verses from the Qur'án and the Traditions regarding the time, place and person of the Divine Manifestation prophesied in these Holy Books. This subject finally extended itself into a book of some three hundred pages, *The Standard of Truth or Reality*, which I wrote for Abdus Sattar.

We stayed in Mandalay for eighteen months. When the time came to leave, Abdul Wahid was appointed as our representative. Through him we were able to continue communication with the Mandalay

friends. In order to prepare him for this responsibility we had been teaching him daily the divine principles of Bahá'u'lláh.

How grateful we were to God that in a city where there was such danger in spreading the message of Bahá'u'lláh, we had been protected by the friendship and influence of our new Bahá'i brother, Abdus Sattar. This was our salvation, for although the Persian Shiite community publicly denounced Jamal Effendi as a Bahá'i and incited the people to do us injury, yet so great was the influence of Abdus Sattar that no one was found who dared to come forward and oppose or obstruct the Movement.

Meanwhile our Persian friend, Agha Muhammad Kassim Shirazi, was working independently within the circle of the Persian Shiite community where he was able to guide many souls to the Truth, among them Agha Sayed Mehdi Shirazi and Agha Muhammad Sadiq, both of them partners of his in his Mandalay shop, and others some of whom had become natives of Mandalay.

In the course of time the prejudice of the Persian Shiite community became somewhat decreased. Two well known merchants, Mirza Muhammad Ali Is-

fahani and Agha Muhammad Ibrahim Shirazi, each invited us to dinner in their homes where we found gathered all the notable Persians of Mandalay. Jamal Effendi took advantage of this wonderful opportunity to deliver a most convincing address on the expectation of the Gha'im and the Messiah. The audience received this address in the most respectful silence except for a few polite questions. It seemed these souls had been impressed, but due to their ignorance of Truth and to their intellectual pride they preferred to follow blindly their own dogmatic creeds.

The Priest of the Chinese Muhammadan Mosque, a learned sage, came to see us bringing with him a written question, a spiritual puzzle, which he wanted made clear. This Jamal Effendi accomplished to his great satisfaction, pointing out how the Báb and Bahá'u'lláh had fulfilled all these prophecies. The Chinese gentleman retired completely satisfied with his answers.

Thus having finished our duties for the present in Mandalay, feeling that much of importance had been accomplished and that the Supreme Cause of Bahá'u'lláh was well founded there, we returned to Rangoon by the same river steamer by which we had arrived.

(To be continued)

"The will and plan of God is that each individual member of humankind shall become illumined like unto a lamp, radiant with all the destined virtues of humanity, leading his fellow creatures out of natal darkness into the heavenly light. Therein rests the virtue and glory of the world of humanity. This is the perfection, honor and glory of man; otherwise man is an animal and without differentiation from the creatures of that lower kingdom."

—'Abdu'l-Bahá.

EDUCATOR AND PUBLICIST

ALAIN L. LOCKE

THE many friends of Professor George William Cook were shocked in August by his unexpected passing just a few weeks after relinquishing the office of Secretary of the Alumni Association of Howard University. Mr. Cook was in succession student, pupil-teacher, teacher, dean, secretary-treasurer, dean emeritus, alumni secretary and finally trustee of this important Negro educational center, and his association with it spanned a period of fifty-seven years all but four years of its life history as an institution. He was therefore in an intimate and peculiar way a part of this institution; and although he was a man of many public associations and interests, it is as a Nestor of Howard University that he will be most remembered. Indeed he shares with fewer than a half dozen figures the honor of being a symbol of the Old Howard.

But why mention this outside the constituency where it is too well-known to be anything but a platitude? Because the key to an appreciative understanding of the man is in this fact. Mr. Cook was spiritually a product of the period of *Reconstruction* and so also was the Negro college. Its stamp was upon him; its ideals and principles were the dominant passion and motivation of his life. What were they? Liberty, education and justice. We shall have a true picture of the man if we trace the way his life reflected them.

Mr. Cook escaped early from the



George William Cook
1855—1931

dark house of bondage. He passionately loved freedom all his life, and sought it for himself and for his people as an indispensable of life. With a persistent and deep-seated fervor he hated all forms of slavery and gloried in independence. With insistence and cannieness he struggled for economic independence, and attained it. Similarly, he advocated it for his people, and it is not surprising that he was a pioneer advocate of business training at Howard first as head of the commercial academy course, later as first dean of the College of Commerce and Finance. Although an ardent and efficient educator, Mr. Cook was always thought of as essentially a man of business, because of this preoccupation as much and

more than because of his long service as business manager of the university during its trying and perilous years of financial struggle and uncertainty. It was not a mere selfish interest in wealth,—rather a passionate realization of the necessity for economic independence for the Negro. Political and civic independence were equally dear, and although denied direct political activity through life-long residence in Washington, Mr. Cook was ever an advocate and counsellor of political action and joined every campaign for the safeguarding of the Negro's political and civic rights. Thus he became one of the main supporters and officers of the Washington branch of the National Association of Colored People.

Similarly, he believed ardently in education. It was perhaps his profoundest illusion. The reconstruction period, in which he matured, believed in education as a panacea. So the newer ideas of social reform did not appeal to Mr. Cook,—liberty, justice and education were social salvation enough for him,—because he thought they could bring it about. Perhaps they could if fully applied everywhere. But we are trying to understand a man, not solve the problem of society. Mr. Cook emphasized knowledge as that which makes men masters of themselves and sets them free. And for a person with such a faith, one can imagine no greater boon than to spend practically all his life in a school that grew in sixty years from

a handful of unlettered freedmen to today's community of nearly three thousand college and professional students, and from a mortgaged farm property to a state supported university. It was Mr. Cook's good fortune and great life-long effort to build himself into this institution, and even after the memory of friends has faded out, this will be for him an enduring monument.

But with all the conservatism of his mind, he was yet able to embrace whatever new truth seemed to him a logical extension of fundamental principles. On many occasions he expressed with earnestness and enthusiasm his appreciation of the great principles enunciated by Bahá'u'lláh for the perfecting of the human race, and unhesitatingly offered his home for Bahá'í meetings.

There is but one thing more to be said,—and that worthy of being last;—this life, and that of his faithful wife have been lives of tireless, scrupulous, sacrificing and devoted public service,—in so many capacities and connections that the detailed mention would be bore-some. This principle of social responsibility and social service is after all, my conception of the vital proof and test of the presence of real religion in a character and life, and it is a privilege to attest its deep and profitable presence in the life of this friend whom we all shall miss greatly, but just as greatly remember.

SONGS OF THE SPIRIT

EL ABHA
E. T. HALL

I truly lived to find out God—
And I have found His Holy Light
In Heaven, in every path I trod,
And in my heart by day and night.

I thank Thee, Lord, for all the seers
Who trained my sight to know Thy Face;
And for Thy love through all these years—
These years in which Thy signs I trace.

I love Thy light in all Thy ways,
Thy works, Thy words, Thy cosmos grand,
Thy mercies great, Thy lovely days,
Thy love that makes me understand!

I praise Thee, Lord, I praise Thy Name—
That Greatest Name to which I kneel;
I fan its mention to a flame
And in my heart a warmth I feel.

From all Mankind within my heart,
And from the trees, the hills, the seas,
That in my being have their part,
I send my praise on Summer breeze!

As to the sun the morning star
Responds with lovely radiant glow,
Though small I be—at distance far—
Thou knowest me and Thee I know.

Thou lovest me and I love Thee,
Thy Glory fills my life and mind;
And I in Thee in full degree
The Treasure of existence find!



THE SONG OF THE PINE OF BAHJI

MARY ALICE PEARMAN

I am the Pine of Bahji, and my limbs
Bear scars of pain, still they are full of light.
Sun love caresses them with golden glow.
Moon fills their depth with peacefulness at night.

I am the ancient pine of centuries;
The sentinel who stands without a sword,
By day, by night, by radiant dawn I guard
The Threshold of the Prophet of the Lord.

Before the Prophet came I was alone;
All day the caravans went trooping by,
Yet no one stopped—the sun was dull like bronze,
And there were no bright stars across the sky.

I was alone and blind, nor could I hear
The singing of the glad bird on his nest—
Until one day two people, passing by,
Stopped for a moment in my shade to rest.

Oh glorious day! My branches filled with joy,
The sun sent forth her radiating light,
I woke, and to my poor blind eyes there came
Dawn, and the clearness of eternal sight!

TO THE MADONNA AT THE PLACE OF
CRUCIFIXION

MARY ALICE PEARMAN

Little Madonna the wind that is blowing
Seeks the night long, but it cannot find you.
By hill and valley and rivulet calling,
But you have left the green world behind you.

Little Madonna your arms are o'erflowing
With gifts the adoring world has carried;
If your son Jesus had not been going
From the green pastures, would you have tarried?

In a dark chamber, forever praying;
What a sad face, so pale with sorrow—
But Christus is *living* little Madonna!
Why not go back to the fields, tomorrow.



DEEDS NOT WORDS

ETHEL CLAIR MURRAY

Efficiency rules in the Kingdom of God,
The spirit is keen and alert,
No thought of one's self has a part in the plan,
Resentment comes not for a hurt.

If we hear S. O. S. we are ready to act,
Though our station be high or be low,
For the angels are there to aid in our task,
To strengthen our faith. This we know.

Our courage is great for we've nothing to fear,
There's no thought of hiding away
To let someone else do the service of love,
Or wait till another day.

In the Kingdom we care not what others may say,
When our hearts appeal to our minds,
We realize the MOST important comes first
And leave the important behind.

If we are efficient the spirit will lead
The way to a life more divine;
We'll never refuse to give one a drink
From the cup of Heavenly Wine.

We'll think of the needs of God's pitiful poor,
And feed them and clothe them and aid,
We'll give our last crust without thought of self:
Far greater than if we had prayed.

We'll take in the homeless without thought of harm,
Believing that God will protect;
And through being selfless, a blessing is born
From which God's Love will reflect.

O, efficiency rules in the Kingdom of Love;
It's something that all must acquire.
To gain it we go through the hardest of tests:
O, let us come safe through the Fire.

THE BAHÁ'Í MAGAZINE

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C H R I S T

WHY did Christ come into this world? People think He came in order that they might believe in Him as the Word of God, or the Son of God. 'He came,' they say, 'to redeem us through His blood.'

Christ was not seeking after fame. He came that He might educate the world of humanity and illumine the world of reality. He sacrificed His life for the realization of this fact. This is reality. Every fair and just man accepts this. Now is it befitting that we lay aside the refining of character and engage in war, or abandon the second birth and occupy ourselves with enmity? Christ came to release the people from the promptings of the lower nature, to make them angelic. For this thing He accepted all calamities."

WHEN His Holiness Christ appeared in this world it was like the vernal bounty; the outpouring descended; the effulgences of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The divine perfections were upraised; souls were trained in the school of heaven so that all grades of human existence received life and light."

CONSIDER the essential teachings of His Holiness Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the Reality of Christ."

THE world must come to know the Word in Christ. How He was mocked, scorned and laughed at, yet His mission was to uplift the very world which refused Him. Realization of this will bring tears to the eyes of those who deny Him; cause them to grow silent and thoughtful. *Christ is Always Christ.*"

—'Abdu'l-Bahá.

The Bahá'í Magazine

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No. 9

"This Bahá'í Cause is great and it was at great cost that Bahá'u'lláh strove to spread these principles in the world. During His Life He was imprisoned, His property was pillaged. He was separated from His friends, and twenty thousand of His followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men."

—'Abdu'l-Bahá.

A MOST STRIKING parallelism exists between the national and religious conditions incident to the rise of the Bahá'í Movement and those conditions which surrounded the birth of Christianity. Those who give a favorable ear to the soul-challenging claim of Bahá'u'lláh as the Messenger of God for this day and age may formulate—expressed or unexpressed—the query, "Why did this Prophet of the new age arise in Persia, one of the most insignificant and degenerate countries of the world at the time of Bahá'u'lláh's declaration?"

"All observers agree," says Shoghi Effendi in his introduction to *The Dawn-Breakers**, "in representing Persia as a feeble and backward nation divided against itself by corrupt practices and ferocious bigotries. Inefficiency and wretchedness, the fruit of moral decay, filled the land. From the highest to the lowest there appeared neither the capacity to carry out methods of reform nor even the will seriously to institute them. National conceit preached a grandiose self-content. A pall of immobility lay over all things and a general paralysis of mind made any development impossible. To a student of history the degeneracy of a nation once so powerful and so illustrious seems pitiful in the extreme."

WHY SHOULD the Messenger of a new day, the proclaimer of a new social, economic and political order for mankind, the Founder of a new

and ultimate civilization, appear in this isolated and backward country?

As one reads Nabil's story of the rise of the Cause, the reasons for this paradox appear and it becomes apparent that Persia was the one country of the world in which the new dispensation could gain a foothold and mature to the point of world-wide propagation. For in Persia alone of all the countries of the world, in 1844 there permeated through all classes and sects the ideal and the expectation of the coming of the Messiah.

Here is a striking parallelism to the time of Christ. Only a country psychologically isolated as Judea was, and as Persia was in 1844, could carry in their hearts and minds with unmitigated fervor a belief in the immediate appearance of the Messiah. This expectation had a double cause: first in the prophecies of the Scriptures of these two peoples; and secondly in the realized need, a desperate need indeed, for some force to lift them out of their degradation.

In both these countries the popular concept of the Messiah and His destined achievement proved erroneous. It was confidently expected

*The Dawn-Breakers—Nabil's Narrative of the Early days of the Baha'i Revelation. Translated into English from the original Persian and edited by Shoghi Effendi—\$7.50; Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

that He would lift these peoples not only out of national degeneracy but also out of national weakness, into a position of supreme command and glory among the nations of the earth. Thus racial and national pride was a powerful factor in the vivid concepts and expectations of the Messianic hope as held in Persia in 1844; and here, as well as in ancient Palestine, the ecclesiastical hierarchy looked forward to the coming of the Messiah as eagerly as did the populace. "They confidently expected that the promised Advent would not substitute a new and richer revelation for the old but would endorse and fortify the system of which they were the functionaries. It would enhance incalculably their personal prestige, would extend their authority far and wide among the nations and would win for them the reluctant but abject homage of mankind."*

Into such a nation and race—fanatical in the extreme, ignorant of all but the ecclesiastical learning—came the Báb in 1844 with His declaration of Prophethood and His announcement of the coming of the Messiah. What a tense and spectacular environment in which to stage such a noble drama! Nowhere else in the world could such a claim have received the attention, both favorable and unfavorable, which it received in Persia. The full intensity of the Messianic hope had prepared the mind of Persia either for the ardent acceptance of the claim of the Báb or for bitter and diabolical attacks upon the growing strength of His movement.

It was this very ardor of the Per-

sian temperament which made possible the drama of the Báb. Staged elsewhere in the world, His claims would have been more tolerantly endured, but with a sophistication which would have defeated the very essence and power of His movement. The Persian psychology, with its Messianic complex set for an explosion like a gun with a hair-trigger, was the only possible locale in which the Messianic claim could be made and fulfilled.

WHAT A GREAT drama unfolds to us from the pen of Nabil! Simply, with no effort at rhetoric but with the power which comes from the sincere narration of great events, Nabil unfolds to us the concrete story of the missions of the Báb and of Bahá'u'lláh. We see the Báb in all his youthful glory and appeal win, as if by a miracle, the greatest of the divines to Him as disciples, pledging heart and soul and life to His Cause.

Here even more than in ancient Palestine the spiritual battle of reform is waged in the midst of ecclesiasticism. On the one hand are the great divines and Qur'anic scholars,—leaders of spiritual thought, and because of the power of the church leaders also in affairs—becoming flaming apostles of the gentle Báb; enduring all manner of persecutions and martyrdoms; yet spreading with the incredible rapidity of fire the conflagration which the penetrative power of His word affected. On the other hand we see powerful ecclesiastics combining with provincial and local rulers and endeavoring by every means possible to suppress this Cause which

*Shoghi Effendi—Introduction to "The Dawn-breakers."

threatened their power and glory. We see, as in the time of Christ, of what diabolical selfishness, egoism and cruelty the human soul is capable. To the illumination of the apostleship is contrasted the stygian darkness of an evil priesthood.

What an inspiration to have spread before us by the touch of Nabil's simple art the pictured power of the Báb to melt souls at a glance, to overwhelm hearts with conviction, to reduce the proudest of scholars to tears and win them to an ardent following of His teachings. What a stir it gives to our smug complacency and our easy enjoyment of a great faith to read the tales of bitter persecution, of life blood poured out; of diabolical tortures endured by great souls in order that all the world might ultimately receive the Light which dazzled their vision and drew them to It as the moth is drawn candleward.

AS WE READ these stories of discipleship we seem to be moving in a spiritual domain as ancient as the Planet itself; and to sense the epic recurrence of the Manifestation, staged intermittently from time immemorial, as humanity has had the need. Take for example the winning to apostleship of Siyyid Yahyay-i-Darabi, the most learned, the most influential of His subjects who occupied a position of such pre-eminence among the leading figures in Persia that at whatever meeting he happened to be present, no matter how great the number of the ecclesiastical leaders who attended it, he was invariably its chief speaker. This great divine, chief ecclesiastical figure of Persia, was sent by Mu-

hammad Shah to interview the Báb and to investigate His claims. On the way to Shiráz, Darabi thinks out various questions with which he would confront the Báb, and "upon the replies which the latter should give to these questions would, in his view, depend the truth and validity of His mission." Coming into the presence of the Báb he undertook with the latter a long and abstruse discussion of the metaphysical teachings of Islam.

More and more as the Báb conversed with him and answered his queries, did the learned divine come to feel a sense of deep spiritual humility before this glorious youth. In the course of his second interview, Siyyid Yahyay discovered to his amazement that the questions which he had intended to submit to the Báb had vanished from his memory. As the interview went on he discovered again to his amazement that the Báb was answering with great lucidity and conciseness the very questions which he had momentarily forgotten. This, however, "might have been merely a coincidence," so Siyyid Yahyay resolved in his third interview with the Báb to request Him to give a commentary on one of the most difficult chapters of the Qur'án and to base the validity of the Báb's claim of Prophethood on His elucidation of this obscure Surih. The Báb, before His interviewer could state his question, smilingly gazed at him and said, "Were I to reveal for you the commentary on the Surih of Kawther, would you acknowledge that My Words, My claim is born of the Spirit of God?"

The Báb then requested His sec-

retary to bring His pen-case and paper and started to reveal His commentary on the Surih of Kawthar.

"How am I to describe this scene of inexpressible majesty? Verses streamed from His pen with a rapidity that was truly astounding. The incredible swiftness of His writing, the soft and gentle murmur of His voice, and the stupendous force of His style, amazed and bewildered me. He continued in this manner until the approach of sunset. He did not pause until the entire commentary of the Surih was completed. He then laid down His pen and asked for tea. Soon after, He began to read it aloud in my presence. My heart leaped madly as I heard Him pour out, in accents of unutterable sweetness, those treasures enshrined in that sublime commentary. I was so entranced by its beauty that three times over I was on the verge of fainting. He sought to revive my failing strength with a few drops of rosewater which He caused to be sprinkled on my face. This restored my vigor and enabled me to follow His reading to the end. . . . We later verified all the traditions in the text and found them to be entirely accurate. Such was the state of certitude to which I then attained that if all the powers of the earth were to be leagued against me they would be powerless to shake my confidence in the greatness of His Cause."

It was by such a majestic spiritual power as this that the Báb drew to Him the greatest minds of Persia, and the most sincere hearts. Like a fairy tale, this story reads. But it is no myth or legend. It is an accurate first-hand account of scenes witnessed by Nabil, or of scenes witnessed by friends who themselves narrated these events to Nabil.

The author was thirteen years old when the Báb declared Himself, and was throughout his life closely associated with the leaders of the Cause. For many years he was a close companion of the Báb's secretary, Mirza Ahmad. "He entered the presence of Bahá'u'lláh in Kirmansháh and Tíhrán before the date of the exile to Iráq, and after-

wards was in attendance upon Him in Baghdad and Adrianople as well as in the prison-city of 'Akká. He was sent more than once on missions to Persia to promote the Cause and to encourage the scattered and persecuted believers, and he was living in 'Akká when Bahá'u'lláh passed away in 1892. . . . His chronicle was begun in 1888 when he had the personal assistance of Mirza Musa the brother of Bahá'u'lláh. It was finished in about a year and a half, and parts of the manuscript were reviewed and approved, some by Bahá'u'lláh, and others by 'Abdu'l-Bahá. The complete work carries the history of the Movement up to the death of Bahá'u'lláh in 1892.

The Dawn-Breakers, it is clear, will become to the Bahá'ís a second Book of Acts of the Apostles; its power of inspiration equals that of the Cause itself as a stirrer of man's heart and conscience. In the secular world, this unique volume will take its place as the greatest source-book on the early days of the Bábist and Bahá'í Movements.

This is a book which every Bahá'í family should own and study deeply, in order that through it they might live again in these stirring days of the early Cause. The book gains tremendously in its appeal to Bahá'í readers from the fact of its having been translated and edited by Shoghi Effendi. And it gains also added importance in the eyes of the world of scholarship from this authentication by the present leader of the Bahá'í Movement, the great-grandson of its Founder.

CHOICE OF MARTYRDOM

DR. YOUNESS AFROUKTA

The author, a distinguished Persian Bahá'í who was with 'Abdu'l-Bahá in 'Akká for nine years (from 1900 to 1909), told the following story to a group of friends on his recent visit to Germany. It has been recorded at their request, and is here published for its great spiritual value and historic interest.

SOME thirty years ago when 'Abdu'l-Bahá was surrounded by His bitter enemies; when they were instigating the Turkish Government to illtreat Him; when in His confined place of 'Akká He had a very small group of true and faithful Bahá'is, 'Abdu'l-Bahá always expressed great joy and happiness at the thought of being martyred like unto Jesus Christ and His disciples, and like unto thousands of faithful followers of the blessed Báb and Bahá'u'lláh.

In those days the doors were opened wide for the Oriental friends to enter heaven.* All the true believers prayed to God and yearned to be accepted for martyrdom. One day one of the pilgrims and I were discussing the best way of being admitted to sacrifice. My friend, M. Fazlullah, said that he preferred to be killed by Shamajeen like Suleiman Khan, who danced with joy during that terrible torture. (Shamajeen means decorated, grafted with candles.)

This is the way that Suleiman Khan was martyred. His body was cut through in several places and burning candles were planted in the wounds. In such a horrible state he was driven for several hours throughout the city to show the people the fate of a distinguished and honorable man converted to the

new Faith. This was the way that the government, instigated by the clergy, punished the believers, in order to terrify those who desired to know about the new religion.

Now my friend, M. Fazlullah, preferred this way of being sacrificed in the Path of Bahá'u'lláh. But I did not choose this way. I preferred to be put to death by cannon shot, for that was the best way of propagating throughout the world the call to steadfastness. Several prominent people have been martyred in that way. This was the way that I had chosen, and I implored God to help me to attain to it. But I could not convince my friend that mine was the best way. He stuck obstinately to his own way. The discussion lasted a long time without being able to convince each other.

At last we left the pilgrims' room and went to the room of 'Abdu'l-Bahá. In His simple courtyard room, we found Him standing among a dozen of the faithful ones who were from the different oriental countries. They had surrounded Him like unto a number of butterflies of various colors gathered around a lighted candle. He was full of joy, uttering heavenly words, giving divine exhortation. And the first words we heard Him say, as we arrived, in continuation

* So violent were the persecutions that thousands were being put to death at this time.

of His speech was: "In the Path of Bahá'u'lláh, the faithful Bahá'í must become Shamajeen."

On hearing this my friend looked at me severely. I understood what he meant by that look.

But lo! What heard we after that? 'Abdu'l-Bahá, without paying any attention to our arrival, said: "Yes, the true believer is he who wishes to be sacrificed with cannon shot for the sake of the Cause of Bahá'u'lláh!"

Hearing this, I did not fail to look at once at my friend, and

could not help smiling. I am sure he understood what I meant to say.

This was the end of our discussion. None of us has ever proved worthy to attain to the zenith of such a desire. But the remembrance of the heavenly power of 'Abdu'l-Bahá to know our mind and to conciliate the different thoughts of His disciples gives me such an eternal joy and spiritual happiness that I mentioned this event once in Europe* and am repeating it now in order to sanctify His Name for ever and ever.

* In lecturing on the Bahai Cause in Mecklenburg, Germany.

IN the nineteenth century, strife and hostility prevailed among the people of the Orient. Apathy and ignorance characterized the nations. They were indeed gloomy and dark, negligent of God and under the subjection of the baser instincts and passions of mankind. The struggle for existence was intense and universal. At such a time as this, His Holiness Bahá'u'lláh appeared among them like a luminary in the heavens. He flooded the east with light. He proclaimed new principles and teachings. He laid a basis for new institutions which are the very spirit of modernism, the light of the world, the development of the body-politic and eternal honor. The souls who hearkened to these teachings among the various oriental nations immediately renounced the spirit of strife and hostility and began to associate in good-will and fellowship. From extremes of animosity they attained the acme of love and brotherhood. They had been warring and quarreling; now they became loving and lived together in complete unity and agreement. Among them today you will find no religious, political or patriotic prejudice; they are friendly, loving and associate in the greatest happiness. They have no part in the war and strife which take place in the east; their attitude toward all men is that of good-will and loving-kindness. A standard of Universal Peace has been unfurled among them. The light of guidance has flooded their souls. It is light upon light, love upon love. This is the education and training of His Holiness Bahá'u'lláh. He has led these souls to this standard and given them teachings which insure eternal illumination. Anyone who becomes well versed in His teachings will say, "Verily, I declare that these words constitute the illumination of humanity; that this is the honor everlasting; that these are heavenly precepts and the cause of never-ending life among men."

—'Abdu'l-Bahá.

MY VISIT TO TEMPLE UNIVERSITY

MARTHA L. ROOT

"Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of equity and justice; they must inquire into matters as much as possible, in order that they may be informed of the real facts and commit the same to writing."—Bahá'u'lláh.

TEMPLE UNIVERSITY in Philadelphia, Pa., a University for the people, was founded by Dr. Russell H. Conwell, one of America's most celebrated preachers, lecturers and educators. Two hundred students from three international relations groups, came together on October 28, to hear a talk on Bahá'u'lláh's peace principles, Professor Graves, in his talk afterwards, expressed thanks for the intimate glimpse of the lives of peoples in other countries that the students otherwise would not have had the opportunity to see. He expressed appreciation, also, for the glimpse of the world of peace that might be realized through these Universal Principles.

The writer told of her interview a few years ago with Dr. Conwell, concerning the Bahá'í Movement. He had said to her for publication: "The Bahá'í Movement is the biggest Movement in the world today for world-wide Christianity, and 'Abdu'l-Bahá is the Peace Prophet of this age. I know because I spent seven months in the orient and I saw that millions of Muhammadans, Buddhists, Jews and other orientals have come up beautifully into Christianity through becoming Bahá'is. I cabled to Egypt, asking 'Abdu'l-Bahá to speak in my church (Baptist Temple)—and when He came to this country He did speak there on June 9, 1912."

It may be interesting to know that Dr. Conwell, in introducing 'Abdu'l-Bahá on that occasion in the Baptist Temple said: "Our own people know well the history of 'Abdu'l-Bahá, visitors are here who already know Him, hence there is no necessity of any further introduction. We wish to hear of the efforts of those who have gone before Him and of His own splendid efforts in bringing about the unity of all mankind. I therefore give the time entirely to our friend and the friend of humanity everywhere, 'Abdu'l-Bahá Abbas of Persia, more recently of Palestine."

Miss Root's lecture in Temple University was on these peace principles of Bahá'u'lláh. After the lecture, several of the students of the school of journalism asked questions and the speaker told them what 'Abdu'l-Bahá had said about newspapers when He had visited Philadelphia. 'Abdu'l-Bahá's own words were:

"Newspapers are the mirrors that reflect the progression or the retrogression of the community. We may ascertain the progress or the retrogression of a nation by its journalism. If journalists should abide by their duties, they would be the promoters of many virtues among the community. Truth and the virtues would be fostered. This would be so if they carried out the duties incumbent upon them."

Journalists must serve truth. Newspapers must investigate the means for the progress of humanity, and publish them. Journalists must write significant articles, articles that shall foster the public welfare. If they do so they will be the highest promoters for the development of the community.'*"

Miss Root's lecture had been announced in the Temple University News Wednesday, October 28, 1931 as "a representative of the Bahá'í Movement, an organization designed to promote ideals of peace." As she was shown through the university of the temple afterward, a number of questions were asked about the Bahá'í teachings. She commented that Dr. Conwell's great project was somewhat like the plan for the Mashriq'ul Adhkár of

the Bahá'ís in the fact that it was not only an institution of theory but an institution of practice. In the center is the Church (the Temple) and connected with it is the great people's university where several thousand students are enrolled in the year 1931, and connected with Temple Church three great hospitals have been built, and Dr. Conwell also has done much work for children.

The words of Dr. Conwell about 'Abdu'l-Bahá and the Bahá'í teachings are significant because he was one of the very greatest humanitarians of America, and though his last days were spent while theological controversy was rife, he never descended to it. He did not attempt to define Christ but to live like Him.

* This was published in the Philadelphia Ledger June 10, 1912.

"The glory and the exaltation of the Station of Christ is as clear as the sun at midday from the books and tablets of His Holiness Bahá'u'lláh. The object of the Baha'i Cause is identical with the object of the Bible and the Gospel. The Bahá'ís must be informed as to the contents of the Old and New Testaments. Concerning the faith of the Bahá'ís as to the Station of His Holiness Christ, they believe He is the Word of God."

—'Abdu'l-Bahá.

MAHATMA GANDHI AND VOLUNTARY POVERTY

FLORENCE E. PINCHON

"To be poor in all save God is a great blessing; make it not small, for in the end it will make thee rich in God."

—Bahá'u'lláh.

BROWN, emaciated, clad in white scanty garments—a strange enough figure—he stood before the crowded audience gathered in the Guildhouse, Eccleston Square, London. Gathered, in this famous modern church of Dr. Maude Royden, to see and to hear the greatest living exponent of voluntary poverty—the Mahatma Gandhi.

Voluntary poverty! The bare idea made us shiver a little in the chilly autumn evening. But then, as we were to discover later, we had not realized the spiritual glow and blessedness enfolded in that pregnant word "voluntary."

Quietly the keen, luminous eyes behind their large spectacles scanned the rows of well-dressed people. And one could imagine that he clearly enough perceived the conflicting opinions, ideas and curiosity that filled our minds concerning him—our genuine friendliness but bewilderment.

For here was a man, known to every newsboy as "the Naked Fakir," who, by some magic of personality, had become the most powerful leader of his country's destinies. A man who, to our amazement, considered his seven o'clock hour of prayer of more importance than a meeting of statesmen; who preferred a cell-like room in an East end settlement to a palatial hotel; who shunned social functions, and made friends with cost-

ers and mischievous street urchins; who had even won the hearts of the Lancashire cotton spinners by humbly confessing how it had distressed him to have to injure them in the course of his duty to India's starving millions. A man who had defied the law and suffered imprisonments, yet whom archbishops delighted to entertain; who was absorbed in affairs of high import yet loved to sit on the floor and talk with outcasts; who was gentle as a lamb and as unyielding as iron; who could command almost any position he wished, but deliberately chose the lowest station of poverty.

Conscious of our wonder, very simply and naturally he began:

"You will be astonished to hear from me, that though, to all appearances my mission is political . . . its roots are spiritual. I claim that at least my politics are not divorced from morality, from spirituality, from religion. . . . A man who is trying to discover and follow the will of God cannot possibly leave a single field of life untouched. . . . I found that the politics of the day are no longer a concern of kings, that they affect the lowest strata of society . . . and that if I wanted to do social service, I could not possibly leave politics alone."

Here then was a sincere worker for humanity who had realized that, ultimately, all its problems, whether economic, social, political

or national, were inextricably interwoven, and having their secret roots embedded in the hearts and minds of men, were profoundly spiritual in nature.

To a Bahá'í these expressions of personal conviction held a peculiar significance, coming like an echo from that autumn—just twenty years ago—when in other famous London churches, that great Visitor from the Orient, the Master 'Abdu'l-Bahá, taught to the Western world the interdependence of all things, and offered for its enlightenment those truths that He, in His own life exemplified.

THE PROCESS OF DISPOSSESSION. But soon Gandhi realized that to carry his fight for his destitute countrymen into the political arena and remain unsoiled by its untruth, immorality, and what is known as "political gain" was impossible. And so, after much anxious consideration, he came to the conclusion that there was only one way in which he could continue to remain "in the world, but not of it"—the way of utter renunciation. And that if he would effectively aid those of whose sufferings he was a daily witness, he must be prepared to share their afflictions. Not only must he discard all personal ambitions, all earthly desires, all monetary gain, but also all ease and comfort and every material possession possible.

The process of dispossession was slow and painful. It was such a complete reversal of the ordinary impulse of human nature. Not how much could be won, used and accumulated—but how much discarded? With how little was it pos-

sible to keep alive and efficient? A tremendous experiment in living!

There were naturally struggles too, with his wife and children.

And one recalls how the members of 'Abdu'l-Bahá's household protested when the Master, Who happened at the time to actually possess two abas (coats), would insist on giving one of them away.

The pathway was beset with many temptations. It was so easy to say: "In spirit and intention I have given up all these things, although externally I am still possessing them." But this, for Gandhi, was not enough. He was resolved to press on towards the valley of absolute poverty in God, to attain that station where, at last, poverty may be, and is, transfigured into a glory.

That such a state of extreme asceticism is not possible for all, this modern Diogenes frankly admitted, strongly as he would like to recommend his tub! He was, he said, only trying to explain his own interpretation of complete non-attachment, an ideal that he felt far from having realized in its fulness. If one must have possessions, then he considered that the only true consistency was to hold them at the disposal of those who needed them more; for the service of one's fellowmen, in a spirit of surrender to God. Even the body was only a temporary possession given us by His bounty. But in the opinion of the Mahatma, the vow of voluntary poverty was indispensable for those who would wholly dedicate their lives to spiritual service.

In the graphic words of 'Abdu'l-Bahá: "We must die to ourselves and to the world." "In a state of

complete renunciation call the people to the Kingdom of God."

Do any of us understand the full implications of such an injunction? What it must involve in the actual daily living out?

Yet it is not unlikely that Gandhi would have endorsed the wisdom of 'Abdu'l-Bahá when the latter explained that for a rich man to denude himself of all his possessions, would not help to solve economic inequalities. Rather must he hold them in the spirit and practice enjoined by Bahá'u'lláh.

"O ye who are wealthy on earth! The poor among ye are My trust. Therefore guard My trust, and be not wholly occupied with your own ease."

". . . Know ye that wealth is a strong barrier between the seeker and the Desired One. . . . Never shall the rich arrive at the abode of nearness, nor enter into the city of contentment and resignation, save only a few. Then good is the state of that wealthy one whose wealth preventeth him not from the everlasting Kingdom, and depriveth him not of the Eternal possessions."

COMPENSATING RICHES. But it was when the Mahatma began to speak of his compensating riches that a thrill passed through the audience. For, at length, a point was reached in his experientæ when it became a positive joy to give things up. When the possession of anything became a burden.

"And then, one after another, by almost geometric progression, things slipped away from me . . . a great burden fell off my shoulders, and I felt that I could now

walk with ease, and also do my work in the service of my fellowmen with great comfort and still greater joy. I tell you that it is beyond description, the happiness, the bliss, and the ability that this voluntary poverty gives one. I can only say to you, try it, test it for yourselves."

He could go among the outcasts now without fear of robbery, and as a friend could make suggestions and bring some ray of hope and comfort to their hearts. There was no need then to preach or argue. They would say—"He is happy, although he possesses nothing, how is this?" And they would fall to making enquiry.

The basis of culture for civilization, continued the Speaker, is understood to be the multiplication of all our wants. The more you possess, the better culture you represent, so to speak. He had found on the contrary that the less you possess and the less you want, the better you are. Better for what? For the enjoyment of personal service to one's fellows.

Then in tones of deep conviction, he went on to explain how, when a soul had reached that blessed state of utter dispossession in God, he would find that having nothing he yet possessed all things. That is, anything that he really needed for service was then at his disposal. He could command all the resources of the world—but he could do so only for service—and to the extent of his ability to serve.

He, personally, could not recall a single instance when, at the eleventh hour, God had forsaken him. Christian men and women would say that they knew something of this experience as an answer to

prayer. "But," declared Gandhi, "it is not only an answer to prayer; it is a scientific result of this vow of non-possession."

In the Bahá'í scriptures, speaking of this condition where the soul has abandoned all mortal attachments, we are told—

"When thou reachest this station, there shall remain no obstacle . . . and *all that is thy highest wish shall be realized.*" "The victory of the Supreme Concourse is the associate of every one who is pure in heart."

VOLUNTARY SHARING. It was interesting to find that this great Soul advocated the fundamental Bahá'í principle of voluntary sharing of wealth, rather than a grudging acquiescence in measures of taxation. Legislation alone cannot solve social injustices and economic distress. A revision of values, a far higher degree of unselfishness is needed to-day among all men.

To the myriads of the depressed classes for whom Gandhi thus strives "that they might have life, and have it more abundantly"—and to those who know and love him throughout the world, small wonder is it that he is "Mahatma"—one who has become spiritually illumined and attained to the station of cosmic consciousness.

ATTAINMENT. And those of us upon whom, in these distressful

days, poverty has fallen as an avalanche, or stolen, as a thief in the night, shall we not try to accept the experience in this spirit of voluntariness, thereby making it a supreme opportunity for spiritual attainment? Consider, for instance, the high level of resourcefulness that is required in order to maintain health and self-respect on the borderland of destitution. What inventiveness necessity can awaken! What firm faith in God and mental courage must be exercised if we are to avoid sinking into depression and perhaps despair! Even the sweetness and humility that is called for when one has to stand aside from the particular form of service that one loves.

May we not then draw strength and comfort from the realization that, over this rough pathway, we are making swift journey to that bright Treasure-house of incorruptible riches, those fine qualities of heart and mind, of which we can never again be deprived? That to us the Masters are extending, even as They would have done if on earth, a peculiar care and tenderness. Therefore, "let us not be grieved at the hardships of these numbered days," for more and more shall we feel within our souls the fulfilment of the gracious promise that "every destruction is followed by a construction, and a paradise of rest is concealed in every hardship."

"If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahá'u'lláh was 'the poor one.' In Persian His title was 'darvish', and that means one who has not a slave. All the Prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy."

—'Abdu'l-Bahá.

TRUE WEALTH

IT is clear that the honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage, and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!

“These virtues do not appear from the reality of man except through the power of God and the divine teachings, for they need supernatural power for their manifestation. It may be that in the world of nature a trace of these perfections may appear; but they are not established and lasting; they are like the rays of the sun upon the wall.

“As the compassionate God has placed such a wonderful crown upon the head of man, man should strive that its brilliant jewels may become visible in the world.”

‘Abdu’l-Bahá.

BAHÁ'I PIONEERS

A Short Historical Survey of the Bahá'i Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIIYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously.

In 1878 they left Calcutta for Rangoon. Here their mission was highly successful, and in a short time the Bahá'i Cause was widely promulgated in spite of some instances of attempted persecution.

After establishing the Cause in Rangoon the missionaries went, early in 1879, to Mandalay. Here they met with some persecution. Their teaching had to be quiet and unobtrusive. Fortunately they were befriended by a wealthy merchant of great influence who built them a small hall in which to carry on their work, and put them under his personal protection. Feeling that they had given a good foundation to the Cause in Mandalay, they now return to Rangoon.

 UR safe arrival back at Rangoon delighted the hearts of the friends and uplifted their spirits. We found awaiting us there many holy Tablets revealed by His Holiness Bahá'u'lláh for the friends in India and Burma as well as for ourselves.

As we planned to stay for a while in Burma, it was thought best to undertake some kind of business in order that, like the apostle Paul, we might earn our own living and pay our own way as we went about our missionary work. It was finally decided to open a pony market, also have a line of hackney carriages, and a shop for the sale of provender. This business in due time proved quite successful and profitable.

The Cause of Bahá'u'lláh, mean-

while, was gradually progressing; but although we had a goodly number of followers, they were, as a rule, of our own race, and we felt it very necessary that the Cause should reach out among the natives. Otherwise the foundations of the Bahá'i Movement in Burma would not be strong enough to withstand the changes that time brings about among a foreign population who are constantly on the move, going here and there in search of business. The result would be that unless the Cause was spread among the native population, it would gradually die away again.

By this time we counted among our followers only two native families in Rangoon: that of Jenabi Agha Haji Sayed Mehdi Shirazi from amongst the Shiites; and secondly that of Molvi Abdus-Subhan Korishee. Even these, however, were not actually natives of Burma, although they had become naturalized citizens: the former family being from Persia, and the latter from India.

We did our very best to remedy this defect in the establishment of the Cause in Burma, and exerted our utmost to attract the natives to the Kingdom. But our endeavors at this time were not effectual.

After the lapse of one year we took a second trip to Mandalay to see the friends, upon their invitation and continual requests, so that we could nourish them with new

and higher teachings. A member of the Shiite Persian community of Mandalay who was very hostile to the Bahá'í Movement engineered a piece of chicanery which proved quite fatal to our work at Mandalay at this time.

He instigated a professional cook, who had been with us at Hyderabad while we were sojourning in that city, to start, falsely, a civil suit against us for one hundred and seventy-six thousand five hundred and nine rubies, stating that he had sold goods to us in Hyderabad for which he had not been paid.

The courts in Mandalay, we were informed, were entirely lawless and unjust at this time and well known for their bribe-taking. Many bona-fide claims had been dismissed by them as false, and many false claims had been decided in the affirmative. Many defendants, and some of the plaintiffs even, had been sent to jail and violently tortured preliminary to the first court hearing.

Fortunately some of our influential Bahá'í friends managed to secure all of the details of this claim and a copy of the complaint from the Court. We also had an interview with the Prime Minister Kewun Mingyi through the kind intervention of our Bahá'í friend Mulla Ismail, the Chief Commissioner of Customs. After listening to our story, he promised to give us justice upon the following day when the case was called. He was as good as his word, and the case against us was dismissed on the ground that it was not a case for the judiciary of the Burmese Court, but should be presented at the

Court where the business transaction had taken place. The Judge stated in his judicial opinion that the case seemed to be nothing but a piece of religious antagonism and hatred toward the revered personage of the defense.

Although thereafter we found ourselves free from this danger, the Bahá'ís of Mandalay had no peace of mind even after the decision of the case in our favor, for they well knew the lawlessness of their courts. Anybody might bring an action, civil or criminal, against any person without much trouble or expense. Therefore it was deemed too risky for us to stay longer in this city, and after a few months we departed for Rangoon although it was a great disappointment to our friends. This was the decision of the Mandalay believers, although it was a bitter disappointment and sorrow to them.

We came back to Rangoon distressed and heartbroken over the results of our trip to Mandalay, but we could not sit down and lament in idleness. We had to earn our living. So the writer was sent with some ponies and some jewelry to Calcutta, from which trip he returned with great profits. He was then sent on another trip of the same kind with livestock and gems to Penang in the Malay peninsula. This was an entirely new part of the world to him, but I managed to find lodgings, upon my arrival, in the house of a well-known leader of mysticism, Omar Khalidi, a man of Malay descent. He was about sixty years of age with half a dozen grown up sons and daughters, most of whom were able to speak in Arabic. Thus I was able to con-

verse with them and got along very well. Because this island was quite small, I became within a week a conspicuous figure everywhere, and although I had not yet found educated and interesting souls, yet I continued to deliver the message of Bahá'u'lláh to all receptive and intelligent people. Finally after disposing of all my ponies and gems favorably, I returned safely to Rangoon.

After a couple of months I was sent on a similar errand to Calcutta. Now it was decided that Jamal Effendi and the writer should go on a long trip through India, and if possible around the Malay peninsula and to the Java Islands. The friends in Rangoon unanimously agreed to this proposition. Therefore leaving our business in charge of some of the friends, we took the first boat to Calcutta. Here we found that most of the Bahá'í friends had either moved or died, therefore we did not stay long here, but left for Dacca, an important city of Bengal. Here we met with some interesting and important people. From there we went to Bombay where we stayed about three weeks. Bombay at this time was an important center of the Bahá'í Movement in India.

We next went to Madras where the Cause had a large number of followers, about four hundred in all. The number of believers was considerably increased after our arrival in Madras, and the writer was kept busy delivering public lectures every night in various parts of the town. He was delighted to be again with his aged Father, Sayed Mu-

hammad Roumie, then in his one hundred and fourteenth year.*

During our stay in Madras many eminent persons joined the Bahá'í religion, among them: Nawab Ferooz Hossein Khan, Nawab Mahmood Miyan, Sayed Kazim Ali, Osman Khan Subadar, Major Bahadur, Sayed Dawood, and one mullah, Muhammad Ali Rampuree, a very learned sage, also his nephew, Morad Ali, a merchant.

Our next stop was Singapore, where we were the guests of the Turkish Vice-Consul, a well known Arab merchant. From here we sailed for Batavia, the chief seaport of Java. We had great difficulty in getting a passport for traveling in Java, but finally secured one from the British passport office. This allowed us, however, to travel only in seaport towns and for only six months.

During all our travels in Java, we were closely watched by detectives and spied upon everywhere, as the Dutch government was exceedingly afraid of religious propaganda in Java. We were also hampered here by lack of facility in the Javanese language, which Jamal Effendi did not understand.

From Batavia we went to Sarabaya where we sojourned for a couple of months, leaving there finally for the island of Bali Lombok. The inhabitants of this island had originally been Hindus and Buddhists, but their religion now had become somewhat corrupted; the king of this province could hardly be said to practice any religion except perhaps a corrupted form of Buddhism. His queen had

* The Muhammadan year, being lunar, is shorter than our solar year, so that the age of one hundred and fourteen in Muhammadan reckoning would correspond to the age of about one hundred and five years in our reckoning.

been a Muhammadan by birth. This queen was keenly desirous of seeing Jamal Effendi. She sent some high officials to fetch us to the palace, bringing two beautiful ponies for us to ride on as there was not any kind of a vehicle. Accompanied by the palace escort, and by our friend the Chief Commissioner of Customs who served as interpreter for us, we reached the palace and were cordially welcomed. For hours the king and queen questioned us earnestly about spiritual subjects. It was a most interesting conversation. Finally, after partaking of coffee and some sweets, we received permission to retire.

After a couple of days, we sailed for the Celebes islands, the chief seaport of which is Macassar, now the seat of the Dutch Governor. We landed here safely and the police instructed the porters to take us with our luggage to the Arab quarters, where we were to be put under the guardianship of the Chief of this quarter.*

We were greeted cordially by this Arab Chief, who had been born and brought up here. A very large brick building with an iron gate was given us to live in, of which we occupied only two rooms on the top floor, one for Jamal Effendi, and one for our luggage, occupied by the writer.

As experienced travelers, it occurred to us to inspect carefully the whole building. We closed the doors of all vacant rooms, especially we took particular pains to close the huge gate opening on the public road. The wisdom of this

precaution will soon be seen. The building, owned by a rich Chinese merchant, seemed to have been abandoned for many years. It took hours to lock the gate with the utmost difficulty. Meanwhile news of our arrival and of the location of our lodgings was being spread over the whole town.

In the morning, to our amazement, when we looked out we saw a throng of citizens outside the building. They asked us with great astonishment how it was that our lives had been spared that night. Had no ghost, demon, or evil spirit disturbed us? How was it that we had been safe from harm? Had we overcome the Monstrous Devil? It had always been the case previously that those who spent the night in this great edifice, were found dead in the morning, and from no known cause. So terrible had been the reputation of this residence that the surviving heirs of the Chinese owner of the building dared not live in it.

We told them that we had driven out the evil spirits, ghosts, demons and devils from the house and made it habitable, thus wiping out the superstitious ideas that the Chinese and natives had had about this house for years.

Knowing that the Chinese have many superstitions and a great fear of demons, we concluded that, owing to some deaths in this household, they had abandoned the place because of the belief that it was haunted. But to our amazement we subsequently learned that their fears were by no means groundless. The Chief of this Arab quarter who

* Throughout the Dutch East Indies it was then the custom for travelers of various foreign races to be segregated, each in its own district, and under the rule of a chief of that race.

was in charge of the residence, had been in the habit, it seems, of bestowing it as a shelter upon inexperienced and unknown fellow courtymen traveling to that city, if he considered them to be rich. They would retire for the night assured of the careful protection of this Arab Chief and would go to sleep without taking any precaution. Once they were sound asleep, some of the Chief's men would creep in, dressed up to resemble demons, and choke the sleeping men until they were dead. The next morning they would be buried by the Chief and their belongings would be taken away by the said Chief for safe custody!

But in our case the evil designs

of the Chief were thwarted by our precaution. His men did come to the big gate, it seems, and tried hard to force it open. Jamal had been awakened by the noise and shouted loudly in Arabic, "Who is there?" and looking out he saw men running away from the gate.

In spite of this knowledge which we had acquired of the evil designs of our native Chief, we dared not disclose to him our awareness of his villany, for we needed his help in all of our movements. So instead of confronting him with his crimes, we deemed it best to present him with a gem worth twenty dollars and thanked him for his kind protection.

(To be continued)

THE BLIND OF JAPAN IN THE NEW WORLD ORDER

AGNES B. ALEXANDER

"Effort must be exerted that the East and West may be reconciled, that the darkness of bigotry may vanish, that the unity of mankind may be made manifest and that East and West, like unto two longing souls may embrace each other in the utmost of love. For all are the sheep of God and God is the Real Shepherd and is kind to every one."—'Abdu'l-Bahá in a Tablet to an American Bahá'í teacher in Japan.

IN the New World Order which is slowly and imperceptibly ushering a dispensation of spiritual Light into the world, the blind of Japan have a unique place. The limitless love of 'Abdu'l-Bahá poured out during His lifetime on all mankind, irrespective of race or class, was especially bestowed on the Japanese blind. That among nineteen Tablets revealed by 'Abdu'l-Bahá to Japanese living in Japan, five should have been addressed to blind young men is significant of the part which seems destined for the blind of this land in

the New World Order of Bahá'u'lláh.

Mr. Tokujire Torii was the first one of these friends to hear of the Bahá'í Message. Through the New Light which he found he wrote, "Every prejudice in my heart is forgotten. Truly, there is no country, no nation, no race in my heart, —everything is equal in the presence of the Almighty, indeed, 'the heart is the real country.'"

Already an ardent Esperantist at the time, Mr. Torii's first supplication to 'Abdu'l-Bahá was written in Esperanto. In reply 'Abdu'l-

Bahá addressed him in part: "O thou possessor of a seeing heart! Although, materially speaking, thou art destitute of physical sight, yet, praise be to God, spiritual insight is thy possession. Thy heart seeth and thy spirit heareth. Bodily sight is subject to a thousand maladies and ultimately and assuredly will be obscured. Thus no importance may be attached to it. But the sight of the heart is illumined, it discerns and discovers the Divine Kingdom and is everlasting and eternal. Praise be to God, therefore, that the sight of thy heart is illumined, and the hearing of thy thought responsive."

In the Japanese place of honor in Mr. Torii's home is a small bronze relief copy of a picture of 'Abdu'l-Bahá under which, carved from wood, is the Greatest Name in Persian characters. Here these spiritual treasures are touched by the fingers of those deprived of material sight.

The library of this home contains many braille volumes of the writings of Bahá'u'lláh and 'Abdu'l-Bahá transcribed from the English editions. It was Mr. Torii's devoted wife, who, spelling the words of these books, one by one to him, as she did not know English, helped to accomplish this great task of transcribing into braille.

From these Writings in 1917, Mr. Torii succeeded in translating into Japanese a braille book for the blind of Japan entitled, "A Message of Light." This book, which

was sent by Mr. Torii to a Japanese woman who had lost both her sight and hearing, became the means of her awakening. Reading with her finger tips its pages, she came into the joy of the knowledge of the Bahá'i Revelation and in a dream had the blessing of a visit from 'Abdu'l-Bahá. Of this experience she wrote to me, "Even though one has eyes and ears he cannot see 'Abdu'l-Bahá because He is far away, but I could meet Him. With sightless eyes and deaf ears I saw



From left: Mr. Yoshio Tanaka, Tokujiro Torii, blind Bahá'i brother, Agnes B. Alexander, Bahá'i teacher and lecturer, Mrs. Torii.

and heard Him in a dream and this is the utmost happiness in the world. This bounty came from God and I thank 'Abdu'l-Bahá heartedly." (Translated from Japanese braille.)

Mr. Torii's prayer is to be able to translate the Bahá'i Teachings into Japanese and to help the blind of his land. In a second Tablet from 'Abdu'l-Bahá he was given permission to visit the Holy Land whenever the means of travel were secured. As the International Association of the Blind will meet in

Geneva in the summer of 1933, it is his hope to be able to attend it and to visit Haifa on his way.

The words of 'Abdu'l-Bahá to another blind young Japanese who had sent Him a supplication were: "Praise be to God, the sight of thy mind has been opened and thou hast acquired the power of spiritual healing. Thou hast sought and found the Truth and hast been aware of Heavenly Mysteries. The teachings of His Holiness Bahá'u'lláh, like unto the rays of the sun illumine the East as well as the West, vivify the dead and unite the various religions. They prove the Oneness of God, for they gather all communities of the world under the pavilion of the Oneness of the world of mankind. Consider how stirred the world is and in what a commotion are the people of the world. Heavenly power is needed to do away with this stir and agitation. Otherwise, this great Cause will not be realized through human power. Human power, no matter how strong it may be, it illumines like unto an ignited lamp a limited space and trains a small number of souls. It is the sun which illumines all regions, and it is the Heavenly Power which gathers around a single spot all the sects and communities. Strive therefore, that thou mayest serve this remarkable Power and attain unto profitable and far reaching results."

The receiver of this message afterwards wrote to his friends, " 'Abdu'l-Bahá declares Himself a Servant of God and proclaims His life-giving Message to the whole world, yet He receives such un-

worthy letters as mine and answers their questions so clearly and kindly. What great generosity, what limitless mercy He has for us! At first I couldn't realize His great love, but now I acknowledge His limitless love for mankind."

To a third blind young man 'Abdu'l-Bahá wrote in part: "Verily, verily hast thou suffered much in thy life time. Do not thou be grieved because of the loss of thy sight. Praise be unto God, that thy insight is keen. Do thou not lament over thy poverty, for the Treasury of the Kingdom is thine. Do thou not worry that thou couldst not study in the material schools, because thou hast received lessons in the Verses of the Oneness of God in the Divine University."

About fifteen years ago the study of Esperanto began among the blind of Japan and now is quite widely spread among them. It was my privilege to take part in the Nineteenth Congress of Japanese Esperantists which was held in Kyoto, October 16 to 18, and speak of the Bahá'í Revelation in the sectional meeting of the Association of the Blind Esperantists of Japan. The general sessions of the Congress were attended by more than 300 Esperantists who gathered from all parts of Japan. Although I was the only foreigner present, I felt as though among brothers and sisters.

In recent years the blind Esperantists in a school of Tokyo published the small compilation of the Bahá'í teachings known as, No. 9, in Esperanto braille. In 1916, at the request of one of the blind friends, I wrote a letter telling of

the Bahá'í Message and addressed to the blind women of Japan which was published in Japanese braille. Another recent Japanese braille publication is the booklet, "What is the Bahá'í Movement?"

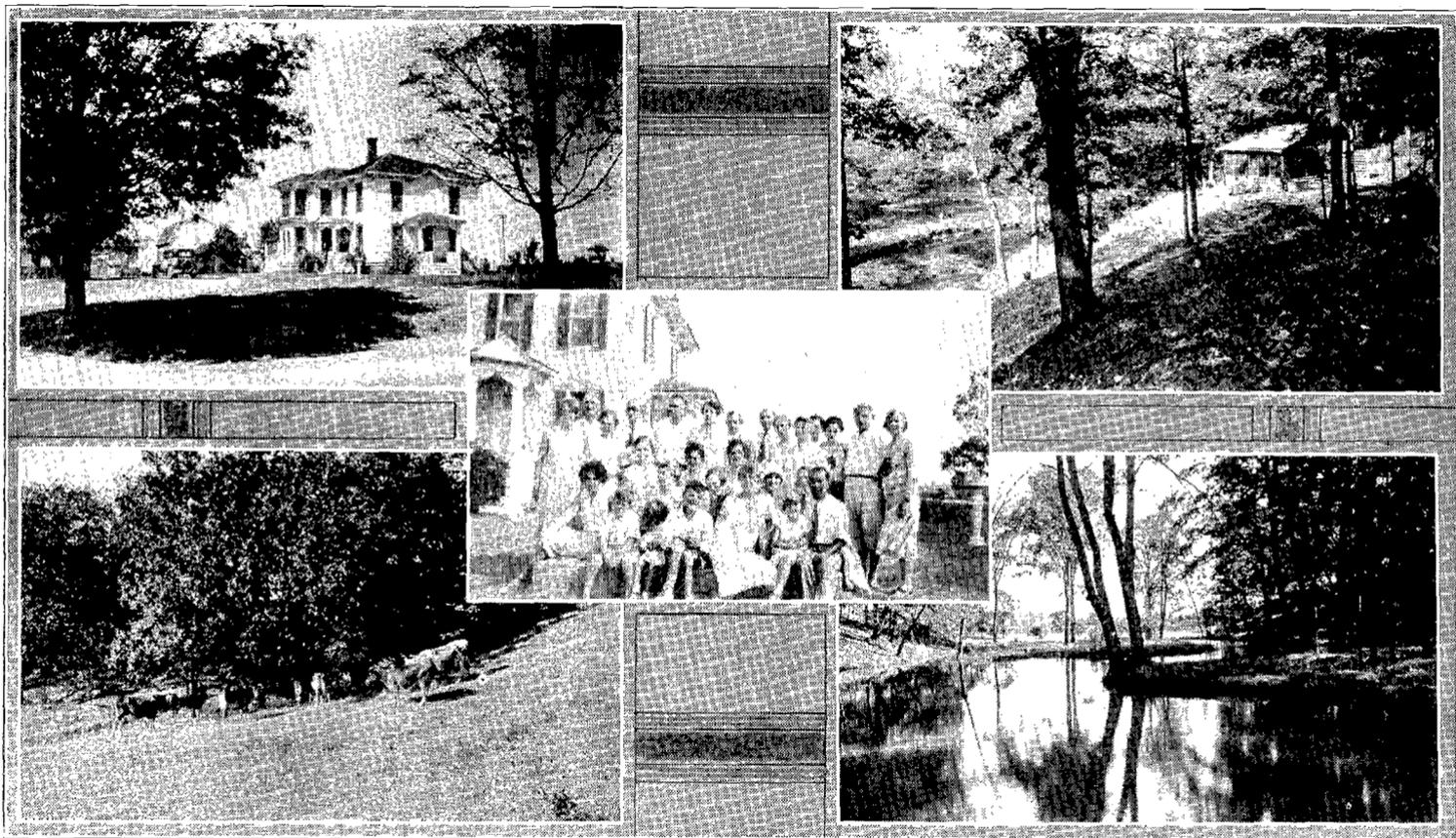
To our late Bahá'í brother, Dr. George J. Augur, when he was serving the Bahá'í Cause in Tokyo in 1916, 'Abdu'l-Bahá revealed the following words: "A thousand times bravo to thy high magnanimity and exalted aim! Trusting God and while turning thy face toward the Kingdom of Abha, unfurl thou the Divine Flag in Tokyo and cry at the top of thy voice:—O people! The Sun of Reality hath appeared and flooded all the regions with its glorious light. It has upraised the standard of the Oneness of the world of humanity and summoned all mankind to the refulgent Truth. The cloud of mercy is pouring; the Zephyr of Providence is wafting and the world of humanity is being stirred and moved. The Divine Spirit is conferring eternal Life; the heavenly lights are illuminating the hearts; the table of Sustenance of the Kingdom is spread and is adorned with all kinds of

foods and victuals. O ye concourse of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eye! Unstop the hearing ear! Hark! Hark! The soft tones of the Heavenly Music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent Light will wholly enlighten the East and the West!"

After the return of Dr. and Mrs. Augur to Honolulu from Japan in 1919, 'Abdu'l-Bahá in addressing them wrote: "You two have fulfilled your roles and have striven within the limits of your capacity. At present ye must rest for a time; the turn of others has arrived, that they may similarly travel to Japan, may water the seeds that have been sown and may serve and take care of the tender shrubs. The days of life are swiftly going by and eventually man will be confined into subterrean regions and his name shall perish except those souls who become divine gardeners and who sow seeds in the soil of hearts. These shall eternally remain shining and glittering like unto stars from the horizon of truth."

"Know thou verily, insight seeth that which sight seeth not and apprehendeth that which the body perceiveth not, inasmuch as the sight seeth the mirage as water, the images pictured in the mirror as a reality and genuine, and it seeth the earth as stationary, and the great stars as though they were small. But the insight correcteth the mistake of the sight and apprehendeth the reality and seeth that the mirage is not water, that the images pictured in mirrors are naught else save reflections, that the earth is moving and the distant stars are large. Consequently the truth of insight, its effectiveness and power, is proven, as well as the weakness of sight, its inefficiency and defects."

—'Abdu'l-Bahá



The buildings and grounds at Louhelen Ranch, Davison, Michigan, and a group of Bahá'í friends who participated in the fruitful and happy beginning of the Bahá'í Summer School at this beautiful place. (See opposite page.)

NINE DAYS AT LOUHELEN RANCH

BERTHA HYDE KIRKPATRICK

FOR many years Bahá'is and other forward looking people have assembled during the summer months at Green Acre, Maine for the purpose of promoting interest in the universal principles of Bahá'u'lláh; and for the past several summers the friends in the Pacific States have gathered at a camp near Geyserville, California for a short time in order to study and promulgate these principles which are the basis of universal peace and world unity.

This last summer (1931) a new and similar venture was carried out for the Central States at Louhelen Ranch, Davison, Michigan. This beautiful farm is most strategically located for such purposes, being twelve miles from Flint and only fifty from Detroit. Indeed, situated as it is, on a state highway, we may say, in these days when distance is almost no barrier, that it is easily accessible from all parts of the Middle West. Here in a beautiful ravine, a half mile back from the road, a group of earnest friends gathered daily to listen to talks on subjects of vital importance to mankind.

Individuals and groups all over the country and throughout the world are asking the same questions as were asked here: Why this stagnation in business? Why starvation and inadequate clothing when enormous crops of wheat and cotton lie unused in storehouses? Why must the willing worker sit

abjectly and hopelessly idle at home or homeless wander the streets? Why continued war and fighting when all agree that prosperity cannot come without peace?

These questions, asked so often as to seem almost trite in spite of their tremendous importance, were asked again here. And we believe the true answer was given. The cause of the world maladjustment is deep seated and the remedy must go to the roots of human nature and come from spiritual sources. Nineteen years ago and more 'Abdu'l-Bahá traveled from coast to coast of the United States explaining the cause of the world sickness and telling the remedy. More than this He carried with Him and radiated wherever He went the boundless, tender, universal love which, He said, is the remedy and which must come into human hearts to heal the ailing world. These are the penetrating and loving words He spoke on that trip to a group in New York City:

"Love and unity are the needs of the body-politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomp-

lished solely through the divine bounties and spiritual bestowals which have descended from God in this day for this purpose. This is an exigency of the times and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts."

The group of friends assembled at Louhelen Ranch last summer believed these words and were acting on them. They believed that 'Abdu'l-Bahá had understood and stated the true cause of the world misery and disintegration. Yet at the time these Words were spoken the World War had not occurred and few realized how sick the world was. They believed too that these "spiritual teachings of the religion of God" which "can alone create this love, unity and accord in human hearts" are found in the written teachings of Bahá'u'lláh and 'Abdu'l-Bahá, that these Creative Teachers have brought again to the earth the Christ love that the sick world so much needs today. Those who know the teachings and follow them will grow in love, unity and accord. It is even as Christ said, "If ye keep my commandments, ye shall abide in my love."

The aim of the school was to study these teachings of Bahá'u'lláh and spread them abroad. Those who were well informed in the teachings through long study and experience and those who were eager beginners were happily brought together. People in neighboring communities heard the Bahá'í message for the first time. A spirit of unity and cooperation

was established, spiritual forces were loosed, confirmations descended.

Two series of fine lectures formed the nucleus of the nine day's program. One series was on "The New Economics." These talks were designed to make the listeners intelligent in regard to the established economic order, giving a bird's-eye-view of the economic development of society as civilization has advanced, and to set forth the New World Order. The speaker traced briefly this development from the nomadic and barter stage of society down through the emergence of our present day metropolitan industrial system, showing how this system coupled with man's greed and selfishness has plunged the world into its present plight. Then he pointed out how perfectly Bahá'u'lláh's teachings give us the perfect remedy for this sick world, and finally set out vividly the need of a Bahá'í community as a working plan of the New World Order.

The other series dove-tailed into the first, furnishing as it did both practical suggestions and spiritual inspiration for the boundless, selfless love and infinite wisdom which are needed to raise the call and summon others to aid in establishing the New World Order.

A daily class in public speaking unfolded latent talent, developed the immature, furnished a real basis for cooperation and friendship, for all, younger and older, were learners together. Vivid and meaningful reminiscences of 'Abdu'l-Bahá, experiences of those who are devoting their lives to the spread of Bahá'u'lláh's Message, a carefully developed and practical outline for

the "Education of Children for the New Day," talks on "Radiant Acquiescence," "Russia Today," "The Hidden Words,"—all these varied themes make it apparent that this group realized the need for and the interdependence of both the practical and spiritual. Nor were the social and physical needs ignored. The opportunity for swimming and horse-back riding was made good use of; the lawn and other quiet places were used for group conversations, intimate talks and rest. The evening campfires and out-door suppers were particularly conducive to friendship and unity.

The physical setting of this school must not be overlooked for the natural beauty of the place did its part in adding the quiet inspiration and peace which comes with close contact with nature. The traveler speeding along M 15 would not realize that he was passing any but an ordinary Michigan farmstead unless the modest sign "Bahá'i Summer School" caught his eye. He who stopped to investigate found a real welcome, an atmosphere of hospitality and rest which invited one to linger. He sensed a feeling not of an impersonal school but of a home. Outside again he found the road which led between the farm buildings and past the corn fields to the wide ravine, through whose grassy valley a silvery stream wound. Halfway down the valley side a log cabin had been built overlooking the valley. "Ridvan Garden" was the name given to this lovely, peaceful valley. It was here, out in the open

or on the cabin porch, that most of the meetings were held. A miniature dam held back the waters of the stream thus forming a pool where the children delighted to play. Across the stream the wooded banks invited both children and elders to explore the hidden beauties above and beyond them. Even so the beauties of the Divine Word that were unfolded at the meetings invited the seeker to explore its hidden meaning.

But although we may enumerate the varied activities and dwell on the beauty of the natural environment, these do not hold the secret of the bountiful blessings gathered into these nine days or of the spirit of attraction which urged friends from a distance to come day after day, or the spirit of love and unity which caused those who came for the purpose of finding fault to go away in thoughtful silence, or the spirit of power which awakened sleeping souls and sent them forth to bear to others Bahá'u'lláh's Message. This spirit of love, attraction, and power can be explained in no other way than as the "animating, unifying presence of the Holy Spirit" radiated from the hearts of those present.

Those who experienced some of the bounties of this summer school are tempted to paint its future in glowing terms but it is the part of wisdom not to make predictions. It may be allowable however to suggest that observers keep watch for future activities and developments at Louhelen Ranch where in the summer of 1931 such a happy and fruitful beginning was made.

ESPERANTO—A LINGUISTIC BOND*

HENRY W. HETZEL

(President, Esperanto Association of North America)

Few men are as well qualified to write on Esperanto and its progress over the world as the author of this article. He has attended world conferences of Esperanto, and the impressions of these conferences as regards their feeling of unity and brotherhood, he admirably describes. Through his instrumentality a resolution was presented and passed at the Conference of the "World Federation of Education Associations" in Denver last summer, recommending the appointment of a commission formally to look into the matter of the international language question specifically with regard to Esperanto and to report at the next conference in 1933.

IT is evident to thinking people that the peace of the world, if it is ever to be realized, must be established by means of and maintained by the greatest possible degree of mutual understanding and cooperation. To a large extent this necessity is already being met (but without any conscious idea to insure peace) by an enormous, even a feverish, urge to shorten the distance and time between ourselves and our neighbors. However, irrespective of our preferences in the matter, and whether the immediate result be a quickening of moral progress or not, we all realize that the peoples of the world are being brought together in contacts increasingly numerous and intimate. Big movements of all kinds are becoming as much at home in one country as another. Problems of statecraft, education, science and industry are arising which only the united intelligence of mankind can solve. Acknowledging the nature-ordained fact of their interdependence, the peoples of the earth must seek the fulfilment of their highest ideals thru world-wide cooperation.

Yet in the very tool of communication and cooperation, language,

there have always been and are potentialities for keeping alive the spirit of suspicion and aloofness. National tongues are not only distressingly numerous, exceedingly cumbersome, illogical and difficult to master, but each is notoriously tinctured with the characteristics, psychology and even prejudices of the country where it is native. The admitted truth whose significance time certainly intensifies, that the diversity of tongues is a serious barrier to world progress and that eventually civilization must adopt a common speech for all peoples, is thus qualified by the further thought that no *national* tongue can serve the purpose; the "world democracy," heralded on all sides by far-seeing statesmen and enlightened thinkers, demands neutrality even in its choice and use of a vehicle of thought. The universal adoption of any national language would confer such diplomatic, commercial, political and cultural advantages on one certain group of nations as to make such a proposition absolutely intolerable to all others.

The world has been, and still is, suffering from an over-emphasis

*Baha'u'llah founded the universal Baha'i religion, and one of its great principles is a universal auxiliary language. Miss Martha L. Root, a prominent Baha'i lecturer and traveler, who has attended all of the world Conferences of Esperanto in recent years, is now making a tour of this country and has given frequent lectures as well as broadcasting on the subject of Esperanto in nearly every city she has visited.

on mere nationality. A national consciousness is, of course, not to be deplored,—at least as a step from a narrow tribal isolation toward a wider solidarity. But today, mountains and deserts, rivers and oceans have lost their power to divide mankind; the chief barriers are linguistic ones, which determining as they do, in large measure, the confines of nationality, tend to fix even the economic frontiers. When, with an increasing knowledge of other countries and their inhabitants, man comes to realize his essential oneness in thought and feeling, in hopes and in aspirations, with his fellow on the other side of the ocean or mountain chain, these barriers of language stand out glaringly as monstrous anachronisms and tragic absurdities.

Mankind has long ago gotten used to certain codes for the universal communication of ideas. For instance, there is nothing strange to us in the internationality of the Arabic numerals, musical notation, the metric system, the graphic arts, the chemical symbols and signaling at sea, and yet in the matter of mere speech we have been well-nigh helpless. A mariner by means of signals raised aloft may convey some crude idea to a passing ship of another nationality, but should he step upon its deck he and its commander would find an ordinary conversation impossible.

To the obvious thought of the reader at this point that an international language would be a blessing to humanity there is only one objection; the verb should be *is*. The International Language brought forth in 1887 has had a breadth of application and a suc-

cess which rightly claim the attention of humanitarians and thoughtful people everywhere. The world will some day give high honor to Dr. Ludwig Lazarus Zamenhof of Warsaw (died 1917) whose genius and whose devotion to the idea of a world of brothers united by the bond of a common speech has made him one more genius with which the Jewish race has blessed mankind. His project, Esperanto, though not the first that has been devised to meet the growing world need, immediately attracted an attention that was more than academic, and in a few years it had far outdistanced its competitors, both as to the extent of its literature and the number of its adherents. Its root-words, prefixes and suffixes were selected on the basis of "maximum internationality" and so easy and logical is the formation of derivatives that only a few hundred primary words need be learned. An Esperantist actually coins words as he goes along, and, even by a person who may never have heard such words before, he is instantly and precisely understood. The spelling is phonetic, the tonic accent is always on the penultimate syllable, and the whole grammar is stated in sixteen simple rules (without an exception) which many people have actually learned in a couple of hours! A translation will hardly be needed for the following specimen:

"Simpla, fleksebla, belsona, vere internacia en siaj elementoj, la lingvo Esperanto prezentas al la mondo civilizita la sole veran solvon de lingvo internacia; ĉar tre facila por homoj nemulte intruitaj, Esperanto estas komprenata sen peno de la personoj bone edukitaj. Mil faktoj atestas la meriton praktikan de la nomita lingvo."

Far from being a "universal" language in the sense of attempting to displace existing national tongues for home use, Esperanto has a record of accomplishment as an auxiliary language that has long ago lifted it above the level of a mere project. It has become, say its advocates, an everyday, practical means of communication between thousands of people in all parts of the world. Correspondence in it is a commonplace, all the way from stamp collecting and the mere exchange of picture post cards up to high brow discussions of philosophy, scientific matters and world politics, as may easily be seen by anyone who cares to glance through the correspondence columns of the journals (now about 125 of them) regularly published in the language in all parts of the world. Text books for instruction have appeared in about fifty languages including such little known ones as Catalanian, Finnish, Japanese, Croatian, Arabic, Icelandic and Welsh. Limitations of space prevent all but a reference to the literature of Esperanto. That it is rapidly growing and already extensive, both in translated works and originals, in prose and poetry, covering practically every use of the printed word, is a statement that can easily be verified.

Quite in line with one of its objectives, Esperanto is of considerable help to the tourist. Thousands have visited foreign shores and journeyed through distant countries where, by the aid of the International Language and the "Universala Esperanto-Asocio" whose nearly two thousand delegates or consuls are practically everywhere,

they have had their travels made more pleasant and profitable than could otherwise have been. This statement will not seem significant to the person who can "get along in Europe on English alone." He *can* "get along," but the traveler who can do merely this must limit his conversation to the "business English" of waiters, ticket sellers and porters. To the Esperantist alone belongs the joy of meeting foreigners, well-educated and intelligent, as many as one has time to see in any journey or in any visited city, and of conversing with a freedom and on a linguistic equality that is never experienced when a national tongue is the medium. In at least thirty cities of Europe there are Esperantist policemen specially trained (in the case of several, specially compensated) to be of service to the visiting foreigner who has already taken the little trouble to meet the world on the linguistic middle ground. Thanks to the system in use among Esperantists the visitor is assured of a hearty welcome and friendly guidance which no mere tourist agency can supply. The testimony is unanimous that the fine spirit of helpfulness thus displayed is due to a bond of union stronger than the mere possession of a language in common; it is a fine faith in the possibility of a better world through complete mutual understanding.

In addition to its abundantly demonstrated utility for general commercial purposes, Esperanto has a special field for advertising the expositions and fairs which, in spite of the war and the blunders of diplomats, are doing a great

service in bringing together the business men of Europe. At least a dozen of such annual fairs are regularly using Esperanto,—but that is a story in itself. That other international institution, the world congress of the usual kind, whether for professional, religious, commercial or scientific aims, not only has felt the diversity of tongues to be a serious handicap, but it has never been able to forget the nationalistic differences among its members. Compared to this kind of a gathering with its inevitable division into mutually uncomprehending groups, its restriction to two or three “official languages” and the waste of time spent in translations, a congress of Esperantists stands out in refreshing contrast. There have been twenty-three of these since 1905, attended by as high as five thousand delegates from forty-three different countries and representing nearly as many national tongues.

Here, not only in the general business sessions, where the formal speeches, the unprepared discussion and even the chance remarks are all in the International Language, but in a dozen or more “side congresses” it is the sole medium heard. Teachers, editors, Red Cross nurses, physicians, railway and postal employees, vegetarians, Socialists, Roman Catholics, theosophists and spiritualists,—to name only part of the list—form groups each having its own meetings.

Notable among these are the groups of Bahá'is—at the Bahá'i Congresses—many of whom are very zealous in the study of Esperanto. The Bahá'i religion—the universal religion of this mature

age—was founded by Bahá'u'lláh, and one of its great principles is a universal auxiliary language.

Here the delegates “talk shop” with no uncomprehending auditor, with perfect geysers of technical terms, too, and with a vigor and a naturalness that are only paralleled where everyone speaks the same mother tongue. There is usually a play and a musical evening, a travel-talk and a scientific lecture or two, an opera and perhaps even a vaudeville show,—to say nothing of several excursions and many informal social gatherings; and not a word of any national tongue is heard the whole week through. As an indication of the fact that congresses wherein Esperanto is used are not limited solely to propagandists of the language, let us take the Commercial Congress which met in Venice in April, 1923. Here were over two hundred official delegates from twenty-three different countries, representing eighty-nine Chambers of Commerce, thirty tourists' associations, twenty-one international fairs, and over sixty industrial federations, (business men, and not long-haired idealists merely) conducting its three days' program entirely in Esperanto. As an indication of the ease with which the language may be acquired, it is significant that a number of participants, even speech-makers, actually learned all they needed of Esperanto on their way to the Congress.

In all these gatherings, and in truth, upon every occasion when the International Language is used orally, one striking fact makes itself evident,—the absolute uniformity of pronunciation. As far as

speech is any indication, you cannot tell the Spaniard from the Bulgarian or either from the Swede, and the laughable mistakes that are made in such guesses at one another's nationality are among the commonplaces of Esperanto world-gatherings. The significant fact is impressed upon all, visitors as well as participants, that the sense of nationality is completely lost in such an atmosphere and is all but forgotten!

The idealistic side of an Esperanto congress finds its climax and appropriate symbol in the religious service, always a feature of such a gathering. Here you are in a big church filled with worshipers from at least twenty different countries and you hear, in a language perfectly understood by all, the priest, pastor or rabbi, as the case may be, preach the brotherhood of man, now being realized through a neutral medium when heart speaks to heart across the boundary line. Here, when you see every head bowed in reverence before the same and all important verities and real-

ize that before you is actually assembled a cross-section of *the world*, you will concede the claim that something big has come to pass in the affairs of men; here, at least, is one new thing under the sun! And however unimaginative you may be, does not the sight before you hold a promise of tremendous significance for civilization and the spiritual welfare of the race?

That there are untold possibilities for good in such an instrument of civilization is now being realized, particularly in Babel-cursed Europe. In many a place in England and on the Continent Esperanto is a regular, even an obligatory, part of the course of study. School children broaden their knowledge of foreign peoples and their human sympathies by letter and post card correspondence with students in other lands. Here is a practical and at once usable means for applied idealism which, as a substantial contribution to a new and better world-order, will not be overlooked by forward-looking educators and leaders of men.

IN talking with a distinguished aviator I was impressed anew with the need of a universal auxiliary language. From his wide experience he painfully felt the need of a common tongue.

"Is it not most unreasonable that in an age when man can provide himself with "the wings of the morning," and the human feet are more truly than ever shod "with the preparation of the gospel of peace."—in an age when physical means are invented for the free and swift movement of the human body, is it not more unreasonable that man should feel his smallest "member" tied in bondage? . . .

"Every step in the improvement of the means of communication and transportation, is a new argument for the adoption of a world language."

—INAZO NITOBE,

In Osaka Mainichi and Tokyo Nichi Nichi.

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BROTHERHOOD

The gray old world is about the same
Travel over the earth as you may,
The same old hopes and joys and fears
Will greet you along the way.
The same egotism, vanity and pride
That hinder the growth of men,
And makes them sink beneath the tide,
As the billows of life descend.

What matters if cap or curl or frill
Are found in a different place,
What matters if climate, thought and will
Produce a different race,
No matter if talent embraces one
And passes the other unknown,
Like the law that governs moon and sun
Each shall contribute his own.

The things that count are the gifts alike
Bestowed on all mankind.
The love of God, of nature, art,
Of justice and of peace of mind.
The love of home where children play,
Dear hearts that brighten the hearth
And find their place, in God's own way
Into the hearts of all on earth.

Love of the hero—man of strength,
The martyr with his courage rare,
Love of achievement great and small,—
Such are the glorious loves we share.
These gifts are ties that bind us tight
That make us brothers true
Till we behold afar a Glorious Light,
A world of love with all things new.

—HARRIET GIBBS MARSHALL.

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“The purpose of religion is the acquisition of praiseworthy virtues, betterment of morals, spiritual development of mankind, the real life and divine bestowals . . . Religion is meant to be the quickening life of the body-politic.”

—‘*Abdu'l-Bahá.*

THERE IS today a running to and fro—a search often despairing—for Truth, as foretold ages ago that there would be. There is a falling away from religion; and this abandonment of ancient spiritual guideposts is due not only to the individualism of the age, but to the fact that institutional religion today is not meeting the actual spiritual needs of humanity.

In regard to the value and authority of any religion, one may well bring certain tests and criteria to bear. We may even formulate beforehand the question what should religion do for us; what should it bring to our individual lives; and having defined in our own minds the purpose which religion should fulfil for us, we may consider from such a criterion the claim of any existing religion upon our allegiance.

THE FIRST and most important thing that religion should do for the individual is to explain the universe to him. This universe in the midst of which we live and move and have our being is an ever present force from which we can in no way escape. What are we to think of it? What is to be our understanding of it and our attitude toward it? If

we believe it to be a concatenation of fortuitous forces and events, we have but a sorry philosophy upon which to base our lives. We shall be living apparently in an unregulated chaos, whatever order there is in such a universe being merely that observed from day to day with no guaranty of stability, permanency or beneficence so far as individual destinies are concerned. This is the way the universe appears to millions of highly intelligent people today who have cast off the old guidances of religion.

Now religion, if it should accomplish nothing else for the individual, would be the greatest of blessings if it could give a sense of individual security in the midst of a constantly changing universe; if it could give the conviction of spiritual beneficence behind the shifting kaleidoscopic events which compose existence. That is really what everyone is seeking; and the individual life can never find happiness, peace and contentment until it has solved the universe in these terms. Yet such a solution must today be rational and in accord with science. The old anthropomorphic conceptions of God are unthinkable now. Religion must give us a teaching about God which is perfectly rational, which

comports with science, yet also conduces to faith in the universe and to a sense of the essential value of the individual as against the brute power of a material cosmos.

SECONDLY, religion having explained the universe in terms of God, should teach the individual how to relate himself to God and the universe; it should reveal certain immutable laws for governing the conduct of man, as of the atoms, obedience to which will result in happiness and success and become the stable foundation for the individual career. Religion, in a word, should teach us to build upon the rocks of time and not upon the shifting sands; it should teach us the use of aspiration, meditation and prayer as a means both of harmonizing ourselves with the universe and of attracting to ourselves guidance and blessing from the universe. It should explain to us the mystery of God as made accessible to human understanding and experience through the succession of Manifestations or Prophets, whose function it is to reveal the Infinite to the finite comprehension and to aid man in that greatest of all quests—the quest for God.

THIRDLY, religion should aid the individual in acquiring those spiritual characteristics, those divine qualities, which will conduce to a spiritual rebirth. This is one of the chief functions of religion. It is here that religion descends from the pinnacle of thought to the arena of action. It is not enough to have a belief in religion; that belief must become transmuted into action, and the first step toward action is the

purifying and sublimating of our qualities so as to raise us from the plane of the brute to that plane of the spirit which is the reality of man. "The Prophets," said 'Abdu'l-Bahá, "come into the world to guide and educate humanity so that the animal nature of man may disappear and the divinity of his powers become awakened."

FOURTHLY: Religion must guide the individual in his relations to his fellowmen. This is very important, for we cannot live on isolated heights of rapture. We can no more fulfil our religion by aspiration and inner growth alone than could the disciples of Christ fulfil their religion by memorializing the transfiguration of Christ (which Peter, James and John were privileged to witness) by the construction of tabernacles, as the enraptured Peter suggested—one for Christ, one for Moses and one for Elias; for it was Christ's mission and their mission "to come down from the hill, where much people met him."

The real temple which the individual must build is that of harmonious relations with his fellowmen, and this edifice can be erected only on the foundations of love and unity. Religion therefore must become the means of unity among men regardless of age, class, intelligence, race or creed. It must abolish all prejudices such as divide men and become the seeds of opposition and inharmony.

Religion in both its individual and organized expression must be the means of the most absolute unity. Its administrative development must eliminate all the old tricks of politics, of intrigue, of personality,

and become a matter of sincere and loving cooperation based on the principle of consultation free from personal aims or ends, free from rancors caused by individualism.

FIFTH: Religion should give a definite teaching regarding immortality. The human heart yearns for such a faith here as science alone cannot convey. Religion must have something definite to offer—a compelling truth, a radiant message regarding the other life. This message must not only be a consolation to those deprived of friends by death; it must also show the individual how to so order his life on this earth as to be worthy of immortality after death. It must teach man how to acquire those spiritual qualities necessary for successful existence upon higher planes of life than we know of on this earth.

SIXTH: Religion should be a consolation and inspiration in all sorrow and misfortune. But it should not be an anodyne, a lethal drug, causing supineness before the events of fortune. It is one of the chief criticisms made of religion by freethinkers, that it lulls the senses of religionists in a way that weakens their active and effective resistance to the difficulties and obstructions of life.

The real power of religion in times of misfortune is to give not only consolation but also courage, initiative and creativeness to the individual, such as to aid him out of his difficulties. It was such a consolation that the Psalmist sought and found in religion. And the most marvelous example I know of

in all history of spiritual guidance salvaging a man's broken fortunes is to be found in the story told in the thirtieth chapter of First Samuel. Here we read the remarkable story of how David met at Ziklag the greatest crisis and misfortune of his life; met a tempestuous destiny and conquered it through the power of the spirit joined to the power of a captain of men.

SEVENTH: Religion should not only console in times of misfortune and sorrow, but should conduce to the finest and greatest living at all times. Christ said, "I came that ye might have life and have it more abundantly." One of the chief evidences of an active religion in the life of an individual is this joyousness, this spiritual uplift which gives to life a "radiant acquiescence." It was 'Abdu'l-Bahá's habit to ask every one who came into His presence, "Are you happy?" and He would add without waiting for an answer, "Be happy." And who shall say that this brief command had not in reality a great creative force. *Be happy!* Is not this the essential exhortation of all the great founders of religion? Is not this the chief purpose of their self-sacrificing mission to humanity?

EIGHTH: Religion in addition to presenting concepts, exhortations and directions for the spiritual life, must also embody the divine art of living in an actual incarnated form. That is to say, it must present the person of its Founder as an Exemplar, a Model of the behavior which it teaches. It is, after all, the lives of the great Founders,

more even than what they have said, which has caused their teachings to penetrate the hearts of men and become a permanent guide of conduct.

NINTH: Religion must bequeath a living Word to humanity, a Bible which can be resorted to for ages after the departure of the great Teacher. This revealed Word is not merely a body of religious teaching; it is incarnated Wisdom, a Potency distilled into words and capable of affecting conduct. Thus the revealed Word of a great religion has an enormous power and influence upon human living; has had, and always will have. Those educators today who are seeking material and text books for character education would do well to realize that the greatest medium for character education is the revealed Word of God. "Man must come to know and to acknowledge the precepts of God," said 'Abdu'l-Bahá, "and he must come to the point of knowing for a certainty that the ethical development of humanity is *dependent upon religion.*"

LASTLY, religion should offer to its adherents a great and noble Cause to work for. This Cause should be such as to command the utmost allegiance, the utmost loyalty, the utmost service and sacrifice upon the part of its adherents. No religion that fails in these respects is

worthy of the name. Here is where the individual transcends himself, rises above the limitations of personality, and becomes a cooperator in the Divine Purpose for humanity. This is the greatest fulfillment that can come to the individual life.

LET THE READER apply these criteria to religion in general; and in particular let him test by these principles the claims of the Bahá'í Movement to represent the fulfillment for today of man's spiritual aspirations and needs.

The unprejudiced searcher for Truth should ask himself in regard to the Bahá'í religion as to whether or not it is the destined spiritual vehicle for the human race in its present stage of development. For spiritual Truth as defined and expressed in actual religion, must adapt itself always to man's capacity and to his stage of development. "Religion," 'Abdu'l-Bahá said, "is the outer expression of the Divine Reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive it is without the divine life—it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal."

"How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence."

—Shoghi Effendi.

A MEDITATION

*"To the people of Bahá glory is in knowledge, good deeds, good morals and wisdom
—not in native land or station."*

BAHA'U'LLAH, in "Words of Paradise."

Potentially in seed, the soul appears:
Its ways untutored and untrained; its tears
Its smiles, await the passage of the years;
Where deeds shall yet unfold, if near or far,
The dread abyss—the tranquil, brilliant star.

Shall world of now and here lay unchecked claim,
In wealth of gold; in dusty hall of fame;
And mouthings of the heedless speak his name?
Shall passion, like a sculptor, shape the dust—
The living-dead, to moulder in his lust?

Or shall an armoured, inner sight defy,
The strange illusions of the outer eye—
The worldly plea—its bleak, phantasmal cry?
Shall guidance that the true, Blessed Beauty* gave,
Uplift man's soul above his body's grave?

For only in the selflessness of will,
Can man his noblest destiny fulfill:
The right uphold; subordinate the ill.
The Lord of "Be"† the altar flame shall fire,
When flight o'ertakes the armies of desire.

The hours, soon turned to years, go filing past:
Like porters, bear their loads until the last;
Until upon His scales their weight they cast—
To mark (a balance that the pure shall see)
What God has taught a life's true worth to be.

And there each finds the slightest, hidden deed,
He wrought to serve the Living Lord, a seed
So grown in bounty, that its harvests feed
The fainting hordes of hunger, who had died,
Had Love left incomplete the good It tried.

They've searched the Word of God for Its behest:
They've walked in Paths of Glory that He Blest;
Those saints whose hearts the Love of God confest.
All praise to souls, in Springtime's precious Day,
Whose inner life has trod the highest way.

—WILLARD P. HATCH.

*The Blessed Beauty—a title given to His Holiness Baha'u'llah.

†The Manifestation of God Who utters the creative word "Be" and it is.

BREAKING DOWN THE BARRIERS

Foad Ashraf

The author is a young student who came to this country in 1927 to enter the Ford School in Detroit through arrangements made by the Persian government with Ford representatives. Although he was sent by his government, he is now, however, an independent student, and he is taking a college course in chemical engineering. This article, his first contribution to The Bahá'í Magazine, was written upon request of the Editors for a description of how the Bahá'í Movement is actually working out in Persia.

PERSIA, the birthplace of the Bahá'í faith, has gone through a period of most unusual transformation during the past eighty years. In the field of government, religion, education and industry, everywhere new scenes have appeared which have made the modern Persia an entirely different country. But the most significant of all is the radical change that has taken place in the social relations between the Persian Muslims and the adherents of various other religions in the country.

The glorious principle of the oneness of mankind declared by Bahá'u'lláh eighty years ago, had convinced His followers that progress in any field was impossible unless the various religious groups of Persia were united and worked together in perfect peace and harmony. Urged on by a true patriotic spirit and inspired by the words of their beloved Master, the Bahá'ís set out to establish unity and fellowship among the Persian people. A remarkable success has been attained. Difference of religion is no longer the cause of hatred and separation in Persia, and everybody believes this to be the secret of the rapid improvement of conditions in recent years.

It is the object of this article to point out in detail some of the ways in which the Bahá'ís of Persia proceeded in breaking down the bar-

riers of social and religious prejudice in that country. However, before beginning such an account, a few words should be said about the nature and the extent of religious hatred and discord prevalent in Persia at the time of Bahá'u'lláh in order that the reader may appreciate the tremendous importance of this heroic achievement.

FOR MANY years the people of Persia have been actually divided into four distinct religious groups—the Muslims, the Jews, the Zoroastrians and the Christians. Out of 8,500,000, the estimated total population of the country, more than 8,000,000 are Muslims and only about 130,000 belong to the other religions.* The Jews have been in Persia probably since the time of Cyrus the Great, and at present about 40,000 of them are in various cities, the most of them in Hamadan, the site of the old city of Ekbatan. The Christians consist mainly of Armenians (50,000) and Nestorians (30,000), who first lived in the northwestern part of the country, and later gradually moved around and settled in several large cities like Tabriz, Tihiran and Isfáhán. The Zoroastrians, 10,000 in number, are the old Persians who at the time of the conquest of Persia by the Arabs preferred to stay in their homeland, accepting the terms imposed by the conquerors rather than flee-

*Figures taken from "The Statesman's Year Book," 1930.

ing to India. The Jews in Persia are mainly engaged in trade, the Nestorians and Armenians in agriculture and rug weaving, while the Muslims are in all occupations. It is well to mention that, although in physical features there are no certain distinctions between a Persian Jew and a Muslim, or an Armenian and a Muslim, until quite recently the Armenian could be recognized at once by his cap and short coat, the Zoroastrian by his flowing robe, brown turban and a silk shawl wrapped several times around his waist. Furthermore there is the difference in language and the difference in habits. Zoroastrians do not smoke, probably from a sense of respect for fire. Their women appear publicly unveiled, but are very particular to keep their hair covered. The Jewish women wear the black chuddar (a long cloak) of the Muslims, but they leave off the veil, while the Nestorians and Armenians are free from both.

Since the conquest of Persia by the Arabs (652 A. D.), Islam has been the state religion and the laws have been based on the Qur'án. Until recent times the authority to interpret and execute the civil, and in some cases, the penal laws, was in the hands of the clergy. For a long time the adherents of other religions, although deprived of most civil rights, were left in peace and were allowed to practice their religious rites in isolated communities, provided they would comply with certain rules such as not building structures higher than those of the Muslims, or not ringing a church bell, etc.

DURING the nineteenth century the decadence of the Muslim clergy, and

with it the corruption of the government, gave the Jews, Zoroastrians, and Armenians the opportunity to gain more freedom and to rise above the limitations herein mentioned; for example, the production and sale of intoxicating liquor, which was absolutely impossible in the early days, became a profitable business for many non-Muslims, because now they had the patronage and protection of government officials and other influential persons. In general, however, Jews and Armenians and especially the Zoroastrians, whether in trade or in agriculture, attained superiority and independence by sheer industry and honest labor.

Now hatred and prejudice remain dormant so long as a rival is kept down, but as soon as he shows signs of rising, conflict and struggle start. That was the reason the Muslims began fighting their fellow-countrymen, who were now their competitors and whom they condemned as infidel and defiled. In the city of Tihran the Jews were not permitted outside their own district except during the day, and then they had to sew colored patches on their clothes as an identification mark. On a rainy day the infidel could not approach the Muslim shops and markets, because to touch an infidel, as well as a dog, in the presence of moisture, would defile the fanatical Muslim and would necessitate a long process of washing and purification. Men were posted along the road to throw salt in the cases of grapes which the Armenians carried to their homes, thus preventing the making of wine. In Yazd Zoroastrians were compelled to face a donkey's tail, while riding through the city, which for centuries had been a

method of humiliation. Muhammad spoke with admiration and reverence for Jesus, Moses and the prophets of Israel, and upheld their holy books, but the ignorant Muslims did not recognize the Holy Bible and destroyed every copy of it they could find. Zoroaster was not even considered a prophet of God, because no direct reference could be found to His name in the Qur'án.

One would expect that the Jews, Christians, and the Zoroastrians would unite to resist the injustice of the Muslims, but there was enough difference and discord among the three to make such a union impossible.

Such was the extent of religious animosity in Persia when the supreme pen of Bahá'u'lláh proclaimed the great principle of the oneness of mankind in such emphatic words as: "O people of the world, the religion of God is for love and union, make it not the cause of discord and dissension. . . . Associate, O my friends, with people of all religions with joy and fragrance."

HUNDREDS OF Muslims embraced the cause of Bahá'u'lláh, and the influence of His divine words completely changed their hearts. Love and understanding took the place of hatred and prejudice. Heretofore they shunned the Jews and scorned the Zoroastrians and Armenians; now they loved them all. Once they despised and burned the books of other religions; now they were taught by Bahá'u'lláh that the Bible of the Jews and Christians and the Zend Avesta of the Zoroastrians contained revelations from God and should be looked upon and read as holy books. No sooner had they

joined the circle of the friends of God than they were urged to "associate with the people of all religions with joy and fragrance."

But to live in a group of fanatical Muslims and associate with Jews and other infidels seemed next to impossible, and it needed a great deal of courage and sacrifice on the part of the early Bahá'ís. How could a Bahá'í entertain a Jew in his home or walk with a Christian on the street, and ignore the malicious looks and threats of the neighbors and shopkeepers? I remember when I was a child we entertained in our home three American women, my sister's teachers at the American High School. The next morning I did not dare go out for fear the neighbor's children might throw stones at me. Were the Bahá'ís to preserve their social prestige and temporary comforts of life and give up following the admonitions of Bahá'u'lláh? No. They read in the Kitáb-i-Aqdas:

"One who has tasted the sweetness of the words which have issued from the mouth of the Merciful, will expend all that he has, though it may be the treasures of the earth, to uphold even one of the teachings which have dawned from the horizon of His blessing. Moreover in addition to spending all his earthly goods he will offer even his eyes as targets for the arrows of the enemy and his body as food for their swords. . . ."

This was a severe test for the Bahá'ís of Persia in the same way that the adjustment of international relations are now the crucial test for the Bahá'ís in Europe, and the solution of the race problem is to be a supreme test for the Bahá'ís in the United States. The test in Persia, however, was not too hard for the faithful friends of Bahá'u'lláh. The Bahá'ís of Persia, assured of the ultimate victory of the host of God, decided to break down the so-

cial barrier and associate with the people of all religions. True they had to suffer a great deal in the beginning, but by application of Bahá'í courage and wisdom they came out victorious in the end. In a short time many Jews and Zoroastrians became attracted to the cause. This brought great joy and happiness to the circle of friends, but at the same time somewhat aggravated their social problem. In some cases a number of families succeeded in living close together, and in this way they avoided much of the trouble which might result from living next door to fanatical Muslims. In one instance in Tih-rán, one of the friends rented a farm seven miles from the city and every Friday (the Persian "Sunday") old friends and prospective believers of all classes and religions assembled there to partake freely of both material and spiritual food.

The home of Ibne-Abhar, one of the "Hands of the cause of God" in Tih-rán, was situated in the heart of the city, a district thickly populated not only with Muslim laymen, but fanatical mullahs (priests). For years the gate of this blessed home was open to all, and there Jews, Zoroastrians and Christians, who had never before set foot in that district, sat at the same table with Muslims. To my young and inexperienced mind this was a miracle, the secret of which I could not understand until one evening father and I went to call on Ibne-Abhar and found ourselves at a large dinner party, a very unusual one for that house I thought. There were more than forty mullahs in their black or white turbans, seated in two connecting rooms around the white dinner mats, spread in Per-

sian style on the floor. There was an abundance of delicious food of all kinds, enough to satisfy the appetite of forty mullahs and have some left for them to carry home for their families. I must have looked very astonished, because Ibne-Abhar soon found a chance to speak to me. In explanation, he said: "This is the way we make friends of our enemies. We feed the mullahs of the district once in a while, so that we may always be able to have Bahá'í feasts at our home."

Other Bahá'ís, who were not tied down to a certain locality, got around the difficulty of unfriendly neighbors by moving into places suitable for a Bahá'í home. In general the Bahá'ís of Persia, in choosing a site for a home, or even in renting a house, bear in mind that their home should be "A center for the radiance of light and the glowing of His love in the hearts of people."

In the city of Tih-rán, for example, the Bahá'ís gradually moved out of the southern and central districts, where orthodox Muslims lived, and went to the northern part of the city, which had recently developed into a place for foreign legations, their employees, and other Europeans and Americans. Meanwhile a liberal-minded mullah, who had the jurisdiction of a newly rising northwestern district, became attracted to the cause. He helped not only the Bahá'ís, but also the Jews and Armenians, to settle in that district. The more progressive Muslims gradually moved into the new district, and although they kept aloof in the beginning, they could not help being affected by the joyful and happy fellowship that existed between the Bahá'ís and the Chris-

tians or Jews, and one by one they too found their way into the ever widening circle of Bahá'í friendship.

THUS SLOWLY but surely the barriers of social and religious prejudice were broken down in the Persian capital, followed by a similar achievement in other cities. The victory began in the more enlightened circles and little by little spread to people of all classes.

At present in every city or town, even in the small villages, there are Bahá'í homes in which people of all religions and classes associate together with the utmost freedom. They have no fear of public disapproval or the interference of fanatical Muslims. To these homes are attracted daily hundreds of people, who eventually can not help but join the circle of Bahá'í love and friendship.

A great demonstration of the Bahá'í fellowship takes place at the time of Nawruz, the feast of the beginning of the new year. The holiday begins on the first day of spring, March 21, and lasts twelve

days. It is an old habit of Persians to call on relatives and friends during these days. Sweets and refreshments are served, presents are given and people have a gay time. Naturally among the Bahá'ís the circle of friends is so large and contains so many different types of people, that it is astonishing to the neighbors. Sometimes the door of a Bahá'í home is wide open for three days, and the neighbors watch groups of callers walk in and out. They see a group of Zoroastrians in their flowing robes just about to leave the house, while two Muslims and three Jews hand in hand walk toward the door and shout, "Allah'u'Abha! Allah'u'Abha!" Look! How they embrace each other! What love! What joy! What is the meaning of all this? The perplexed neighbor will soon find out that those whom he calls Jews, Zoroastrians, or Armenians are known to each other by no other name than "Friend" or "Bahá'í Friend." It is this discovery alone that has already attracted thousands of souls, and will hereafter attract the whole world to the cause of Bahá'u'lláh.

"The oneness of the world of humanity shall be realized, accepted and established. . . . All mankind are the servants of the glorious God our Creator. . . . As He loves humanity without distinction or preference, why should we not love all? Can we conceive of a plan and policy superior to the Divine purpose? Manifestly we cannot. Therefore we must strive to do the will of the glorious Lord and emulate His policy of loving all mankind. . . . Therefore if we follow the example of the Lord of divinity, we will love all mankind from our hearts; and the means of the unity of the world of humanity will become as evident and manifest to us as the light of the sun."

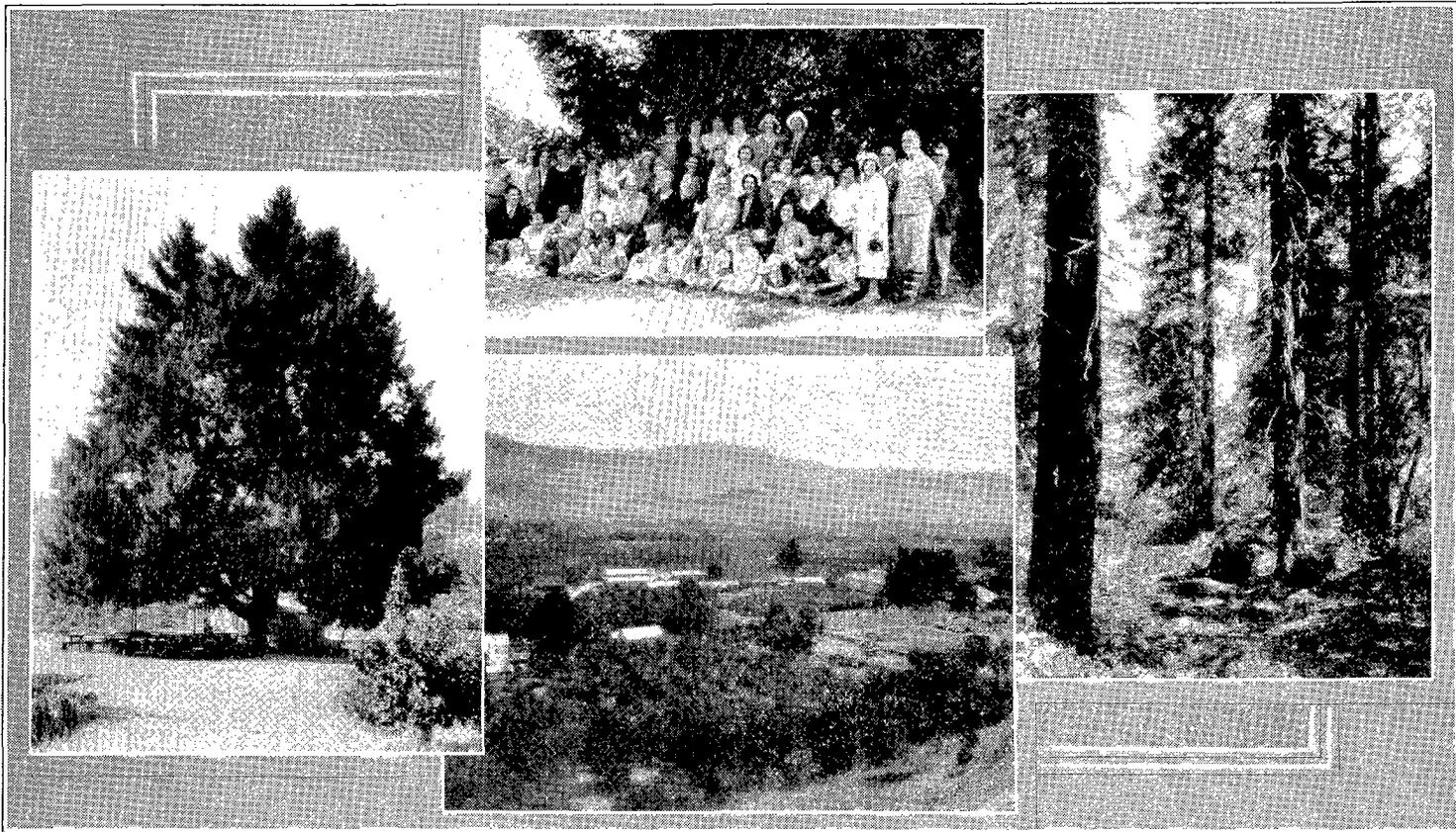
—'Abdu'l-Bahá.

THE CENTURY OF RADIANCE

HIS Holiness Bahá'u'lláh appeared from the horizon of the Orient and re-established the essential foundation of the religious teachings of the world. The worn-out traditional beliefs current among men were removed. He caused fellowship and agreement to exist between the representatives of varying denominations so that love became manifest among the contending religions. He created a condition of harmony among hostile sects and upheld the banner of the oneness of the world of humanity. He established the foundation for International Peace, caused the hearts of nations to be cemented together and conferred new life upon the various peoples of the east. Among those who have followed the teachings of Bahá'u'lláh no one says "I am a Persian," "I am a Turk," "I am a Frenchman," or "I am an Englishman." No one says "I am a Mussulman upholding the only true religion," "I am a Christian loyal to my traditional and inherited beliefs," "I am a Jew following talmudic interpretations," or "I am a Zoroastrian and opposed to all other religions." On the contrary all have been rescued from religious racial, political and patriotic prejudices and are now associating in fellowship and love to the extent that if you should attend one of their meetings you would be unable to observe any distinction between Christian and Muhammadan, Jew and Zoroastrian, Persian and Turk, Arab and European; for their meetings are based upon the essential foundations of religion, and real unity has been established among them. Former antagonisms have passed away, the centuries of sectarian hatred are ended, the period of aversion has gone by, the mediaeval conditions of ignorance have ceased to exist.

Verily the century of radiance has dawned, minds are advancing, perceptions are broadening, realizations of human possibilities are becoming universal, susceptibilities are developing, the discovery of realities is progressing. Therefore it is necessary that we should cast aside all the prejudices of ignorance, discard superannuated beliefs in traditions of past ages and raise aloft the banner of international agreement. Let us cooperate in love, and through spiritual reciprocity enjoy eternal happiness and peace.

—'Abdu'l-Bahá.



Upper center: group of friends attending the Bahá'í Summer School at Geyserville, Calif. Left: the large fir tree under which many meetings are held. Lower center: View over the valley from Bosch Place. Right: a view of the beautiful redwood trees on the property. (See opposite page.)

A FORTNIGHT AT BOSCH PLACE, GEYSERVILLE

CLARA WEIR

THE Bahá'í Summer School at Geyserville, Calif., an institution undoubtedly destined to become an important center for Bahá'í activities on the Pacific coast, held its fifth annual session during July and August.

Bahá'í students and their friends from various parts of the West attended in large numbers. Bosch Place, located as it is on the main highway (seventy-five miles north of San Francisco) is easily accessible by every means of transportation. Some came by boat, via San Francisco, others by stage; some chose the railway, and many came by automobile, most of the latter carrying their own camping equipment—sturdy pioneers, all, from as far north as Vancouver, British Columbia, to as far south as Phoenix, Arizona. (It would not require much stretch of the imagination to see students arriving from the four corners of the states by aeroplane. While the environs are hilly, Bosch Place, also, provides sufficient level ground to accommodate the landing of aeroplanes which would, however, necessitate the cutting down of numerous prune trees.)

Housing conditions at Bosch Place are not only comfortable but unique. One feels that here is offered an ideal opportunity for spiritual regeneration, as well as physical relaxation in the country. Truly, the Summer School at Geyserville demonstrates the import of the statement of Bahá'u'llah, "The city is the home of the body, while the country is the home of the soul."

The natural beauties of Geyserville satisfy the aesthetic sense which is conducive to greater tranquility of spirit, a factor so very important to mental and spiritual growth.

Bosch Place is situated on a gentle slope of the mountains, planted to a considerable height in vineyards and fruit trees. Still higher the natural growth of redwood and eucalyptus trees begins. In the foreground is an orchard of prune trees with a level plain extending to the river and, beyond, another range of mountains rises verdant and pine-clad. Natural springs are numerous, and the water from these is piped to all parts of the estate.

Could a dramatist ask for a more ideal setting? What could be more commanding than a play presenting such vivid scenes as these: Scene I, under "the Big Tree"; Scene II, A lecture hall in the village; Scene III, Living-room in the Bosch home; Scene IV, The Redwood Grove? Enchanting! Yes, but enchantment not of a fleeting moment that lifts and is no more, but that which endures—the enchantment of reality. The setting is a necessary adjunct, of course, but "the play's the thing"; something which consists of real events having unity and interest; and the manifestation of "unity and interest" during the Summer School at Geyserville made a deep impression upon Bahá'í and stranger alike.

"The Big Tree," (a huge fir and what a beautiful symbol it has become) stands near the center of

Bosch Place. As many as two hundred persons have gathered beneath its shade. It is the gathering place for all activities. The morning devotion, the Unity Feast, the social hour, and committee meetings are held here. Should inclement weather (of which there was none last summer, however) prevent, or the evening dews chill the air, then the Bosch living room offers radiant hospitality. Here we often gathered to discuss important questions, stimulated by the morning lecture.

To the Summer School were invited not only the erudite of our own ranks, university professors, and advanced students, but others who were qualified by the necessary scholarly attainments.

While the purpose of the Geyserville Summer School is primarily for spiritual regeneration, and for the study and promulgation of the principles of Bahá'u'llah yet all who attended the session also felt the effect of intellectual stimulation. Those familiar with the college classroom noted that the direction was systematic and dignified, and the presentation of material typically academic, while an atmosphere of genuine good will and fellowship pervaded the lecture hall, making all feel welcome.

There were two principal lecturers, while five others also contributed an important share to the lecture course.

Since the Bahá'í principles are so universal in scope, the lectures covered a wide range, revealing many important aspects of the various subjects.

The first series traced the evolution of society from its beginning, in the organization of family life to its present development. The

speaker traced the correlation of the Bahá'í teachings with modern thought and human experience. "All humanity," he said, "is growing into an organization. We live a life of relations and nothing is isolated. The essence of all prophetic message is the social relation, and the goal of human endeavor is, 'the better way of living'."

PRESENT DAY tendencies in the economic field were outlined and a solution for the various problems confronting this country and the world in general, was presented. It was based, first, upon the plan of Bahá'u'llah, and, secondly, upon a complete understanding of our economic, political, and ethical institutions.

The necessity for international cooperation was stressed as one of the means of improving the economic situation. The same motivating principle in the conduct of individuals affects the conduct of nations and their relations to each other. 'Abdul-Bahá once gave the following diagnosis: "The disease affecting humanity today is the absence of love and the lack of altruism," and, again, in a tablet to one of the believers, he said, "When thou wilt compare the teachings of Bahá'u'llah with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift healing antidote; nay, rather, they are the remedy producing everlasting health."

"The Relation between Invention and Universality," a lecture by one of our University professors, revealed our progress in the field of invention since the advent of the steam engine, and showed the effect

of the various means of transportation and communication upon our national life, and upon international relations.

A discussion of "Universal Education" revealed the following factors which have contributed to international understanding in the Bahá'í era: the Suffrage Movement (1850), the Postal Conference (Paris, 1863), the influence of the International Education Association upon the rewriting of history books, the establishment of cosmopolitan clubs in universities, the exchange of faculties between countries; the establishment of the Institute of Pacific Relations, (by Dr. Ray Lyman Wilbur, President of Leland Stanford University), the International Chamber of Commerce, World Friendship Societies; the study of Esperanto, and comparative religions; the Religious Congress; the study of the race question; the Olympic games; and the recognition of the essential unity and interdependence of the world by President Hoover.

A lecture entitled, "The Abolition of Racial Barriers, and the Development of Latent Powers in All Peoples," called to mind the words of 'Abdul-Bahá spoken in Washington, D. C., "The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. . . . In their never ending variety man finds enjoyment instead of monotony. There is unity in diversity, one setting off and enhancing the beauty of the other."

THE SECOND continuous series of lectures was on "Comparative Religions," covering the divisions of

Hindu philosophy; the religions of China and Japan; of Greece and Rome; the Semitic religions, and Muhammadanism, concluding with, "The Aspects of Christianity," when the speaker made this significant statement, "One cannot discuss comparative religions without discussing "World Peace," and "Social Justice," which bears out the statement of Bahá'u'llah that "the foundations of divine religion are one reality which does not admit of multiplicity or division. Therefore the commandments and teachings of God are one."

There were round table discussions in the "Redwood Grove" which partook of that spiritual quality so inspiring and so uplifting to the human heart. The tall redwoods reminded one of the giant pillars of a cathedral, and when the sun, filtering through the brilliant foliage, shone upon the happy faces, one realized that no stained-glass window could produce an effect so lovely. 'Abdul-Bahá was again brought into our midst as vividly as in the days at 'Akká, for there were present some who had visited Him in the prison—others who had met Him in His travels, and some who had, recently, visited Haifa.

STUDENTS of the Summer School found relaxation in excursions to the geysers and to the petrified forest, while children, and their elders, too, enjoyed the exhilaration of aquatic sports in the river nearby.

A combined Unity Feast, picnic supper, and program on the picturesque Griffith estate will long be remembered as an outstanding event. Here, in a small but perfect

amphitheater various members of the Summer School found expression for their histrionic ability, and were there any newcomers who felt at all restrained this occasion dispelled any sense of strangeness.

So close was the bond of fellowship, so unified the purpose, so delectable the viands, intellectual and spiritual, offered by the Summer School, that when the session ended the students departed with great reluctance, not realizing, perhaps, that they, too, had brought something to the Summer School which

contributed to the building of an historic Bahá'í institution, an edifice destined to play an important part in the unification of the human world by the establishment of the great fundamental principles of Bahá'u'llah — "not through material means or political power; not through racial or patriotic power but through the divine power and breaths of the Holy Spirit," thus fulfilling the highest aspirations of the human race in the "Most Great Peace," and the establishment of the kingdom of God upon earth.

ABOVE THE TIMBER LINE

DALE S. COLE

WE were lost, hopelessly lost it seemed to me, in a dense forest at night. The heavy foliage above obscured the stars. The small lantern which my companion carried shed but a feeble circle of wan light. There were no signs for guidance but the moss on the trees. I was utterly bewildered and would have despaired entirely had it not been for the confident bearing of my friend. Somehow even in our extremity, he seemed calm, assured and serene.

The natural beauty and grandeur of the forest was changed into foreboding. The stately trees loomed as great obstacles. They seemed to be labeled—"doubt," "perplexity," "apprehension," "fear." There were the prickly low briars of selfishness and greed. There were the impenetrable bushes of economic maladjustment. There were the sharp thorns of misunderstanding and ignorance. The illusion

was so over-powering and so analogous to world conditions that I could not help commenting upon it in doleful syllables, thinking that perhaps thereby the feeling of desolation would be swept away.

"Our condition may be strange, in that we are temporarily lost, but it is not surprising," my companion replied. "Do you not remember the words of Bahá'u'lláh? 'The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart. Say, O People! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays.'"

I did not reply and we trudged along silently for a time.

"Look!" my friend suddenly exulted, "there are trail marks on those trees. Surely we have hit upon a way out."

“Do you think we can follow them,” I asked, “with only this weak, little lantern of human understanding to furnish light?”

“We do not have to rely solely on that lantern,” was the reply “There are other sources of light.”

AND THEN AS we picked our way slowly through the forest, he continued:

“Never before has humanity so needed a long-range, broad-guage view of life and affairs as today. Individuals and nations yearn for some measure of assurance. In the chaotic and disturbing conditions existing we are likely to lose sight of the forest and see only the trees—just as they appear as obstacles to us now, although under different circumstances we appreciate their beauty and utility. If one focuses attention closely on some detail it gains in relative importance until the significance of the whole may be entirely obliterated. It is quite natural that human beings should concentrate on the woes which affect them intimately and personally. See how our present predicament has forced an illusion upon you.”

“I know,” I replied, “but when large numbers of people become disturbed, are destitute of assurance and feel insecure and fearful, they are indeed in an unstable and sorrowful condition. They seem lost in a forest of vicissitudes over which they have little or no control.”

“Yes, could a world-wide referendum be taken, as to what humanity most desires at the moment, undoubtedly the vote would be overwhelming for assurance and a measure of security, for some assurance

that all this suffering is not to be repeated and that things are going to turn out all right.”

“Human precedents,” I answered, “have proven to be inadequate guides. Are we beginning to realize that we must look elsewhere in our search for assurance and security? To the other sources of light you mentioned?”

“Certainly, but one of the hardest lessons to learn in this connection, is that assurance and security are states of mind. They can be attained without recourse to the material influences in which we live, but not without effort, for assurance and security rise from spiritual foundations.

“Humanity is crying out for assurance. It must come if civilization is to progress, and the attainment of it must begin with the individual. One calm, assured person even among many who are not, has a stabilizing and inspiring effect on the others. It is important for as many as possible to attain and radiate assurance, that others may be tranquilized and the affairs of the world be placed on a plane where continuity of progress will be certain.

“‘Abdu’l-Bahá tells us ‘that a material man lets himself be worried and harassed by little things but a spiritual man is always calm and serene under all circumstances. If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of secondary importance.’* ”

“Thus is a correct perspective clearly established. Worldly conditions are of secondary importance. Undoubtedly many have placed them first, and the conse-

*Divine Art of Living p. 12.

quence is the avalanche of troubles and vicissitudes which beset the world.

“ ‘Abdu’l-Bahá has gone further and defined the object of life for our guidance, that we may direct our efforts effectively. ‘The object of this life is the attainment of the spirit, the manifestation of the fear of God, the acquisition of the love of God, the attainment of the good pleasure of the Lord of Mankind. If a man characterizes himself with these God-like attributes he will become freed from all ties of this mortal world, the light of God will shine in his heart, he will hear the voice of the heavenly angels, he will be surrounded by the confirmations of the Holy Spirit, he will become an irradiating center of the perfect names and qualities of the Merciful and a light through which the darkness of the world of humanity is dispelled.’ ”*

He paused a moment and looked about.

“See, the trail is becoming easier.”

So engrossed had I been in his discourse, that I had not noticed that we were now on a well marked forest pathway.

“Please continue,” I requested as he started off at a brisker pace.

“Thus in this one paragraph the aims of life are clearly set forth, and not only are the individual rewards made clear but the potentialities for influence on the world are sung in such glowing words, that we need search no further for the way to assurance and usefulness.

“ ‘Abdu’l-Bahá has also said: ‘The world needs more happiness and illumination. *The star of happiness is in every heart.* We must

remove the clouds so that it may twinkle radiantly. *Happiness is an internal condition.* When it is once established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto a king he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances and through his deeds and actions he will impart happiness to others. A Bahá’í *must be happy* for the blessings of God are bestowed upon him.”**

“The problem each individual has to face today, more than ever, is how to be happy in the midst of adversity. It is clearly incumbent that this station be attained in order that we may be of the utmost service to others in sharing their burdens and in bringing assurance to them.

“First the true aims of life must be recognized and secondly we must learn what real happiness is. Both of these lessons have just been recited in the words of ‘Abdu’l-Bahá.”

THE WAY is not left unmarked from this point for we have the guidance of Bahá’u’lláh in these words—

“ ‘When the lamp of search, effort, longing, fervor, love, rapture, attraction and devotion is enkindled in the heart and the breeze of love blows forth from the direction of Unity the darkness of error, doubt and uncertainty will be dispelled and the lights of knowledge and assurance will encompass all the pillars of existence. Then the ideal Herald will dawn as the true morn from the divine city with spiritual

*Divine Art of Living p. 14.

**Divine Art of Living p. 19.

glad tidings and awaken the heart, soul and spirit from the sleep of negligence with the trumpet of knowledge. Then the favors and confirmations of the eternal Holy Spirit will impart such a new life that one will find himself the possessor of a new eye, a new ear, a new heart, and a new mind and will direct his attention to the clear, universal signs and to the hidden individual secrets.**

“If we make the effort to attain individual assurance, surely we will be helped, and as the number of assured individuals increases, new attributes will be manifested which will place the affairs of the world in true perspective and significance.”

“Then we must try hard to be assured and to have faith,” I interrupted.

“Yes, and less we place undue importance on this life, ‘Abdu’l-Bahá assures us* that our stay on this planet is relatively short and that we may expect many troubles here, but that life does not culminate in this transitory existence. ‘There are many worlds of light. For even as the plant imagines life ends with itself and has no knowledge of our existence, so the materially-minded man has no knowledge of the other worlds of consciousness.’

“But those who have real sight know of other worlds, celestial ones, where the darkness which enshrouds this one does not exist. All the Prophets knew of these worlds and renounced ‘everything material and gave their hearts to the heavenly world.’

“Suppose, for a moment,” my

friend continued, “That it were impossible to progress in this world. There would still be the worlds to come. But it is not impossible to progress here. Much can be done to illumine even this dark world. All that we have to do is to follow the instructions given in order that we may enter, partially at least, the worlds of light here and now. ‘This is the fruit of the tree of creation, to be freed from the darkness of the planet in order to enter the worlds of light. This is the object of existence; this is the fruit of the tree of humanity.’”

For the last half hour we had been climbing steadily. The going was rough and we were both breathing rapidly. Stopping for an instant to rest, we glanced about.

“Ah, look!” my companion exclaimed. A patch of starry sky was visible. “The timber line is just ahead.”

Soon we were above it and out of the forest but we did not stop again until several hundred yards higher up along the trail. Looking back, that great forest in the valley, which had held us prisoners, spread its vast extent darkly in the bright light of the moon.

“Where are your obstacle trees now?” my friend inquired.

“Down there, just below, where they were.”

“Show me one.”

“Why, I can’t. All we can see now is the forest, all of it, not just single trees.”

“And it is beautiful is it not?”

“Yes it is,” I replied, “even by moonlight. How much more beautiful it will be in the morning’s sun!”

*Divine Philosophy, pp. 118, 119.

**Divine Art of Living p. 24.

LETTERS HOME

KEITH RANSOM-KEHLER

The author, distinguished lecturer and writer in the Bahá'í Cause, is at present making a world tour in behalf of this Cause. She is generously sharing her impressions of the Far East with readers of the Bahá'í Magazine in a series of brief descriptions which she chooses to entitle "Letters Home."

SPLENDOR of splendors!
I have seen Nikko!

As long as I live I shall miss Nikko and long for it as for a well-beloved person. I stood in a hearty downpour, unconscious of wet feet, puddles and staring strangers, taking my last look at the never-to-be-forgotten beauty of the Yomeimon (Day-spending Gate) as one would fill one's eyes with a loveliness too perfect to be understood, too sublime to be neglected, too up-lifting to be relinquished. And through my vitals jagged and twisted the sharp cut of the parting pang that has not searched me for many years.

Here was all the poignant ache of Beauty in a sumptuous, a magnificent mood. I recalled my enraptured wanderings through Rouen, my spell-bound view of the Sphinx, my visit to the Daibutsu—everything that had ever cleansed and relieved and released and intoxicated my soul, and there crept over me again a realization of the wondrous, and an incommunicable gladness, as at the dawn of the world's first morning.

Who can endure bare Beauty without an agony of longing for her uninterrupted presence, and who possesses the hardihood to remain long in her abode? The heart swoons from its unwonted expansion, and the eyes dazzle to sudden blindness with stabs too bright to bear.

The rich brocade of pine branches

against a soft gray sky, as one mounts an ancient avenue between mossy stone walls, gentle with out-cropping ferns and the stealthy stroke of lichen, sets the mood for the wonders that are to follow. But even before the peaceful climb begins the first sight of the "Sacred Bridge," a buoyant structure of red lacquer spanning the hoydenish Daibu river, gives a lilt to ones spirits and a promise.

Beauty is based on an harmonious diversity that is recapitulated into perfect unity. There is not one false note in the sublime symphony of the Toshogu Shrines: from the faintest trace of jade or gold on a facade to the complete relation of the architectural mass there is a mighty coordination. If concinity could be used of things instead of words, it would apply perfectly.

One's progress from the first Torii (the two-uprights with a cross piece that always marks the entrance to a Shinto Shrine) to the Shrine itself is a record of progressive astonishment and grandeur that reaches its climax at the Yomeimon Gate and its exotic denouement at the Shrine itself.

AN ATTEMPT to describe Nikko would be like an attempt to describe love or prayer, or those wistfully-remembered moments when God turns His merciful glances toward the trivial seed-plot in one's heart and suffuses it with the fragrant breath of His tenderness.

At Nikko Beauty is neither august as in Egypt, majestic as at Kamakura nor dramatic and energetic as at Rouen; here she is elegant, sumptuous, magnificent.

Fifteen thousand men worked for twelve years to complete this monument to the great Iye Asu, the Founder of the Tokugawa Shogunate, at the right hand of whose lineal descendant I was seated on my first day in Tokyo.

Nothing but pure joy, a great exultant realization of the boundless rhythm of creation, a daring flight to the iridescent realm of holy dreams could have made an accomplishment like the Nikko Shrines possible. One remembers the words of Baha'u'llah concerning those servants who "when they mention their Creator, all things will mention with them the same." Hills, river, rocks and forest combine with the thrilling spot of worship and commemoration "to draw us from ourselves and from the world unto the shore of" God's "presence and communion."

The infinitude of detail would be elsewhere bewildering; the opulence of ornamentation would be ordinarily vulgar, but here every touch is indispensable, every fleck an added grace.

The whole scheme cries, a jubilant shout, with color. The general background is red, indescribable in its subdued but joyous tone, with black to balance and off-set it, and gold to maintain the magnificence of the Shrines' purpose—the habitation in this world of those lofty beings who would here renew human ties and bestow their benison upon those left to struggle with earth's problems.

Even yet the breathlessness and

wonder of this adventure so fills me that I am unable to remember or understand why front upon front, grille upon grille, cornice upon cornice, jade, pink, orchid, maroon, gold, cobalt, peacock beside a veritable concourse of miniature figures did not seem tedious, overwrought or decadent? But the eye mounted hungrily from detail to detail filled at last with a delicate ecstasy before the bewildering astonishments of the Yomeimon Gate and the unexpected rarity of the Karamon. Here, tree-trunks gnarled and carved with dragons and plump petals are partially plastered with white chalk. The conception of the detail is as fantastic and wilful as the whole is unified and gorgeous.

Just as in the Grand Canyon one has the somewhat guilty feeling of having surprised God at work, so here one has the odd sense of having penetrated those hidden recesses of man's soul where Beauty suckles her nurslings with streams of living water and hopes too high for earth.

THE RAIN, which fell steadily, lent its soft, calm influence to the perfect spell. The dread of waking, the feeling of a glorious dream, the realization that its aching beauty would fade by degrees, leaving the world a little gaunt and pinched where loveliness had stood full-panoplied; this, and the sense that one could endure no more; that the heart was too straight and the mind too cramped for this relentless onslaught of the hosts of joy brought again the words of Baha'u'llah; "hearts are troubled because of Me and minds cannot grasp Me."

Frantic for relief I visited the adjoining shrine of Futara-San; then

in a frenzy of anguish lest the closing hour should come before I could see Toshogu again, I ran back breathless to assuage my home-sick eyes on the gigantic bas-relief of chrysanthemums that decorate the side walls inside the Shrine enclosure, and to beat the wings of longing once more against the diaphanous grilles extending from the Karamon.

The multiplicity and rare delicacy of the wood-carvings everywhere are emphasized in the flights and clusters of animals and birds across this brilliant cloister.

When Whistler concluded that "the story of the beautiful is already complete, graven in the marbles of the Parthenon and broidered with the birds upon the fan of Hokusai at the foot of Fujiyama" he should have carried us one step further to where she sits enshrined forever amid the glories of Nikko.

The reverence, the eagerness, the appreciation with which the Japanese view this monument to their innate taste and devotion was impressive. Coolie and peer, student and geisha wander wrapt from spot to sacred spot.

Inside the loggia of the Yomei-

mon are quaint and portly vessels of the sacred wine contributed for the priests of the Shrine by those wishing to honor their ancestors, or to win favor from them. Even these containers are artistic and in keeping with the charm of the whole.

Two hundred steps lead to the tomb of the great Iyeasu, up which young and old, clad in white with the typical pilgrims' staff, toil to the honor of their ancestors.

From the facade of the Sacred Stable is taken the detail of the world-famous representation of the three wise monkeys.

As I turned to look upward from the entrance level of the Shrine back to the platform of the Yomeimon I did not attempt to control my grief at the stabbing thought that perhaps my eyes would be divorced forever from the rapturous sight of its uplifting glory.

"Beneficent rivers of tears flow
at the finger of pain
And out of the cloud that smites
beneficent rivers of rain."

I was saying farewell to one of life's deepest and most joyous experiences: spontaneous tears were the only appropriate tribute that I could pay.

"The true test of personality is not the man, but the range of his interests. What causes does the man espouse? With what great thoughts is he familiar? What ideals lure him on? How large a section of the world does he care for in a vital, responsible way, thinking, planning, working for its welfare, its improvement, its advancement? The magnitude of the ends one sees and serves is the true measure of one's personality. Call the roll of the great. Study their activities. It will be to discover that he only is great in mind who has fastened upon some great idea, some lofty cause, and that he only is great in heart who has flooded the world with a great affection."

—E. W. McDiarmid.

BAHÁ'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously.

In 1878 they left Calcutta for Rangoon. Here their mission was highly successful, and in a short time the Bahá'í Cause was widely promulgated in spite of some instances of attempted persecution.

After establishing the Cause in Rangoon the missionaries went, early in 1879, to Mandalay where they laid a good foundation for the Bahá'í Cause.

Several years were spent in missionary journeys to Burma, Mandalay and the chief cities of India. Then Jamal Effendi and the author left for more distant journeys to Singapore, Java and the Celebes Islands where they met with extraordinary adventures.

DURING our stay in Macassar we became well known as experts in the healing of the sick and the soothing of nervous ailments. With the supreme power and help of the Greatest Name we were able to heal many of the sick, and those who thought themselves possessed by evil spirits were also relieved by our prayers. Through this healing work we were able to deliver the message of Bahá'u'lláh to every one with whom we came in contact; and when the time arrived for us to depart, it was only with the greatest difficulty that we were able to tear ourselves away from these people who had begun to depend so much upon us.

From Macassar we proceeded in a small sailing vessel to a seaport of the Celebes islands called Pari Pari, then ruled by a native inde-

pendent chief called Fatta Aronmatua Aron Raffan, which means "The Great Monarch and King of all Kings." On our arrival I went directly to the customs official to ask permission for landing. The officer in charge gave me a pony on which to ride to the royal palace—a palace built of bamboo—to obtain this permission from their King. The King, who was advanced in age, was eagerly awaiting our arrival and watching with a telescope through the window of his palace. As soon as I entered the royal palace the King got up from his seat and warmly embraced me saying that he was happy to see his honorable guest. Then he eagerly inquired the whereabouts of Jamal Effendi, who, I replied, was still in the ship awaiting for his royal command to disembark.

When I entered the royal presence I saw there two envoys sent to the King by the Dutch Governor of Macassar with a private letter to the King indicating the arrival of the two visitors—Jamal Effendi and the writer—and requesting the King to refuse any help that they might request for the purpose of making their journey into the interior of the native states; for the letter stated these two men were necromancers, and would use the art of enchantment to win the chiefs and their subjects for their mystic religious rites.

The King was not favorably impressed with this defamatory letter.

In fact he was noticeably annoyed by it and in an angry tone he said to the two envoys, "These venerable visitors are our guests and under our protection, and the Dutch Governor should not interfere with our religious affairs. This is my reply to his offensive letter, and an unofficial message which should be conveyed by you to him." The envoys, thunderstruck, immediately retired disheartened and unsuccessful in their hostile mission.

The King enjoined upon the customs official to apologize to Jamal Effendi on his behalf for not being able to do him the honor of a public reception, and directed the customs official to accommodate the guests in his own house. This was done, and we were honorably received by this official. The day after our arrival we were summoned to the Court to have an audience with the King. We were warmly received by him. He embraced each of us and bade us be seated close beside him. After the usual salutations and politenesses, he inquired about our voyage and the object of our unexpected and delightful arrival at such an unfrequented spot.

With perfect sincerity and candor, yet with tact and sympathy, we explained to him our whole missionary adventure in a way calculated to produce interest and satisfaction on his part. The King was exceedingly delighted and asked us to call again on the next morning. So on the morrow we were again furnished with ponies and rode a distance of about two miles to the palace, and this time had audience with the Queen and also with the princes. In fact we found ourselves becoming very intimate with the King and all the royal family.

THE KING was suffering with an ugly disease called psora. His whole body was covered with scales like fish scales which caused constant irritation and itching. His skin was so sensitive that he could stand but little clothing and so he wore but very few garments. Jamal Effendi had inspired such faith and admiration in the King as to make him confident that his spiritual visitor could heal his painful disease, and he requested this of Jamal. The latter replied, "We are not qualified physicians or trained in the healing of material ills. But we will earnestly pray for divine guidance, and by means of that try to find the remedy for you."

When we returned home we consulted and prayed together for the solution of this problem and responsibility which the King's sickness and his faith in us had placed upon us. The results were, as the reader will see, a remarkable confirmation of the fact that no matter what the difficulty, Bahá'ís will find a heavenly guidance through consultation and prayer.

Having sought the guidance, then, we immediately proceeded to act. We went out to the neighboring jungle to search for medical herbs, as we had nothing of this nature with us. We found many trees of cassia fistula with its abundant fruits which are mildly laxative. We collected some of these fruits; and going further into the jungle found some plants of jungle mint and gathered the leaves of this also. We sought to be guided in the collection of other plants and herbs, continually using the Greatest Name while we were engaged in this extraordinary search. We brought them home, and praying also the

while, prepared from them a brew, and also a purgative from the casia. We had a few cakes of carbolie soap with us fortunately, and we prepared three bottles of oxymel combined with vinegar and sugar, and took all of these preparations and the soap with us to the royal palace the next day. We gave four doses of the purgative to the King on alternate days, and gave him nourishment in between times. Every day he had a hot bath with a strong application of carbolie soap, taking internally some of the herb brew we had made and the oxymel.

As the natives were unable to carry out any of these services, even

the bath, the writer personally executed everything necessary. It took more than a month to soften the skin and gradually bring it to a smooth and velvety condition as before this sickness. Finally through divine confirmations and the glorious powerful effects of the Greatest Name, we succeeded to a certain extent in affecting a cure. After all, the faith of the old King was certainly a great factor in his remarkable recovery. Needless to say, the royal family were greatly impressed because of this healing, and were won to our friendship and to attachment to our Message more than ever before.

(To Be Continued)

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

Chapter 1.—Introduction

"O people, avail yourselves of the Day of God. Verily, it is better for you to meet Him in this day than in any upon which the sun rises, were you of those who know!"

Bahá'u'lláh.

WHY was I born? Why did I ever come here? Where did I come from and where am I going? Is there a God, if there is where and what is He?

These are the questions that the *Youth* of today is asking, and these questioners will not be satisfied and happy until they have discovered the perfect answers.

There is nothing *new* in these questions. They are youth's age-old problems. Possibly the only difference may be that today the young people are so delightfully frank and open about everything that we hear more about them than formerly.

Fathers and mothers, these were your problems, they were mine too. Perhaps you had them answered early to your satisfaction, or perhaps you did not. Possibly you gave up the struggle before you got very far for it is always easier to go with the tide, or because you could not find the one who could give to you the complete and perfect answers.

You may have stepped out of the current of generally accepted opinions and built up your own 'personal philosophy', that temporarily, at least, brought a certain satisfaction. Most boys and girls go thru these phases in their endeavor

to really *know*, and know that they know.

MANY CHILDREN are born into this world with a wish, a longing, and a realization that they have come for a definite purpose. Sometimes it may take a long time to discover its meaning but thru seeking one 'finds' and thru knocking the doors are 'opened'.

At nine years of age I told my mother that I felt I had come into the world to do something for Women. Whether it was to write a book, or invent something, I did not know, but that I did not want to go until I had done it. I have since come to the realization that just to have been born in this 'Great Day' is sufficient destiny for any woman whether a book is written or an invention ever materializes.

BORN, THE daughter of a Canon in the Episcopal Church, with devout Christian parents, I found myself at a very early age fearing that I must some day "Go to Hell"—(wherever that was) because I just could not feel or believe all that my family seemed so ready and willing to accept. Each remonstrance on my part would bring the well remembered answer "You must accept it on Faith". What *was* that thing they called faith, it did not mean a thing to me. Why should I accept anything that seemed unreasonable and that could not be logically explained so that my mind, as well as my heart, could accept it?

Sometimes I would have a distinct experience as if I were way up in the air looking down on the streets (this was before the days of air-planes). The people seemed

like tiny ants racing around making a great commotion over nothing. What was it all about anyway, this thing we called "Life"? That experience recurred several times, especially, as I recall it, between the ages of seven and seventeen.

Well the "Thrilling Adventure" of spiritual Life began! It has been a longer and more hazardous voyage of discovery than I imagined, but I 'started' so could never turn back.

The reason for humbly recording these experiences now is because I have found the "Key" that has opened every door, and it is therefore my hope that this spiritual autobiography may point the arrow for some other young traveler who is in as much of a tangle as I went thru.

DURING ADOLESCENCE, ill health, to such an extent, overcame the body that a cry for release went forth. In response to this call there seemed to be a wee small voice down deep inside that replied "You have not yet done what you came for."

The effect was electric! An inner motion took place that brought a realization of the purpose of existence, and in a comparatively short period of time complete restoration to health and vigor resulted, thru the application of scientific and spiritual remedies—largely electrical treatments—and—Prayer.

Later, the death of my Mother (my Father had died before then) made possible an Art Training in New York, which led on into ever expanding fields.

Having more or less cut loose from the orthodox paths, I began searching everywhere for more

Light. Drinking from first one fountain, then another — New Thought, Christian Science, Unity, Theosophy, Psychology, Science. Each of these offered something that the others did not, and every one of them slaked the thirst for a time, up to a certain point—but then came that ever-appearing twilight zone I called it, and discouragement again descended.

Was the journey never to end? Why these inner longings and ideals if they could not be satisfied? *Where* could one find a "Guide" who really *knew* the Way?

Then arose the surgings of the questions concerning marriage and divorce and individual freedom (The matter of Birth-Control and Companionate Marriage were not then so popular). Each brought more questions. I found so many theories and viewpoints but who was right? Was there no one who "Spoke as one having authority"? Was there such a thing as happy married life? What was the basis upon which such an existence could be built that would carry thru hardships, storms and stress of a changing world?"

THEN WITH ART Course finished—I found myself Director of a Department in one of the most perfectly equipped Colleges of Modern Education. There the inner unrest and longing grew more intense.

In early childhood I had been taught "Seek ye first the Kingdom of God and all things shall be added unto you." This was supposed to be a Christian Institution, at least it was carried on in a Christian land. Those words burned in like fire! *Where* in that College was

the Kingdom being sought? By this time I was again studying the Bible and had never really lost my belief in prayer, even though many other things had experienced their shaking and siftings and questionings.

Every *material* perfection appeared in that Institution. Every device for the *physical* progress and advancement of the hundreds of students, but *where* was there any sign of "Seeking first the Kingdom"? If one mentioned God, the Bible, or sometimes even Browning, they were opposed by the growingly large group of pupils who were being dominated by the rising tide of Atheism.

The heart grew faint, it sickened at the very perfection of these externalities on one hand and the absence on the other, of any means for the quickening of the inner Spirit of those young people who were supposedly fitting themselves for "Life."

I loved my work. Some of the students both boys and girls were my real friends, and we often gathered to discuss these and other matters. They were apparently just as much at sea as I was.

Although outwardly every comfort and luxury surrounded me, life became unbearable. It was as though I had lungs but was not breathing thru them. I felt that I would suffocate. So, early each morning I went farther out into the country with my favorite copy of Emerson, Browning and sometimes my New Testament to seek a union with Reality—with God. I left behind me the man-made institution as I sought Divine Tuition.

The Spiritual unrest could not be

conquered and my soul cried out to "Go forth and find God. A God that could be understood, be revered, be loved and served, and also of whom I could speak without fear of misunderstanding.

My resignation took effect at the end of the College year, and another door immediately opened as it always does, to the sincere seeker.

The six weeks that followed were spent in the mountains with two kindred souls, man and wife, who were equally aware of the lacks in Education at that time.

The "Harvest" of those Mountain-weeks could never be written. Suffice it to say that a simple Educational Plan was worked out which was founded upon the pedagogy of the New Testament and provided an opportunity for the whole of life to be developed, naturally and unconsciously. It still stands, carrying on its splendid and unostentatious work in the upbuilding of nobility and spirituality among some of the best of the Youth of America.

Notwithstanding the joy in this pioneer work which I served with all that was in me for five years, I was not satisfied, and my search continued.

WHILE STILL there, one day, a devoted servant of the Bahá'í Cause came as a guest to that spot, and that same evening delivered the Message of Bahá'u'lláh to a group of seventy-five men, women, and young people who gathered together for that purpose in a New England Barn, where once hay had been stored.

Here at last was a religion that was in perfect accord with Science and Reason! This was the next step in Spiritual Evolution! Here

was a program that provided the "Remedy" for the ailments of the body-politic! Something that was not tearing other religions *down* in order to build itself *up*. A "Universal Outlook" that brought order out of chaos and utilized all Truth that had been given to man since the human journey began without carrying forward its superstitions and imaginations.

As I listened intently my questions were answered, my longings were satisfied and I knew that after much wandering I had found my "Home". That the battered ship had at last found its "Port".

Very distinctly was I conscious of a great nearness to my dear Father and Mother who apparently were exhorting me to listen, that this was the Truth which I had sought. A strange realization came to me that with an inner ear I was listening to something that I knew all about before I was born.

The Bahá'í speaker became as a door thru which the Soul entered,—and—it beheld only "The Light"!

In later chapters it will be my great joy to "cruise" upon the Ocean of the Love of God, sharing with you incidents and stories that will reveal the ecstasy and joy of finding—and meeting face to face the "Beloved" of all the Worlds.

"Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of Abha and entreat at the Threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee. For the teachings of His Highness Bahá'u'lláh are the keys to all the doors."

(To be continued)

CHINA AND AMERICA IN HAWAII

MUI KING CHOW

This is part of an address delivered by Mr. Mui at a Pan-Pacific Program in Honolulu. Mr. Mui is Chinese Consul in Honolulu. He has been a student in Lingnan University, Canton; the University of Chicago; the Massachusetts Institute of Technology and Oberlin. He has a remarkable record for achievement.*

HINA and Hawaii are several thousands of miles apart. Commercially, these two lands have grown closer and closer together during the past century. The Pan-Pacific Union, as we all know, is an organization which aims to develop international good-will and friendly cooperation among the nations bordering this greatest of oceans, the Pacific. Needless for me to repeat here that the past records and accomplishments, especially those important conferences of the Pan-Pacific Union, are highly praised by people of every land. May I take this opportunity to pay my high respects to Mr. Alexander Hume Ford, founder of this notable organization.

Modern scientific means of communication and modern scientific experiments have not yet eliminated all of the obstacles to a perfect international understanding and goodwill. False pride and prejudice of one particular nation or against one particular race cannot, and must not survive. Prejudice, after all, is nothing but a by-product of ignorance and misunderstanding; ignorance of the custom and cultures of others; misunderstanding of things which may appear to us casually or at random. Below the veneer of the outward appearance of things, however, we can always see, if we are to possess a

genuine spark of what has been called "The International Mind," that human beings, irrespective of their race or nationality, are more alike than they are different. Into walls we must and should place windows which look out far and wide on the behaviors, concepts and sentiments of our fellow creatures. We must supplant misunderstanding with understanding; we must substitute tolerance for intolerance. If from time to time we seek to understand and appreciate the customs, modes of living and all other things that pertain to the national life of another country or another people, we are rendering valuable service to the cause of international goodwill and international friendship. It is in this respect that I consider myself exceptionally fortunate, in behalf of the people of the Republic of China to bring to you their greetings and their message of goodwill.

China has been interpreted in a thousand and one ways by various observers. But whether their interpretation has been reasonable or ridiculous, one thing seems to be certain: that is, that China will eventually play a spectacular role in world politics and in international commerce and trade.

During the past two decades, China has been fighting for a republican form of government, based upon Dr. Sun Yat Sen's "Three

*Reprinted from the Mid-Pacific Magazine.

Principles of the People," which aim to secure for China a position of independence and equality among the nations, and to establish in China a government of the people, by the people and for the people. Much blood has been shed so that these principles may triumph. China now stands at the threshold of a new era, its era of reconstruction. China today is fighting for international and social justice and is equally opposed to imperialism on one hand and communism on the other. The Chinese people are willing to fight and die for these principles. With this new spirit imbued in the minds of the present generation, just as surely as the sun will rise in the East, so surely shall China play a significant part in the affairs of the world and in the society of nations.

Now let us see what role China assumes in the field of international commerce. We all know that the whole world is suffering from economic depression. Over-production is the order of the day. To remedy this disease it is imperative to have new outlets for things produced, that is, to find new markets. The greatest undeveloped market in the world awaits you in China, if you care to take advantage of it. In spite of all sorts of impediments and a world slump in trade, the commerce of China has steadily increased. That she can consume a good portion of things overproduced by other nations is beyond any question of doubt. Not long ago several trade commissions visited China from foreign countries for

the purpose of securing Chinese trade. In order to use China as a market for their surplus goods, however, foreign nations should obtain the goodwill of the Chinese.

As you know, friendship between China and the United States, and particularly the Hawaiian Islands, has been more than cordial. As far back as 1789 Chinese landed in Hawaii. Commercial relations have ever since then been established between China and the Islands. According to a recent survey, out of 583 retail stores in Honolulu, 281 are operated by Chinese, and these range from grocery stores to banking institutions. Statistics show that there are 300 Hawaiian-born Chinese teachers here in the public grade schools, high schools and universities who are all helping to build Hawaii's progress and prosperity.

Theodore Roosevelt once said, "The Mediterranean era died with the discovery of America; the Atlantic era is now at the height of its development, and must soon exhaust the resources at its command; the Pacific era, destined to be the greatest of all, is just at its dawn."

Hawaii, situated in the middle of the Pacific, at the ocean's crossroads of American civilization, is helping to establish this new era in the history of mankind for linking the Orient and the Occident in a bond of international friendship and goodwill. The Chinese people are eager and anxious to contribute their share to the development of this bond and to assist in blending the two cultures and two civilizations into a harmonious whole.

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THE UNIVERSAL GRAVEYARD

WAR is a grievous calamity. It begins and ends in disaster . . . What is this land, this earth? Is it not this: that for a few years we live on this earth, then it becomes our grave, our cemetery? Eternally shall we be beneath it. Now is it beneficial or kind to engage in war and strife for an eternal cemetery? Many generations have come and have lived for a short time on this earth and are buried under it. It is the universal graveyard of humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying homes, pillaging the wealth of nations and killing little children . . . ? Is it worthy that we sacrifice eternal life and the everlasting soul of man for the sake of a little dust?

“There is no doubt that God is displeased with this. There is no doubt that the perfect man will not approve. Justice and equity will not permit it.”



“Praise be to God, all the people who have accepted the teachings of Bahá'u'lláh are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West, and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill, famous for the equity of her government and colossal undertakings, may she also become noted for the Most Great Peace . . . Like unto a spirit this ideal (Universal Peace) must run and circulate through the veins and arteries of the body of the world. There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world.”

—‘*Abdu'l-Bahá*

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The Holy Spirit is the only power which will ultimately unite and harmonize the races and nations of the world. The Cause of God is the only panacea which will heal for all time to come the social, economic and political diseases of mankind. . . . Human power is limited in its influence. . . . But the divine power unites nations and peoples and cements them together in the bond of brotherhood and peace for ages and cycles.
—'Abdu'l-Bahá.

"I DO NOT pose as a preacher, but let me tell you," said Mr. Edison to Mr. Babson, "that if there is a God He will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any force goes off on a tangent, there is a smash."

A very remarkable statement by Sir Arnold Wilson discloses the true cause of the present world crisis. He said, "The tendency to extol and exalt a standard of living which is purely cerebral is the cause of much unhappiness and discontent. A purely intellectual standard of life entails misery, futility, and eventual decadence."

Therein we find the trouble with our present civilization—that it is an expression too much of the purely intellectual powers of man devoid of moral and spiritual responsibilities. Never before have the rational powers of the human race so fully expressed themselves in every phase of living. Analysis revealing faults and limitations in accustomed implements or methods have been followed with almost magical celerity by inventions to replace these outmoded forms of human activity. Never has the intellect of man so shone, so penetrated into every

region of living. By this means there has been accomplished an enormous acceleration in material progress. Also in the field of theoretical science, man's marvelous vision has accomplished seeming miracles in the way of discoveries concerning the universe.

But for one thing, humanity might well be tempted to take Reason as its god and say, "See what with Reason we have been able to accomplish! We have conquered the earth, we have conquered the water, we have conquered the air, we have penetrated even the depths of the universe. We know of what stuff the sun and stars are composed; we have unveiled the distant stars and know their mass, their degree of heat. Through Reason we have made life comfortable for all and surrounded it with instruments of beauty and of joy. What more can be asked?"

But for one thing we might say all this—that one thing is the crash of all our economic, social and political institutions due to the failure of the "god" Reason to rule the emotions of men and control their motives. With every individual a self-seeker, using the full powers of the intellect to attain his selfish desires, what could be expected save conflict and chaos?

Reason has shown its power to order the material universe, but it has completely failed to organize the human family. Here Reason has shown itself but an instrument to be used by man's powerful will for the exploitation of his fellowmen.

As some one has recently stated in public utterance, the cause of all this confusion and upset of the world today is man's greed. This is true. What institutions can permanently be built upon such principles of action? Greed will vitiate the noblest edifice conceived by the intellect of man.

Now if the intellect proves unable to cope with the selfish or evil desires of man—rather even lending itself to those desires as accomplice and *particeps criminis*—what force is there that can rule the apparently ungovernable emotions of man?

The prophets and teachers of humanity have come from epoch to epoch for but one purpose—to teach man, both individually and collectively, how to sublimate his emotions and how to regulate his desires in such a way as to motivate social action and make possible the building of humane institutions and a stable civilization. For be it known that no institutions, no civilization can be stable unless erected upon humanitarian foundations.

These prophets—Moses, Buddha, Christ, Muhammad—have ever had a titanic task before them in seeking to awaken and stimulate the better part of man to control his life. Individual man would much rather go on expressing the self-seeking side of his nature, which is the natural side inherited from the brute that man once was. All the momen-

tum of the past, all the desire—nature of the present impels man to self-seeking, to self-indulgence, to self-pleasure. What a stupendous force, then, had to be exerted by these Great Teachers of humanity in order to lift men up to higher levels of motivation, of action. This force, however, was not exerted aggressively; on the contrary. Christ ascended the cross in order to lift man's gaze and motives upward.

FOR A TIME after the appearance and mission of these Prophets, humanity has built noble institutions expressing unselfishness, devotion, obedience to the divine laws for a universal humanity. But in time the force human selfishness has undermined all this building, all this structure of the perfect civilization. Man's intellect, making alliance with his exploitive desires, has known how to vitiate all the foundations built upon the spiritual concepts of the Manifestations. Still claiming to be adherents of a Buddha, a Moses, a Christ, men in the latter stages of a religion have been able to express purely selfish and cruel motives without running the risk of being denied fellowship of the Faith—a thing which could not possibly have happened in the early days of a religion.

Muhammad, Omar and other Caliphs in the early days of Islam took strenuous measures to preserve democracy; to prevent exploitation; to assure justice and equal opportunity to the individual. This same thing is true of the early days of Christianity, or Buddhism, of any world religion. When the motives of religion are powerful, they are able to overrule

the motives of the Self, and to bring together into a noble pattern the capabilities of multitudinous humans. It is only when the spiritual motives wane that the Self dare step forward to dominate the life of society.

WHEN things have reached such a pass as they are in today, religious institutions proving unavailable to cope with the forces of selfishness that prevail upon the planet, what cure is available? One may easily deduce from the experiences of the past that there is no possible cure except a spiritual renaissance. Again we face the need of a great spiritual message to humanity capable of sweeping us off our feet and carrying us on broad streams of enthusiasm to oceans of universal love, harmony and peace.

I see nothing else on the horizon capable of doing this. All the analyses of economists, of sociologists, of statesmen, all the preachments of moralists—will have no more avail on the structure and trend of present-day civilization than did the satires of Roman poets upon a decadent Rome.

For be it noted, the efforts of said economists, sociologists, statesmen, moralists, are purely intellectual. They remain in the realm of the Reason only, and so are completely ineffective in the realm of the emotions. It is within the capability of any intelligent person today to proclaim to the whole world its faults and what the right course of action should be. But this intellectual analysis of the situation is entirely futile in any effort to actually persuade man into the right course of action.

THUS WE FACE a gloomy prospect, man's intellect standing as futile and helpless spectator of the disintegration going on, the chaos approaching, the downfall of an ancient culture as tragic as the "Twilight of the Gods" portrayed in Wagner's "*Gotterdammerung*." Nay, this very intellect of man, which sees the terrors approaching, is strangely enough one of the factors of this very cataclysm, as has been shown above.

No force, no power, can save man but the awakening of his soul to the eternal realities, to obedience of the divine commands for unity, love and unselfishness. These things have been said before, but they have to be said again for today. And as if Destiny knew the situation which was to arrive in this Twentieth Century, it has been preparing already the cure for the disease. There exists at the very moment of our present social, economic and political cataclysm, a spiritual movement so dynamic, so powerful, that it is already effecting a miraculous change in the motives and conduct of man both individually and collectively.

The Bahá'í Movement, as revealed by Bahá'u'lláh, not only enumerates the spiritual principles by which human organization in all its phases must be guided; but it has in its brief history given ample evidence of its power to affect the human behavior—to sublimate man's emotion and inspire noble action. We see it overcoming the bitterness of racial and religious prejudice. We see it, wherever operating, binding men and women together in a truly cooperative community. We see a marvelous new

law for human activities revealed and practiced for the first time, that of consultation—a group effort in which all personal motives are eliminated and prayerful group-guidance becomes the basis for all action. We see, in fact, a miniature Utopia being built upon the present wrecks of civilization; a Utopia not chimerical, not quixotic, but so responsible, so solid in its foundations, so powerful in its effects as to arouse the deepest interest of all who sincerely investigate.

Every new movement makes its early stages of growth during the life and dominant power of old established institutions into which it is born; the new and growing movement overlapping, as it were, the old and decadent movements of humanity. Thus Christianity was moulding the hearts and consciences of men and controlling their social organizations for three centuries in

the midst of the old order, building quietly for the new before it could become publicly effective. So the Bahá'í Movement for almost a century has been quietly working in the hearts and consciences of individuals representatives of all the races and creeds. Only lately have these individuals been joined in world administration for the purpose of more effective action.

The time is rapidly approaching when this new structure based upon divine foundations will give evidence to the world of its power to house the culture of the future. More and more, as men and women despairingly realize the lassitude and effeteness of present culture modes, will they turn for illumination and inspiration to the new modes being created by the potent message of Bahá'u'lláh to humanity.

“Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given. It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized and the Orient and Occident will become one. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained. Then this material, phenomenal world will become the mirror of the world of God and within this pure mirror the divine virtues of the realm of might will be reflected.”

—‘Abdu’l-Bahá

THE TWO PATHWAYS

FROM the time of the creation of Adam to this day there have been two pathways in the world of humanity—one the natural or materialistic, the other the religious or spiritual. The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature, follows its own instinct and desires. Whatever its impulses and proclivities may be it has the liberty to gratify them; yet it is a captive of nature. It cannot deviate in the least degree from the road nature has established. It is utterly minus spiritual susceptibilities, ignorant of divine religion and without knowledge of the kingdom of God.

“One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine kingdom and unaware of heavenly bestowals.

“The second pathway is that of religion, the road of the divine kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement; the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy Manifestations of God for they are in reality the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.

“Alas! that humanity is completely submerged in imitations and unrealities notwithstanding the truth of divine religion has ever remained the same.”

—‘*Abdu’l-Bahâ*

SENATOR BORAH INTERVIEWED ON PRESENT WORLD CONDITIONS

HOWARD C. IVES

ONE of the most pleasant and inspiring experiences connected with my recent visit to Washington was a half hour talk with Honorable William E. Borah, United States Senator from Idaho, Chairman of the Foreign Relations Committee. His response to my request for an interview was most cordial, and I looked forward with intense interest and pleasure to meeting him in his office in the Capitol building.

I began by saying that I wished to assure him, speaking unofficially for many of my friends in the Bahá'í Movement for world peace and religious and national unity, that we appreciated his endeavors to keep our government free from entanglements with European political imbroglios. That we considered America to be the one hope of the world, and that the time may be near at hand when our independence of foreign complications would be our greatest strength in our endeavors to establish international peace, harmony and justice.

"What is it that you wish to ask me?" he inquired.

I showed him the Bahá'í Magazine and briefly explained the objects towards which we are working, and said: "We would like to have your opinion on the present world conditions. What hope do you see of a successful termination to the Disarmament Conference to be held in Geneva, opening next week? And especially how, in your opinion, will world affairs be affected by Japan's

present attitude towards China and the Covenants to which she is a signatory?

"Regarding your last question," he said with the most serious emphasis, "the present situation in Manchuria and now in China proper in the Shanghai region, is a very grave one." (Japan had begun her operations against Shanghai only a day or two before this conversation.) "The outcome no one can possibly predict, but it is evident that within the last few weeks there has occurred a practical breaking down of all the peace machinery built up by statesmen and well-wishers of humanity in the past ten years. The fact of the matter is," he went on, "that the Treaty of Versailles was not a *Peace Treaty* at all, but was really a document which perpetuated the envy, rivalry and hatred which was the cause of the war in the first place. Not until that Treaty is revised or discarded in favor of some just and equitable international agreement can we hope for a durable peace in the world.

"Another reason for the many smouldering fires in world affairs is the perpetual economic unrest due to the unstable condition created and kept alive by the reparations and war-debt questions. We are, of course, justly entitled to the payment of the war debts. But we are far more interested, in my judgment, in the economic recovery of the world and escape from this awful depression. What does a two

hundred fifty million dollar payment a year benefit our farmers, our business men, our working men, compared with the benefit which they would receive with better markets, better business and higher wages? What our people want and need and what all the world needs is economic stability; harmonious commercial relations; the revival of trade and commerce. For myself, I am perfectly willing, when I see a program which to me seems to insure economic rehabilitation of the world, I shall be perfectly willing to use the debts as a part of our program."

When I suggested that any settlement of this question seemed remote so long as our government maintained its position of refusing to consider as one issue these two questions of reparations and war debts, he responded:

"If we could be sure that the European governments would cancel all reparations and drastically reduce armaments, I would not hesitate myself to make the cancellation of our debts a part of the program. I do not know how our government would look upon the matter, but personally, I would regard the benefits to be derived to our own people far in excess of any benefits to be derived in the payment of the debts. But when I say this, it must be understood that the cancellation of all reparations and the reduction of armaments are pre-requisites to any successful program."

When I remarked that in view of the many and forcibly expressed opinions on the part of influential men in the executive and legislative branches of our government, abso-

lutely repudiating any possibility of confusing these two issues—war debts and reparations—he made a remark which revealed the fundamental straightforwardness and simple reasonableness of his mind, and explained largely the respect and honor in which he is held.

"It seems to me self-evident," he said, "and it has been repeatedly demonstrated as well-founded by my life's experience in state affairs, that anything which seems to me, or to you, right and just as individuals, and which is the carefully considered judgment of a sane and normal mind, would, if presented at the bar of public opinion, ninety-nine times out of every hundred, meet with the same judgment. I feel convinced," he added, "that we shall ultimately have to come to some arrangement which will remove this terrible burden from the minds and hearts, as well as from the backs, of the German people and from the debtor nations of the world if we are ever to hope to regain our lost position in the respect and affection of the peoples of the world, or to aid in the establishment of a lasting peace."

He expressed himself as unalterably opposed to the principle of the application of force to establish or conserve peace between sovereign nations. This in answer to my question as to why two or three strong nations would not be justified in bringing armed pressure to bear upon any nation which violated its treaty obligations so flagrantly as to endanger world peace, and refused to bring its disagreements with a sister nation before the League of Nations.

"This very question," replied

Senator Borah, "came up before the Fathers of our country when they were deliberating whether our National Constitution should provide that the Supreme Court have power to enforce its decisions against a sovereign state. Madison and Hamilton stood out against this and it was finally decided not to include any such sanctions in the provisions of the Constitution." He brought forward several instances from our national history to illustrate the power inherent in a just decision on the part of an authorized high tribunal to compel obedience through the force of public opinion.

I briefly laid before him at this point the Plan of Bahá'u'lláh for a World Government, based upon the constitutional authority derived from duly elected representatives popularly chosen from every nation in the world, and providing sanctions authorizing other nations to

compel, by means of an international army and fleet, any recalcitrant nation to submit to the adjudication of its differences by the International Tribunal, even if it became necessary utterly to destroy the unjust and warring nation.

"But that," he quickly answered, "is an entirely different matter. I am assuming now that you are talking of a world government, a government which brings under its control and direction all peoples. If it were possible to do a thing of that kind, we would have a wholly different situation from what we have now. But when you speak of an international army and fleet to bring into submission a recalcitrant nation, you are still dealing with different nations, and so long as you have different nations, I do not believe that force can be made effective as a peace measure. The moment you employ force against a sovereign you have war."

PEACE MESSAGE—'Abdu'l-Bahá to Andrew Carnegie

Today the most great service of the Kingdom of God is the promotion of the principle of the unification of mankind, and the establishment of Universal Peace.

"Today the life of mankind and its attainment to everlasting glory depends on its display of effort and exertion in accord with the principles of His Holiness Bahá'u'lláh; for His first and foremost teaching consists of the oneness of the world of humanity. He says: "We are all the sheep of God. His Highness, the Almighty is the real Shepherd, and kind to all the sheep. Why, then, should we be unkind toward each other? Another of His most great institutes deals with the subject of Universal Peace, the establishment of which would be conducive to the well-being and progress and tranquillity of the commonwealth of man.

"Today the most important purpose of the Kingdom of God is the promulgation of the Cause of Universal Peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this pre-eminent service the confirmation of the Holy Spirit will descend upon him.

"After the war, the workers for the cause of Universal Peace will increase day by day, and the pacific party will array its force, displaying great activity over all the other parties. The realization of this matter is incontestable and irrefragable.

"Therefore, ere long, a vast and unlimited field will be opened before your view for the display of your powers and energies. You must promote this glorious intention with the heavenly power and the confirmation of the Holy Spirit. I am praying in your behalf that you may pitch a pavilion and unfurl a flag in the world of peace, love and eternal life.

OBEDIENCE TO GOVERNMENT

The Divine Plan for the New World Order indicated by Bahá'u'lláh is the one which will solve all national and international questions when the people of the world are ready, themselves, to follow it. Bahá'is, being taught to conform to the laws of the country in which they live, devote themselves to bringing about the New World Order by endeavoring to create public opinion along broad lines.

WE have commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this command which is the main cause for the security and tranquility of the world. They (Rulers) are day-springs of the power and dawning-places of the authority of God. We beg of God to assist them in that which is conducive to the peace of the servants * * *

In every country or government where any of this community reside (the Bahá'is) they must behave toward that government with faithfulness, trustfulness and truthfulness.

In this day it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people * * *

O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds, and well approved and agreeable conduct.

This oppressed one hath forbidden the people of God to engage in strife and conflict, and summoned them to good deeds and to spiritual and pleasing morals . . . We have forbidden all to work sedition and strife; and ordain that victory be gained only through commemoration and explanation.

From the Tablets of Bahá'u'lláh

THE BAHÁ'Í PEACE PROGRAM AND DISARMAMENT

BERTHA HYDE KIRKPATRICK

"We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; . . . that diversity of religion should cease and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

HE above words were spoken by Bahá'u'lláh to Professor E. G. Brown of Cambridge University, England, in 1890.

Who was Bahá'u'lláh? Outwardly and to the world He was and had been for well nigh thirty years an exile from His native country of Persia and a prisoner of the Turkish government because, as Bahá'u'lláh said "they deem us a stirrer-up of strife and sedition worthy of bondage and banishment." On the other hand, Professor Brown, recounting this same visit, said: "No need to ask in whose presence I stood as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

What did Bahá'u'lláh mean by the "Most Great Peace"? Let us look further for the answer to this question.

There is a book entitled "The Promulgation of Universal Peace." It is bound in two good-sized volumes containing in all some five hundred pages. Let us turn the leaves of this book. We find it is a compilation of addresses given in 1912 in leading cities of the United

States. The addresses were given before diversified groups, some in churches of various denominations, in Jewish temples, before women's clubs, in hotels and private homes, before the rich, the humble and lowly, the educated and unlettered.

Who was it who traveled from coast to coast in 1912 speaking so frequently and tirelessly before such diverse groups, both colored and white, both Jewish and Christian, both humble and distinguished? The title page tells us that it was 'Abdu'l-Bahá, the Son of Bahá'u'lláh. The introduction tells us more about 'Abdu'l-Bahá. Read it if you would know more of this distinguished personage, Who, having been with His Father a prisoner of the Turkish government from young manhood to an advanced age, with no opportunity for schooling, upon His release from prison traveled throughout Europe and America raising the call to universal peace.

The mission of Bahá'u'lláh was to establish the foundations of world peace. He appointed 'Abdu'l-Bahá to carry on this work and especially to interpret the teachings of His Father to the Western World. In carrying out this mission 'Abdu'l-Bahá traveled and taught throughout Europe and America.

One of the first things that impresses us as we glance through the pages of the book is the variety of subjects covered. A paragraph from a letter which 'Abdu'l-Bahá wrote in 1919 to the Central Organization

for a Durable Peace at The Hague helps us to understand this diversity of topics. He wrote:

"But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human mind as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm, and its edifice strong."

II

'ABDU'L-BAHÁ was aiming at the root causes of war when He said that "one single matter" was not enough to bring about universal peace. This helps us to understand why 'Abdu'l-Bahá sometimes spoke directly on peace; sometimes on the true unity of science and religion; sometimes on the oneness of mankind; sometimes on the oneness of all religions; again on the just solution of the economic problems or the necessity of abandoning all prejudice—racial, national, religious; or on the independent investigation of truth; the equality of men and women; a universal language; universal education; an international tribunal; the reality of man or the Holy Spirit.

Notice that 'Abdu'l-Bahá speaks in the passage above quoted of "the wise souls who are aware of the essential relationships emanating from the realities of things." In the mind of 'Abdu'l-Bahá Who truly understood the "realities of things" and Who inspired others with some of this understanding, there was a close connection between all these subjects. They were related to each other and to world peace. Let us try for a few moments to be

among those wise souls who are aware of these essential relationships.

It is not difficult to see the very close connection between a realization of the oneness of humanity and universal peace. Suppose for a moment that His principles were actually believed and lived in the world. Where would be the Manchurian problem, the Franco-German problem, the Balkan problem, — to mention only a few of our danger spots? Let the reader not be misled by these words. The followers of Bahá'u'lláh do not think that mere belief in the oneness of mankind is sufficient to solve such difficult problems as those mentioned above. They do believe that when sufficient numbers of mankind are so sincerely and profoundly filled with the realization that peoples of other nations and races have the same needs and feelings as themselves that noble men will arise with a determination to solve these problems. With such unity of purpose and love of mankind the wise of the earth will be able to solve most difficult problems. At present the selfish interests of each nation prevent us from working out these vexed questions.

CLOSELY associated with the oneness of mankind is the principle of Bahá'u'lláh that all kinds of prejudice must be abolished. National race and religious prejudices have always been a source of contention and war. With the belief and practice of the oneness of humanity such prejudices must and will disappear. Furthermore, the just and righteous solution of economic problems, those problems

which today are leading to strikes, class warfare, and untold deprivation and suffering and are dividing the whole world into two opposing camps, will obviously be brought about when with a feeling of true brotherhood we resolutely set ourselves to solve them. When our hearts overflow with love for all humanity it will be impossible for any to enjoy luxury knowing that our brothers lack necessities.

This relationship between world peace and economic problems is indeed recognized by thoughtful people. In the December issue of the "World Tomorrow," W. E. B. DuBois says:

"If you are thorough-going, if you mean the overthrow of the idea of war, . . . then the defenders of militarisms see and see with perfect truth that the main foundations of present international commerce will be overthrown. And the stream of profit from Asia and Africa will be cut down, perhaps destroyed. In other words, real pacifism as compared with piecemeal disarmament, means that Europe and America must give up their exploitation of wealth from the poor of the world and live upon their own labor and industry and upon a fair exchange with peoples who are able to bargain because they are free and uncowed by armies, navies and airplanes."

In the same magazine Richard Cabot gives a hint as to how to get rid of national prejudice:

"To advance the cause of peace and to make war less likely, two essential things must be done. One, which is the duty of only a portion of our population, is to cooperate in every way, as opportunity offers, with people of other nations in order that by cooperating with them we shall learn to be less touchy, more appreciative. . . . The other thing that we can do and that is open to all, is to exalt the virtues and pardon the errors of other peoples. . . . Truth, that is the understanding of other people as they are and as they see themselves, is far more important than exhortations or the passing of resolutions or writing to our congressmen, because truth alone can make us free."

OUR GREAT scientists are lending their aid to the "Most Great Peace" by giving us glimpses of greater

truths than we have known, thus giving hope that the centuries-old conflict between science and religion which has been at the root of so much persecution and conflict is about to come to an end, and to come to an end, too, without the death of religion. Truth is one and not multiple and since both science and religion seek truth they must ultimately agree.

Another principle closely associated with universal peace according to Bahá'í teaching, is the recognition of the equality between men and women. This is because the human race cannot progress to its greatest development on one wing alone. God has designed two wings of equal importance, man and woman, by which mankind is to soar to his greatest achievements. The appointment of President Mary E. Woolley of Mt. Holyoke College to be one of the three who are to represent the United States in the Disarmament Conference to be held at Geneva in February indicates that the wise ones of the earth are beginning to realize that womankind may have something to contribute to peace that man does not.

Of paramount importance and associated with the idea of the genuine equality of men and women is the necessity of universal education. All classes must receive education according to their capacity, and boys and girls must have the same advantages. Indeed, if both the boy and girl cannot be equally educated the girl should have the preference because she is the potential educator and trainer of the next generation. When we realize the importance that 'Abdu'l-Bahá puts upon spiritual education as a part of His

educational program and that knowledge and wisdom are at the basis of all progress then we see how near this principle, too, is to the peace movement.

Again of great importance and associated with universal education is the need of an international language which shall be auxiliary to one's native tongue. This will aid in mutual understanding as well as save a great deal of time and labor which at present are expended in translating and interpreting or learning other languages. In regard to this 'Abdu'l-Bahá states:

"Unless the unity of languages is realized, the oneness of the human world cannot be effectively organized and established; because the function of language is to portray the mysteries and secrets of human hearts. The heart is like a box and language is the key. . . . Therefore the question of an auxiliary international tongue has the utmost importance. Through this means, international education and training become possible; the evidence and history of the past can be acquired. . . . Therefore the very first service to the world of man is the establishment of this auxiliary international means of communication. It will become the cause of the tranquillity of the human commonwealth."

Finally, when we consider the root causes of antagonism and war and the means of bringing about peace we find that an absolute necessity and a basis of all these principles already mentioned is the need of a universal religion. In smaller or larger groups religion is now a cause of unity and there are many movements towards greater religious unity, but it is still true that members of different religions misunderstand each other, dislike and even hate each other. Witness the recent clashes between Jews and Muslims in Palestine and between Muslims and Hindus in India. Indeed certain students and statesmen consider that religious intolerance

renders governmental problems well nigh insoluble in these countries. The Crusades and the Inquisition are but two examples of bitter bloodshed in the past caused by religious intolerance. There have been and are a few scattered groups and individuals who have believed a universal religion possible, but the majority of people today who give the matter any thought think that the best we can do is to get people to tolerate or possibly appreciate other people's religions. Bahá'u'lláh taught us that all religions in their purity have *one foundation*, that there is but one religion when we understand the true meaning of religion; that great Prophets have come from time to time whose mission it was to renew religion, to teach people again pure religion. Differences in religion are man-made and have crept in in spite of the pure teachings of the Founders, or sometimes they have grown out of the nonessential teachings which were in accord with the needs of the times. Bahá'u'lláh came to unite all under the canopy of one universal religion.

III

THUS WE see faintly the meaning of the "Most Great Peace." Bahá'u'lláh has given us directions for such fundamental changes in governments, institutions, habits and proceedings in general as to bring about a new world order. This is what the Bahá'í Movement means. This is what Bahá'ís are working for. *In this new world order religion is not a thing apart from life but a way of life. Religion is life.* As 'Abdu'l-Bahá expresses it: "Religion is the essential connection

which proceeds from the realities of things." That is, true religion underlies all the proceedings of our lives and our relationships with each other. Mankind, both individually and collectively as nations, is constantly weaving patterns as he lives. If true religion forms the warp on the loom of life, we shall weave beautiful patterns which will be for "the good of the world and the happiness of the nations." Then all our occupations, institutions and endeavors proceeding in fact from the realities of things—the truth of things—will bring about a new world order in which justice and righteousness will prevail. This is the "Most Great Peace."

Is such a world order wherein righteousness shall rule an idle dream? How can such stupendous changes be brought about? "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." 'Abdu'l-Bahá speaks thus:

"It is evident that no means but an ideal means, a spiritual power, divine bestowals and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing can be conceived of. But through spiritual means and the divine power it is possible and practicable."

This subject of the power of the Holy Spirit is another topic upon which 'Abdu'l-Bahá often spoke. Is this connected with universal peace?

THE PRESENT machinery and organization for bringing about and maintaining world peace is generally recognized as inadequate. Bahá'u'lláh advocated a League of Nations and World Court, but some of the conditions which He laid down are still unfulfilled. Briefly some of these conditions are as follows according to the explanation of 'Abdu'l-Bahá:

1. *Some noble rulers of high ambition, shall, for the good and happiness of all the human race, step forth with firm resolution and keen strength of mind and hold a conference on universal peace.*

2. *Keeping fast hold of the means of enforcing their views, they shall establish a union of the states of the world, and*

3. *Conclude a definite treaty and alliance between them on conditions not to be evaded*

4. *The whole human race should be consulted through their representatives and be invited to corroborate this treaty of universal peace.*

5. *It would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure.*

6. *A Supreme Tribunal shall be established by the peoples and governments of every nation, composed of members elected from each country and government. These members should be the elect of the elect.*

7. *ALL disputes of an international character shall be submitted to this court, its mission being to arrange by arbitration everything which would otherwise be a cause of war. The mission of this tribunal would be to prevent war.*

8. *By a general agreement all the governments of the world must disarm simultaneously.*

9. *The size of the armaments allowed each government should be definitely agreed upon. Armaments sufficient for a police force would be allowed.*

10. *If one of the states should break any of the articles of alliance the rest of the nations of the world should rise up and reduce it to submission.*

Are such conditions impossible? Bahá'u'lláh and 'Abdu'l-Bahá lived long lives of extreme suffering and utter self-abnegation in order to establish both by precept and by practice these principles which are the basis of universal peace. Let me quote again from the words of 'Abdu'l-Bahá. Answering the question whether such things are impossible he said:

"Far from it. For by the grace of God, and by the incomparably high ambitions of the souls that are perfect, and the thoughts and opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolved determination and the most ardent enthusiasm."

CURRENT MYTHOLOGY

MARZIEH K. NABIL

Here is the message of a brilliant graduate student of Leland Stanford University who makes the amazing discovery that the scholars and scientists of today are full of superstitions, as true of them as people of the middle ages. What these amazing superstitions are will be found here described.

A POPULAR modern belief, and one which characterizes the present in every age, is to the effect that our ancestors were benighted people. This idea is paralleled in individual experience—we look back pityingly at our last year's self and wonder how we could have been so inferior to our present exalted condition; and the faults of our present status come to light only in the retrospect of another year. Now it is true that our ancestors were, in comparison with us, benighted, and that their ignorance expressed itself in superstition: they burned witches and before that they practiced black magic, and before that they sat on pillars for years at a time. Whereas, we, benefiting from the encroachments of science on the unknown, realize that life on a pillar is unhealthy, and that even if we did conjure up mountains of gold, they could not solve our economic problem. Speaking from a materialistic standpoint, the average educated man of today, who is not afraid of goblins and does not wear assafoetida around his neck, can look patronizingly on the past and call it benighted, superstitious; scientists have cleared the world of figments, so that roosters can crow now without sending ghosts to their graves again, and the lights that flit over marshy cemeteries are only phosphorus.

And yet, we of the present have our superstitions too, and are bound to fictions infinitely more harmful

than those of past ages, because these are mental fictions, rationalizations, supposedly approved by modern wisdom, and therefore not to be sprinkled away with drops of holy water. For example, many educated people imagine that members of other races or communities are inferior, that war is necessary, that individuals may sin without hurting the group, that progress is an illusion; they believe that man is an animal, the universe self-made, and religion a means of quieting the masses; that immortality is only perpetuation in the race, and prayer only an expression of fear, or a demand for a timely violation of natural law; and the basis of their thought is this—that God is a collectively fashioned Goodness, which has evolved from a tree or a star into a depersonalized Idea.

THE LOVE of God, which is the mainspring of the Bahá'í life, and which constitutes that love for humanity whereby the old world is to be made new again, is not a love built up on theories or grown out of fears;—it is not a synthetic philosophy or a refurbished superstition;—it is the adoration which haloes knowledge. This earth today is holy ground, fragrant with the footsteps of One Who has proved for all men to see that God is near us—"Nearer than the jugular vein"—that our lives are His, our deeds accountable to Him, our growth through all His worlds by His permission.

If our ancestors worshipped through faith alone, their faith collapsed with the coming of the new science—their faith which had long since changed to imitation, and functioned only with the impetus of time. The nineteenth century shows us two groups of thinkers: those who, terrified by biological discoveries, withdrew into hermetic orthodoxy; and those, who studied the sciences, lost God, lost immortality, but went down bravely, “with unreluctant tread . . . into the darkness.” These two survive today, except that the glamor has gone from some, and others, like the Phoenician dead, are feeding on dust in a sorrowful city. But this new love of God which has broken into life surrounds the farthest reaches of men’s thoughts; it is a foreshadowing of this which made Bacon feel that he did “but tinkle a little bell . . .” and Newton that he was only playing with pebbles on a shore, and Pupin that “Sound is the voice of God.” It is the love born of the Manifestation of God among men, the perfect human being who reflects to humanity the omniscience, the tenderness, the justice of God.

THE LOVE of God through His Manifestation is not to be lightly assumed and lightly laid aside. It is not a human love, withering to old flowers and faded ribbons. It is the life blood of the soul, without

which we cannot develop the higher consciousness which is our existence when the body has died. Those of us who do not strive, through service in the love of God, to form this consciousness, cannot live fully beyond death. As Emerson says in the *Journals*, we know already whether we are to be immortal; if our life is centered about materialisms, it must cease with death. ‘Abdu’l-Bahá says:

“This stone and this man both exist; but the stone in relation to the existence of man is non-existent. . . . In the same way, the souls who are veiled from God, although they exist in this world and in the world after death, are in comparison with the holy existence of the children of the Kingdom of God, non-existing and separated from God.”

Certainly, if our interests are not earthly, they are turned toward reality; ‘Abdu’l-Bahá tells us that the farther we go from one, the nearer we are to the other.

Our modern world is orphaned by its superstition. We must go back to the love of God, to the love that flowers in the world’s springtimes when God walks with us again. We must learn that what men have always hoped is not a makeshift of the human ego, but reality; that God leads us by the hand, and earth is a road to heaven; that our hungering is not in vain, our dreams not the mere wrack of the centuries. We must unite again in the love of our God—

For, lo, the winter is past;
The rain is over and gone.

“A delicate spiritual power is ever exercising an influence over the hearts and minds of men. Why should we abandon the Holy Power which binds us together and cleave to the barbarous traditions which keep us apart?”

—‘Abdu’l-Bahá

CHILDHOOD AND THE RACE QUESTION

LOULIE A. MATHEWS

The author sends us this very interesting material containing the spontaneous expressions of High School youth toward the race problem, as a result of a presentation of the subject by Mr. James H. Hubert, Executive Director of the New York Urban League. This is a rare human document—a revelation of the sincere justice-loving heart of youth.

THE child is unaware of race or class distinctions, dwelling in the state of consciousness to which Jesus called us: "Unless ye become as little children, ye shall not enter into the Kingdom of Heaven." Again in this day Bahá'u'lláh commands us to strike off the fetters of race prejudice and with the searchlight of science to study the origin of man that the intellect may be convinced of the oneness of mankind.

The mind of a little child is enmeshed in imagery, a word or phrase makes an impression entirely different from its real meaning.

Professor William James recalls that his father often read aloud a poem in which the word "barque" was repeated in the refrain, in imagination the boy saw a piece of bark from a certain tree in the garden floating down a stream steered by tiny men in blue jackets. As he appeared to like the poem and asked no questions his father concluded that he understood the words and Professor James adds that the word "barque" always remained connected in his mind with a willow tree no matter how it was spelled.

As a child grows older and reaches adolescence, imagination recedes and reality advances. The yardstick by which he measures values is now the thought of his own generation. He loves, he hates, he

decides with great intensity. At this stage of growth, the child's mind is well developed, he has a keen sense of justice and the arena of thought has not been invaded by compromise.

There are many schools of the new age that understand the adolescence period and they are making marvelous use of child psychology. It was to one of these, a high school in northern New York, that Mr. James H. Hubert, Executive Director of the New York Urban League, came to speak to an organization formed in the school on the subject, "The Negro and Race Prejudice." Mr. Hubert touched a sympathetic cord speaking in terms that awoke interest; he created a tie between himself and the students. They asked to be allowed to write, and forthwith a bundle of letters arrived in New York. No mistakes had been corrected but in spite of the limitations imposed by the pen these young jurors handed down an unqualified decision for justice to the Negro.

These letters go straight to the heart of the question. Here we find real response, inner determination towards future action and very real promise for the New Day. They are offered for publication not only as a human document of great interest, they are more than that, they are an inspiration to the adult

world, for who can read these sincere epistles, so breathing the air of brotherhood and justice without feeling, himself, a sermon in them. It is as Christ said, "Verily, a little child shall lead them."



EXTRACTS FROM LETTERS*

Dear Sir:

"Not alms but opportunity is what the Negro of today is asking. Opportunity for what? Not merely for an opportunity to work—to eat but a chance to play his full part in the making of America along with all the other races.

I am glad that our school has an organization like this one to make it possible for us to come together and discuss such questions as seem *to me* very important."

Mr. Hubert:

"Everything you said about the Negro was true. We in this part of the country don't realize the condition of the Negroes, because we do not see them as they are in real life, but we can imagine their hardships. Sometimes they are burned at the stake and this is a striking example of the feeling against them. It is well to think now what we can do when we grow up so we can put an end to all their suffering. I don't see why a group of white and colored could not work together just as well as all one color because God made man different shades."

Dear Mr. Hubert:

"Many thoughts have passed through my mind concerning the race question since your talk. I too

believe that the colored race should have more opportunities. They might use them to better advantage than some white people do. You impressed on my mind many thoughts which I can not fully express right now but which have benefitted me and made me see what is beyond this town—what is going on in the world and when I grow up I will help you. I want some one to understand me and I know you will. Maybe people don't know about the race question because it has not been explained to them. Couldn't you go around and tell the people? I hope you will write me so I can improve my knowledge on this subject."

Dear Dr. James H. Hubert:

"I received much knowledge on the slave question from your talk. When I go to bed I think about how they should have opportunity and I cannot wait to grow up so I can be of use on this question. This is something worth thinking about and I hate injustice and I mean to fight it with all my might just as soon as I get through school."

Dear Dr. Hubert:

"I learned many things from your lecture. I had no idea that a Negro child could do so much with a dime, a white child can't do much and by the time the colored child had a dollar I should think he would be a merchant. I would like to see him there, for I like people to be treated fair and right."

Dear Dr. Hubert:

"I derived many thoughts from your lecture. My thoughts run like this, God made every man equal, we

*Mr. Hubert courteously consented to the publication of these letters.

think we are better than others, but God does not. The thought that flashed through my mind was, does every man know what an opportunity he possesses at the time when he possesses it. I thought about this and I believe that if we could share just alike our chances, one chance for the white boy and one for the colored, maybe we would be surprised to see the Negro come out ahead. We don't understand this matter of opportunity because as white children we have education right in our hand and we think we have nothing. I should like to share my education and chances with a colored boy and I believe I would learn more from giving him half, than from having it all for myself."

Dear Dr. Hubert:

"I was impressed all throughout your talk. I am glad the Negroes are progressing and I suppose they have made discoveries too. Our post office is being constructed by Negroes. You know I never noticed that, but now I am going to speak of it and say, it is beautifully built and then I shall say, do you know why, because the Negroes who are so progressive are at work upon it, and that might help to make people realize what they could do if given opportunity. We are all strong to help in this kind of work."

Dear Mr. Hubert:

"It gave me truer ideas about the Negro than I had. It is a pity that they were ever treated as they were, and made slaves, because it could not last. They ought to have thought about that in the beginning and saved all this trouble. I only see about two Negro boys a day but

I am going to ask them right away if they are treated right and if not to call upon me and I will tell the people that did not hear you, just what you said and how we want justice around here and won't stand for anything else. I think some of the states would feel ashamed on Sunday when they read about all men being equal. It is hard for children to understand why people don't act the way they preach. It seems simple enough, but we are not grown up yet."

Dear Friend:

"I was as much touched, as interested by your talk. I picture to myself a frontier as a land in the West that is treeless. People go there for opportunity. There is danger. We must go right into battle—farther and farther into the depths of life to look at things as they are. We don't specially own the land the United States are located on, no one does, but the Indian and therefore any man who is here has as much right as any other man. Colored people are here and they should have the same rights. Our teacher has told us some of the names of great colored people whose names are written down in history. There are white men's names there and it seems to me fine that they can be written down side by side. I wish to get my mind trained on this subject and then make good use of it. Grown people don't explain things clearly and when you ask questions they don't seem to know what to answer, but I want to know and so do the others. We want to do what is just and although it is not very good to fight, I believe justice is one thing worth

fighting about. Fair play and never hit a man when he's down is going to be my motto."

Dear Friend:

"Your talk last week made a deep impression on me. How cruel and unjust the white is to his brother, the Negro, and what a surprise as both are Christians. Until the Negro has as big an opportunity as the white man I will not be content.

Before your talk I thought there was no frontier for American Youth but now I know there is. The frontier for us who are growing up will be to conquer race prejudice and give the Negro a chance. This frontier can be conquered. Our ancestors conquered slavery and we can conquer prejudice, and Dr. Hubert, you can just count on me to help go over the top in this cause and win opportunity for the Negro."

BAHA'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously.

In 1878 they went to Rangoon, where their mission was highly successful. In 1879 they started on an extensive missionary tour of Burma, Mandalay and the chief cities of India. They then undertook a still more distant journey to Singapore, Java and the Celebes Islands where with the primitive people they met with extraordinary adventures and success.

AFTER several minor trips we reached the province of Padalia, ruled by Fatta Chikourdi. When our boat, after a rather alarming trip through a crocodile-infested river, reached the town in which the King resided, his officers met us at the landing and took us to a commodious guest house on the river side. They then presented to us the formal greetings of the King and took in return our greetings to His Majesty. The next day we were summoned to the palace. King

Fatta Chikourdi, of Padali and his Queen Diammarala welcomed us warmly and invited us to visit them and have audience with them daily. In our judgment, however, this place was utterly devoid of spiritual souls. The people were not at all interested in our mission, nor did they have capacity, it would seem, for receiving our declaration of the divine dispensation. So we made up our mind to move further on to the province of Boonay as soon as the King should deign to provide us with canoes and other requisites for our trip. We could not of course ask for this immediately as it would be rude to make too short a visit.

As we were waiting an opportunity to tactfully talk of our departure, to our surprise a serious epidemic of smallpox broke out in the principle towns of Padalia. The houses around the palace had many victims, especially among children, and the loss of life was very great. The King felt uneasy about this and

asked us to do something to arrest the ravages of the plague. We had no instruments or medical material to handle such a situation. We found ourselves forced, however, to take some steps to oblige the King. I was instructed by Jamal Effendi to procure some ordinary needles, tie them up tight and put them in a small vial together with some ripe scabs from long effected children, adding to this the milk of some woman who was giving suck to a male child. With this I was to vaccinate the children of the province. I carried out the instructions to the letter and later I vaccinated daily upwards of five hundred children. Of these only one per cent died; all the rest were saved by this treatment.

Through this medical work we found opportunity to deliver the Message to all. We were not able to stay long enough however, to prove the results of this missionary activity, for we soon left for the province of Boonay. The King generously supplied us with all the necessary traveling equipment and three long canoes with full escort. He affectionately bade us adieu, and we started down the crocodile-infested river once more. Before sunset we reached our destination and were warmly received by the King and his officials and given the guest house opposite the palace for our residence. After dinner we were invited to the audience chamber where we were received enthusiastically by the King and Queen. In this very first interview we became intimately acquainted with each other, and the King as simply as a child put all sorts of questions to us, both material and spiritual.

With our party, as it happened, was an Arab from the province of Yamen. He happened to journey with us down the river. The King undertook to recite a prayer known in Islam mystical denominations as *Jeljelutich*. This Arab suddenly interrupted and impertinently attempted to correct the pronunciation of an Arab word in the prayer which the King had, in reality, pronounced correctly. The King, very much annoyed, told him that he was mistaken as to the proper pronunciation; but the Arab, who was quite impolite and rude and even insane in his obstinacy, continued to contradict the King. So irate did the King become that he ordered the Arab put out of the palace, and gave instructions that he should never be admitted again. He then turned to us and asked us if we had brought this monster in our company. We explained the facts as to how he happened to be with us, and the King became appeased.

The King was so attracted by the stirring talks of Jamal Effendi that he kept him answering religious questions until the late hours of the night; in fact, it was not until two o'clock in the morning that we were permitted to retire.

Every day and evening we were now in the audience chamber holding religious conferences with the King, continuing to solve his spiritual problems. After a few days the King asked us to write a handbook in Arabic outlining principles for the administration of his State, as well as a booklet for teaching Arabic colloquial conversation. This gave us an unusual opportunity to present the principles of Bahá'í administration and government to the

King, for we based our handbook upon the universal laws of Bahá'u'lláh.

Meanwhile the Arab, really partially insane it would seem, deprived of the privilege of entering the palace turned his grudge upon the writer. It took a good deal of precaution on my part to avoid trouble, but one day as I was working on the manuscript of the handbook above mentioned, the Arab, sitting upon his bed, started to vehemently shake the bamboo floor of the house in such a way as to prevent my writing. Upon my polite request to him to desist, he suddenly appeared quite naked from behind the curtain of his bed and struck me upon the head with a heavy block of wood. Fortunately the Queen, happening to look out from her palace window, saw this attack and informed the King who with a large corps of his followers rushed in and arrested the Arab. He also had my wound treated and dressed. Then he gave orders to have the Arab executed. As Bahá'is, Jamal Effendi and myself both begged the King to forgive the criminal; and after a long entreaty upon my part, it was granted and

the order was given that he should not be executed but banished with a criminal record to the Dutch settlement. The King and Queen, great admirers of Jamal Effendi and the writer, kindly permitted us to present to the insane man some gifts for his journey, about ten dollars in cash and five dollars worth of native cloth.

The books were finally completed and presented to the King and Queen respectively. Also we gave the King lessons in the translation of his books into the Malay language which were exceedingly appreciated.

The King and Queen accepted the Bahá'í Cause and made a vow to promulgate it in all the provinces of the Celebes Islands as soon as they should receive confirmation for this missionary effort.

Thus having raised the standard of Ya Bahá El Abhá, we made our preparations to return. With great sorrow at our departure, the King and Queen had all necessary preparations made for our voyage. The atmosphere was very melancholy when we went to bid adieu to their Royal Highnesses.

(To be continued)

“Religion is divine education . . . Divine education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of religion and is the heaven of all divine virtues.”

—‘Abdu'l-Bahá

A SERVANT OF GOD

CORALIE FRANKLIN COOK

"In Thee shall all families of the earth be blessed."—Book of Genesis.

"Let not a man glory in this—that he loves his country. Let him rather glory in this: that he loves his kind (humanity)."—Bahá'u'lláh.

"This is worship: to serve mankind and to minister to the needs of the people. Service is prayer."—Abdul-Bahá.

NOT since the death of "Father Abraham" (Abraham Lincoln) have the "Twilight Millions" of America mourned for any fellow being as they mourn, today, the "passing" of Julius Rosenwald. At the Nation's Capital a great memorial mass meeting has been called where two speakers—one the president of the most noted Institution in the world devoted to the education of darker peoples, the other a Jewish Rabbi of learning and power—are expected to tell of the life and services of one of the most Christian Hebrews the world has ever known since Jesus of Nazareth went about serving mankind.

It was not for black people only that Mr. Rosenwald gave away millions of dollars. "His goodness followed his horizon's rim," and mankind without regard to race, creed or color have learned the measure of his bounty.

Again and again the struggling, pitifully inadequate schools of the South, presided over by incompetent teachers (men and women with the barest rudiments of an education), have been transformed into modern buildings manned by trained and often gifted teachers, until now the Rosenwald rural schools are numbered by the hundreds and their pupils by the hundreds of thousands. Ever open-handed to Jewish institutions, Christian organizations have also had his generous support.



JULIUS ROSENWALD

August 18, 1862—January 6, 1932

The tender heart of the great philanthropist yearned over the homeless, the wounded and orphaned left in the wake of the World War and his millions went into the work of European rehabilitation.

The story of the amassing of the Rosenwald fortune reads like some fairy tale. But who shall say it is not a fulfillment of prophecy? Of the "Seed of Abraham" it seems literally true that thru this one man's bounty "all families of the earth" have been "blessed."

All educators and social workers know of "The Rosenwald Fund," a sum set apart for systematized philanthropy. Speaking of this

amazing gift Mr. Rosenwald himself said, "Benevolence today has become altogether too huge an undertaking to be conducted other than on business lines." So it follows that this vast wealth is distributed on a business basis and, true to his convictions, since so fine a portion of it has been expended for colored citizens, one of the busiest and perhaps one of the most sagacious of the men employed to guard its interests is a gentleman of color.

Convinced that vast sums of money should not be piled up for selfish use, it was the Rosenwald way to give out as well as to take in. His hundreds of employees shared in his profits over and above their stipulated pay.

One's faith in humanity, even in times like the present, cannot be wholly lost while the memory of this man is alive. And, is he not already among the immortals? The writer recalls him as she last saw him in a meeting in Washington, where a few of the great, and many of the good, had met to thresh out various industrial and social problems. His world-wide fame might well have secured for him repeated homage and ovation but he would have none of it. Gentle but alert, silent but keenly interested, he never lost his modest demeanor and his very clerks were more in evidence than the man himself.

It has often been a matter of comment that the State of Illinois has the honor of being the birthplace of both Lincoln and Rosenwald—the one who struck from the slave his physical bondage, and the other who has wrought so mightily to loosen his bondage of ignorance.

It was June, 1930 that witnessed the completion of the five thousandth Rosenwald school—the first such school was by that time seventeen years old. It had been a modest affair built of frame and having one room. With appealing consistency it was located not far from Tuskegee, in Alabama. However, the heartening thing about it was the way in which the less than one thousand dollars of its cost was secured. The colored people themselves purchased the ground (\$150.00), they also contributed labor appraised at \$132.50, local white citizens donated \$350.00 and the Rosenwald Fund, \$300.00. Thus it will be seen with what unerring wisdom this work was planned in the very beginning. No one can estimate the value to the poor colored people themselves of giving the land and contributing their labor to this enterprise, nor to the white people of the community who responded so generously with their quota of the cost.

But we had started to tell of the five thousandth school—mark the progress! "History repeats itself" and it, like the first, is near a great institution—beautiful and internationally known Hampton, in Virginia. This school employs six teachers, accommodates three hundred pupils; it is built of brick, and to make practical the teaching of farming and trades is surrounded by three acres of ground. To a school of this type the fund contributes twenty-six hundred dollars. In this particular instance the colored people raised a thousand dollars and the balance was appropriated from public funds, making a total of twenty thousand dollars.

Has not Julius Rosenwald wrought mightily for his fellowmen? In deed and in truth may it not be said that his "service is a prayer?"

One of the many things standing in the way of the colored man's progress has been excessive death rate. Stoutly it is asserted that "figures do not lie," and just as positively may come the rejoinder, "But they can be awfully misleading." Fact-finding Conferences have proven that poorly paid labor, bad housing, lack of proper food in health and of medical care in sickness, contribute in larger measure to the appalling death rate among colored folk than the pigment underlying the skin contributes to it.

Significant and material figures have been collected in mortality statistics since the Trustees of the Fund have made large appropriations to hospitals, established clinics, contributed to the support of county nurses who give pre-natal and post-natal care to mothers in outlying districts, and follow up the health record of every child of school age in a given area. In almost every instance this county work is finally taken over by county authorities and supported by public money. Nothing finer in human relationships and sane cooperation for the good of *all* the people has been brought to light than the way in which doctors and nurses comprising the staff of white hospitals in large cities such as Chicago, Ill., and New Orleans, La. have lent their experience and training to further this health work among colored people. Nor need it be assumed that this timely service is given solely for the protection of the white people who can not escape the menace of leaving one-tenth of our population to fight at fearful odds

with death and disease. In many instances the scientist becomes so absorbed in the professional aspect of his work that race and color are lost sight of and over some patient saved from the ravages of tuberculosis or some working mother wrested from the death toll of child-birth, black and white look into each others faces and know that we are all "leaves of one branch, fruit of one tree."

It were a pleasant task further to record what munificent sums this Fund has expended upon child study and upon social studies, to recount how scholarships and fellowships have been awarded for advanced study at home and abroad and their many gratifying results, but time will not permit. Let us not fail to remember, however, that the Rosenwald Fund, working in conjunction with other well known benefactions—like the Rockefeller, the Phelps-Stokes, the Jeanes, etc.—all have brought to bear such powerful material and spiritual forces upon what once seemed to be a hopeless problem as to evoke accomplishment where defeat threatened and enable a disheartened and oppressed people to make a progress during a period of some six decades such as no similarly disadvantaged group ever attained save thru a period of centuries.

Was Rosenwald a servant of God? Has God used him mightily to establish His kingdom on earth? It is easy to believe that He has, since so nobly he followed One whose blessed utterance was, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," and put into his life's practice the precepts of that Other Whose messages from 'Akka's Prison-house enlighten the world.

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

Chapter II

"I am summoning you to the world of the Kingdom."—'Abdu'l-Bahá.

IN the first chapter we suggested (indirectly) the dawning light of cosmic consciousness as I journeyed onward in search of Truth, the fiery urge of longing to find God, and the joy in discovering the Divine Harbor.

Some details of those months when my soul was approaching the object of its search, the *goal* of its longing, may suggest the oneness of experience that comes to souls on the highway toward the kingdom, for many, no doubt, will recall parallel experiences in their own "Great Adventure."

For some time previous to hearing the glad-tidings of the coming of the World Educator, Baha'u'llah, thrilling and priceless experiences were continually realized. One or two of these will suffice. At one time a pure white dove seemed to be hovering over my head. Such a definite and normal consciousness was this and so joyous an experience, that I shared it with a choice friend, a revered Episcopal Rector, who was a man of rare spiritual quality.

To him was confided the conviction that when this dove did finally alight it would bring "A new heaven and a new earth" not alone to me, but to all the world. His understanding heart was not critical or unresponsive as he knew that my daily life of practical service was being joyously lived often from early morn until after midnight, and he said that this experience was not

born out of the vain imaginings of a neurotic, nor was it the expression of a nervous recluse. I greatly appreciated his counsel, and he confirmed me in the continuance of a deep study of the New Testament which had already extended thru several months.

Another experience occurred shortly after this incident, and took place about two weeks before the Bahá'i Message reached me. While praying at midnight outside my tent that was pitched by the shores of a tidal river, and standing under the starlit sky, a brilliant light appeared. So great was its brilliance that I thought it must be the search light from a Navy Yard near by.

Quickly I opened my eyes. There was no light! After waiting for some moments for its return, with no result my eyes again closed. The light came the second time with greater intensity. Three times this was repeated, and then came the consciousness that it was an *inner* and not an outer light. Facing (as it happened) the Eastern horizon the light grew into a broad highway and then it was as though a strong cable reached into the very center of my being and drew it toward that spot.

Throughout the entire night sleep fled from the eyes, but a sublime peace and inexpressible joy and great refreshment encompassed me. While so deep, so rare and enthralling an experience could never be fully transmitted to another, nor yet

could it be contained in my own mind and heart alone, I decided to share it as best I could with another friend who possessed deep poetic and spiritual insight.

His interpretation was as follows: "Light and illumination have come from the East. The sun rises in the East. The prophets of God have always appeared in the East. The mystics refer to the spiritual center in man as the eastern part of his being. Undoubtedly God has further revelation of Truth for you." This explanation satisfied. As a result it brought an added expectancy and, no doubt, a greater degree of openness.

Two WEEKS later at an informal Fourth of July celebration in the country, when singing the Battle Hymn of the Republic, as these words were reached, "In the beauty of the lillies Christ was born across the sea," such a surging wave of nearness to Christ came, and a warmth of love for Him so welled up in my heart that it caused tears to flow from my eyes as water gushes from a mountain stream. They could not be restrained. (Fortunately I was so situated that no one saw me). The ecstasy and rapture of love of the Divine Beloved One encompassed every part of my being.

Little wonder then that a few hours later when listening to the glad tidings of the "return" of the Light of Truth, there came to me the deep inner realization that the Bahá'í Message was that Light which "Lighteth everyone that cometh into the world" that the Sun of Truth had again arisen and had been illumining the path long

before the consciousness of its Point of Dawning had come to me.

Some months later when writing a letter to 'Abdu'l-Bahá, clippings from current newspapers and magazines were enclosed that indicated the advancing effect upon the world, at that time, of the spiritual spring-time. I also made the statement that after once having heard 'The Message' I witnessed Its Signs on every hand, and that many were walking by the Light although they knew not from whence the Light had shone.

After first expressing to Him the joy and thankfulness for receiving the Message, there were several desires uppermost in my heart but I did not write them down. What was the significance of the dove, and the brilliant light? I wanted to mention the sense of increasing nearness to Christ, also to testify to a deeper realization of the meaning of His blessed promise, "My sheep will hear My Voice," as well as to state that I felt the oneness of the spirit of 'Abdu'l-Bahá with Christ and an increasing sense of great nearness to 'Abdu'l-Bahá.

His Tablet (letter) at the close of this chapter, brought the answers to my unwritten questions. Before there was time for a reply to my letter an American pilgrim returning from a visit to 'Abdu'l-Bahá in 'Akká told of a talk given by Him regarding the significance of the dove, and the part it had played in history. He spoke of the meaning of its descent upon the head of His Holiness Jesus Christ, and upon John the Baptist. Of Noah sending forth a dove from the Ark, its return, his sending it forth again and its return. His sending it forth

the third time when it did *not* return, and "Noah was made glad for he knew that it had found rest for the sole of its foot." After a slight pause, 'Abdu'l-Bahá said I too am continually sending forth doves, and sometimes they come back. Then with a glorious smile that brought joy to all His listeners, he said and sometimes they do *not* come back, and I know they have found rest in the heart of a believer. The answer had come! It was complete and perfect even though the question had never been asked.

Upon receipt of the following Tablet from 'Abdu'l-Bahá it was as if all the questions written and unwritten were answered in such a way that the whole of life took on new meanings, and the "life more abundant" at once began.

"O thou Daughter of the Kingdom! Thy letter was received, thou hast written that the newspapers, and magazines, the orators from the platform and the ministers from the pulpit are delivering the glad tidings of the Day of God, they are encouraging and uplifting all the souls whether they be friends or strangers to spiritual matter and the progress of thought.

This is evident. For when the Sun of

Truth appears and shines forth, and casts its rays upon the reality of things there is no doubt that whatever is hidden in the earth will find a new life and begin to grow. Ere long thou shalt see that the Divine Call has produced a wonderful effect among the nations and the people, the souls have become attracted to the Kingdom of God, and sublime thoughts and spiritual ideals permeate throughout.

Thank God that from thy childhood thou didst have great magnanimity and wonderful ambition, that is the reason that that light shone forth, the light was repeated and so the real vision became evident and manifest.

Thou didst meet His Honor Mr. _____ and heard through him the glad-Tidings of the Cause of God. I hope that thou mayest engage in the service of Truth, thou mayest progress day by day and deliver the glad-Tidings to the seeking souls.

Although in body thou art far yet in spirit thou art near, nay rather thou art my associate by day and by night."

This Tablet brought peace, an active, responsive peace. It was also a divine challenge for me to arise and serve the Cause of God. With the arrival of that Tablet I knew with an added certainty that the God that I had "Gone forth to find" had been found, and that 'Abdu'l-Bahá was summoning me—as well as all the people in the world—to the "World of the Kingdom!"

(To be continued)

A SAMPLE OF DEVOTION AND FAITHFULNESS

A. SAMIMI

AMONG the living believers in Persia, whose lives are worth mentioning and whose devotion, pure love and attachment to the Cause of God may be taken as noteworthy examples for the believers, is Agha Mohammad Arbab Bahá'ian.

Jenabi Arbab comes from Kás-hán (Persia), a place which was

noted for the narrow-mindedness and fanaticism of its inhabitants. His mother was a believer, too, and had received tablets (letters) from Bahá'u'lláh. Though born of a Bahá'í mother, Jenabi Arbab when quite a young boy, investigated the Cause thoroughly, then he accepted it most enthusiastically. This was at the time when Bahá'u'l-

láh had just declared His Manifestation in Baghdád ('Irâq).

While in Káshán Jenabi Arbab was subjected to all sorts of hardships and persecutions on the part of the Muhammadans. He was once attacked by a fanatical mob, his house was set on fire and all his belongings pillaged. Following these hardships, Jenabi Arbab could find no other alternative but to quit his home and emigrate to Tihrán. Thanks to his manly and praiseworthy efforts and perseverance, after settling down in the metropolis, he was successfully engaged in commercial pursuits for a period of fifty years. During all this time he was cleverly and tactfully giving the Message to the Mullahs, merchants and notables with whom he had dealings. Among these were two well-known Moslem ecclesiastics, Mulla Ali Kani and Haji Agha Mohammad Najm Abadi.

It may be worth mentioning here that in the early days of the Cause when there was no mail service in Persia, correspondence between the Holy Land and Persia as far as the believers were concerned was carried on through messengers called "Qasids," who traveled the long distance between Persia and Palestine on foot, taking petitions from the believers in Persia to His Holiness Bahá'u'lláh and 'Abdul-Bahá and bringing back with them answers. After the postal communications were established in Persia with other countries, Agha Ali Haidar of Shriván (Caucasus), who was a Bahá'i, was the first person to act as intermediary for dispatching letters to the Holy Land and getting



Jenabi Arbab, one of the oldest Bahá'i teachers in Persia.

letters from there for the believers.

Jenabi Arbab was the second person to perform the duties of medium for correspondence with the Holy Land. His correspondent in Haifa (Palestine) was Jenabi Haji Mohammed Taqi Manshadi. Jenabi Arbab carried out this service most carefully and faithfully for a period of twenty years.*

We should particularly mention here that Jenabi Arbab had rendered notable services to the Cause after the passing away of Bahá'u'lláh and appointment of 'Abdul-Bahá as the Center of the Covenant of the Cause. He has about one hundred tablets or letters from Bahá'u'lláh, 'A b d u l - B a h á and Shoghi Effendi.

*This was indeed a most difficult and hard work to perform particularly when we consider the harsh attitude adopted by the old Turkish Empire and the Persian Government against the Cause. But still it was done most enthusiastically by the messengers. Also among these messengers were Mulla Mohammad Dehaji, Sheikh Salaman and Haji Mirza Haidar Ali.

The main feature of Arbab's life is his utmost sincerity and devotion as well as his real attachment to the Cause which he has so gallantly and fervently defended; also the perseverance and patience with which he has met all persecutions and troubles inflicted on him by the non-believers. Though now over ninety years of age, and therefore physically weak, he is continuing his services and tries by all means to serve the Cause. His untiring efforts to accomplish this sacred end may well be taken as a good example by other believers.

It may also be worth mentioning that Arbab had always, among his many services to the Cause, contributed generously to charitable funds. He has lately, though now of scanty resources, offered a contribution of one thousand tomans towards the fund which will be raised for the construction of the Mashriqu'l-Adhkár in Tíhrán, and a sum of five hundred tomans to the fund which is now being raised for the construction of a big hall in the "Hazirat-ul-Quds" in Tíhrán. This sacrifice has been much appreciated by the Guardian of the Cause.

The body-politic may be likened to the human organism. As long as the various members and parts of that organism are coordinated and cooperating in harmony we have as a result the expression of life in its fullest degree. When these members lack coordination and harmony we have the reverse which in the human organism is disease, dissolution, death. Similarly, in the body-politic of humanity, dissension, discord and warfare are always destructive and inevitably fatal.

All created beings are dependent upon peace and coordination, for every contingent and phenomenal being is a composition of distinct elements. As long as there is affinity and cohesion among these constituent elements strength and life are manifest but when dissension and repulsion arise among them, disintegration follows. This is proof that peace and amity which God has willed for His children are the saving factors of human society whereas war and strife which violate His ordinances are the cause of death and destruction. Therefore God has sent His Prophets to announce the message of good-will, peace and life to the world of mankind.

—Abdu'l-Bahá.

The editorial in the January number, at the request of several, is being reduced to booklet form, pocket size, under the title, "What Religion Should Do for the Individual." The cost will be ten cents per copy or twelve for one dollar, postpaid. Orders for this booklet may be sent to the Baha'i Magazine, 1112 Shoreham Building, Washington, D. C.

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Bahá'ís of the Assembly of Shanghai. Third from left standing is Dr. Y. S. Tsao, author of article on page 370.

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“Unless the moral character of a nation is educated, as well as its brain and its talents, civilization has no sure basis. As Religion inculcates morality, it is therefore the truest philosophy, and on it is built the only lasting civilization.”

—‘*Abdu'l-Bahá.*

THE INTELLECT of man, conquering the earth through the power of science, had up to very recently seemed to assure to humanity a secure civilization. In those countries where scientific and technological progress had been most effective, prosperity was becoming so widespread as to indicate the early possibility of economic security, not only for nations but for every individual.

How much all this now seems a dream of the past! Today there is no security anywhere, either political or economic. As from instruments out of tune, there are only jangling notes of discord in the concert of nations. No one can tell how soon an Armageddon may break forth. As for economic security, it has as completely vanished as the snows of yesteryear.

Why is it that man, with his superb intellect, his amazing scientific discoveries, his powerful technological will that is able so to dominate nature, yet finds himself helpless today to support and maintain a stable civilization? The futility of man in the face of world-wide catastrophies is due not to the fault of his intellect, but to the fault of his emotions. Man's intellect has been steeled to be a ready and

efficient instrument of his will; but his emotions, far from being so obedient, have managed always to gain the ascendancy. It is they that rule man, who is himself seeking to rule the universe. And since one can never prognosticate how the emotions of man may flare forth and for what goals, so no one can foresee, under the present system of culture, what man will do with the very civilization which his intellect has built up.

IT IS LIKE a child building a house of blocks. Creative power may go into the building; earnest purposeful activity, and even high intelligence. A structure finally emerges which is very pleasing. But now another child enters upon the scene. A quarrel ensues, and in the midst of violent emotions thereby aroused the house of blocks is knocked to pieces. The child intelligence is absolutely incapable of safe-guarding and maintaining its creations against this adverse, emotional, untamed violence.

In such a precarious situation as this now lies the great city of Shanghai, erected by western nations as an effective model of the most modern scientific civilization. Its magnificent hotels, its banks, its

shops, its promenades and parks,—testify to the power, invention and constructive genius of modern technology. Yet in one moment, as it were, when emotions flare up this whole structure of modern science is endangered by the chances of war. Hundreds of millions invested here, and all the energy and effective constructive work of western nations, are faced with the utmost of insecurity. Thus do we see how emotions can jeopardize everything that the intellect can build. So elsewhere in the world: hatred, jealousies, distrust, unreasonable prejudices endanger at every moment the stability of modern civilization.

But it is not only the violent emotions which are ruining our modern civilization. There is also the persistent stealthy vice of greed, which, like an acid, can eat its way through all substance. Individual greed and national greed have succeeded in upsetting all the economic structure of humanity until now there is no security even to the rich. Nor does there appear to be any chance of betterment by way of man's intellect and will. No one sees clearly how to reconstruct the world. And no one has the power, even if the vision, to direct the emotions and will of all humanity to the extent of carrying out any needed reformation.

THERE IS ONLY one thing that can master man's emotions and dedicate them to a noble and permanent structure of civilization. That power is religion. It has proved its ability to do this in the past. It will prove its ability to do so again in the future. Religion has this power

because it concerns itself directly with the emotional nature of man, reaching that first and through that purifying the will and bending the intellect to the service of high and unselfish goals. Through religion only can man's emotional aims become focused; and all his dispersive forces become rounded-up, tamed and subdued to useful purposes.

ANY ONE OF the great religions of the past and present—Judaism, Buddhism, Muhammadanism, Christianity—might, so far as their wealth of doctrine is concerned, teach humanity how to reconstruct itself at this critical epoch. Yet seemingly they fail to do so, not so much for want of spiritual truth as for want of vital, dynamic power. These religions have become rather the expression of human emotional nature than its master, such as they originally were.

Yet at this very time of the failure of human institutions, the failure even of religion to meet the world needs, there appears on the horizon a new Movement promising to accomplish all that is needed for humanity today. Not a new religion, but as 'Abdu'l-Bahá calls it, *the renewal of religion*. This Movement, with its magnificent institutions for a perfect world civilization as formulated by Bahá'u'lláh and given to the world, has in its doctrine and structure everything that the world needs both in general spiritual truth and in explicit plans. It provides for all the spiritual, political, economic and moral needs of man. More even than that, it demonstrates a power to inspire the heart of man to nobler living; a power to win implicit allegiance and to thus

become a great unifying force for humanity.

We see the Bahá'í Movement gradually permeating the world, bringing together men and women of diverse races and religions and unifying them in a deep and fervent bond of love and unity. No possibility of dispersion under a wise and divinely appointed administrative design by Bahá'u'lláh.

Here is what the world has been waiting for. Here is its only means

to security. There is no other way out. More and more as the dangers threaten, dangers growing out of man's emotional nature, will humanity be inclined to turn toward the comfort and protection of religion. And in thus turning to it will find in the Bahá'í Movement a mighty force gradually bending the nature of man into a growth harmonious with his divine station; and guaranteeing unity, happiness, prosperity, security to the world.



I*t is evident that a Power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. . . . It is evident that no means but an ideal means, a Spiritual Power, Divine Bestowals and the Breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible, nothing can be conceived of. But through spiritual means and the Divine Power it is possible and feasible.*

“The people of religions find in the Teachings of His Holiness Bahá'u'lláh, the establishment of universal religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. . . .

“Today nothing but the Power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree.”

—‘Abdu'l-Bahá.

IT IS ENOUGH

BERTHA HYDE KIRKPATRICK

For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony.—'Abdu'l-Bahá.

CAN civilization stand up against another war? No—answers Mr. Esme Wingfield-Stratford in his recently published book, "They that Take the Sword." "We are approaching," he says, "if we have not already reached the stage at which another attack will prove fatal, certainly to civilization, as we know it, and conceivably, in the long run, to human life on this plant."

Are we doomed to another war? Yes—"unless we can use this last chance afforded us of purging the disease of war from our social system. It is not enough to frame laws and treaties, leagues and covenants, indispensable though these things may be. War is a spirit, and it is only by a change of spirit that we can hope to master it."

This is the fundamental idea underlying Mr. Wingfield-Stratford's book. The crying need in the world today is a change in the spirit of man. This change of spirit must be born in the hearts of individuals and spread from soul to soul until a new world is built up which we may call the Kingdom of Heaven on earth.

As we read we are convinced of the earnestness of the author who has spared no pains to support his thesis that "those who take the sword shall perish by the sword" with unanswerable facts from history. Not only the history of the Western World and Asiatic countries has passed under his scrutiny, but the records of ancient and ex-

ting peoples and civilizations have been called on for their testimony. The long peaceful civilization of the Nile Valley, the comparatively short splendor and luxury of the warring Assyrian Empires, the high culture of the Incas, are only a few of the civilizations that bear witness that the path of the sword is the path of death. History shows, he believes, that war has been not only a destroyer of civilization but, in many cases, has prevented a real culture from growing up. War is a "soul destroying habit." In such completely militarized communities as, for example, Assyria, Sparta, Prussia, "war and the preparation for war have absorbed so much of human energy as to leave nothing over for anything worthy the name of culture or creative genius."

The author calls not only history to his aid but psychology, science, philosophy, ethics, religion. He seems to show an indomitable determination to get at the root of this matter of war which threatens to bring the world to its ruin. But no trouble is too great to take if the author can succeed in his all-important task of giving people an opportunity to see for themselves the inevitable and overwhelming consequences of war. The book deserves wide reading. We hope it will be added to school and college libraries.

We feel so fully in sympathy with the spirit of this book that we believe we can do no better than to select here and there statements

and conclusions of the author and reinforce them with the words of Bahá'u'lláh and 'Abdu'l-Bahá, those great modern Prophets Who foresaw so clearly the problems that face us today and also gave us the solution of these problems.

In His talks in America and Europe and His letters to both East and West we find 'Abdu'l-Bahá again and again emphasizing this fundamental truth of the final destructiveness of war. On one occasion He stated it thus:

“Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration.”

The author does not spare his reader's feelings in setting out the horrible atrocities that so-called human beings perpetrate when they not merely give rein to but deliberately cultivate this lower, animal side of their nature.

On this same subject 'Abdu'l-Bahá speaks with great force: “God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; He has conferred upon him mind; He has given him perception. . . . With all His good gifts to man, which were to make him the manifestation of virtues, . . . which were to make him an agency of constructiveness, shall we now destroy this great edifice of God? When we are not captives of nature, when we can control ourselves, shall we allow ourselves

to be captives of nature and act in accordance with the exigencies of nature?”

In the chapter on “Conflict and Love” an important principle is developed. The law of attraction or love is basic to every thing constructive in the natural world. Acting under varying conditions it is known as cohesion, gravitation, crystallization or something else, but under whatever name, it is the great unifying, constructive force throughout the universe. Its absence means separation, destruction, death. In the higher kingdoms it is called love and in man it may become extremely noble. But there are limited loves and these may make for conflict. For example the love of self may cause conflict with one's neighbor; the love and adoration of one's race may lead one to despise those of another race; patriotism, a limited love, may end in hatred for the country and people that are not ours. Patriotism is, Mr. Wingfield-Stratford says, “the result of a low and inadequate idea of love. . . . The wider love does not contradict the narrower. Patriotism can only attain its full stature in sympathy with other patriotisms, and united with them in the patriotism of mankind.”

This limited love, the author believes, is characteristic of very primitive states of society. But “even among peoples otherwise in the fore-front of civilization, this stunted mentality that holds up love at frontiers is only too widely prevalent. It was world wide in the years preceding the Great War, in which it culminated.” “We look” he adds later, “for the coming of a kingdom, a kingdom within us, and binding us ultimately together in

one all-embracing unity, the effect of which will be not to annihilate, but to fulfill and perfect every lesser love."

In one of 'Abdu'l-Bahá's talks He speaks of these narrow loves as limited unities. No great results can come from such limited unities. But He says, "The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious. . . . This is the most great unity, and its results are lasting if humanity adheres to it."

Can mankind rise to this unlimited love or unity? Where do we find it in the world today? Not in the church, Mr. Wingfield-Stratford thinks. In the chapters, "The Rise and Fall of the Kingdom of Heaven" and "International Anarchy," the author traces the early Jewish history and the history of Christianity, the great hope of the world. For three centuries Christ's followers refused to take the sword, but finally yielded when the church allied itself with Rome under Constantine. Then the "de-spiritualization" of the church began and "could not be stopped." So the author finds, "By the time the age, known as that of the Religious Wars had drawn to a close, the de-spiritualization of religion was almost complete, and national egotism flourished unrestrained." The vision of an unlimited unity had faded, a limited national unity had taken its place.

But the world is not without hope. The unifying spirit of Christ and the vision that this spirit will finally prevail in a Kingdom of Heaven on earth has always been kept alive by a few individuals and

groups. Even the Great War, the "Tragedy of Errors," whose appalling waste and destruction and unjust peace have brought us to the brink of still greater catastrophe, does not deprive us of all hope. There are unifying forces at work; the League of Nations still stands, inadequate though it be, based on "the Covenant embodying the most hopeful attempt ever made to lay the foundation of a world union and a world peace."

Our hope is in the spiritual nature of man, for despite his inhumanity to man he is "in fact the noblest of God's creatures." Because "man aspires to be Godlike" "a time comes, in the experience of most civilized communities, when spiritual mindedness takes the form of a violent revulsion against the animal in Man, a proud resolve to break the bonds of sensual desire and trample the old Adam under foot."

"It would seem that the time is ripe for the birth of a new world order, like that of early Christianity, not hostile to, but apart from, the existing state systems," writes the author in almost prophetic words. "Such a world order as we envisage would have the effect of providing the League of Nations with a soul. . . . It is unobtrusively, but surely, cultivating a habit of peace and co-operation, and providing the machinery through which this habit can function. But there is something lacking, something that the early Christianity possessed, and without which it would never have proved stronger than Rome."

Further he says: "This, then, is the answer we would give to the question—what must be done if civ-

ilization is to be saved? Nothing less will suffice than a spiritual revolution that will enable Man to adjust his own life to the already revolutionary change in his environment. Mankind must organize itself spiritually, in order that civilization may live and not die. And since civilization is world wide, so must that organization be world wide."

To Mr. Wingfield-Stratford and to other souls of such courage and insight as his, of such faith in the true spirit and destiny of mankind let us give again the glad-tidings that a new world order has already been born, its foundations are laid on a spiritual basis. This new world order is based on the teaching of Bahá'u'lláh, Who, in the words of 'Abdu'l-Bahá, "has dawned from the horizon of the Orient flooding all regions with the light and life which will never pass away. His teachings which embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world are: The oneness of the world of humanity; the protection and guidance of the Holy Spirit; The foundation of all religions is one; Religion must be the cause of unity; Religion must accord with science and reason; Independent investigation of truth; Equality between men and women; The abandonment of prejudice; Universal peace; Universal education; A universal language; Solution of the economic problem; An international tribunal and many other fundamental teachings.

"Every one who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, whereas the teachings of Bahá'u'lláh are

the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulation of mentality, the impulse for advance and uplift, the basis of unity for all nations, . . . the means of love and harmony, the one bond which will unite the East and the West."

This world order though limited in numbers is firmly founded and quietly growing. Born in Persia amid persecutions and martyrdoms less than a century ago, it is already established in five continents. It grew out of a love so divine that no sacrifice was too great for its Founders to welcome. The Báb, while still a young man, died a martyr's death; Bahá'u'lláh for forty years was a prisoner and exile; 'Abdu'l-Bahá knew not freedom from the tender age of nine until He was over sixty. This love was so contagious that in Persia thousands sacrificed their lives rather than deny their allegiance to the Cause of Bahá'u'lláh. This love was so creative that tens and hundreds of thousands of Jews, Christians, Muhammadans and others have laid aside their racial and religious differences and have united in one firm brotherhood whose aim is universal peace and justice, whose organization is built on lines of service, humility, consultation, cooperation and unity.

This is the love which is the basis of the unity of mankind "which will bring forth marvelous results. It will reconcile all religions, make warring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world."

Is not this the glad tidings for which the troubled world is looking and waiting?

WATCHMAN, WHAT OF THE NIGHT?

ROSA V. WINTERBURN

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THE storms and the darkness predicted by Abdul-Bahá are upon the world. The "Friends of God" are the watchmen of this night. Watchmen, what of the night? Are our feet firm in the Cause of God "with such firmness as can not be shaken by the most great disasters of this world?" Are we "signs of guidance," "strengthened by the Holy Spirit, attracted towards God," so that we and all the world "may attain to the greatest gift in this great century and New Age?"

Warnings concerning this age are innumerable in the Bahá'í teachings. "Know, verily, that the tests are waving like unto seas in these times. They come like unto the storms of wind which engulf the great ships and uproot the great trees, the roots of which are extended and the branches prolonged, which have become old through centuries and ages."

"My counsel to you is to be firm in the Cause and love one another." "All other lights will be extinguished and your lamps lighted; all other stars will set and your stars shine in the horizon of the world; all other standards will be lowered and your flags wave in victory; all other foundations will be destroyed and your names will stand forever in the Cause of God. Thus will it be, if love, steadfastness, and union are found among you."

We are fully informed as to the need and reasons for these tests. "Were it not for tests the courageous could not be known from the coward. Were it not for tests the people of faithfulness could not be known from those of selfishness. Were it not for tests the intellects and faculties of the scholars in the great colleges would not be developed. Were it not for tests the sparkling gems could not be known from worthless pebbles. Were it not for tests the fishermen could not be distinguished from Annas and Caiaphas who were amid glory (worldly dignity). Were it not for tests the face of Mary Magdalene would not glisten with the light of firmness and certainty unto all the horizons.

"These are some of the mysteries of tests which We have unfolded unto thee that thou may thus become cognizant of the mysteries of God in every cycle. Verily, I pray God to illumine the faces (through trials) as pure gold in the fire of test."

THE WORLD today is in the grip of stormy disasters. Materiality in all its magnetic, insidious forms has swept over mankind, luring him to the search for wealth and to revelling in it when acquired. Yearly thousands of men sacrifice their souls to this material greed. Where materiality flourishes, spirituality

*All quotations in this article are from the teachings of 'Abdu'l-Baha unless otherwise noted.

dwindles. Yet the only lasting cure is that spiritual power shall so grow that materiality has no room to root deeply in human life. All of our necessary, convenient, and luxurious material accessories are nothing but tools which may assist in the progress of man's civilization; *they are not his civilization*. Lasting civilization is dependent upon the development and active use of the spiritual forces in man. Unchecked materiality brings about greed, dishonesty, corruption, hate, war; it lets loose the destructive forces. Active spirituality develops honesty, justice, sympathy, love, peace; it sets in motion the constructive forces.

Our Great Physician has told us that the world is sick; that mankind is afflicted with dangerous maladies. He has diagnosed the diseases for us. Materiality is one of the deep-seated causes of the serious world troubles of today. Man is freezing himself by staying at the level of merely material desires and accomplishments. They chill man's spirit; at that level they blind him to all but monetary gain; they prevent the growth of his spiritual powers, until he is in danger of losing his love, justice, sympathy, service to others, and faith in God. "The end of every material work is without result, because it is perishable and inconstant." Not only is man's spiritual development dwarfed, but that which he does gain is "without result." He becomes cold and hardened to the sufferings of others, if he can only gain material ease and forgetfulness for himself.

"Just as the earth attracts every-

thing to the center of gravity, and every object thrown upward into space will come down, so also material ideas and worldly thoughts attract man to the center of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy, and suspicion prevent man from ascending to the realms of holiness, imprisoning him in the claws of self and the cage of egotism. The physical man, unassisted by the divine power, trying to escape from one of these invisible enemies, will unconsciously fall into the hands of another. No sooner does he attempt to soar upward than the density of the love of self, like the power of gravity, draws him to the earth. The only power that is capable of delivering man from this captivity is the power of the breaths of the Holy Spirit. The attraction of the power of the Holy Spirit is so effective that it keeps man ever on the path of upward ascension. The malevolent forces of no enemy will touch those sanctified souls who have made this universal power their guide. With tranquil heart and assured spirit they are flying upward day and night, journeying through the illimitable space of the teachings of Bahá'u'lláh."

KNOW, then, that we must strive to cure mankind of this leprous materiality that creeps over the individual to his death, and that spreads its contagion ceaselessly in every direction. The only cure is "attraction to the fragrances of God, enkindlement with the fire of the love of God, reading the verses of unity, and beholding the lights from the dawning place of mystery.

After that cometh the training of the soul, purification of character and service to humanity. If thou art able to accomplish any one of these, the result is eternal and the fruit everlasting."

Self-centered existence is another disease to be dreaded. Here in the United States we have taught individualism, we have trained our children to "stand on their own feet," until far too many of us have become convinced that freedom, progress, and civilization are achieved only by looking within ourselves. Individual strength, knowledge, and initiative are, of course, imperative if man is to progress; or even if he is to seek God's will and obey it. "The confirmations of the Spirit come to that man or woman who accepts his life with radiant acquiescence. *Release comes by making of the will a door through which the confirmations of the Spirit come.*" Individual powers are given us that they may be developed and used; but they must not become ingrowing, self-centered. One of the first requirements for man's progress is faith in that which is higher and greater and wiser than himself. Faith must be followed by action, a striving to approach closer to that All-High. Those whose eyes have been opened to the New Light of today must help as many as they can, both the young and the mature, to look definitely beyond themselves and their own narrow spheres of life into the bigger Divine Will. They must strive to understand God's purpose for all humanity—not just for themselves—and then seek ceaselessly, in big ways and in small to help men

to achieve this purpose. Thus will come escape out of some of the evils of the day.

When we wonder what we can do in these complicated and trying times, the Holy Words will tell us what to do and inspire us to the doing. Ábdu'l-Bahá bids us—"Turn thy attention toward the holy Tablets of Ishráqát, Tajalliát, the Words of Paradise, the Glad Tidings, Tarazát, and the Book of Aqdas.* These divine teachings in this day are the remedy of the ailments of the world of man, and the dressing of the wounded body of existence; they are the spirit of life, the ark of salvation, the magnet of the everlasting glory, and the penetrative power in the reality of man."

IN SOME way or other, directly or indirectly, we *must* teach these truths to the world; we must help arouse men to *want* to follow them, for it is only through the power of the Spirit that mankind can be cured of his evils; and it is only by making of his will a door, an open door, that the confirmations of the Spirit can enter into man. He must *will* it, not drift into it, nor be pushed or dragged into it. "Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths. For it is a self-evident fact that a child can not be instructed without a teacher, and knowledge is a bounty from the bounties of God."

Do not be concerned about your own worthiness or unworthiness. Be content to keep passing on to others whatever blessings of God you your-

*Tablets and Laws revealed by Baha'u'llah.

self are able to understand and make your own. If you have faith in God, help someone else to rest on that faith. If you have the God love in your soul, radiate it until someone else is enkindled by that divine creative force. If you have a clearing conception of the Godlike justice, try to guide someone else to that higher level of right. "Know that the blessings of the Kingdom of Abha are not dependent upon the capacity and the worthiness of anyone; the blessings themselves are the worthiness. . . . Therefore the blessings of the Kingdom of Abha are not enchained by any fetters. The Kingdom gives the drop the influence of the sea, and the mote that of the sun. As thou hast already beheld, God has arisen, and some souls who were less than drops became like the waves of the great sea and manifested a storm equal to that of the ocean; in such cases worthiness is of no importance."

"The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station; and man will make no real progress until illumined by this power of love. Strive to increase the love-force of reality, to make your hearts greater centers of attraction, to create new ideals and relationships."

"I have a lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night

I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know!"

Have no fear for the outcome. We may suffer; we may be ridiculed; we may die. What of it? The reason why we have been drawn by the magnet of God's love into this new revelation of His love is because some power of service within us responded to that magnet. Is it difficult to die, if necessary, in that service? Is it not our greatest glory to live or die in it?

Have no fear of the outcome.

"I say unto you that any one who will rise up in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you, and that nothing shall be impossible to you if you have faith."

"O Thou Incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them, and with the cohorts of the Supreme Concurrence make them victorious; so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings.

"O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant, so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

"Verily Thou art the Powerful, the Mighty and the Omnipotent, and Thou art the Wise, the Hearing and the Seeing."

INDEPENDENT INVESTIGATION OF TRUTH

SHAHNAZ WAITE

In this article the author shows that an unprejudiced search for Truth, leads one to the study of the world's great Spiritual Revelations and their promises for mankind.

WE cannot enter the pathway of independent investigation of Truth unless the darkness of superstition, ignorance, bigotry, prejudice, intolerance, egotism, and selfishness, is overcome by the light of purity of heart and motive, open-mindedness, freedom, consideration for the viewpoint of others, justice, knowledge and reason. The creative Revealed Words have ever been the Light of Guidance on the path in all times and ages. Let us consider then how to investigate Truth as taught in the New Revelation.

"In this day," said Bahá'u'lláh, "he who seeks the Light of the Sun of Truth, must free his mind from the tales of the past." Also, "The heart must become free from the fire of superstition that it may receive the light of assurance, and that it may perceive the *Glory of God*."

"No man should follow blindly his ancestors and forefathers," said 'Abdu'l-Bahá, "nay each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth."

"All the people have a fundamental belief in common. Being one, Truth cannot be divided; the differences that appear to exist among the nations only result from their attachment to prejudice. If only men would search out Truth they would find themselves united."

"The Jews have traditional superstitions; the Buddhists and Zoroastrians are not free from them;

neither are the Christians. All religions have gradually become bound by tradition and dogma. All consider themselves respectively the only guardians of the Truth and that every other religion is composed of errors. They themselves are right, all others wrong. If all condemn one another; all cannot be true."

"If five people meet together to seek for Truth, they must begin by cutting themselves free from all their own special conditions and renouncing all preconceived ideas. In order to find Truth we must give up our small trivial notions; an open receptive mind is essential. If our chalice is full of self there is no room in it for the Water of Life. The fact that we imagine ourselves right and everybody else wrong is the greatest obstacle in the path towards unity, and unity is necessary if we would reach Truth, for Truth is *one*."

"Science must be accepted. No one Truth can contradict another Truth. Light is good in whatsoever lamp it is burning; a rose is beautiful in whatsoever garden it may bloom; a star has the same radiance if it shine from the East or from the West. Be free from prejudice, so will you love the Sun of Truth from whatsoever point in the horizon it may arise. You will realize that if the Divine Light of Truth shone in Jesus Christ, it also shone in Moses and Buddha. The earnest seeker will arrive at this Truth.

This is what is meant by the 'Search After Truth.'

"It means also that we must be willing to clear away all that we have previously learned, all that would clog our steps on the way to Truth; we must not shrink if necessary from beginning our education all over again. We must not allow our love for any one religion or one personality to so blind our eyes that we become fettered by superstition; when we are free from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal.

"Seek the Truth, the 'Truth shall make you free,'—so shall you see the Truth in all religions, for Truth is in all, and Truth is *one*."



EACH Manifestation of God is the very Incarnation of Truth. For example Jesus said, "I am the Way, the Truth and the Life." Hence the Word of a Manifestation is the Storehouse of all Truth, containing the Way, and the Life within Itself. The Words of God, spoken through His appointed Messenger, "are Spirit and they are Life." When one has attained to the knowledge of the Word of God he has entered into the straight pathway in his independent search which leads him to the goal of Truth, and beyond the Truth there is only error, superstition and tradition.

When praying for His disciples to the Father, Jesus Christ said, "Sanctify them through Thy Truth: Thy *Word is Truth*." 'Abdu'l-Bahá explains the Word of God when He says: "The Word of God is the

Storehouse of all good, all power and all wisdom. The illiterate fishermen and savage Arabs through it were enabled to solve such problems as were puzzles to eminent sages from the beginning of time. It awakens within us that brilliant intuition which makes us independent of all tuition, and endows us with an all-embracing power of spiritual understanding. Many a soul after fruitless struggles in the ark of philosophy, was drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of the Universal Cause aided by favorable winds blowing from the point of divine knowledge. When man is associated with that transcendent power emanating from the Word of God, the tree of his being becomes so well rooted in the soil of assurance that it laughs at the hurricanes of scepticism violently attempting its destruction. For this association of the part with the Whole endows him with the Whole and this union of the particular with the Universal makes him all in all."



"THE AIM of the Prophets of God is to raise man to the degree of knowledge of his own potentiality and illumine him through the Light of the Kingdom. To transform ignorance into wisdom, injustice into justice, error into truth, cruelty into affection and incapability into progress; in short to make all the attainments of existence resplendent in him."

And 'Abdu'l-Bahá further states: "I desire that ye become students in

the pathway of reality. Search untiringly for Truth and reiterate the teachings which harmonize with the crying needs of the hour. This is the day in which dogmas must be sacrificed in our search after Truth . . . "Whosoever listens to the Teachings of Bahá'u'lláh properly expounded will say, 'here is Truth—that which will render life a greater thing.'" And Jesus said—"I came that ye might have Life, and Life more abundantly." This is ever the evidence of Truth as revealed through the Word of God.

That we should seek the Truth in the sacred scriptures is clearly emphasized by 'Abdu'l-Bahá in these words, "The Bible and the Holy Books of other religions must be studied and read in the Bahá'í meetings. This study will widen one's information and acquaint one with the wonderful prophecies fulfilled today. We must affiliate with all religions and sects; speak to them from their own standpoint and show to them in practice that we love their sacred books; we read their scriptures and we honor and respect the Founder of their religion."

"Thou hast written that thou lovest the Bible; the friends and maidservants of the Merciful should know the value of the Bible, for they are the ones who have discovered its real significances and have become cognizant of the hidden mystery of the Holy Books."

At the request of the pastor who desired Him to write an inscription in the old Bible in the City Temple in London at the close of His talk there, 'Abdu'l-Bahá wrote these deeply significant words: "This book is the holy book of God; of

celestial inspiration. It is the Bible of salvation, the noble gospel. It is the mystery of the kingdom and its light. It is the divine bounty and the sign of the guidance of God."

In a talk given when in Paris, 'Abdu'l-Bahá stated—"The heavenly books, the Bible, the Qur'an and the other Holy Writings have been given by God as guides into the paths of divine virtue, love, justice and peace. Therefore I say unto you that ye should strive to follow the counsels of these blessed books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Most High!

"The Spirit breathing through the Holy Scriptures is food for all who hunger.

"It is easy to read the Holy Scriptures, but it is only with a clean heart and a pure mind that one may understand their true meaning. Let us ask God's help to enable us to understand the Holy Books.

"Look at the Gospel of the Lord Christ and see how glorious it is! Yet even today men fail to understand its priceless beauty, and misinterpret its words of wisdom."



THE PATHWAY to the Fountain-head of Truth today is clearly defined; one need not lose his way in the labyrinth of ancient, dust-covered philosophies or drink of the water of vague and unprovable theories and traditions, for the Sun of Truth is shining forth in all Its Glory. "The Sun of Truth" said 'Abdu'l-Bahá "is shining giving Light and warmth to the souls of men. The sun is the life-giver to the

physical bodies of all creatures upon earth; without its warmth their growth would be stunted their development would be arrested, they would decay and die. Even so the souls of men need the Sun of Truth to shed Its rays upon their souls, to develop them, to educate and encourage them. As the sun is to the body of a man so is the Sun of Truth to his soul. A man may have attained to a high degree of material progress, but without the Light of Truth his soul is stunted and starved. Another man may have no material gifts, may be at the bottom of the social ladder, but having received the warmth of the Sun of Truth his soul is great and his spiritual understanding is enlightened."

The Eternal Truth speaking through Christ proclaimed to the world—"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of Life. . . . To this was I born and for this came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice. . . . I have many things to say unto you but ye cannot bear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all Truth; for he shall not speak of Himself; but whatsoever he shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of mine and shall show it unto you."

How many quote the words of Christ, "Ye shall know the Truth and the Truth shall set you free," then proceed to search after Truth in their own prejudiced and intolerant way. Why is it we wonder that the *great proviso* made by Christ in connection with this wonderful promise is so seldom added "if ye continue in My words. Then are ye my disciples indeed, and ye shall know the Truth, and the Truth shall set you free." "If ye continue in My Words,"—in that *if* lies the solution of the whole problem.

Each soul must follow the Light as he sees it and seek to be quickened with the power proceeding from the Word of God which ever inspires consideration, which yields to appreciation and appreciation to understanding, understanding to love and love to the Reality of Unity.

The Spirit of Truth hath appeared, to guide humanity into "all Truth," and the weary search may be o'er for those who seek. How beautiful are these words of 'Abdu'l-Bahá, "The Spirit of Truth is soaring on the Supreme Apex like unto a bird in order that it may discover a severed heart and alight therein and build its nest."

Independent investigation of Truth then in its highest sense eventually results in turning to the revealed Word—or the Sun of Truth, or the Manifestation of God. "This is the highway of infinite assurance. This is the pathway of intimate approach."

THE BAHÁ'Í CAUSE IN CHINA

Y. S. TSAO

The author is former President of Tsing Hua University and one of the great educationists of China and a distinguished writer of Chinese affairs. Dr. Tsao's fine appreciation of The Bahá'í Movement and its value for the needs of China today, was featured by Martha L. Root in her article in the November 1930 issue of this magazine, Volume 21, p. 263.

THE whole world is at present disturbed by general economic depression and people wonder what will happen to humanity. Leaders are talking about disarmament, economic cooperation, rationalization, etc., so mankind in general is asking for more Light and Truth. Despite this general unrest and suffering, the eyes of the world have turned specially to China, on account of the recent devastating floods, the political and social unrest, and the Manchurian imbroglio. Public opinion has been deeply stirred. The idealistic and excited students in China have marched to the capital, besieged and attacked a number of public officials. The people are bewildered, so they long for more Light and Truth.

In the midst of such a situation, there arrived in China an able and sincere Christian speaker and addressed three hundred men and women, who had received their education abroad, on the subject, "China's Hope." He outlined three alternative courses which China must inevitably be forced to take, namely, the paths of Communism, Japanese control or self-determination through redemption. In his opinion, unless the Chinese people redeem themselves by living Christ-like lives of love and service, the sins will inevitably drive China into the laps of Communism or the arms of Japanese control.

The writer was privileged to preside at that meeting and made a few closing remarks. He depicted a country which eighty years ago was on the verge of extinction, but owing to the teachings of a great leader, that country today has a constitution, a parliament, full tariff autonomy and has abolished extra-territorial rights. The message of that leader was one of over-powering love based upon Truth. A quotation befitting the occasion was used, "In all my traveling and journeying, wherever there is construction, it is the result of fellowship and love, and where everything is in ruin, it is due to hatred and enmity." The audience was asked to judge for themselves whether China is dominated by love or hatred.

THE CHINESE ATTITUDE TOWARDS RELIGION :

When an educated Chinese is told that unless he believes in a particular religion, he will be doomed to perdition, he reasons with himself to the effect that should he seek salvation by accepting that new religion, he is turning upon his forefathers, and he refuses to be convinced that the many noble men of his country and family could have been doomed by a just God. As a result he prefers to go his own way by being filial to his forebears and loyal to the teachings of the old religious leaders—chiefly Confucius and Buddha. The Chinese people be-

lieve religion teaches men to be good, and since all religions have the same aim, there is no reason why they should conflict with one another, that is the reason why they have failed to take any active interest in denominational and sectarian controversies.

Therefore, any religion which claims that the central Truth of all religions is the same, that to accept one religion does not preclude the investigation of other religious teachings, that being a follower of one religion does not mean segregation from others, and the condemnation of others, will certainly find ready acceptance when it is better understood. Since the Bahá'í Cause fulfils these conditions, it would appeal to the Chinese people because it agrees with the Chinese attitude towards religion.

On another occasion, the writer was speaking on the subject of, "The Unity of Civilization and the Universality of Religion," to a liberal Christian congregation, and as a climax and summing-up of this all-embracing subject, he quoted the "Twelve Bahá'í Principles." They were instantly acknowledged to be a most comprehensive system of religious thought with a resounding ring of finality.

CHINA'S POLITICAL IDEAL:

The age-long political ideal of China has been the early Confucian teaching, namely, the redemption of the world in accordance with the following procedure. "Rectify the heart, ennoble the person, regulate the family, rule the country and pacify the world." China has been living upon this individual and po-

litical philosophy for many centuries and even now, the leaders hearken back to this central truth every now and then. By rectifying the heart is meant the moral redemption of the human soul. This whole process from the individual heart to the whole world has been known as the "Grand Path" of Salvation.

With the impact of the western civilization upon the East, and the gradual laxity in the application of that doctrine, the Chinese people have been looking for some new ideal which may better befit the needs of the modern complex conditions of life. For some time, there was no ideal at all, and the absence of any ideal has exposed the Chinese people to the temptations and dangers common to human nature. It was only recently, that Dr. Sun Yat Sen compiled a set of principles known as the Three Principles, namely Nationalism, Democracy and Socialism, (they are known as "The People's State, People's Rights and People's Livelihood"). Some people have considered them the equivalent of the French mottoes, "Liberty, Equality and Fraternity"; or Abraham Lincoln's pithy political philosophy, "Of the people, by the people and for the people." As a set of politico-social principles, the three principles are quite noble and good, but as a philosophy of life to regulate human behavior, it compares unfavorably with the older Confucian doctrine.

The more philosophical followers of Dr. Sun, however, soon supplemented the three principles with "Universalism" as the higher goal. Nevertheless, no one is sufficiently

interested in this important ideal to investigate further into this subject. Apparently, a mere code of political principles lacks the virile dynamic force of keeping the people to the straight and narrow path, so there is a lack of "sincerity of purpose and rectitude of heart." Without that *sine qua non* mere codes and principles cannot really become effective in transforming wicked human lives into noble lives. If the elders and leaders do not live morally inspiring lives as shining examples, the younger generation is bound to grope and grovel in the dark. If the men at the top do not sacrifice and serve the community unselfishly, the masses will naturally backslide or go to irrational extremes. There is a decided void to be filled. The central Truth of the Bahá'í Cause can supply this great need and fill this void. The fundamental teaching of the Bahá'í Movement is the fervent love of man through the pure love of God. This love must be so genuine and spontaneous, that one will labor unselfishly for one's fellowmen. To a real Bahá'í believer, the sight of human sufferings, ignorance and poverty will redouble his efforts to work for their improvement. Vain-glory, pride and selfish gains will naturally be banished from one's thoughts. China decidedly needs such men and everybody knows it and feels it keenly. If the Bahá'í Cause can supply such men, China will accept this Cause willingly and eagerly.

THE PLACE OF EDUCATION IN THE BAHÁ'Í MOVEMENT:

One of the twelve Bahá'í princi-

ples is universal education. Without knowledge, a human being is no better than an animal, for ignorance means superstition, poverty and selfishness. The Bahá'is encourage economic independence through education and work.

The children of all Bahá'í believers are enjoined to be given an education, and because girls will be the future mothers and first teachers of their children in turn, they are to be given the preference. This attitude is not only sound in practice but it surpasses any other social usage in the progress of civilization. Furthermore, a Bahá'í community makes adequate provision for the full realization of universal education, instead of merely stating the principle and leaving the actual performance to half-hearted officials or the irresponsible public. The provision is made in the following manner.

As all Bahá'is are educated, enjoined to learn a trade and to work, everybody is likely to be economically independent enough to give education to their children. It is, however, likely, that unfortunate children might be neglected. They are therefore looked after by the community as a whole, because public funds are accumulated for such purposes either from voluntary contributions or from a share in all wills of inheritance. China at present has an illiteracy of about ninety per cent of her population, but although China wishes to give free popular education, it has not been able to do so. Besides, the desire to provide education for the young comes from a deeper motive than merely economic indepen-

dence, because it springs from the aim of developing every human soul to reflect the glory of his Creator. There is no plan better for making education quickly and effectively universal than that in the Bahá'í Movement.

THE NEW ECONOMIC ORDER:

The old order of Capitalism has brought about over-production, unemployment and the uneven distribution of wealth. People are suggesting and experimenting with rationalization, profit-sharing and communism, in order to produce a better distribution of wealth among the members of a given community. There are men who discern the inevitability of class warfare, there are also exponents of state-control, which are arbitrary methods to enforce a more even apportionment of profits.

According to the principles of the Bahá'í Movement, the new economic order is based upon the voluntary sharing of surplus wealth. This system is rendered effective easily because since everybody in a Bahá'í community is educated and works for his livelihood, the small number of unfortunate people and children could be provided for with facility. Such funds come from voluntary contributions and a share in the wills of inheritance. All Bahá'ís are enjoined to divide their properties into seven parts in the wills, the quotas that do not have legal claimants revert automatically to a public fund. Under ordinary circumstances, it would be difficult to provide for so many uneducated and poor people, but in a Bahá'í community the small numbers of

genuinely unfortunate and unemployed render it easy to equalize the distribution of wealth for the necessities of life.

WORLD PEACE:

Although the Bahá'í Cause teaches people not to meddle with politics, nevertheless, they believe in world peace through the organization of instruments such as the League of Nations, the International Court and an International Police. The chief causes of war are territorial expansion, economic rivalry and national prejudice. But the Bahá'í principles of universal education, the new economic order and the belief in the unity of mankind will readily remove many such causes of war.

The nations of the world are devoting three-quarters of their revenue to armaments and other warlike preparations. China for the last few years has squandered about four hundred millions in unnecessary civil strife. These are the chief reasons why peaceful arts of construction have been neglected, that is why the whole world is suffering from economic exhaustion. Man therefore is his own enemy. "Glory is not his who loves his country, but it is his who loves his kind." This statement alone, says a Chinese scholar, puts the Founder of the Bahá'í Cause into the first rank of Prophethood.

UNANIMOUS TESTIMONIES:

Under these unprecedented times, the writer has ample opportunities to discuss the teachings of the Bahá'í Cause with a number of friends. It will be interesting

therefore to reproduce some of their opinions towards the Bahá'í religion.

General Cheng Ming-chu, the acting chairman of the Executive Yuan, said: "China has great need for such a religion, at least it can do no harm but can do a great deal of good."

A Chinese scholar and educator said, "It embodies so many fundamental truths, that it should be carefully investigated because therein is to be found the Truth of Salvation."

A Chinese business man who recently traveled around the world said, "The principles are so comprehensive and yet so simple that they can become universal readily."

Another practical business man said, "There is no single book in the whole world which can give so much comfort in so small a volume" as Dr. Esslemont's "New Era."

A fervent Buddhistic believer said, "The principles of universal peace and unity of mankind, as taught by the Bahá'í Cause, must be the inevitable path of human progress."

A Chinese Muhammadan priest said, "The Bahá'í religion is the fulfillment of the teachings of all prophets of the past,"—and he asked for some books on the subject to read.

A Chinese Christian Minister said, "The Truth as revealed by the Bahá'í Cause transcends all religions of the present age." So he wrote a preface to the Chinese version of "Bahá'u'lláh and the New Era."

A Chinese Y. M. C. A. secretary who works among Chinese students said, "It fills a great need, because the students are in search of Truth."

TRANSLATIONS:

Dr. Esslemont's book "Bahá'u'lláh and the New Era" has been translated and is being printed. The English version of the translator's preface has been approved by Shoghi Effendi, who has sent a copy of it to the next issue of the Bahá'í World. A small pamphlet giving the twelve principles of the Bahá'í Cause, accompanied by the account of the Bahá'í Movement from the Encyclopedia of Larousse, and also a personal estimate of the value of the Cause to the individual, society and civilization, has been prepared in the vernacular as an introduction to the book. A copy of the proof has been sent to Mr. Inoue, the Japanese Buddhist priest who is undertaking the translation into Japanese. Miss Martha Root has asked for four hundred copies for the Spiritual Assembly of America, Miss Agnes Alexander for ten copies, Australia for ten copies and Shoghi Effendi for fifty copies.

The translation of "Paris Talks" has been started, and recently Shoghi Effendi, the Guardian of the Cause, has given instructions for the translation of parts of "Some Answered Questions" and the "Book of Assurance." As these tasks are admittedly supremely difficult, it remains to be seen whether sufficient guidance is forthcoming for their completion.

WHEN SPRINGTIME COMES

SOON it will be the time of Spring. Already the signs of the flowers may be seen upon the mountains and in the valleys. When spring comes there is a divine wisdom in its appearance. God has a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of Spring. If this does not come to pass, it is not Spring; it may be autumn. But it is possible that Spring may come and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it. So likewise an evil soul may derive no benefit, produce no fruit from the coming of a Manifestation of God. The divine springtime which brings forth spiritual flowers in other souls fails to beautify the soul that is evil. In general, however, just as everything is vivified, refreshed and renewed by the bounty of the literal spring, so every soul receives some degree of illumination and growth from the Manifestation when He comes. He is the Divine Spring which comes after the long winter of death and inaction. The wisdom of God is seen in His coming. He adorns the soul of man with new life, divine attributes and higher spiritual qualities. By this the soul is enlightened, illumined. That which is dark, gloomy and forbidding becomes light, hopeful and productive of new growth. So in the Divine Springtime, the blind receive sight, the deaf are made to hear, the dumb speak, the timid become courageous and the heedless awaken to new realizations. In short, they have become the image of that which God planned them to be and which the heavenly books promised shall be the true station of man. This is the power, purpose and virtue of the Heavenly Springtime."

'Abdu'l-Bahá,

Ten Days in the Light of 'Akká.

PREPAREDNESS

ORROL L. HARPER TURNER

LIFE is one grand round of preparation. We get ready for bed, for work, for play, for marriage—for life happenings, for death—for war, for peace—for harvest, for winter, for spring and all seed-sowing periods.

Man and nature is always looking forward, planning for the future. Bees work industriously to collect their honey so that during the cold of winter they will be protected and nourished.

Public discussion considers the pro and con of means for national and international defense against invaders and possible hostilities.

The community offers protection to its members by maintaining a police system to enforce laws and regulations.

Individually, preparedness makes one man think of his insurance; another sees the total of his bank and investment credit; while a third visualizes the home he hopes to build and pay for.

We must make preparation for a speech, a book, an article; and with especial care, must the *teacher prepare the way for his message*. A "point of contact" must be found that will stimulate interest, promote harmony and effect understanding. Obstacles of disinterest, inattention, ignorance, prejudice, opposition and thoughtlessness must be removed by leading the student through familiar, well-known paths—and by "offering the gift" in an attractive package.

Flirting with death, men go to war and at the same time scheme for safety. An army recruit, hav-

ing his wardrobe replenished before going into battle, asked for, "Paris garters." Other makes of garters were offered to him; but he refused them all, still demanding, "Paris garters—because," he added, "their sign reads, 'No metal can touch you.'"

All people, consciously or unconsciously, use food, work, recreation and rest in an effort to maintain health and thus delay the ravages of increasing age.

Just why all this precaution? From what are we trying to save ourselves? What do we fear?

You reply, "The only thing that we are absolutely sure of—death. Death is inevitable—whether we are killed in war, shot down by a robber, starved for lack of food, frozen for want of protection from cold weather, overcome by disease or old age, or wiped off the earth by some accidental happening or catastrophe."

"But," someone interjects, "why *fear* death? Wars, invaders, thieves, old age, starving, freezing or dangerous illness need not worry us, when our bodies lie under the sod.

"Dear ones are left behind to keep up the struggle for existence, to be sure; but if our foresight and love have already prompted us to make provision for their welfare, we have no cause to worry."

"Naturally there is no need to worry about locking the door when the 'horse' is already 'stolen,'" you retort with disgust.

The "horse" has been removed, yes; but it is not necessarily dead.

THE CHANGE we call "death"

opens unknown realms of possibility; but if we have a spirit of adventure, the strange and unexplored does not daunt us; it only whets our interest.

“But,” you object, “we can not all be a Lindbergh, a Columbus, a Perry, or a Byrd.”

No, perhaps not; but if certain people possess characteristics that carry them fearless into the jaws of death, why can we not *all* acquire a concept of life that will make us welcome death, rather than fear it? Henry W. Longfellow says:

“There is no death! What seems
so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.”

Bahá'u'lláh tells us that God “made death” for us “as glad-tidings”; and goes on to ask, “Why art thou in despair at its approach?”

Every religion gives promise of an existence beyond the grave; every Prophet points the way to a life eternal.

Most people feel that these visible few years of earthly ordeal would be futile and meaningless if life ended with such a short span of experience. There would be no incentive to effort toward progress of any kind. Ambition would flag; and morals would run the gamut of profligacy. The concept of a God who would initiate such a paltry plan of creation is not acceptable to the average mind.

Abdu'l-Bahá speaks of our planet as the “womb” of the universe. With this idea of earthly experience in mind, the thought of preparedness takes on a new aspect.

A “womb” carries the developing body of an unborn child, while

it is nourished by the mother until ready for birth.

If mother-earth is the “womb” of the universe, man, as an embryo in that “womb,” must be growing and developing a body or consciousness that will carry some *indestructible part*, not only through death, but into a new experience of life.

Christ said, “Ye must be born again.”

If our embryo is in some early stage of development, the process of growth is wholly unconscious—just like the evolution of a plant under the wise care of a gardener.

HAVE you heard of the remarkable work that Luther Burbank accomplished in his “school for plants” at Santa Rosa, California?

Burbank demonstrated that the evolution of the vegetable kingdom can be hastened, by supplying conditions of fertility, heat and moisture that will bring on changes more rapidly than nature would do. He labored to produce *perfect* and often *new species* of plant, fruit and vegetable life by eliminating defects and bringing into intensified expression the characteristics he wished to display.

From ten thousand plants he would select a few and destroy the rest. Of many thousand descendents of these plants he destroyed all but a few, and so on. Starting with a red poppy, that showed a spot of yellow, he raised a plot of poppies; a few showed yellow. These he cared for and destroyed the others. Seeds from this group produced a plot of poppies showing more yellow. He saved the best and destroyed the rest—until he had a variety of yellow poppy with blos-

soms six inches in diameter, coming true from the seed.

Mr. Burbank made plants take on *new forms*; he *suppressed the bad* and *developed the good qualities*. From a sharp cactus he evolved a spineless plant upon which catttle can graze on the arid plain. It is interesting to note also that he produced a *white blackberry*, which he called the "Iceberg."

He cared for his plants as a wise mother does her children—giving them the right conditions of soil, climate and food (fertilizer). He said, "I keep the evil away, sterilizing the soil and water as you sterilize milk for infants. It takes ten generations, sometimes, for a plant to overcome a hereditary fault; but the work is always rewarded in the end; and the world is richer."

What Power in creation is making *human beings* vary in form, evolution and perfection of quality?

Luther Burbank used times and seasons, environment and cultivation, *life* and *death* to produce a creative evolution of plants.

If a mere man, like Burbank, could effect such miracles in the vegetable kingdom, what manifestations of change and unfoldment can God produce in His universe!

If Burbank could repeatedly utilize the process of "life and death" to *bring into visibility* the *latent* qualities of plant life, why can not the Creator of us all use "life and death" (as well as "times and seasons, environment and cultivation") to bring into *individual manifestation* the endless Perfections of His Own Essence—that lie latent and unexpressed in embryonic man!

DEATH no more denotes the end of life—than a closing door denotes the annihilation of a departing guest!

This planet is an arena on which contrasting qualities (earthly and heavenly—material and spiritual—temporal and immortal) stage a fight for supremacy.

Experience, on the earth of time and contrast, gradually awakens in man powers of discrimination and knowledge that train him to *consciously* choose and use the perfect qualities of life.

At such a degree of evolution man understands how "death" can be "glad-tidings." To him, death is but an open door to fuller life.

Does it not seem probable that God plants the seeds of His Own Perfections in the earth of man's consciousness and then uses the laws of nature to evolve and specialize the expression of those Divine Qualities through individual human identities?

It is *unpreparedness* that makes us dread the event of death.

As embryonic man approaches maturity, he learns to open an account with the bank of life, and deposit only the assets that he can take with him and enjoy in an existence beyond the grave.

Preparedness, to a spiritual being, means making conscious effort to replace all weakness with strength, and redirect each *misdirected* power.

If we are born cowards, we can learn to acquire courage. If prejudices and superstitions bind us with their hereditary and environmental bonds, we can attain a new understanding that will enable us to readjust our beliefs. If hate and animosity prevail, love is needed.

If man is selfish, he should make it his business to seek the well-being of others; and gradually his life will prove that "to be pure is to be selfless." Hope can drive away discouragement; sadness and sorrow will succumb to joy and radiance. Knowledge wipes out ignorance. Awakening takes the place of sleep. Life can survive death.

It is well to remember, at this point, that there are right and wrong ways of seeking preparedness. A man came upon the remains of a train wreck. Victims were groaning and lying about on the ground with broken bones and lacerated tissues. The visitor inquired, "Has the ambulance been here yet? No?—The Doctor? No? Has the insurance man been here? No?—Then let me lie down beside you and wait too!"

The man was intending to collect insurance that did not belong to him. Other souls attempt, at times, to bask in the stolen glory of another's virtue; but dishonest plagiarizing of perfect qualities will not insure the safety of a human soul. Jesus must have been warning man to work out his own salvation, and avoid riding on the shoulders of another's effort when He said, "He that entereth not in by the door to the sheepfold, but climbeth up some other way, the same is a thief and a robber."

We may possess the entire range of material accumulations; money, houses, lands and protective insurance may be plentiful; our entire family may be secure from want; this side of the grave may be fully cared for—but what of the existence beyond?

While the human embryo lives in

the womb of the mother, it is growing a body that can be used on earth; and if this "earth" is the "womb of the universe," it would seem logical to suppose that man (in that womb) is now developing something that will function for him when he is born into an existence to come.

What did Christ mean by advising us to lay up "treasures in heaven" where "thieves" can not "break through and steal"; and where "moth and rust doth not corrupt?" Why did He say, "I go to prepare a place for you; that where I am there ye may be also?"

When Ábdu'l-Bahá was asked what man's needs for a future life consisted of, he made many suggestions, among them: radiance, sanctity, knowledge, love, faith, assurance, spirituality.

It would seem that every *constructive quality* we can learn to use here and now is automatically preparing us for an existence to come.

Each defect that we discover in ourselves should make us strive to exercise its contrasting opposite—some specific *perfection* that we have not yet added to our character assets.

There is nothing more certain, coming to each of us, than the change we call death. With this definite experience to make ready for, how important *soul-preparedness* becomes when compared with armaments, treaties, legislation, and all forms of external protection—and yet, it is by digging in the earth of materiality that man must discover for himself the *immortal gems of life* that will carry the traveler *spiritually victorious* through the immensities to come!

SEEKING AND FINDING

By One who has "Sought" and "Found".

CHAPTER III.

"Today the establishment of the Mashriqu'l-Adhkár is of paramount importance, but hereafter it will not be so. This is the beginning of organization; it is like unto the first Church founded in Christianity, it is an expression of the elevation of the Word of God."—'Abdu'l-Bahá.

THE two previous chapters have carried us through:

- 1st. The period of ardent search.
- 2nd. The discovery of the true "Guide".
- 3rd. The glimpsing of the *Oneness* of the Creator's Plan, as revealed through His successive Prophets and Manifestations.

As time passed the recurrent question was, What was to be the next step of my journey? What were my responsibilities now that I had found the *Guide*?

The divine challenge in 'Abdu'l-Baha's Tablet to me—"Engage in the service of Truth, progress day by day, and deliver the Glad-Tidings to the seeking souls" was a dynamic summons! But—I argued with my Bahá'i teacher thus—"Was I not already engaged in the service of Truth?" Our work had been founded on the pedagogy of the New Testament, and our object was to help to bring about the Kingdom of God on earth in our corner of the globe. "Why was it not enough that I should carry on there, trying to live the life in serving those one hundred and twenty-five persons, both old and young?"

He replied: "When the garment is outgrown it cannot be worn." "A quart cannot be contained in a pint cup"—and—"What about the one hundred and twenty-five thousand and you may serve directly and indirectly throughout the world if you

go forth as 'Abdu'l-Bahá is expecting you to, and give the new food (Divine Teaching) especially adapted by God to the needs of this hour in human evolution?"

These suggestive ideas and questions became like leaven in the heart. Just at that time the statement quoted at the heading of this chapter reached me. Those two startling words 'paramount importance' were like a two-edged sword of guidance. Again had He not said elsewhere "When there is the most important, we must let go the important."

Reason, reflection and meditation brought a greater understanding of the statement in Chapter 1—"Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of Abha and entreat at the threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee." These Instructions were followed.

I had my marching orders—I must journey on. Exactly whither I knew not, but the one thing I did know, I was *on the way*. History was repeating itself. Today it was not sufficient to continue giving alone the heavenly teachings of a former decade any more than it was acceptable in the days of Christ's sojourn upon the earth, for His dis-

ciples to continue proclaiming the divine message that Moses and His Predecessors had given to the world. It was theirs to raise the new call and give God's message of love for the needs of *that* New Day and Age.

The paramount service for the moment, evidently was the Mashriqu'l-Adhkár.* As Bahá'is never solicit funds from the general public, and only believers are privileged to contribute, how could this be done?

In Boston and again later in New York, I had recently met a remarkable young English woman—an Interpreter of the Greek Drama—who became attracted to the thought that land was being purchased for the erection of a House of Worship near Chicago, in which no sermons were to be preached, just the chanting of the Words of God-and-silent worship. She had been brought up a Quaker.

Thru a chain of unique events we found ourselves under one roof in the Bahá'í Center in New York City. The more she learned of this edifice that was to be open to all mankind, irrespective of race, color, creed, nationality or class, the happier she became. One day she exclaimed "Oh! that is the dream of my life, where is such a place? I would gladly give a Recital in every city I go to for *that cause*, if the Bahá'is will get together the audiences."

That night as the clock struck hour after hour, there was one who did not sleep. The room was so filled with that (now) familiar light that the eyes were dazzled with its brilliance. Here was I seeking to find a way of service and here was

she, so gloriously equipped and eager to serve,—did our coming together mean *anything*? Between four and five o'clock sleep, like a refreshing benediction, descended, and when I awoke the way was clear as the noon-day sun.

In a few hours I had offered to her my services as booking agent, companion, cook, seamstress or in any capacity she desired, in exchange for her promised services to the Temple as she traveled throughout the large cities between the Atlantic and the Pacific. At the close of the interview our itinerary was completely planned.

When she was sailing from England her relatives and friends had urged her to bring a companion with her, but she protested saying, "No, if I need anyone, God will send me someone on the other side." She had only been in America a few weeks when we had met in Boston. During the subsequent months the Temple Fund was considerably increased thru her services.

Words could never recount the richness of that memorable journey which later culminated in the greatest Gift of my life—the meeting face to face with 'Abdu'l-Bahá in Chicago on His historic journey throughout the western world. Thrilling details of those priceless days will be told in later chapters, for it is the sincere prayer of the writer that this story will endure as one of the authentic "Impressions" of some of the events on that "Shining Pathway."



IT WAS MY great privilege as the result of this trip to meet and know intimately many of the selfless and devoted servants and maid-servants who had passed through the pion-

*Baha'i Temple; literally, Dawning Place of God's Praise.



This picture is so inspiring and revealing of the spiritual power of Mrs. Lua Moore Getsinger, described by the author, that we take this occasion to republish it. (See opposite page.)

earing days of the Cause in this country.

Pages could be written of their pioneer services, their ceaseless efforts in ploughing up the hard soil of prejudice, weeding out the superstitions and imaginations that had grown up in the hearts, the living of the life of true sacrifice to God and man, all of which were a most evident proof to a newly attracted believer as to the underlying *reality* of this Movement.

Also, all those I met, who were connected with the Cause were being observed with keen scrutiny from the depths of my heart in those early days, and I was everywhere rejoiced at the sanity, the normality, the humor and joy of these varied types of people in all walks of life, who could talk of God without sad faces, and who visibly were meeting the practical demands of daily life in a world of obligations, yet withal seemed more interested in the establishment of the Kingdom of God on earth than anything else in the world, and the bringing into being of what we now behold as "A New World Order" which is slowly but surely rising like a mighty structure over the ruins of a disintegrating civilization.

One of the outstanding gifts of that winter was the meeting and daily contact with "The Maidservant of God Lua"—as 'Abdu'l-Bahá later called her. To those of our readers who knew and loved Lua*, no word of mine could add anything, but for the benefit of those who did not see her before her passing to the eternal realm, I would like to draw a brief picture of that remarkable life of joyous devoted service—that confirmed and unique

teacher of whom 'Abdu'l-Bahá said in one of His Tablets, "*She loved her Lord.*"

A radiance filled her being, it was as though a light shone forth from within. A humility and effacement pervaded her entire nature, so that one beheld her, merely as a vehicle thru which you received the heavenly teachings. She was truly "In the clutch of God."

Food, rest, composure ease, luxury,—none of these held her in bondage. Her one supreme thought was heralding the Divine Kingdom and 'bearing' souls into that Kingdom. Often have I seen her arise in the middle of the night and pray for hours for some souls who were being born into the divine consciousness.

As a spiritual physician she was carrying those loved ones in her heart and she never neglected one of them, but held them close until they could walk alone. This, to me, was one of the great secrets of her matchless services. She nurtured these spiritual children until they were able to stand the contrary winds, or the blasts of criticism and misunderstanding.

In closing I would like to leave with you the following glimpse of her dramatic and masterful teaching. When a certain prominent man, who for some time she had been teaching, had reached that moment when she felt he should no longer be depending upon her, she turned quickly toward him (when we three were alone) and said with dramatic fiery appeal, and deep love in her tone—"You have received a torch from the altar of the love of God, now go forth and light other torches!"

(To be continued)

*Mrs. Lua Moore Getsinger, one of the very early Baha'i teachers in America.

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A modern Chinese wedding, Shanghai, July 15, 1931, uniting S. F. Wang, professor of political science and Miss Yeetsun Yen, teacher of ethics. Dr. Y. S. Tsao, a Bahá'í friend and author of several articles on the Bahá'í Cause, officiated.

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“The Bahá'í Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communication between various nations and religions. It removes all antagonisms. And when this Cause is fully spread . . . warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be recognized, and religion and science will work hand in hand.”—‘*Abdu'l-Bahá*.

TO WHAT kind of leadership should we entrust the world today in this period of catastrophe and gloom? Economists are beginning to see that to entrust the leadership of society to the institution of “Business” has proved a flat failure. The great organizations of commerce, industry and banking—all motivated by desire for profit—have for a prolonged period displayed such efficiency of management and production as to almost give promise of establishing a permanent civilization assuring prosperity and comfort to the average individual. Yet just at the point at which this average prosperity was becoming the most striking economic phenomenon in the history of mankind, the whole structure collapsed; and this downfall of the economic structure was due to the very same force which had caused its marvelous erection—the desire for profit.

It is one thing to start in motion the machinery of production. This is easily done through the force of individualistic self-seeking, which has dominated not only our business life but far too basically the whole structure of our civilization. This force is sufficient to set in motion the wheels of industry. But it seems to be powerless to regulate

production and distribution in any sane or safe way. So long as business holds the reins, and greed is the chief motive for action, civilization will undergo periodic man-made catastrophies presumably of ever increasing fatality.

No, it is not the business world motivated by profit-making which should be granted leadership in our civilization. The world can be made safe only by relegating business to its proper role of subservance to general prosperity and welfare.

But what force is there great enough to gain ascendancy over the self-seeking motives of man and establish an organization based on justice, mutuality and sympathy for the needs of the masses? In other words, a civilization based upon the Golden Rule. What can accomplish such a miracle, save the power of religion? This is just what religion is for! It is the master emotion which alone can dominate all the petty self-seeking and disruptive emotions of man. It has done this in the past. It can do it again.

Where shall we look, however, for this Spiritual Force capable of salvaging humanity from the many misfortunes into which it has been plunged by its own self-seeking?

Is any existing religion vital enough today to stem the tide of selfishness, of rancor, of economic and military warfare? Is there any religion capable of establishing unity, not only within one country but between all the races and religions of the world? Is there any movement visible to us which is capable of establishing a world brotherhood based upon mutuality, understanding and love; thus abolishing warfare and establishing an era of universal peace and prosperity?

Yes, there is a movement which promises just this—the Bahá'í Movement for universal peace and for universal religion. Here we have a forceful and pure teaching free from all traditional dogma, free from the accretions of man-made theology; with platform of principles designed to put into effect the perfect civilization, and with a dynamic power capable of attracting human beings of every race, religion or cultural background.

THE BAHÁ'Í Movement has been successfully operative in the hearts of men of many races and religions for now long over half a century and has amply demonstrated its great unifying power and its ability to change human lives, making effective upon earth those principles of conduct which all Founders of religion have preached to humanity but which fail to be expressed in the old age of every great institutionalized religion.

If any of the great world religions, grown hoary with age, could effect this salvaging of humanity, there would be no need of The Bahá'í Movement; and we should

indeed welcome such a manifestation of vitality on the part of the old and now standardized religions. But everywhere we look today, we find that institutionalized religion is expressing, not the pure Voice of God for this age, but the spirit of its environing community. In other words, we find the Church divided upon all the vital issues of the day. There is no unity of concept, or unity of action. Throughout Christendom, as the poet puts it: "The world is too much with us; late and soon, getting and spending, we lay waste our powers."

It is because the secular world has too much impinged upon the world of religion that this latter department of human living has lost its dynamic and directive power. When that day comes that the Church is the expression of man's intelligence and good will rather than the expression of God's vision, then the Church loses its power to re-make human lives and re-form humanity. It is always at such a point as this that a new religious movement springs up. The Divine Power invades again the heart of humanity to impell it to greater heights of spiritual and cultural progress. This has happened always in the past. It is happening today, in the spiritual resurgence on this planet known as The Bahá'í Movement.

THE REVELATION of Bahá'u'lláh gives us the perfect plan for a new civilization that shall be founded on absolute justice, equity, mercy, love and service. A universal civilization, not particular to one nation or one race, but spreading its beneficence over all the world.

Where can we find elsewhere a

Force capable of bringing all the religions and races together? Existing religions, seeking to convert the whole world to their fold, must first demonstrate to rival religionists that their faiths are inferior to the propagandist's faith. For instance, if Christian missionaries would win Muhammadans to Christianity, they must demonstrate to the Muhammadan that however good their own religion may be, Christianity is much superior. Conversely a Muhammadan seeking to win over a Christian to his religion would have to make a like claim of superiority and finality for Islam.

Now the loyalty of human nature is such that while many Christians recognize that there are splendid qualities in the Faith of Islam, there are very few, if any, who renounce Christianity to become Muhammadans. Similarly, while many enlightened Muhammadans today admire the teachings of Christ, they are not inclined to renounce Islam in order to become Christians. So we see that no existing religion has the possibility of converting the whole world to its fold. Religious unity for the world cannot come about in such a way.

Now THE miracle of The Bahá'í Movement is that it calls upon no one to renounce the authority of his own religion. It does not have to demonstrate to any religionist a falseness in his ancestral faith. Rather it calls upon him to recognize the reality and completion of his own religion in this resurgence

of spiritual Force which has come to the world through the Revelation of Bahá'u'lláh.

'Abdu'l-Bahá said during one of my visits to Him at Haifa, in answer to the query of a missionary conference in Edinburgh "Does the Bahá'í religion seek to supercede Christianity?" "No, the Bahá'í Movement does not supercede Christianity but completes it and carries out its meaning."

So does the Bahá'í movement also carry out and complete the meaning of Muhammadanism, of Zoroastrianism, of Judaism, of Buddhism, of Confucianism. We witness therefore the marvellous phenomenon that adherents of all of these great world religions are becoming Bahá'ís. They do so because they see in the Bahá'í Movement the true fruition of their own religion. And on becoming Bahá'ís they become brothers—one and all members of a great and loving Universal Family pledged and destined to bring universal brotherhood, universal peace, and universal prosperity to mankind.

The Bahá'í Faith is not a separatist movement. It has no desire to work in rivalry with other religions, or to prove any religion inferior or faulty. It has but one aim. This aim is to bring to earth the Kingdom of God, and to establish on this planet the Divine Civilization promised by all the Great Ones of the past. This is its aim. And its brief history has already given abundant testimony of its power of achieving this lofty and unparalleled goal for humanity.

SECRETARY WILBUR ON WORLD PROBLEMS

AS INTERVIEWED BY HOWARD C. IVES

DR. WILBUR received me in his office on the sixth floor of the great building devoted to the Department of the Interior. He laid aside his work and greeted me with courtesy and attention. After expressing my appreciation of his willingness to give me time from his busy day I explained the object of my call.

“What is your hope regarding the possible harmonizing of the various discordant elements making up the factors of our modern civilization?”

“The Bahá’i Magazine represents a Movement whose members in all the countries, nations and races of the world are working towards harmony and mutual understanding, and the gradual building up of international peace and co-operation. In your opinion can this be brought about, and how?”

“The situation is this,” he said, —and it is evidently distinctive of the man that not a moment was lost in discursive remarks “the world has suddenly been thrown into a neighborhood and the problem is so to adjust these new and untried relations as to function without serious friction. This is a difficult matter, for the human race, either as individuals or families or national groups, are not ruled by their intellects but by their emotions. Consequently the average man, or group of men, in any sudden stress of events, does not stop to consider the wisest and best thing to do under the circumstances, but is

swayed by the passions or feelings of the moment. This course is almost invariably taken even when the results of such action are clearly seen by the unimpassioned observer to have quite disastrous results. If your next door neighbor encroaches a few inches on your property in a building operation your first impulse is to push him back where he belongs. His natural impulse is to enforce his claim. You both are moved primarily not by calm judicial judgments but by emotional reactions. The probable result is that you both go to extreme lengths, even to the extent of mortgaging your properties to pay attorney fees, whereas wisdom would clearly dictate a calm settlement of the difficulty by friendly discussion. The fact that the final best interests of both parties are best served by mutual concessions and the maintenance of good-will does not weigh at all under the emotional stress of the occasion, and the further you are carried by this emotional wave the more difficult it is to draw back or to recover the ground of calm reason.

“Now if this is true between neighbors speaking the same language and living under the same government and social and religious institutions, how much greater is the problem when international relations are involved in which the disputants are controlled emotionally by differing racial and religious backgrounds and subject to different governments, laws and institutions.

“This is the situation in the world today. World commerce; world intercommunication; world relations as a whole have suddenly taken the place of the local, limited, provincial relations of the past: But men have not been able to adjust their emotional reactions or their intellectual processes to this new situation. Naturally the difficulties increase with the complexities, and the complexities are inevitable with the increasing number of factors in the situation.”

“How SHALL we deal with these complex problems,” I asked, “when the national and racial interests are so varied and often so antagonistic? In talking with thoughtful people in all walks of life I find that all are pretty well agreed as to the problem and the difficulties in adjusting its factors harmoniously, but none has any practical plan for dealing comprehensively with these complexities. Yet it is plain to all that some world plan is needed.”

“It must be a more or less gradual evolution,” Dr. Wilbur replied, “we can note progress year by year. Thirty years ago if such a situation had arisen as has lately confronted us in the Far East everybody would have taken sides and joined in the fray. But in this case world opinion was focussed in a judicial body and the serious nature of the result was minimized, if not averted.”

“WE ARE deeply interested in advancing harmonious relations between the various races of the world,” I said. “The Bahá’i Movement takes the scientific attitude that the various races sprang from one common stock and that

prejudice based upon color, habits or racial characteristics has no basis of fact. Do you consider that the future of the human race can be adjusted to an harmonious relationship?”

“The secret of the whole racial difficulty,” he replied, “lies in the fact that the various races have been mixed up too suddenly. The world has been thrown into one neighborhood so quickly, with so little preparation, or with none, that the various peoples and races have had their attention focussed upon each other’s defects rather than upon their good qualities. Take the Negro in this country, for instance, within fifty years his status has been changed from chattel slavery to equality in citizenship. If while this process of adjustment was going on we had had to contend with a dominant characteristic in the negro temperament of moroseness, sourness, rebellious meanness, think what a tragic situation we should have had. On the contrary we see in the Negro race the characteristic attitude of cheerfulness, happy reactions to conditions even when most trying, a more or less radiant acceptance of the situation coupled with a determined will to overcome it. Surely this is a most admirable characteristic and one that the white race might well emulate. Now if our race could emphasize this quality and teach it to their children, while endeavoring to teach the Negro more and more of those qualities which have so aided their own racial advancement, harmony would very quickly be brought about. This is increasingly being recognized and practiced. So with the Chinese and the other races of humanity. The

Chinese civilization dates back four thousand years or more. Surely this must be due to inherent qualities of a very high order. Let us investigate these qualities and try to emulate them."

AT THIS point I ventured: "You have spoken of the fact that men's actions are invariably determined by their emotions rather than by their mental processes. Is it not probable, then, that the final adjustment of world psychology to the idea of racial, national, religious, social and economic solidarity and harmony will come through what we might call a great revival of pure religion? For instance, to accept the historicity of the Mosaic tradition for the moment, if we could imagine a modern Moses bringing to the world as a whole a code of laws adaptable to conditions now facing us; a code founded upon the eternal basis of love and good-will, but adapting this principle practically to a world suddenly thrown into these new and untried relationships, would not this provide that very emotional appeal of which you have spoken as the dominating influence in human motivation?"

I had previously handed to Dr. Wilbur a copy of the Bahá'í Magazine and he had said that he was to some extent familiar with the Movement.

He indicated, in answer to my question, that such an appeal might be effective but plainly was wondering how this could be brought about. I continued, for I was anxious to secure his opinion on the practicability of the Divine Plan: "This is exactly what the Bahá'ís of the world are concerned in. We believe

that a great and divinely appointed Leader has appeared whose function it is to apply the eternal laws and the eternal springs of action to the new social, scientific, religious, economic and international relationships. And this large and constantly increasing group of men and women in all parts of the world are assured that Bahá'u'lláh has actually provided a code of laws, a plan of action, an architectural blue-print, so to speak, of and for this new Social World Order."

I then briefly sketched the framework of this World Order as now being established by Shoghi Effendi: the Local House of Justice; the National House of Justice and the soon-to-be-established International House of Justice, and touched upon the functions of each as being adapted to bring order and harmony out of the existing chaos and strife.

"The only answer possible to that outline of your world program is that the world can only wait and see," he said. "If there is sufficient power, sufficient spiritual appeal, sufficient sacrificial service to the cause of suffering humanity, so that the minds and actions and, above all, the emotions of any considerable numbers of the peoples of the world are swayed by this ideal then it will take root and no one can predict the result."

"Do you think it possible or feasible to organize a United States of the World on the lines of our Federal Government, or as M. Briand advanced the idea of a United States of Europe?"

"This is a political question", he answered, "and politics, we should always remember, is a constantly

changing factor in human affairs. We should try to visualize humanity as an ever-flowing stream in which the generations come and go but Humanity flows on. In this stream the changing generations evolve constantly new experiments to deal with changing conditions. What we call politics is one of these experiments. We must deal with conditions as they occur, and we must use the means which humanity finds at its hand at the moment, and be practical in doing this. But we must never forget that the Goal of all endeavor is the betterment of the race as a whole in its ever onward march."

"Do you consider the hope for the unification of the world a reasonable one?"

"I prefer the word, *harmonize* rather than *unification*, he answered. "To unify implies a much longer and more difficult process than to harmonize. Unity implies amalgamation, whereas harmony implies a spiritual brotherhood while allowing an infinite diversity in the free expression of individual, social and national characteristics."

This so closely paralleled Abdu'l-Bahá's own words that I was much impressed.

"Do you anticipate great upheavels in world conditions in the process of this harmonious adjustment?" I asked: "Is it possible, do you think, for men to learn to forget their selfish, isolated, provin-

cial attitudes in the light of a larger, more enlightened, more harmonious relationship, without going through some pretty severe tutional stress?"

"Such lessons may be learned," he answered, "without extremes of hardship. It is true that we all, nations as well as individuals, advance in wisdom and culture by steps more or less difficult of negotiation, but we must hope that mankind will learn this lesson without too great trials."

"You are hopeful, then, that the world of humanity will surely attain to an harmonious world relationship?"

"I am certainly an optimist," Dr. Wilbur said, "I feel assured that we have not advanced as far as we have on this road without attaining some feeling of security that that advance will continue. I cannot imagine that the thoughtful people of the world would consent to the governments and those responsible for world affairs taking any backward steps."

On this note I took my leave, greatly impressed with the breadth of view, the humanitarian spirit and practical wisdom of the Secretary of the Interior. He did not quote the following words from Ralph Waldo Emerson, but they fit very appropriately into the atmosphere surrounding his last words: "Shall we not trust the Power which has guided us so tenderly and taught us so much, secure that the future shall be worthy of the past?"

"The great question appertaining to humanity is religion. The first condition is that man must intelligently investigate its foundations. The second condition is that he must admit and acknowledge the oneness of the world of humanity. By this means the attainment of true fellowship among mankind is assured and the alienation of races and individuals is prevented. All must be considered the servants of God. all must recognize God as the one kind Protector and Creator."

—'Abdu'l-Bahá.

LETTERS HOME

KEITH RANSOM-KEHLER

This is the second of a series of letters from the pen of Mrs. Ransom-Kehler describing her missionary tours in the Far East. The first letter was on Nikko and Japan, published in the January number.

WHAT a glorious thing it is to be a Bahá'í and know that wherever you go there will always be those who extend a loving welcome; what a moving experience always to see the eager smiling upturned faces of Bahá'ís waiting to greet you as you sail into the ports of the world.

Yes, there she is: Fung Ling Liu, my charming young Chinese friend, sister of a Cantonese Bahá'í, Mr. C. S. Liu, former Director of the Bureau of Agriculture, now President of the Agricultural College of Sun Yat Sen University. Miss Liu has just taken her Master's degree at the University of Michigan and received her appointment as Professor of history at Ling Nan University in her native city of Canton.

We drove about Hong Kong until time for the afternoon train.

Before these first contacts with China I felt like a cat in a library or a canary bird in an observation car. China is the comprehender not the comprehended. Vast, mysterious, swarming, imperturbable, materialistic, detached, casual, intense, chaotic, ordered, completely paradoxical and baffling, China remains changeless in grandeur or ruin, in victory or defeat, in affluence or poverty. She absorbs whatever goes against her, and scattered through her wide domains we see strange evidences of the forgotten back-wash of alien tribes and peoples lingering on amidst her impervious culture like stranded gal-

leons attesting a misprized adventure.

Where there are more things than men science flourishes; where there are more men than things philosophy develops. China comprises a fourth part of this earth's population, and her four hundred million people are meditative, resigned.

But as if to chastise me for daring to draw conclusions about the infinite, for such China is, so far as a human survey goes, I am challenged by all of the modern evidences of China's eager progress.

It is no use. China is something to experience, not to describe.

Suddenly we passed out of the modern British squares and parks, for Hong Kong is a possession of Great Britain, surrounded by China after the Boxer uprising. Without preparation we drove over the Bund or waterfront, and for the first time I was confronted with the actual pragmatic meaning of Chinese population; for the face of the waters was literally packed with tiny covered junks which are the only homes known to the thousands who inhabit them.

Both my mind and heart played me the most dangerous trick, for I could neither think nor feel, just for a moment, that this seething mass was actually human; identities were so obscured by gigantic multiplication, personalities so obliterated in their problematic immensity that it took a very definite act of imagination to remember that

in the squalor and deprivation, before the lidless gaze of the passing public, in spaces the size of closets, men and women were struggling and hoping; borrowing and lending; heeding the ceaseless cry of hunger; marrying and giving in marriage; bringing forth their young; a poignant pulsating part of that strange drama "of laughter and despair, of beauty and passion, of having and losing that the soul calls life."

Trying to express the sudden catch of marvel and revulsion that seized me at the sight of my fellow-beings huddled like muskrats on a raft, it was evident that to Ling it was a "conditioned reflex" which seemed as natural to her as graft and gangsters seem to us: Terrible? Yes—but; *c'est la vie*.

Our train was scheduled to leave Kowloon, the port of Hong Kong, for Canton at four o'clock. At five minutes to four we stepped from the ferry and rushed to the baggage check room to redeem my mountainous luggage and get it aboard the train. You cannot travel round the world, in every kind of climate, without being prepared for every exigency; while Bahá'í literature is cumbersome, heavy and indispensable.

I have heard that the principal products of New Zealand are wool, butter and scenery. The principal products of China are rice, rickshas and people, so you are never at a loss to get help. Half a dozen coolies sprang up by magic and started running with packages and parcels for the train. We were making fair progress when a troublesome customs official spoiled our plans by insisting on a scrutiny of the short and simple flannels of the poor.

While in Shanghai, Mr. Tauty, a devout and devoted Bahá'í, had presented me, on behalf of the Shanghai friends, with the most gorgeous basket of flowers that I have ever received or ever seen. It was enormous and very heavy, for it was filled with earth. And this was a conspicuous part of my equipment.

Not even deigning to go back I left poor Ling to struggle with the customs official which she did so effectually that in a few moments back they all came running; having commandeered a truck from somewhere out of the way, for no effort is made in China to save human brawn.

Accommodating spectators picked up the smaller lighter cases, scattered like chaff from the flying hand-car, and tossed them on to the platform after us. "Six, seven, eight, nine and the flowers," I panted breathlessly as the train began to move.

The conductor took no pains to conceal his displeasure. "Take it off the platform" he commanded. There was not a seat to be had—not one; the racks were crowded; so suit cases, hat boxes, packages and flowers were piled in a formidable heap just inside the door; in endless procession guards, waiters, officials, and passengers, propelled by that Oriental restlessness that fosters a kind of perpetual motion, scaled them for half an hour.

At last, in self defense I suppose, (we were travelling second) the conductor led us to a compartment in the first-class with four affluent American sailors; they handled the embarrassing baggage like tooth-picks and gave me a sense of security amidst the unusual situation.

Of course this all seems very trivial, but to me it is significant as illustrating the Chinese temperament. In the first place to hold any rank in China, even that of brakeman or conductor, is of superlative importance, and he must have service and assistance befitting his station. So for no good reason assignable to Americans the conductor whose duties seemed to require a constant patrol of the train, was accompanied by two and sometimes three assistants. When they first came to the pile of luggage stopping the passage way, "this can't stand here" he said. But assuring himself with a glance, that there was no place else to put it, during all the succeeding trips until he found us a place, he and the other officials climbed over it without the slightest notice, as if it were part of the stationary equipment. The Chinese accepts with absolute patience and resignation conditions that cannot be remedied.

Canton is a purely Chinese city. Whatever improvements we see here are of Chinese origin, not foreign, as in Shanghai and Hong Kong.

My host Mr. C. S. Liu who embraced the Cause on hearing Jenabe Fazel while an undergraduate at Cornell, is a young man of exceptional capacity who has contributed much to the advancement of agricultural practice and enlightenment among the farmers of China. "I feel", he said, "that I can best serve the Bahá'í Cause here by improving the agrarian situation." He showed me a survey that, as Director of the Agricultural Bureau, he had compiled giving valuable data and suggestions to the farmers. He had propagated a new

rice that would double the increase over other varieties.

He had been married only a few months to a charming and talented young Chinese girl, who speaking little English, would retire with Ling to talk over personal things, while Mr. Liu and I sat night after night discussing China, her problems, the Bahá'í Cause and world affairs.

By a skillful guidance that was almost feminine he had in a few conversations adroitly turned me from my superficial preconceptions and given me a more penetrating approach to the Chinese psychology and character.

Of course I was horrified, as the Occidental must always be, at the casual value set on human life and human effort. Never before have I felt such a veneration for brawn and muscle. Here is a sinister standard of the equality between men and women, for all through the streets they are hitched up together—old women and young men, old men and young girls—hauling great wagon loads of sand, brick or mortar. For every horse and automobile pulling in the streets there seemed to be a hundred human beings. Labor saving devices are unknown; and I felt an actual awe as I realized that all the great civilizations that had been built, before the coming of Bahá'u'lláh into the world, had sprung from the expenditure of man's physical energy.

My first reaction was that here was a nation broken and despairing, bereft and unhappy. People do not smile; they look weighed and cheerless. Mr. Liu and I sat talking in the drawing room of his suburban home. They had just moved into a newly finished apartment and the

electric wiring was not yet completed. A brisk typhoon sucked the flame up the lamp chimney and the beautiful painted scrolls that decorated the walls rattled to its boistrous blowing.

“But you cannot judge Chinese character by Occidental standards; enthusiasm and the superficial expression of enjoyment are out of keeping with the Chinese conception of dignity and discipline. Ten years ago there was not a wide paved street in Canton; today you were admiring her endless chain of boulevards. This is not the expression of hopelessness and despair. All that China needs is peace.” He continued: “Canton has equipped expedition after expedition; money that should go into education, road building, industrialization, farm improvement, which would restore confidence and stop banditry, goes for arms and ammunition. China’s revenue is enormous and a few years of peace would find her solving all her ancient problems.”

Reverence for age, respect for the opinions of others, regard for personal rights, that would enable a Chinese to put aside his own pressing business while he waited for someone to finish a game or to point a discussion, impressed me more and more as I took a deeper scrutiny of these remarkable and, to us, mysterious beings. In one aspect they seem like the French—casual, logical, cynical; in another they remind me of Americans.

Having just left Japan the contrast was even more impressive; for in Japan the human equation is of the utmost importance. When you enter a Japanese shop or restaurant an event of importance has transpired! You have arrived!

Everybody bows and stands at attention. But entering a Chinese shop is much like going into an American place of business; nobody is impressed with your presence nor seems to care whether you are there or somewhere else.

From China we have derived silk, porcelain, tea, portable block-printing, gun powder and the mariner’s compass. Splendid in her sumptuous advancement when Europe, a primeval forest, was populated by barbarians, she is not content to dream of her past, but is already turning her endless energies into new channels of expression. For never at any moment has China been lethargic; a lazy Chinese is inconceivable; to support nearly half a billion human beings on her limited territory means intense and endless toil.

An energetic and industrious people, they seem gifted with the physical strength of the superman. They never look lean or emaciated; in the squalor and struggle they look muscular, healthy, well set-up. Ricksha coolies earn about a dollar a day, which at the present rate of exchange is seventeen cents. Exhausted as they must be after such strenuous work you see them bathing and washing their clothes in the hot season only a loin cloth.

The Chinese are the bankers and merchants of the Orient. The women are sometimes more gifted than the men in commercial pursuits. An interesting example of this was Madame Liu, mother of my friends and of eight other equally intelligent and competent children. They hold among them degrees from Wellesley, Smith, Columbia, Yale, Bryn-Mawr, Cornell and Michigan, and are occupying

positions of importance and trust throughout China. Madame Liu was born into a family of Christian converts but not before her feet had been broken in accordance with the ancient Chinese custom. Due to the revolution, this, together with the queue and the former costume, have been abolished.

Her husband, Dr. Liu, a renowned Cantonese physician and classmate of Dr. Sun Yat Sen, died some years ago having sacrificed his property through a mistaken investment. This tiny, frail, little lily-footed woman was left to rear and educate several of the children. Through wise and shrewd investments she has built and owns a fine three-story residence in the heart of Canton and is now quite independent, through her own efforts. What American woman of middle age could exceed that accomplishment? On her pathetic broken feet she could always out distance me on my sound ones. And she had that same open mind and candid inquiry that is a Chinese trait.

"You must tell me more about the Bahá'í Movement," she said. Ling translated and once again I regretted the language barrier that separates us from our fellows. After giving those proofs and evidences that establish Bahá'u'lláh as the Promised One for whom the world has been waiting, she said,

"I must continue my inquiry until I know the truth. The terrible mistakes of the past were due to men's blindness and ignorance. The gravest results may follow from keeping one's mind closed to truth."

Bravo! Gallant and courageous little lady! Formulating, I prayed, the new outlook of the quickened womanhood of the world. In the course of the conversation she disavowed being educated; "But," Ling quickly interpolated, "She knows and remembers the classics much better than we do."

The spell of China is ineffaceable. I have not told you of my visit in Shanghai, nor of my contact with the radiant group of Bahá'ís there, for that must be a recital of its own.

There is something indescribably poignant and living about the blue of the Chinese sky, a delicate self-effacing blue like the color of old Canton porcelain, but withal a depth so vast, so calm, that you feel it reflected in her people. Art, poetry, resignation and a vital persistence, the quaint, the inspiring and the hopeful reside in that changeless azure.

With a great pang of reluctance I left China, as she works out a new and fitting destiny under her quiet sky.

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations."

—Bahá'u'lláh.

DISARMAMENT CONFERENCE AND THE EXTRAORDINARY SESSION OF LEAGUE OF NATIONS

MARTHA L. ROOT

Miss Root gives us here an inspiring report of the above Conferences as seen through Bahá'í eyes. She was not only present at these sessions, but met some of the delegates and sent them Bahá'í books. Some of the delegates invited her to call, and a few called upon her. Several of them she had met in her sojourns in the different continents.

DEAR reader, stop and catch your breath and together let us see if we have the capacity, the insight, to grasp what has taken place here in Geneva, Switzerland from February second until today, at this Disarmament Conference March eighteen, 1932; and with it this Extraordinary Session of the League of Nations called at the request of China. Are they the beginning of the Parliament of Man—not a perfect Parliament of Man as outlined by Bahá'u'lláh—but the greatest attempt in this direction that the world has yet witnessed.

Picture how we came to Geneva, succeeded in getting tickets for the sessions; how we stood in line for three hours waiting for the doors to open for this world-heralded Disarmament Conference. Sixty nations, representing one billion seven hundred million people who are spending twenty-five billions of dollars a year for military preparedness, have sent their delegates here to find a way to reduce these armaments. Experts have been ten years getting ready for this event.

The doors swing open, and we soon find ourselves in an upper gallery in the centre of Geneva's largest hall. It is a good vantage-ground. Leaning over, we can see below us the President, Mr. Arthur

Henderson, and we can look directly into the eyes of the delegates from fifty-nine countries and one "observer country." The world's peace has been viewed for six thousand years from the periphery, but in this moment we see it at its center!

No matter what comes, this Disarmament Conference will be a phenomenal success esoterically, because through it the consciousness of the world is awakened to the necessity and to the possibility of realizing universal peace. The principles of Bahá'u'lláh for a New World Order, enunciated more than sixty years ago, are beginning to be worked out. Old ideas are passing, private wars for private gain are being criticized. Four great empire governments destroyed during the world war, the German Empire, the Russian Empire, the Austrian-Hungarian Empire, and the Turkish Empire, have nationals in this audience who proclaim a passionate will to peace. They and the thirteen new countries formed since that world crash have a new outlook. This Disarmament Conference shows a group of fine delegates sent from every part of the globe. For them just to see one another, to hear one another's aims for disarmament and peace, is a big help to world understanding. The mould-

ers of world politics are present too, countries have sent some of their greatest statesmen.

As the days go by, and we hear the speeches, we may well ask ourselves: Is this a solemn Tribunal or is it only a remarkable oratorical contest? Is it in reality the dawn of that Golden Age of all the centuries, when men will have the courage to arise and speak for pure justice and the welfare of humanity?

It isn't quite any of these, yet it is the first beginnings of all of them! The searchlights of world public opinion have so flashed on these meetings that possibly some big nations who used to find the secret sessions very convenient to talk over what they would not care to say outright, have felt it more necessary to speak openly. This frank, open consultation is one of the principles of the new day.

The small nations, every one of them, have had the courage to speak on the necessity of keeping international agreements already made and not condoning the deeds of nations who break them. For the first time in history, the teachings of Bahá'u'lláh that all countries large and small should be represented and be heard equally, is being realized. (Not quite all, but nearly all countries are represented here.) And all countries have some delegates who stand like Gibaltars for peace. Some indeed have voiced a very high spiritual note. Bahá'is will be interested to know that a few of the delegates either are Bahá'is or at least have heard and approved the universal principles of Bahá'u'lláh for world peace*

ONE DOES not need to know or ask by what names the following delegates call their religions, but here are some of the high lights of spirit: Mr. Eduard Benes, Minister of Foreign Affairs of Czechoslovakia, quoted his countryman Comenius, "Therefore, you ambassadors of peace, if you fully deserve your name, bear in mind not only the plans of mankind, but also the plans of God; consider not only what your kings demand of you, but also, what the King of Kings demands of you, and take as your goal, not war but peace."

"Our present enterprise," Mr. Benes continued, "is not a mere human undertaking; it is destined to become historic, immortal in the annals of mankind, either by its success or failure—to overlap generations and to outlive the political preoccupations of men and parties and the local and national institutions that exist in our day."

The delegate from Spain, Mr. Luis de Zulueta Escolano, Minister of Foreign Affairs said: "In order to abolish war, which is international anarchy, we must create international order—We say with the utmost deference for the nations concerned, that until the United States of America and the Soviet Union have joined the League, it is difficult to imagine how total disarmament can be brought about.—I would remind my colleagues that the Spanish delegation has been engaged upon this question from the standpoint of the predominant part which the press should take in moral disarmament. We have also stressed the importance we attach

* A few of the delegates personally said to the writer that it was most fitting to look into these Baha'i Teachings at the time of this Conference.

to the co-operation of women, and the Conference will very soon be consulted on the proposals submitted to it by the Council, on our recommendation for ensuring the collaboration of women in this work of peace, on which they have expended so much effort."

Mr. Salvador de Madariaga, Ambassador of Spain, in an informal talk spoke of how absurd it would be for the hands, the eyes, the heart or any other members of the human body to work against one another; and that it is just as idle for nations to plot one against another. "When we recognize that we are all parts of one whole, then we are truly morally disarmed."

Poland took a splendid stand for moral disarmament, saying that simultaneously with this gradual disarmament must come spiritual unarming, an unwillingness to kill, and an absence of rancour. She advocates education for the cure of international hatreds. She has had the insight to go directly to the root of the matter. Metal disarmament good as it is, must go with moral disarmament.

One sentence of President Henderson went straight to the heart: "Some tragedies of life are due to the follies of inaction!"

Another speaker said there is a danger that we shall lose the illumination by which we live.

Mr. Alexandre Malinoff, President of the Sobranje, former Prime Minister of Bulgaria, pointed out that general disarmament must be the final goal; that goal is very difficult, but we may prepare for it by putting aside forever the false and pessimistic idea that war is an inevitable necessity. His own words were: "We must not confine our

efforts to humanizing the methods of war; we must destroy the idea of war itself."

Ambassador Extraordinary and Plenipotentiary to Belgium, Mr. Hugh Gibson who spoke for the United States delegation said that the United States had entered this first world conference on the limitation and reduction of armaments with the determination to leave nothing undone to achieve substantial progress. His words were: "The task before the nations of the world is not to minimize the problems, but, fully mindful of them, to gather strength and determination from the conviction that the demand for a regime of international confidence, co-operation and peace will in the end have its way."

The Persian delegate, Mirza Hussein Khan Ala, Envoy Extraordinary and Minister Plenipotentiary in Paris, showed in his speech, that Persia takes a most honorable and liberal stand for disarmament. This head of the Persian delegation pointed out clearly how fate has placed Irán at the world's crossroads, how she is the connecting link between the east and the west. He emphasized that the thought of peace must be instilled into the consciousness of the world. Almost all of the speakers, (and I am sorry not to mention some of the thoughts from each of their addresses), proved how the masses in all continents are looking to this conference, and hoping that perhaps "through the wise councils and deliberations, this ideal of universal peace may leap forth from the world of words into the arena of actuality," as 'Abdu'l-Bahá so ardently proclaimed sometime would come to pass.

A FEATURE for the Disarmament Conferences which has not yet been tried and could with profit be studied, is Bahá'u'lláh's plan that the delegates should be elected by the people rather than appointed by the particular government in office at the time.

One of the very impressive moments at the Conference was when the delegation representing forty-five millions of the women of the world from fifty-six countries, presented resolutions adopted at that time for actual limitation of armaments and for moral disarmament. Mrs. Laura Dreyfus-Barney took an active part in the work of this delegation.

Mr. Andre Tardieu, president of the French Delegation presented the plan of an international police force. One military delegate said to me that the idea itself is excellent but the result would depend on how wisely it is put into operation. The abolition of military aviation, he said, must go hand in hand with making civil aviation international.

A Bahá'í note was sounded in so many speeches, it must certainly give Bahá'ís new courage to see these principles discussed by some people who perhaps never heard the word Bahá'í. The spirit of the new age is in the air. "Be and it is." So a sure way to peace is the promotion of these universal teachings of Bahá'u'lláh among the diplomats, the press, the educators and the masses.

The peoples of the world, when they understand these teachings, can bring such a pressure to bear, that governments must disarm. The best way to force out darkness is to bring in Light!

THE THREATENED war between Japan and China, if it had to be it was well that it came at the time of this Disarmament Conference and that the Extraordinary Session of the League of Nations was called now, because it showed to all the world how very essential are universal principles for peace.

As a Bahá'í, I see the inner Japan and China, and I know the secret of their coming together as brothers. Visiting Japan in 1930 the head of the Bureau of Religions said to me that Japan was so eager in realizing material progress in civilization that perhaps she had neglected the spiritual civilization. He continued: "Recently our people have become aware of the defects of the past sixty years and they are becoming more conscious of the need of the religious part. There are as many denominations in Japan as in the west. I am sick of denominations, and I consider it very desirable to have all these religions united. If Bahá'ism can succeed in uniting all religions, the Bahá'í Movement will be the ideal of the world." Many of the great men of Japan were interested in the spiritual advancement of their people.

Count Okuma had said to me on a former visit to Japan: "What the youth of Japan need more than anything else, is pure religion. Not the creeds of the Christians nor the dogmas of the Buddhists, but the pure teachings of Christ and the pure teachings of Buddha. I will study these universal principles of Bahá'u'lláh and if they offer pure religion, I shall teach them to the youth of Japan."

'Abdu'l-Bahá said of Japan: "Japan will turn ablaze! Japan

with one other country will take the lead in the spiritual reawakening of peoples and nations that the world shall soon witness." He said how good it would be if a group of Bahá'is could travel through Japan.

China, on the other hand, holds the key to the next few centuries. 'Abdu'l-Bahá said if these universal peace principles could be given to a few of the thinkers of China, they themselves would take them to their people. One day, in New York City, 'Abdu'l-Bahá said to Mr. Mountfort Mills: "If China does not accept these universal peace principles of Bahá'u'lláh, China will become the greatest military power in the world." But China is taking a deep interest in them, and it is the nations that accept these principles, live them and promote them that will take the lead in the new civilization of the future. There will be great friendships among those nations.

HERE IN Geneva a world drama is unfolding before our eyes. We know what 'Abdu'l-Bahá, Who was in Geneva in 1911, meant when He said: "There is a spiritual force in the Lake of Geneva, there is a spiritual force in the Lake of Galilee, and the forces are akin." It is here that the League of Nations

has put into reality some of the principles for the Parliament of Man. During the first days of this Disarmament Conference, I thought that if the League came out strongly with the spirit of the Covenant, it might be the time when the United States would join the League of Nations. There cannot be complete disarmament and world peace until every nation joins in a world society, until boundaries are defined, and nations through the spiritual Teachings of God become trustworthy.

Greater than the question of Shanghai and Manchuria, is the question of the functioning of the League of Nations. China, this great power representing one-fourth of the population of the globe, turned to the League and rested her case with it. Sitting at these sessions, I feel that if the League does not stand by what it promised, China, losing faith in the word of the west may build up such a military organization that in less than a century, some of the present great western powers may be destroyed; and perhaps the higher League of Nations, represented by all countries and in reality a Universal Court of Arbitration may be situated not in Europe, but in China!

"How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these Teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicability to an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success. How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence."

—Shoghi Effendi.

THE MASHRIQU'L-ADHKAR*

DR. ZIA BAGDADI

"When the foundation of the Mashriqu'l-Adhkár is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence."

"When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashriqu'l-Adhkár be made evident and manifest."—'Abdul-Bahá.

TWAS just about a year ago that the second stage of building the Bahá'í Temple in Wilmette, near Chicago, was completed, the Temple officially dedicated at the opening of the Annual Convention, and the great glad-tidings broadcasted from the heart of America to every country throughout the world. To Bahá'ís everywhere this joyous news was like a welcome shower to the soil of dry and thirsty plants.

Every intelligent reader knows that certain material things have tremendous spiritual effect and influence. For instance, music—both from instrument and voice—simply signifies hearing material vibrations in the air; and beauty only means material shape, form and consistency of an object, yet, how great is the power of their influence upon the human soul. Therefore, is it a wonder, that this new House of Worship—the Bahá'í Temple of America—even in its incomplete stage, has created such world wide interest? To describe all the wonderful effects caused by this Holy Sanctuary would require considerable amount of time and space, which, unfortunately, are both lacking at this time. For this reason just a few facts based on personal knowledge and observation will be

mentioned with the hope that they may be of interest to the readers of the *Bahá'í Magazine*.

The first effect that emanated from the Temple was the great joy that has filled the hearts of all the Bahá'ís of the world. For now they can plainly see their Universal Cause firmly established in its outer edifice, the Temple, which is the symbol of the inner, the emblem of the unity of all religions, nations, and races. As Ruhi Effendi Afnan says:

"Behind and beyond the actual Temple there is a spirit and a program for world reform of which the building is only an expression."

Another blessing came through the power of the Temple to unite in genuine unity, fellowship and enthusiasm the Bahá'ís of America, especially in the greatest metropolitan center of the middle west, Chicago and its suburban towns. Bahá'ís from Milwaukee, Racine and Kenosha, Wisconsin, drive with their friends to attend the Sunday meeting in the Foundation Hall of the Temple.

As to the public interest the Temple has created—it is beyond any description. People of every walk of life, tourists from all parts of the country and foreign lands, come singly and in groups, every day and at all hours. Architects, engineers,

*Literally translated means "The Dawning-place of Praises," generally referred to as Baha'i Temple.

master mechanics and builders marvel at the peerless design and strength of the Temple. Merchants wonder at the beauty and texture of the priceless rugs which decorate the walls of the Foundation Hall. On learning of the history connected with these rugs, most of the visitors become moved with spiritual emotions. For these rugs originally were made by Bahá'í expert Persian rug weavers. Every one of the millions of knots had to be tied by their hands, while their eyes were shedding tears because of their pure love and sincere devotion to their beloved Master, Bahá'u'lláh, and for His Holy Shrine to which these rugs were sent from Persia. There they were placed and remained for many years until the Guardian of the Bahá'í Cause, Shoghi Effendi, sent them as a present from their sacred place to America's Bahá'í Temple.

Doctors, teachers and students who visit the Temple and attend the meetings express deep interest and appreciation after they hear the Bahá'í program for a new world civilization that is free from depression and human suffering.

In a letter which Ruhi Effendi Afnan wrote from Haifa he says:

"Shoghi Effendi is very glad to hear that the Temple is creating such interest around and that many people are daily coming to visit it and listen to the lectures given there. This is the realization of the Master's explicit promise. It will become even more true when the Temple is completed and the ornamentations, both of the exterior and interior, added. Let us hope for that day to come and spare no effort in spreading its realization."

In order to help the care-taker in meeting the multitudes of visitors, Bahá'í volunteers from Wilmette and Chicago are giving many hours of their time, taking turns in show-

ing visitors around and answering their questions. Notwithstanding this more help is still needed.

"There is something about this Temple that seems to uplift my soul," said a visitor to his wife. "That is just how I feel, dear" was her reply.

While talking to Dr. Alexander Magnus, Medical Director of the Chicago Sanitarium, who in years past, shared my office, a young man said to him; "Say, Doctor, in Christian churches you find Christians, in Muhammadan Mosques you find Muhammadans, in Jewish Synagogues you find Jews, in Hindu Temples you find Hindus. But in the Bahá'í Temple, you find them all — Christians, Muhammadans, Jews, Hindus, Japanese, Chinese, Zoroastrians, different sects, nationalities and races. The doctor replied, "That is what the world needs, but human nature is slow in taking its medicine."

Mr. John —, a paralyzed young man, who used to receive a little help now and then from me before depression days, came to my office about four months ago looking for work. He looked desperate. "Come to my house in Wilmette tomorrow morning. We will have breakfast together and talk things over," I suggested. He came, and after breakfast I took him to the Temple and told him to sit and pray with me. Then leaving the Temple, I told him to go and look for work. But on that same afternoon, lo and behold! That same John — appeared again at my office door! "What are you doing here?" I exclaimed. "Oh, I just came to let you know I found a job near here," said he, with a big smile.

It is very significant indeed, to see how, during the day, from the heart of the Temple the light of spiritual knowledge and divine guidance is shining upon those who, with pure hearts and receptive minds enter therein and how during the night the powerful electric light streaming forth through its high glass dome is guiding airplanes and boats on Lake Michigan.

Praying for its completion, Ruhí Effendi wrote: "May God help the friends to sustain their sacrifices until the edifice is completed."

And here is a new appeal from the Guardian, Shoghi Effendi, which reached me a few days ago:

"I trust and pray that your collective, self-sacrificing endeavors will reinforce the resources of the National Assembly and will enable them to place the necessary contracts for the decoration of the dome and insure its completion by the end of the spring of 1933. May the Almighty guide, bless, and sustain you in your stupendous task and reward you a thousand fold for your manifold services to His Faith."

Let us hope and pray and sacrifice, that the Temple may be completed by the end of next spring, that its blessings may appear and thrill the world.



Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.—Shoghi Effendi.

JEWS, CATHOLICS AND PROTESTANTS CONFER

LOUIS G. GREGORY

Mr. Gregory is a Bahá'í teacher of broad culture and wide travels in behalf of the Bahá'í Cause. He is a member of the National Bahá'í Spiritual Assembly and the National Interracial Committee. His observations on this remarkable attempt at the breaking down of religious prejudices is well worth our attention.

THE Spirit of the new age and the Light from on High are reflected nowadays in many gatherings of men. Peoples whose differences, from all traditions, have been thought irreconcilable, are trying to find fellowship. Those may well be joyous who, essaying the impossible, succeed.

A most interesting and inspiring series of meetings was the national conference of Jews, Catholics and Protestants recently held at our nation's capital. It was a seminar of ten sessions, is organized as a going concern, and numbers among its sponsors and workers many of the most eminent people of the nation. Statesmen, magnates, bishops, rabbis, judges, authors, editors, educators, philanthropists, celebrities of many kinds, lent their active or constructive presence. They met those of lesser degree on terms of equality and friendliness, without stiffness or ceremony. The meetings, though many and varied, were as direct as a body of business men would be in their efforts to explore and remove within the nation all friction caused by religious rancor. The general theme was "Religious liberty and mutual understanding" and membership was unrestricted save by the formality of a small fee. Its hope was to remove prejudices among the three leading religious groups in America. It felt that

such narrowness came mostly as a heritage and has been most unfortunate in the rust and friction it brings into such necessary human relations as business, social life and government.

At the same time it was stated and reiterated by various speakers, that no hope or expectation of a change of faith by any of those numbered within the three religious groups was in sight. But all seemed to feel that they could unite in service to country and in those humanitarian measures of relief which all men admire.

Three keynote speakers appeared at the opening session. Rt. Rev. J. E. Freeman, Protestant Episcopal Bishop of Washington said in part:

"This conference has no design of effecting some new kind of ecclesiastical merger. But the forces of this age are compelling us to regard more seriously the words of Benjamin Franklin, 'We'll hang together or we'll hang separately!' Jew, Catholic and Protestant, these are our designations; but they shall not render us immune to an appeal that concerns our solidarity as a people or our peace and security as a nation."

Rev. Francis J. Haas, director of the National Catholic School of Social Service, declared, "The man or the woman, whether Catholic, Pro-

testant or Jew, who raises the voice of bigotry is a traitor to his country and a criminal before his God. We are here not to impugn each others beliefs, but to indict the forces that prevent us from living and working happily together."

Rabbi Abram Simon of the Washington Hebrew Congregation, averred:

"We propose in this conference to drag into the open our prejudices and misinterpretations, examine them objectively and submit them to the light of unbiased study. In that way only shall we be able to sweep away the errors and lay new foundations for an edifice of fraternal relations among people of opposite acts and faiths."

The seminars used the laboratory method in bringing to light causes of woe in our national life. Illustrations among many offered were:— "Vocational discrimination against Jews, et al; social ostracism of groups; Unconscious training in regard to prejudices; Conscious religious education that leads to prejudices; Personal insults and attacks against individuals; Political prejudices; Fear of certain organizations; Fear of intermarriage; Money profits growing out of the exploitation of certain prejudices; Unyielding opposition to a group, with utter ignorance of individuals composing it; Love of uniformity by many people; Ignorance; Intense nationalism."

THE SEMINAR in considering these and related subjects turned into a U table conference. Seated on a platform in full view of the large audience was a group of eminent thinkers, representing three religious groups and two races. These

men were expected to supply remedies for the many ills. Among the wise things said may be mentioned the following:

"Whenever one group of its own motion separates itself from all other groups, it by such an attitude breeds misunderstandings."

"Religious groups should study the historical back-ground of other groups thereby discovering the causes of present practices which are misunderstood."

"Eliminate from school books all teachings which foment prejudices."

"Clergymen often oppose mergers of faiths, rarely the laity."

"Read the Bible without interpretation."

"Read in the schools extracts from the Holy Books of all religions."

Thus it may be illustrated how the conference, projected to study and correct only national ills, would not infrequently gravitate to the plane of universality and embrace mankind.

This tendency may be illustrated further by the story of a young clergyman who told how he had been a Presbyterian by birth, had attended a Congregational divinity school and was now filling a pastorate in a large city and in a subdivision which contained a great number of Jews and Muhammadans. His life was now made joyous by service to all three religions and to such an extent are his energies used up that he has neither time nor strength to mention creeds. He closed with an exhortation to lay emphasis upon justice, social ethics and work.

Another very earnest speaker declared that he was born a Mor-

man, but had relatives among both Catholics and Protestants, so that he could not oppose other religions without hating his own kith and kin. Now he found delight in gathering together the hundred Morman students in Washington and with them studying all religions. He was told about the Bahá 'i outlook and place of meeting.

THE CONFERENCE spent a considerable part of its time divided into round table seminars, allowing more intimate contacts between people of different faiths and comparison of varied viewpoints. This brought out some of the trials experienced by minority groups in our religious and community life. An enjoyable feature was the noontide luncheon served on two occasions and showing no racial, sectional, class or creedal barriers. A United States Senator from the far South was observed seated at a table with one or more colored delegates. Breadth and friendliness pervaded all the meetings. People spoke with much frankness but also with good humor.

When the matter of prejudices as affecting the white and colored was broached at one of the meetings, it was ruled out by the chairman as not coming within the scope of the conference, which was organized only to remove religious prejudices. This decision was far from unanimous and on a test vote might have been overruled. Later at one of the large sessions a high tribute was paid the colored race for its cultural contribution to American civilization, a notable address was made by the eloquent president of Howard University, and the Men's Glee Club of that great institution gave

a recital of Negro music which seemed greatly appreciated by all. Toward the end of this recital one of the colored delegates was observed to approach the director, who had just announced the Crucifixion as one of the concluding songs. The suggestion which was acted upon was that this song be omitted, as it brings much of heart-ache to our Jewish friends who were present in such numbers and showing forth so much happiness.

PERHAPS the highest flight of this conference was attained on the second day, when Dr. Carlton J. H. Hayes of Columbia University, who shared the honors of co-chairmen with Hon. Newton D. Baker for the Protestants and Roger W. Strauss, Esq. for the Jews, spoke on "Historical Backgrounds for the Discussion of Inter-Group Relations." In a most powerful way, the speaker showed the inevitable tendencies of religious majorities to oppress dissenting minorities. "The majority religion has always the chief responsibility in assuring, as well as proclaiming, religious liberty," he said. "As minorities, Jews and Catholics have been eager for equality of treatment in politics and society; more eager to obtain such rights than the Protestant majority to grant them. Thereby friction has been increased. The test of religious liberty is not the admission to equality of only such persons as believe the same as we do or are indifferent to religion. It is whether we admit such persons who believe quite differently from ourselves and are zealous in the practice of their religion. While I believe that I am right, I must sincerely respect your belief that you are right." He

then proceeded to flay the Jewish majority for their intolerant attitude toward a new Prophet nearly two thousand years ago. Some of our Jewish friends were observed to wince under his castigation. Although himself a Catholic, he next excoriated Catholic majorities for their inhuman treatment of both Jews and Protestants. Next he paid his respects to Protestant majorities for their barbarous treatment of Catholics and Jews and sometimes even other Protestants, and for the sometimes unholy alliances of Protestant sects with each other for tyrannic sway over Catholics and Jews. These statements were established by historical records beyond cavil and as a summing up of his indictment this veritable "Daniel come to judgment" demanded of Jews, Catholics and Protestants that each and all should say, *Mea Culpa!* So powerful was the tide of eloquence, so perfect the style abounding in brilliant epigrams, so evenly balanced were the scales of justice upheld, that at the close of this remarkable address Catholics, Protestants and Jews arose to their feet as one, with prolonged applause.

THIS CONFERENCE was noble, exalted and worthy of great praise. People of breadth and vision, with love for humanity and passion for service are included in its membership. Like all things human in origin it was subject to human limitations. It was not a world conference. It made no official attempt to solve world problems as such, its specific and definite objective being to make life more livable for citi-

zens of the United States and Canada. It took its cue from George Washington, illustrious father of the American government, who in his words to Catholics, Protestants and Jews counselled tolerance and freedom. Had he not been free from bigotry he could not have been the truly great man that history records.

This conference did not aim at organic unity. Such a purpose was inconceivable to its delegates as a whole. Yet they are preparing the way for such a step. Therefore more power to them! As this conference includes people of great influence, and meets in various cities, those who are informed of the program and message of Bahá'u'lláh should follow it up and enroll as members. A teaching which proves the unity of religion and science has much to offer them. A true unity will come only when all superstitions vanish. A touching incident of the conference was the attitude of the venerable Rabbi Morris Lazeron of Baltimore, who committed the gathering to the inevitable separations caused by creeds, and yet, as if apologetic for the fixedness of dogmas, advocated for each and all the virtue of humility. "A greater Jew than myself," he declared, obviously alluding to Jesus Christ, "once taught that virtue." O that the Master of 'Akká might address them, demonstrating as He did the "underlying unity and basic harmony of all religions." His message they must know. His spirit they will eventually find. Even now it animates their endeavors. The Bahá'í seeds which were sown in the limited opportunities offered, appeared to be finding fertile soil.

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

"In whatsoever matter man wisheth to engage, he must first acquire some capability and make provisions and preparations therefor." —'Abdu'l-Bahá.

CHAPTER IV

THE eventful trip from the Atlantic to the Pacific during those happy months attained its climax in the Spring when I met face to face His Holiness 'Abdu'l-Bahá in Chicago (1912). Viewed in retrospect those months were indeed a period of definite *preparation* for this greatest gift of my life!

Before passing on to the glorious hour, however, I wish to take you with me into another harbor where my soul found comfort and strength and a fuller realization of what such a contact would entail should I ever attain the *meeting* (with 'Abdu'l-Bahá).

Thornton Chase, like Mrs. Lua Getsinger mentioned in Chapter 3, whom I met at that time, also shared most generously with me his experiences in 'Akká and Haifa. These two devoted and selfless disciples of 'Abdu'l-Bahá, especially, seemed to quicken and release a latent spiritual dynamic within my heart and soul, making each step along the Path an increase of attraction and illumination.

Mr. Chase was a veritable tower of spiritual strength, coupled with humility, gentleness and unceasing service. He stood out preeminently as a lover of God and a brother to all mankind. I was greatly impressed by the depth of his inner understanding, the breadth of his spiritual vision and the clarity of his mind. He possessed an inner

stillness that at times was startling, and as he taught it was as though one stepped with him into an inner world that might be called a *holy court*, in which the spiritual sight became more keen, the inner ear more attuned to divine melodies, and the spirit seemed to contact with the Reality of existence. His attraction to the "Divine Beloved One" was so complete that he found it difficult to carry on in the practical world of affairs.

He was connected with one of the large Life Insurance Companies of America, and shortly before I met him had been transferred from the middle west to California, largely due to the fact that they felt he devoted too much time to the spread of the teachings of Bahá'u'lláh.

This transfer did not at first cause him joy, but desiring always to be where he could serve most, he wrote to a friend, "My moving to the coast has not been of my own will or making but I am moved without any action on my part. Let us hope it is for some purpose of God to His Cause. . . . Give my loving greetings to the dear friends there (Cincinnati) and bid them be firm and steadfast under all conditions."

As his business took him from city to city he arranged in advance so that almost every night of his life he was engaged in speaking about the Cause of God before groups or individuals. Cold, heat

or storm were never deterrents in his pathway.

A stenographer in one of the offices where he called occasionally delights to tell of her impressions of him as he passed in and out. She says that the moment he entered there was a different atmosphere. He filled the room with joy and happiness and lifted every one around him. That a light seemed to pour forth from his countenance. Countless and similar testimonies are still current in the cities thru which he passed.

I am convinced that the greatest service that I can render our readers at this juncture is to put you directly in touch with his luminous spirit thru quoting a few extracts from his letters written to believers. You will thus clearly realize what he meant to me, at that time a young seeker after truth, who had been a student of the Bahá'í teachings for a comparatively short period. The Water of Life was given clear and pure from that stream to my thirsty heart.

As far back as 1901, which was several years before he had visited 'Abdu'l-Bahá in the Most Great Prison in 'Akká, he wrote these words: "I wish that every believer, and everyone who has been inclined toward these Truths could have heard Mrs. Isabella Brittingham (another faithful disciple of 'Abdu'l-Bahá) who spoke to us here (Chicago) a week ago. . . . She gives us the most clear and understandable account of our dear Master of any we have received, and her words and manner, wisdom and sincerity, stir our minds and hearts with great power, and confirm us in all that we have dared to hope. He, the most dignified, the most majes-

tic, the most humble, the sweetest, the highest and the lowest, the king and the servant, the wisest, the most powerful, the most loving, the most merciful of all men, is indeed our Lord and Master, our princely leader in this religion of unity and of servitude. His whole life is one of devoted service in little things as well as in great, to each pilgrim there, to every person, He renders His service, never accepting even a piece of bread, until all present are first provided for. And this is not assumption on His part, but is the sincere outflowing of His love to each and all, and this same love asserts itself constantly in gladness or pain, in peace or in trouble, in freedom or imprisonment."

And again in this paean of devotion referring to 'Abdu'l-Bahá, he pours forth his innermost soul in deepest adoration: "He is the Master! He is the Christ-Spirit of this Great Age! He is the Anointed One! The Appointed of His Father! That Father was the Greatest Manifestation of God—Bahá'u'lláh. He ('Abdu'l-Bahá) is the Center of the Covenant; the Healer and Satisfier of longing hearts! The King of servitude to Humanity!"

Replying to a letter which had dealt with such subjects as higher criticism, the psychic realm, and psychical research, he says: "It is good to be skeptical provided one does not bar himself from any conviction. The skepticism of an open mind is excellent, and better than a too great readiness to accept whatever appears. Yet it is better to *believe all things* than to believe nothing. In fact *beliefs* do not amount to much until they enter the life and re-create it.

"*Higher criticism*, after all is

only an effort of the human mind, and is not comparable to that Highest Criticism which is of the All-Knowing, the Wise One. It is but *playing in shallow pools* while the great ocean of divine utterances of perfect knowledge and wisdom, is swelling up its waves for our use. It is but drinking at a little rivulet instead of quenching our thirst forever at the fountain of sweet water gushing out from the height of the mountain.

“*Psychic Research* is a dangerous plaything, not at all safe for any soul unless he be grounded and anchored already in the Truth of the Living God. *The psychic realm* is a field of danger, lying between the plane of earth and the heaven of Spirit. No human soul needs any psychic baptism in order to attain to his Highest, but rather the baptism of the Water of Truth, of real knowledge and holy instructions and the baptism of the Spirit, which is the blending of the life with the Spirit of God, so that His will becomes the center and power of our lives. Then, when He has entered His home—the human heart—the whole temple is illumined and each of its pillars becomes radiative with Light. This is the true process of advancement, and most wonderfully does Bahá'u'lláh give us that Light and guides us in the Right Path.”

Several years later when referring to his visit to ‘Abdu’l-Bahá at ‘Akká he said, “It rejoices his heart to know of American believers, because he foresees that the great Light is to be reflected from America to the farthest Orient, China, India, Japan and even Persia.”

In speaking of Bahá’is, he says—
“We do not argue . . . argument

rarely convinces, but rather antagonizes. In fact argument implies opposites, and the Bahá’i teaching is not so much words as living and it implies harmony and agreement, not opposition.”

Subsequent to his Pilgrimage to ‘Akká he wrote: “The Bahá’i Revelation is for every soul who is sincere, and to such it can bring a satisfaction and assurance that is permanent and sweet. I do earnestly hope that our friend Dr. — will be attracted to ‘Akká, and that going there she will carry an open mind, a sincere heart, an unprejudiced attention. She will find a Man, one so entirely natural and devoid of assumption. . . . One whose words will be so simple that *children* would be interested, One to whom personality is of no account. . . . But if once her *soul meets* ‘Abdu’l-Bahá, she will find that after her visit, and as ships and trains bear her farther away from Him, she will increasingly wish that she might return to sit at His feet and learn more of Him.”

“Sometimes our friends are surprised that the visitors to ‘Akká do not write or tell more important things concerning their experiences there. They all tell about the same story—of the pleasant greetings, the wishes for their happiness, the inquiries for the progress of the Cause in America, and a few simple instructions drawn from little things or occurrences there. But ask those returning ones what they desire most of all, and you will find it is the wish to go again to ‘Akká. And you will find that those simple good wishes and “Table Talks” have sown seeds in their souls, and they are not the same as they were before they went. . . . One cannot

taste of heaven without longing for the atmosphere of heaven.”

THORNTON CHASE was born in Springfield, Mass., and ascended to the world of light in California in the Fall of 1912. In Inglewood Cemetery, Los Angeles on October 4, 1912, ‘Abdu’l-Bahá paid to him the following great tribute: “This revered personage was the first Bahá’i in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles. . . . For the present his worth is not known, but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf

bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten.”

A beautiful slab now marks the spot where his body rests. ‘Abdu’l-Bahá Himself provided this stone and Mr. Charles Mason Remey designed The Greatest Name that is inscribed thereon.

Doubtless he, beholding with clearer vision, realizes *why* he was led to California, and what is even now, thru the Divine Wisdom being accomplished at that grave. Bahá’i friends from all parts of the world gather there to pray for him, and give praise to Almighty God for such a life! Of him ‘Abdu’l-Bahá once said: “Thornton Chase is unique and peerless.”*

*Two books by Thornton Chase—“In Galilee” and “The Baha’i Revelation,” have already brought guidance and illumination to countless souls.

THE OLD ORDER CHANGETH

BERTHA HYDE KIRKPATRICK

NEWs of a novel trip has recently come to us. Two friends, one colored and one white, traveled together as friends and equals in the South. The plan was to assume that there was no prejudice against this very reasonable relationship and the object to spread the Bahá’i Message both by example and by word of mouth. Of these two friends, one was gifted as a singer, the other as a public speaker. The two were received not only with courtesy in the dozen or so colleges and universities visited but with real hospitality and joy. As guests in many homes they formed real friendships. The complete account of this trip is full of

human interest and significance. The few extracts quoted below show how old prejudices are dropping away and a new spirit is being born.

EARLY IN the trip the following scene took place on the campus of a southern state university. Could it have gone unchallenged twenty-five or even ten years ago?

“After parking my car, we walked on the campus together and located Dr. ———, a nationally renowned sociologist, who was lecturing to his class in civics. We waited for the conclusion of his lecture at the entrance of his classroom, on the advice of a student in

the hall. As the students emerged they found Mr. N. and I chatting and joking together in a most natural and friendly manner. Dr. ——— soon saw us and greeted us most cordially. . . . Behind him trailed several students who were absorbing the entire incident, and showing their astonishment at the phenomenon of our visit.”

WE ARE reminded by the next incident, which occurred on the return trip, that the old order still persists and that the need of more workers like these two devoted souls is urgent.

“I am compelled here to relate the only unpleasant incident of our entire trip. On the very doorstep of A. University at C., as we were leaving, we assisted two boys, who were hiking their way from Florida to New York. After we had left Professor A., I stopped at a restaurant to purchase some sandwiches for these boys. Mr. N. (my colored friend and companion), inquired if I desired him to go with me, to which I readily said ‘Yes’. We entered the restaurant, which was connected with a hotel on the main street. I ordered the sandwiches. There was no one else in the restaurant at that time except the counter man (white). Before the sandwiches were ready another man (white) came in and sat at the counter. Mr. N. and I remained standing. The counter man returned with the sandwiches, and because of the presence of the additional patron, commanded Mr. N. to remove his hat. Mr. N. paid no attention to his request. I started to pay the man for the food but he kept his attention fixed on Mr. N., and repeated his command. Then

I lost my patience and said, ‘This man (meaning the patron) has his hat on. I have my hat on. Why should he take his hat off?’ ‘We do not permit colored people in here, unless they remove their hats,’ he replied. Whereupon Mr. N. walked out slowly, having retained his composure throughout. I was not quite satisfied so I walked over to the news counter and purchased a newspaper. Then I told the counter man of how wonderfully gifted a man Mr. N. was and he said it made no difference, he was a negro. I left with a sad heart at the thought that my companion so cultured, so splendid in character—the equal of any man of any color or race—should have suffered such unjust discrimination.

BUT HERE is a little incident which gives us courage:

“We learned from Professor A. that he was for three years the head of the French Department at A. University. While there he was elected to membership in the ——— Club. This group is composed of members of the faculty of the University of ——— in the same city. At the time of his election a number of professors objected to his dark skin and threatened to resign. Whereupon twenty-five of the members evidenced their resentment of so narrow a prejudice by voluntarily resigning to form a new club with Professor A., meeting regularly with him at A. University. This was a splendid testimony of the esteem he enjoyed while in C. The group regretfully dissolved when he moved away.”

FROM ONE deeply interested and experienced in inter-racial amity

work, a Director of Extension Service in one university visited, comes this advice:

"We should not emphasize inter-racial activities as organizations, but as individuals.

"We should (1) set up our objectives: better relations, and equality according to merit and ability; (2) plan our activities, such as dances, dinners, concerts, etc., and carry them out in a normal way; (3) follow through the definite steps of the plan."

THE FOLLOWING MOVING words were spoken by a teacher of history in a college for colored students, on hearing the Bahá'í Message for the first time:

"The Bahá'í Movement is the greatest Movement in the world today, and is worthy of any man devoting all his life to it. To achieve the objects of this Movement is worth all other things put together. Because when it achieves its objectives all other things right themselves and we will have peace. We are all working for peace.

"When truth is sounded and you are in tune, your soul responds and tells you it is true. When I heard this Movement explained it resounded through my soul. . . . I will take every opportunity to spread this wherever possible. I consider it my mission. I am going to know more about it. I am going to be free. It has a dynamic. It is bound to succeed existing religions, because present religion is of the past, and I am going to let it stay in the past."

AND THESE telling words were uttered by the president of another college to his students:

"These two gentlemen have no

consciousness that they represent two different races. Out of the Holy Land—Palestine—that laboratory of religions—this Bahá'í Movement came. I want to tell you the story of my brother. When we were younger, I remember he went to my mother and said that he was dissatisfied and was going to find another God. After he had gone I found my mother weeping and she asked, 'Will he find another God'? Now that is the situation all over the world. Over here they are looking up and praying to God—over there they are looking up and praying to God. All are praying to the same God for there is but one God. This movement goes further and says there is one humanity. . . . In spite of all differences, man must find a means of uniting in a common brotherhood."

IN A PRIVATE interview was revealed the true spiritual nature of one of the professors of a state university. These are some of his words:

"In this world today we are trying to get the fruits of love through the spirit of hate. . . . If the world ever goes forward it must step forward through love and kindness and mutuality. Our whole life must be mystical. We must draw nearer to God. We must know God. We must take time to be holy. The Prophets of the world have always been men apart from the crowd. Truth must come out from deserts, from mountains and from prisons."

THESE FRAGMENTS give us a glimpse of the new spirit that is surely developing in our country. They show some of the first fruits of what one of the two travelers calls the "most unique journey" he had ever undertaken. "I believe," he says, "it marks the beginning of a new era in the history of inter-racial work in the South. This prophecy has already found some fulfillment, for another similar trip was accomplished soon after this pioneer one."*

*This later trip was made by two distinguished Baha'i teachers—one colored and the other white, and one a member of the National Interracial Committee of the Baha'is. The reports coming to us about this trip in the interests of the divine art of getting on together, indicate that great progress has been made.

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THE BAHÁ'Í MAGAZINE

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Every Bahá'í Assembly in the world is actively working for this greatest of human needs—the overcoming of racial prejudice and the establishment of an actual unity and brotherhood. This Committee bears a striking title, namely, UNITY OF EAST AND WEST COMMITTEE. Not all of the members of the Committee are represented in the picture as some were not able to be present when the group was photographed.

The Bahá'í Magazine

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“Those who help on the Cause of Unity are doing God’s work. Unity is the divine bounty for this luminous century. Enmity is not so much the cause of separation as it used to be; the cause of disunion now is mostly *prejudice* . . . In the sight of God color makes no difference at all. He looks at the hearts of men.”

—‘Abdu’l-Bahá.

ONE OF the most pressing needs that the world faces today is the abolition of racial prejudice. We cannot expect to realize a parliament of nations and the brotherhood of man so long as the psychology of race hatred persists.

Intercourse, acquaintance, familiarity, can do a great deal to abolish race prejudice; but even these things cannot be altogether efficacious. For instance, the British and the Hindus have mingled closely in their lives for a century in India, but the prejudice has not been abolished. Hindus and Muhammadans have lived side by side in the villages of India, but the prejudice is as strong now as it was centuries ago. It is evident that ordinary contacts, even of a sympathetic nature, are not sufficient to abolish prejudice; for prejudice is something deep-seated, something that takes its roots in the emotions.

If it were a reasoned intellectual matter, prejudice could be overcome by an awakened intelligence. But it does not belong to the category of things intellectual. It cannot be cured therefore by intellectual development, although it can be ameliorated by such development.

There is only one force powerful enough to control the lower emo-

tions in humanity and to obliterate all traces of prejudice, that is the force of religion. Only a spiritual power can bring men of different races and religions together in absolute unity and brotherhood.

THE BAHÁ'Í Movement has as one of its principle aims the abolition of prejudice—national, racial, religious; and the substitution of a real brotherhood based upon mutual understanding and affection. Religion has performed such miracles before, and will continue to do so. But nothing short of religion can work this miracle.

In this country the interracial problem focuses almost entirely upon relations of the colored and white races. Many forces are operative in attempts to harmonize these two races and bring about more of a social and economic unity; but a powerful religious impulse alone can affect a real brotherhood between these races, abolishing emotional barriers and all vestiges of prejudice.

Bahá'is everywhere in the country over are working earnestly in this field of race amity. In the large cities conferences are held yearly. But more important than the flow of words from a platform, is the en-

deavor to actually get together in a human way at the banquet table. For as the Arab says, "He who shares my bread shares my life." To actually sit at the table, to actually partake of food together, is to perform the sacrament of brotherhood. Two such momentous occasions the reader will find described later in these pages.*

Such social gatherings of the two races (and of course many other races are included) is one of the most significant works that is being done by the Bahá'ís today in this country. It is of little effect for Bahá'ís to preach brotherhood if they do not put it into practice, even though it take courage and the facing of social disapprobation.

And after all this is only the normal thing. Unity, harmony, brotherhood is not some extraordinary endeavor. It is merely permitting the natural flow of human intercourse. Once the barriers are removed, this mingling together in mutual understanding and friendship is as much a joy and inspiration to one race as it is to the other.

THE PERSIAN Bahá'ís early faced the dilemma of matching doctrine with practice, and met it with boldness and spiritual zeal. Their gospel of brotherhood, of unity, of love, could not exist as mere preachments. Therefore it became necessary for Muslim Bahá'ís to fraternize with Jewish and Zoroastrian Bahá'ís. But in Persia the social dangers of such fraternization were much graver even than in this country, for religious bigotry and prejudice there heightened the social barriers.

In the early days of the Cause

in Persia, for Muslim Bahá'ís to be seen fraternizing with Jewish or Zoroastrian Bahá'ís meant almost certain death. At first therefore this practice of brotherhood had to be carried on in secrecy. Later, as the persecutions became mitigated by more thorough political control and order, the Bahá'ís of different creeds and races could mingle more safely and more visibly. Even then, however, social stigma played such an important part that Muslim Bahá'ís and the Bahá'ís of other religions would find it wiser to move to some suburb of the town where they could be together and yet at the same time be somewhat segregated from the persecution mania of non-Bahá'í fellow townsmen.

Today, for the first time, under the enlightened rule of Reza Shah the Bahá'ís can mingle publicly in their lectures and unity feasts without fear of persecution or of mobderision. A traveler who would witness the amazing miracle of Muhammadans, Jews, Zoroastrains, Christians, sitting at table together in the utmost love and unity, should realize that this stupendous spectacle of brotherhood has been effected only over the course of many years and at cost of dangers, of bloodshed, of thousands of martyrdoms.

THUS WE SEE it is not so easy to establish in actual practice the poet's dream of the brotherhood of man. The average human is content to let well enough alone. If strong prejudice exists, the average man keeps on the safe side of the street. And thus prejudice continues to exist.

Let us be sure that nothing can stop prejudice except the actual ex-

*pp. 46-51.

pression of love; and that those who first venture to make this active expression of love court derision, opposition, even social persecution. Therefore one can see that successful work in the field of interracial unity must depend upon a strong religious enthusiasm, upon a spiritual power. Only by such aids can the tremendous obstacles to brotherhood be overcome.

SHOGHI EFFENDI, the Guardian of the Bahá'í Cause, has warned that in this country one of the gravest of problems is that of the relations between the white and colored races. Here in our midst is both the opportunity and the responsibility for the carrying out actually of the principles enumerated by Bahá'u'lláh. If we preach universal brotherhood, we must also practice it. Thus preaching and practice go hand in hand, the one supporting the other; and the attention of thoughtful people outside the Bahá'í world is being forcibly drawn to this pioneer work which the Bahá'ís are accomplishing, in the way of bringing the white and colored races into actual fraternity—a fraternity expressed in every phase of living, social and recreational as well as intellectual.

Here in America we have a remarkable opportunity to prove the fallacy of color as a criterion of character or ability. America, a

land dedicated to equal opportunity for every individual, can ill afford to raise barriers merely because of pigmentation. While the problem here is very grave and difficult, yet for that very reason its solution will be powerful in its influence and noble in its accomplishment. Just as America could not remain a country dedicated to slavery, so it cannot remain (and still be true to its democratic principles) a country dedicated to race prejudice.

LET US hope that the ideals held for America by 'Abdu'l-Bahá may eventually prevail, such as are set forth in this prayer by 'Abdu'l-Bahá while He was in America: "O God! Let this democracy become glorious in spiritual attainment even as it has become successful in material degrees. Render this just government victorious. Confirm this revered nation so that it may raise the standard of the Oneness of Humanity and promulgate the Most Great Peace. May it become glorious and praiseworthy among the nations of the earth.

"O God, Almighty Protector! We ask Thee by Thy holiness and bounty to pour out Thy blessing upon this government which has stretched its tent over citizens from every land, that its inhabitants, its industries, its territories may be penetrated by justice."

"The prime cause for all these happenings (wars, etc.) is racial, national, religious and political prejudice; and the root of all this prejudice lies in outworn and deepseated traditions, be they religious, racial, national, or political. So long as these traditions remain, the foundation of the human edifice is insecure, and mankind itself is exposed to continuous peril. . . . Today nothing short of these divine teachings (Bahá'í) can assure peace and tranquility to mankind. But for these teachings this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day."

—'Abdu'l-Bahá
The Bahá'í Magazine, Vol. 14, p. 355.

RELIGION AND SOCIAL PROGRESS

KEITH RANSOM-KEHLER, M.A.

This is the first of a series of articles which have been written for publication both in The Baha'i Magazine and the Tokyo Nichi Nichi. Articles from the pen of this gifted author are always read with deep interest and profit, and this series undoubtedly will have an especial appeal at this time as they deal so clearly with social progress as related to religion.

AS we examine the course of history we are constrained to recognize the all-important function of religion in man's development and social progress. From age to age there has appeared on earth a Being "peerless and unique," who has exercised over the hearts and minds and souls of those who have heard and accepted His message a power and an authority that is never shared by another person.

Few human beings can influence their fellowmen throughout the course of their own lifetime; to extend this influence to the third or fourth generation is the utmost of human capacity: But the Founders of the great religions of the world change and control the action of millions of people for hundreds, yes, thousands of years, as in the case of Moses and Zoroaster.

All existing civilizations in the world are civilizations originating in religion, so far as history reveals their origin, founded and fostered by great Prophets or Messengers: Brahmanism and Shintoism, being of prehistoric origin must be excluded from historical evidence; but there is every indication of their springing from a personal, not a mythological source.

To repeat, no other than the Founders of the great religions of the world have ever been able to change and regiment whole peoples, races, nations and ethnic groups, within a few brief generations; demolishing the existing be-

liefs and practices of those to whom they have appeared and substituting their own new and oftentimes drastic teachings.

Up to the threshold of the present century, the great artistic, social, political, legal and educational institutions of history have grown out of the laws, ordinances and principles laid down by the Prophets to the era or people that produced these institutions. The vast scheme of enlightened and humanitarian administration introduced by King Asoka when he embraced Buddhism; the miraculous and dramatic energy of Gothic architecture; the educational enterprises under religious sponsorship in Arabia, India and Europe, the interdependence of church and state, as one of the most firmly established aspects of history; the evident influence of religious doctrine in the codification of Justinian law,—are only a few of the many instances that come to mind as illustrating the far reaching, unparalleled power of the Founders of the great religions of the world.

The only example of appreciable advancement in the fundamental social relations, and the spiritualizing of human practice is due, taking our evidence from history, to these great Messengers and Educators of mankind. Not the founders of new systems of philosophy, not the conquerors of vast territories, not the enlightened scientist, not the monarch, no matter how humane, can

accomplish these great ethnological movements over more than brief periods and sporadically.

The One who comes with the authentic religious message from age to age holds the allegiance of His followers when every earthly aspect that accompanied His arrival has been discarded and forgotten.



A STUDY of the comparative religions of the world reveals to us the inescapable fact that they all teach the same great spiritual truths. All religions teach that there is but one great creative power, the source of light and life. To the Buddhist this creative power is an abstract principle, not a personal being, but nevertheless the Buddha teaches a fundamental unifying creative power. All religions teach the oneness of humanity; a fact only recently established through the science of anthropology, of which Prof. Franz Boas of Columbia University is the chief proponent. All religions have for their basis of action the practice of love and good will as the one attitude through which mankind can be well pleasing to God thus accomplishing the great purpose for which he was created. All religions teach some form of survival, advancing a belief in immortality; and all religions, without exception, teach that through their Founder and through Him alone can mankind know God or attain the essential path to salvation. Each one of the religions, as it has been founded in turn, has displayed always this changeless aspect of its teaching.

However, side by side with these spiritual truths there is invariably

revealed by each great Messenger who establishes His religion in the world, a body of laws and ordinances that constitute a temporal social program. These laws vary according to the time, place, condition of society and the human needs of those to whom the Prophet makes His revelation. The liveliest source of divergence among the followers of the great religions of the world is the difference in these temporal or social teachings that have been given by their Founder, as the plan and desire of God. For long after the conditions have passed which made teachings necessary, men still cling to these obsolescent forms and ceremonies. The Founder of each religion has always covenanted with His followers that a successor would follow Him; that that same spirit which had enabled Him to lighten men's burdens and to purify their hearts would appear in another being like unto Himself; but the course of history always reveals the same story—the Promised One comes into the world with a great message of authority, more advanced teachings than those which men had received in the past dispensation, and a meeting in every age with the most violent and perhaps tragic rejection on the part of those to whom He had been sent. One of the irrefutable proofs of His reality has been that oftentimes with no prestige, no power, no position, but facing the organized opposition of society as well, in spite of all opposition and denial He has triumphantly succeeded in establishing His cause.

A study of comparative religions shows that their Founders have always claimed to derive their power from God, have always taught the

same basic spiritual truths, have always brought an uplifting and progressive social program and have always obtained the same historical results,—that of elevating men to loftier human relations and to greater spiritual ideals.



AS previously stated each of the great religions of the world today have been promised by its Founder that the same spirit which was in Him will return and dwell amongst men. The Buddha taught His followers that He was not the first Buddha nor would He be the last. Therefore the Buddhists are expecting the fifth Buddha. The Zoroastrians have been promised Shah Baroum; the Christians are expecting the Second Coming; the Muhammadans, the Imam Mahdi; the Brahmans, the twelfth incarnation of Vishnu; the Jews are still expecting their Messiah. Each religions has been promised by its Founder that when this promised One appears He will establish love and brotherhood, peace and goodwill throughout the earth. With each religion divided into innumerable sects it would seem impossible to reconcile the conflicting and contending divisions of any one of the religions within itself. To produce affection and sympathetic understanding among the great religions themselves would indeed require the incomparable influence of One endowed with the power of God, as in each instance this Promised One was to be.

It is self-evident that each of the religions, in this sublime expectation, is referring to one Personality, not several; for if each of these ex-

pected Messengers came, as promised, He would not produce harmony and accord, but greater conflict and misunderstanding. When sincere and spiritually-minded men and women, of whatever faith, examining the identity of teaching in all of the great religions, as previously explained, they are compelled, if they are candid and dispassionate, to admit the basic unity of all religious teaching. To find these earnest exponents of true religion to whom the spirit and not the letter of their faith is of paramount importance, would be to obliterate religious differences and to institute the practice rather than the profession of one's belief; for all religions are based upon the law of love. That "pressed down and running over men give back into our bosoms" the sympathy and generosity which we express towards them is not only a teaching common to all religions, but is sound psychology as well.

Not by the arrogance of assuming everyone else to be in the wrong and ourselves in the right; not by a blind refusal to investigate and discredit the beliefs of others, but by an independent approach to the study: first—of what we owe to religions; second—of the great basic teachings which they hold in common; and third—of the immeasurable influence which they have exerted throughout the ages over the lives of the millions who have teemed this earth. By this approach can we find the reconciling attitude that will enable us to enter into sincere accord with those who are seeking and worshipping God everywhere.

(To be continued)

FROM THE UTTERANCES OF 'ABDUL-BAHA

HE whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration.

IN the world of minds and souls, fellowship which is an expression of composition is conducive to life; whereas discord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose the body-politic, disintegration and decay must inevitably follow and life be extinguished . . . therefore in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity. . . . The Prophets of God were sent into the world upon this mission of unity and agreement.

WHEN the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will shine, the day of eternal glory and bliss will dawn, the spirit of God encompass and the divine favors descend. Under the leadership and training of God the real Shepherd, all will be protected and preserved. He will lead them in green pastures of happiness and sustenance and they will attain to the real goal of existence. This is the blessing and benefit of unity; this is the outcome of love. This is the sign of the "Most Great Peace," this is the star of the oneness of the human world. Consider how blessed this condition will be.

NEEDED--THE SUPREME ASSEMBLY

LOUIS G. GREGORY

"Let every believer, desirous to witness the swift and healthy progress of the Cause of God, realize the twofold nature of his task. Let him first turn his eyes inwardly and search his own heart and satisfy himself that in his relations with his fellow believers, irrespective of color and class, he is proving himself increasingly loyal to the spirit of his beloved Faith. Assured and content that he is exerting his utmost in a conscious effort to approach nearer every day the lofty station to which his gracious Master summons him, let him turn to his second task, and, with befitting confidence and vigor, assail the devastating power of those forces which in his own heart he has already succeeded in subduing."—*Shoghi Effendi in Bahá'i Administration*, p. 120.

A GREAT mystic in one of his most popular works, pictures heaven as made up of numberless societies, emulous of each other in good deeds, cooperating without friction and keeping their faces ever turned toward the Sun of Truth. In Bahá'i literature one finds many references to this Supreme Concourse. This supreme assembly logically implies the existence of lesser assemblies. The social needs of man are such that happiness is impossible unless he finds fellowship in some measure with his kind. The progress of civilization is indexed by the increasing number of effective organizations.

In one of the small New England cities more than a hundred clubs are to be found which are active in various phases of community service and progress. Isolation in such a circle virtually means to be out of life; without influence among people of power, starved in the midst of wealth, a hermit—as it were—dwelling amid the beauty of a flower garden. As it is difficult to plan any meeting without conflicting dates, friends frequently divide their time between meetings of simultaneous dates, thereby showing their loyalty to similar ideals and their broad sympathies. Such

virtues and habits by their inherent excellence command homage yet practically all such clubs and fraternities, administering as they do to human welfare, owe their origins to human exigency and invention.

THE GREATEST need of every community the world over today is a Supreme Assembly reflecting the spirit and power of the divine world. Such a group will not owe its being to the will of man, but will be consciously a Divine Emanation, created and set in motion by the Will of God. The Supreme Concourse is made up of all the Prophets of God, past and present, and of those holy souls who have been honored in being permitted to share their labors and sacrifices. Although shining in full and unveiled splendor in the world beyond, yet its signs, effects, exponents and personnel are sometimes found even in this world.

In one of the most wonderful Tablets of 'Abdu'l-Bahá revealed to an Oriental friend of rare devotion, his earthly abode is described as "*the stopping place of the Supreme Concourse.*" This grew out of his custom of entertaining for brief periods the pilgrims who passed through his city enroute to the Most Sacred Shrines. The host

and his many guests were deemed worthy to be companions of the Divine Messengers in all the worlds.

“Praise be to Him Who by His Appearance hath made this dark world the envy of the worlds of light!”

It is definitely known that an expression of the Supreme Course can appear, be organized, function and have its branches in the cities of earth. How blessed were such a city, enriched by spiritual treasures and illumined by the Light of God! All members of this Supreme Assembly would be people of insight whose heart mysteries are known to each other. All its meetings will be so attractive that no greater sacrifice than non-attendance could be imagined. Its attitudes will be reverential; its thoughts pure; its labors selfless, its tongues eloquent; its ends and methods equally noble; its harmony like the music of the spheres. Its guidance will be ever clear, its unity inspired and its exhilaration like a flame of fire. In such an assembly no one will ever need to express his private griefs and woes. With keen penetration each will see the needs of his coworkers and with tenderness be their protector. All the wounds will come from without; all the balm from within with its radiance and cheer, wisdom and knowledge, love and laughter.

All lesser assemblies will be a sacrifice to this Supreme Assembly. From this first assembly all others will be the recipients of service and

inspiration. The members on the Supreme Assembly will value service on every plane, yet use all contacts for the supreme and universal good, abandoning the useless, and even bending the useful to the uses of the Supreme Will. Racial harmony, religious unity, justice, protection of minorities, rending the veils of superstition, tradition and prejudice, a program of peace and brotherhood that will eventually sweep the world,—are among the ideals it will keep constantly in view.

THE GLORIOUS Nabil, in the stirring and beautiful narrative of the *Dawn-Breakers*, shows the spirit animating such an assembly. This he illustrates by the marvelous events of Tarbarisi, Nayriz and Zanzan (Persia), and by the accounts of the deep insight, spiritual glow and courage of many heroes in that romantic land which gave the Cause of God its birth. It thrills with the joy of life, incites our wish for more efficiency, and appeals to the heroism and the divine that dwell within. Perhaps the great Victorian poet, contemporary of Bahá'u'lláh, who through the flash of his genius saw the universal temple and a warless world, also envisioned the Supreme Assembly when he penned these lines:

“One equal temper of heroic hearts
Made weak by time and fate, yet
strong in will
To serve, to seek, to find and not to
yield!”

“All prejudices between man and man are falsehoods and violations of the will of God. God desires unity and love—He commands harmony and fellowship. Enmity is human disobedience. God Himself is Love.”

—'Abdu'l-Bahá.

MAKING YOUTH WORLD-MINDED

BERTHA HYDE KIRKPATRICK

THE average college student is not world minded." So stated Mr. E. R. Murrow, president of the National Student Federation of America in a recent number of *The Pan-Pacific Union Bulletin*. Mr. Murrow based his statement on the type of subjects which occupied the attention of this body at their annual congress. He thinks that in this respect American students compare unfavorably with European students.

But does not the fact that this body recognizes such a deficiency augur the birth of a new spirit? There are, in fact, present evidences that an international spirit among students is, at least, in its infancy. For instance, the delegates at this very congress instructed the executive committee "not to discriminate against any applicant because of race or color." And Mr. Murrow closes his report with these words: "Believing that future harmony and mutual understanding both nationally and internationally depend upon the youth of today, the students of America are attempting to perfect a meaningful student organization which will make of the present and future college generations better citizens of the world."

FROM this same bulletin we learn of a trip made last year by a debating team from the University of Oregon all around the Pacific basin. The three members of this team in eight months debated in schools and

universities in eight countries bordering on the Pacific.

In summer there are numerous travel groups of youth organized, whose aim is contact and consultation with youth of other lands. All these are faint signs of this new mind we are looking so anxiously for in young men and women. The influence of these conscious efforts for world friendship surely extends beyond those immediately involved.

One of the three cardinal principles to which 'Abdu'l-Bahá says that colleges must hold fast is: "Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race." Travel, though desirable, is not necessary for the realization of this feeling in youth. No doubt we neglect opportunities for this right at our very doors. There are thousands of students scattered over our country in different colleges and universities who have come from the four quarters of the earth and who represent the most intelligent and cultured groups in their respective countries. The attitude of both these students and ourselves has been altogether too much that they are here simply to learn from America and her institutions of learning. Have we nothing to learn from them? Have they nothing to give to us?

But here, too, we must not overlook the few efforts that are being made for a closer relationship between different nationalities. For

a good many years the Cosmopolitan Clubs have been functioning in the larger colleges and universities. These furnish opportunities for an insight into the culture and customs of other nationalities as well as for friendly human relations, but these opportunities are by no means made full use of.

Of even greater value may be the International Houses found in a few of the largest universities. These are residence houses where an effort is made to have a real home atmosphere. The usual plan is to have one-quarter of the residents American students. Here is a chance for a world home in miniature. Why not more of these international houses even if they must begin on a small scale? The tendency now is for the different national and racial groups to segregate themselves in their own rooming and club houses. This is natural and has advantages and will probably continue unless conscious effort is made for larger relationships.

And how about American stu-

dents living abroad? The "Bulletin" furnishes interesting information on this subject. "Of the 28,000 students attending the University of Paris, one-quarter are foreigners; at Geneva the proportion is one-half. The proportion is also big at Berlin. At Paris already eleven national houses have been erected at the beautiful Cite' Universitaire and there will eventually be twenty. With the splendid gift of Mr. Rockefeller, a central house for all students is being erected, with dining rooms, reception rooms, library, auditorium, etc. This is to be the focus of student life. Moreover it is the intention to have a certain proportion of French students in each house, e. g., one-quarter in the American house."

Surely seeds for world mindedness are being sown among the youth of the world. We see a dawn of the consciousness that an important part of a liberal education is, "Service to the oneness of the world of humanity." How can we hasten the fruition of these seeds? How can we turn this dawn into full daylight?

"The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

"Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency with which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world."

—Shoghi Effendi.

BAHA'IS CONTRIBUTE SIGNIFICANTLY TO RACIAL BROTHERHOOD

CORALIE FRANKLIN COOK

*"For the earth shall be full of the knowledge of the Lord as the waters cover the sea."
—Isaiah 11:9*

"The wrong in the world continues to exist just because people talk only of their ideals and do not strive to put them into practice. If actions took the place of words, the world's misery would very soon be changed into comfort."

—'Abdu'l-Bahá.

THE prophecy of Isaiah and the precept of 'Abdu'l-Bahá have met with glorious fruition in two meetings, as wide apart in miles as the Atlantic and the Pacific oceans but unmistakably united in conception and purpose.

"In New York City," writes Mrs. L. A. Mathews¹, "The National Bahá'í Committee for Racial Amity and the New York Bahá'í Spiritual Assembly, gave a dinner in the banquet hall of the Hotel Shelton, Saturday, February twenty-seventh in honor of the National Association for the Advancement of Colored People and the New York Urban League."

It seems eminently fitting that a woman of Nordic blood who has demonstrated her interest in the "advancement of colored people" by constituting herself a generous patron of their work in the field of letters, should be mistress of ceremonies at this dinner, while the occasion becomes no less significant because she has as her assistant Mr. Louis G. Gregory², an *advanced* man of color who has carried the teachings sent from the "So great Prison" of 'Akká to rural groups of the "black belt" and to urban assemblages both north and south.

The welcoming address was an assurance to all that the Bahá'is

had met to do honor to the two great organizations whose members spend their lives in racial uplift. Stressing the inevitable appeal made to Bahá'is is by these organizations for racial amity the hostess declared that ever since 1844 the date of its origin, the leaders of the Bahá'í religion have stood against oppression and admonished its followers to disregard race differences.

Speaker after speaker contributed gems of thought to this brilliant occasion. "The great underlying principle of the Bahá'í Movement," said one, "is the oneness of humanity. Throughout the world these groups are the dawning places of a coming civilization in which humanity as a whole will be freed from the superstitions of the dark ages."

Who fails to discover in the words of the next speaker the vision of a seer? "I trust we are laying the foundation for magnificent cooperation, fellowship, brotherhood and love in the future. I do not think there is any human being who can prophesy the good we may accomplish together because one of the crying needs of the country, one of the crying needs of the world is the establishment of a unity, concord and equality among the differ-

(1) Chairman of the National Interracial Committee of the Baha'is of the United States and Canada.
(2) Secretary of the same committee.

ent races . . . So let us here resolve, in our heart of hearts and soul of souls, that this shall be the beginning of a cooperation among these three organizations that will be productive in the future of greater and greater results."

From the heart of a woman came this beautiful sentiment: "The greatest thing in the world is friendship and the greatest part of friendship is fellowship."

Thought-compelling and well worth heeding were the words of the last Bahá'í speaker: "I think what this ancient world needs most of all is a job that's big enough to fit us all together on a common task, a job that will coordinate our minds and our hearts and our inner religious convictions and our outer political and economic needs. When the people of the world have been allied in a common undertaking for some universal essential need the minor differences that we have accumulated in the past will fade away. What we need is to be able to identify people by their relationship to that common human task and not by the accidental variations of dialect or creed that we have picked up on our way.

"Now, the statement of the task that is big enough for us economically, politically, philosophically and religiously, as it seems to me, we have had put into concrete and simple language within the past few months by Shoghi Effendi, in Palestine.

'Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a State will have to in-

clude within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.'

Now, that is the job; and, somehow or other, we have all got to find our places in it."

LIKE THE play of Hamlet without Hamlet would be any gathering where colored folk are invited to express themselves and music is left out, so here and again strains of rare music vocal and instrumental flood the chamber.

Then, as the elder of the two guests, a representative of the National Association for the Advancement of Colored People, is introduced—sage, martyr, prophet—this man has laid bare the *souls of black folk* to the ready world. In turn he has plead with them, sacrificed for them; in season and out of season he has spoken when they have been dumb, seen when they



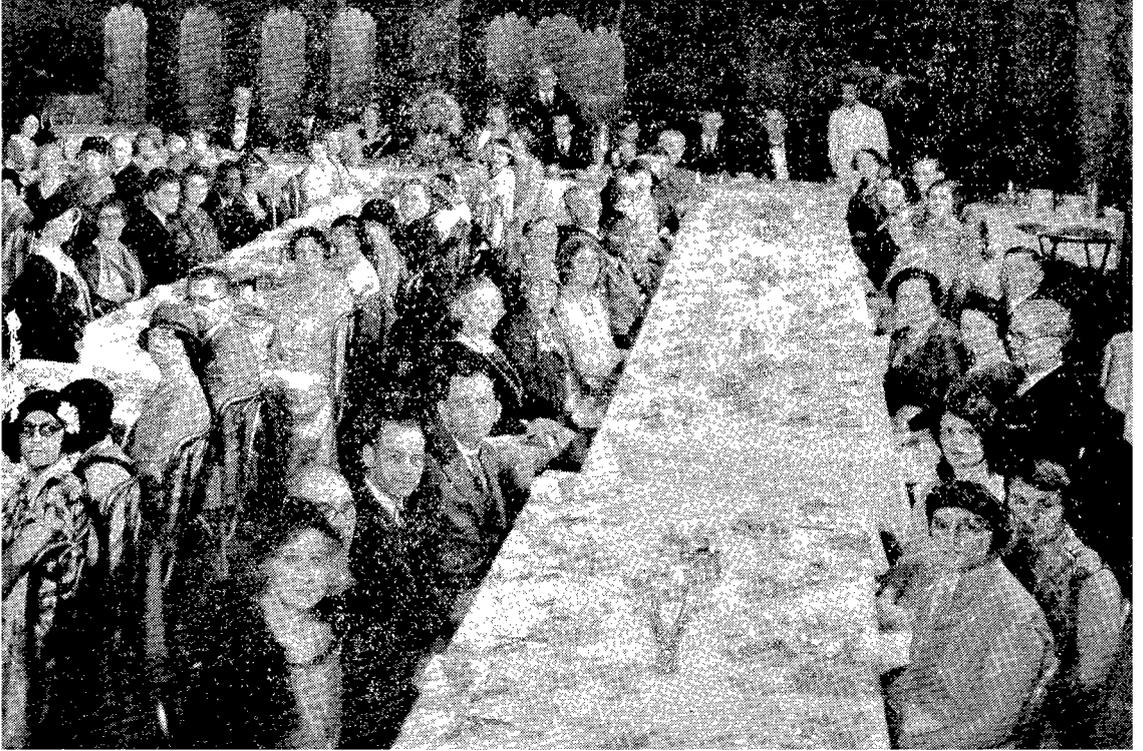
A Bahá's interracial dinner at the Metropolitan Club, Los Angeles, Calif., Feb.

have been blind; he has brow-beaten them too, but never more dictator than champion! Has he come to believe, he who in bitterness of soul because of the wrongs and injustices heaped upon his people, has been wont to scoff? Harken to his speech!

"About twenty-five years ago I was at Green Acre, that beautiful little spot in Maine where the Bahá'is foregather, and I met that simple and beautiful man, 'Abdu'l-Bahá, and since that I have met other people who are with this Bahá'i Movement. I think all of us here tonight have gotten an impression of people who are using words and thinking thoughts that are quite foreign to this particular age—friendship and love and faith—words whose meaning we have almost forgotten. And if there are to be in the world people holding still to these simple things: if in addition to that, they even go so far as to think that the National Association for the Advancement of Colored People and the Urban League can sit down with each

other, and in peace and harmony work out things—they have, so far as I am concerned, a very great measure of faith and hope: and I am ready to believe with them that something can be accomplished, that something can be done on the lines of these older and simpler and finer things. I thank them for giving me and you the chance to get this idea into our heads."

FROM A WELL known and philanthropic Hebrew came this quotation from a fearless scholar of his race: "I think every Jew ought to be proud and thankful to recognize Christ as a Jew and as a Prophet. That is what I am here for to shake hands with those who recognize Christ." Perhaps no speech of the whole evening emphasized more directly the power and universality of the Bahá'i teachings which claim not only the oneness of humanity but the oneness of all the great re-



February 27, 1932, arranged and sponsored by the Los Angeles Bahá'í Assembly.

ligions, than this tribute to the Nazarene.

Greetings were extended by the president of a well known college for colored people who pointed out how these schools prepare for leadership as proven by their graduates at this board.

The Urban League was finally heard from in an informing talk respecting its objects—to bring representatives of the colored and white races together to deal with problems confronting the Negro precipitated into urban surroundings, to stimulate thought and action. An organized staff of social workers is maintained and health agencies are conducted. Housing surveys are made and adjustments for the relief of both tenants and owners effected. Neighborhood,

recreation and crime all share in the service of the League which work is aimed at allowing the Negro to express himself and to take his place as a fellow citizen of America.

One speaker was the victim of stage fright. This was a meeting where no word was to be spoken about the raising of money—and all speeches he had ever made were on that theme. But what better speech could one have made? “All great forward movements,” said he, “have been the result of cooperation . . . the initial step is the super-state within the individual—the superstructure of conscience, that which will eliminate from the realm of the individual prejudices in all forms. To me that is the significance of this gathering.”

The next speaker who has haz-

arded many dangerous experiences in his zeal for finding facts and disclosing fictions, voiced his satisfaction in the practical demonstration that "the Negro is not fighting his battle alone." How poignant must have been the suffering of one who in straight forward simple manner could say, "There are times when we colored folks feel we are not wanted anywhere, but this evening we shall never forget. It is a happy oasis in our bitter lives. It may be that through groups like these we shall come to know each other as human beings. We may come to lay aside artificial barriers that now keep us apart."

A white haired, low voiced, woman sent a thrill over the audience as she confessed: "I am filled with profound admiration at the way in which you who belong to the Bahà'í faith live up to it. Many there are who hear the gospel of brotherhood and think it beautiful, but fail to practice it." Half of the space given this article might well be used to tell something of the devotion of this one white woman to the welfare of the colored people. In private and public life, with voice and pen, she has given the strength of a trained mind and a righteous spirit to every man, woman and child who struggles under the ghastly handicap of color. While not counted a Bahà'í, it may well be said of this noble woman she ignores racial differences and "welcomes all in the light of oneness."

To me one of the best utterances of the evening came out in the next speech when it was said: "The Negro wants not only an opportunity to work. He doesn't want only an opportunity to receive. He

wants an opportunity to give—to bring his gifts to the altar."

The youngest speaker came last. She spoke with the assurance, the definiteness, the utter candor so characteristic of the forward marching youth of today. "Every one who loves the principles for which this country stands wants to see them become a reality. But this can never be until the race problems within our borders are solved . . . Nor will we ever attain our place in the world as a humanitarian nation until these problems are faced and solved; it is not a question of being kind, because after all kindness is optional but justice is obligatory."

The dinner was over but had not these people "set up three tabernacles," one for the National Association for the Advancement of Colored People, one for the Urban League and one for Bahà'is."

"What is the spirit of this age? What is its focal point? It is the establishment of universal peace, the establishment of the knowledge that humanity is one family."*



IN the same date and at the same hour when the interracial dinner was given in New York City, a similar one under the auspices of the Bahà'is of Los Angeles was given in that city, and at the Metropolitan Club. Picturesque and colorful, Mrs. Sara E. Witt writes of it—"The subject of our Bahà'í speaker of the evening was the Oneness of Mankind and that oneness was indeed made manifest to such a degree that a foretaste of what the future life on this earth will be when the Kingdom of ABHA

*From the teachings of 'Abdu'l-Baha.

is established here as it is in heaven," was given to all.

Again the Chairman of the evening was a woman of grace and charm, and again the meeting started off with a brief allusion to the fundamental principles of the Bahà'i Revelation.

Among the guests were a number of American Indians and was it not a privilege to hear one of their number, Chief Standing Bear internationally known author and lecturer as he stood upon the stage "his Chieftain's head dress gleaming with red and white and blue feathers, chant a Sioux prayer distinguished for its spiritual power and devotion."

"Truly interracial was the musical program. A member of the Philharmonic orchestra "gave a violin number of great appeal; Weeping Star, of the Kickapoos, sang in a rich contralto three Indian songs; an American Negro, a pianist, played with the touch of genius; while a little Indian maiden played the 'tom-tom' and chanted as she contributed a group of tribal dances which when interpreted have great spiritual significance."

VARIED indeed were the speakers and the speeches. "A world traveler, recently returned from a seventeen months world tour in the interest of Esperanto, related his experiences with the different races and the confidence he had won by being able to speak to them in Esperanto." Here indeed was proof positive that "the use of an international auxiliary language will become a great means of dispelling the differences between nations."

One of the successful contestants of the Fifth Annual World Friend-

ship Oratorical Contest, a young American of color with "a voice, rich and deep, diction perfect, and an eloquence and spiritual force a prophecy of his future work for the upliftment of humanity."

"A little Chinese lady of culture and refinement, the wife of a Japanese, spoke of the disturbance across the 'Pacific Boulevard.' "

Another dinner guest who earlier in the day had fractured two ribs, went through the evening not only as a speaker but as assistant to the chairman, without letting it be known what he suffered, and his wife a prominent and popular club-woman observed the same heroic secrecy with him.

Men and women who are devoting their lives to the work of the National League for Justice to American Indians were there and others devoted to the welfare of all races. A Filipino from the island of Luzon; other Indians of worth and distinction were there too, like Walking Eagle, research worker, and Sunflower his wife.

But the dinner at last had to come to an end and so must this inadequate report which when all is said falls short of fully portraying the spirit of these gatherings. Perhaps it will be best understood by these words from the Teachings of 'Abdu'l-Bahà:

"There is a Power in this Cause, a mysterious Power, far, far away from the pen of men and angels. That invisible Power is the source of all these outward activities. It moves the hearts. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a Mystery of the Kingdom of Abha."

KEEPING THE WOLF FROM THE DOOR

FLORENCE KING

The Bahá'í Magazine plans to represent in each number as far as possible the youth of today. This article is written by a student of George Washington University.

CONFUSION reigns in the world today. The international economic problem is very serious and very difficult to solve. Loans and moratoriums give temporary relief, but will this relief be permanent? The farmers are crying out for help, conditions among the miners are unbelievably bad, and unemployment continues on the increase. In capitalistic countries, there is extreme wealth on the one hand and dire poverty on the other hand. Russia is experimenting with communism but seems to be slowly realizing that greater ability must receive greater rewards. Then, too, she has to depend on capitalistic countries for loans, installation of machinery, etc.

People are breaking away from old habits of thinking in regard to government, social standards, and religion. Many people are becoming Socialists and atheists. Humanity is growing more materialistic and for the most part, forgetting God. The problems confronting the world are so many and so complex that if we think deeply on this world status we finally come to the conclusion that only a Messenger sent by the all powerful Lord could possibly give the remedy. Even though the world has forgotten God, God has not forgotten the world. When a great spiritual leader who can speak with Divine authority is needed, the Lord always sends Him.

IN 1844, a young man of Persia declared Himself to be the Forerunner of "Him whom God shall make manifest." In 1868, Bahá'u'lláh declared Himself to be the One Whose coming the Báb foretold, the Promised One of all the Prophets, the Divine Manifestation in Whose era the reign of peace will actually be established. He proceeded, in spite of imprisonment and terrible persecutions, to reveal certain laws and ordinances for the bringing about of a New World Order.

Explaining the World Order of Bahá'u'llah, His Son 'Abdu'l-Bahá says in regard to the economic problem, "Perfect communism and equality are an impossibility because they would upset the affairs of the world. But there is a fair method which will not leave the poor in such need nor the rich in such wealth." He goes on to relate the attempt made by Lycurgus, king of Sparta, to divide wealth equally and shows how and why it failed. A system of graduated taxation, the poor being exempt and the wealthy giving as much as one-fifth of their incomes is suggested. The system of wages and earnings must be done away with. The employees should be considered as partners in every work. "For instance, the owners of properties, mines and factories should share their incomes with their employees and give a certain fair percentage of their products to their working men in order that the employees

may receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in the work." One-fifth of the shares of a factory should belong to the employees and the rest to the capitalists. So the matter can be settled by laws instead of by strikes.

'Abdu'l-Bahá further states that "Economics must commence with the farmer and thence reach out and embrace the other classes, inasmuch as the number of farmers is greater than that of other groups. Therefore it is becoming that the economic problem be solved for the farmer first, for the farmer is the first active agent in the body politic.

"In brief: from among the wise men of every village a Board should be organized, and the affairs of that village should be under the control of the Board. Likewise, a general storehouse should be founded and a secretary appointed for it. At the time of the harvest, with the approval of the members of the Board, a determined percentage of the entire harvest should be appropriated for the storehouse.

"This storehouse is to have seven revenues: tithes, taxes on animals, wealth without inheritors, all things whose owner cannot be discovered, a third of all treasure found in the ground, a third of the output of the mines, and voluntary contributions.

"On the other hand, there are seven expenditures. First, the general running expenses of the institution, salaries, etc., and the administration of public safety, including a department of hygiene. Second, tithes to the general government. Third, taxes on animals for the State. Fourth, support of an or-

phanage. Fifth, support of cripples and incurables. Sixth, support of educational institutions. Seventh, supplying any deficiency in the expenses of the poor. If anything is left in the storehouse, that must be transferred to the general treasury of the nation for general national expenses. When such a system is established, each individual member of the body politic will live in the utmost comfort and happiness and the degrees will be preserved. There will be no disturbance of these degrees whatsoever for they are the essential needs of the body politic.

"The body politic is like an army. An army needs a commander-in-chief, colonel, lieutenant, and private. It is impossible for all to enjoy the same rank; preservation of degrees is necessary, but each member of that army must live in the utmost comfort and ease.

"Likewise a city is in need of a mayor, judge, merchant, banker, artisan and farmers. Undoubtedly these degrees should be preserved, otherwise the public order would be disturbed.

"The government of a country should make laws which conform to the divine law."

After reading these rules the first remark which will be made, will be, "but how are you going to make people agree to these things, the rich would never be willing to partially share their wealth in this way. Human nature would have to undergo a radical change."

It would indeed be an impossible task if these principles had not been given by a "Manifestation of God" (a person sent by the Lord to renew religion and again give to the world the Word of God, this time applying

it to the particular problems of the present day.) The Word of God is the one force which has the power to change human nature into divine nature. There have been many examples in the past of this change taking place among the saints of Christianity, as well as among the saints of other religions.

IN MANY of the larger cities in the world, there exists a Baha'i community. Once a year, the members of this community gather together to elect nine persons who make up the local Spiritual Assembly. This assembly is the governing body of the community. Once a year, the members of the community also elect delegates (the number determined by the number of members in each community) to a national convention. These delegates assemble and elect the nine members of the National Spiritual Assembly. This is the National governing body or a national House of Justice. This much of the Divine plan for the administration of the cause has been carried out. In the future, the members of these national bodies will elect the members of the International House of Justice. All international problems will be referred to this body. "It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text." There is a Guardian of the Cause (Shoghi Effendi) who is the grandson of 'Abdul-Bahá and who was named in the latter's will and

testament to hold this sacred office. He is to be the head of the International House of Justice and is a life member of it. "This House of Justice enacteth the laws and the government enforceth them." There is also a body to be known as the "Hands of the Cause of God" whose members are appointed by the Guardian and under whose direction they function.

"The obligations of the "Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words."

Let no one think that the Bahá'ís seek to overthrow the existing governments of the world because that is not their aim. This thoroughly democratic organization merely governs the believers. If, however, the majority of the people of the world should some day accept Bahá'u'lláh as the "Manifestation of God" and accept the teachings, perhaps this world form of government would replace the separate and antagonistic governments of the world and thus a lasting unity, peace and harmony be established in the world. The coming of the Kingdom of Heaven on earth would then be realized.

"The principle of the Oneness of Mankind, as proclaimed by Bahá'u'llah, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it."

—Shoghi Effendi.

SEEKING AND FINDING

By One who has "Sought" and "Found".

CHAPTER V

THE GOAL OF MY SEARCH—THE MEETING WITH 'ABDU'L-BAHÁ

Mirza Abu'l-Fadl, one of the eminent Bahá'i teachers of the Orient, has written of 'Abdu'l-Bahá—"He is a physician to every invalid, a shelter to every exile, a refuge to every seeker for help, and a dispeller of sorrow to every grieved soul". . . . "His Holiness 'Abdu'l-Bahá summons the dwellers in the world to union and harmony". . . . "Archdeacon Wilberforce, (London, England) as befitting the station of the men of learning, has spoken of 'Abdu'l-Bahá as 'Master' before a great assemblage, and introduced Him with terms of glorification and commendation to a mighty gathering."

Of Himself, 'Abdu'l-Bahá said: "Know thou verily, my Thorne is my mat, my glorious crown is servitude toward God. My standard is the commemoration of my Lord; my hosts are the knowledge of my Master; my sword is the guidance of God; my dominion is my humility, my submissiveness, my lowliness, my supplication and beseeching unto God. This is that permanent reign which no one is able to dispute, gainsay or usurp."

MANY, and varied attempts have been made to describe the meeting with 'Abdu'l-Bahá face to face, but to *adequately* translate so great an experience into the realm of words is indeed impossible; how can the drop explain the sea or the atom the effulgent sun? At best one can but say, the drop when it reaches the sea finds its completion, the atom loses itself in the glory of the sun.

At such a time of meeting, the soul's longing is to try and become characterized to the extent of human capacity with the attributes of celestial perfection that one beholds openly manifest in the Focal Center of Divine Perfection.

Daily life in the home of 'Abdu'l-Bahá, witnessing the application of the law of love in every contact, made one doubly conscious of the artificial and superficial barriers that have crept into the religious systems of the world. This "Perfect Guide" in the daily heart-contacts as well as in the larger audiences, simply and yet definitely expanded the race consciousness from

the limited personal world to the universal plane. One beheld Him step by step and day by day revealing the *foundation* of The New World Order, and how it is to usher in the Kingdom of God on earth.

These brief glimpses into His daily life played their part in cementing in the memory the naturalness and directness of His Teaching as He planted eternal seeds in the heart of every true "listener" who came into His Presence. He did this without formality, without insistence, but always with divine attraction.

FROM THE first moment of my meeting with 'Abdu'l-Bahá at the Plaza Hotel in Chicago, (May 1912) it was as if He desired me to be detached from His *Personality*. That was veiled from my physical vision as by a gossamer mist stretched across my vision. I beheld only Light. This was evident, for a few minutes later when I was asked what He looked like I found I could give no description whatever of His *physical* stature.

I had been however instantly conscious of the dynamic of His Presence and the power of His Love, which was none other than the eternal flow of the Love of God.

Early the next morning three of us were seated outside of His door in the hotel praying silently when suddenly the door was thrown wide open by 'Abdu'l-Bahá Himself, and it was then that I first met His gaze and beheld Him physically. He welcomed us and bade us enter. During the serving of morning tea—(that delightful Persian custom) we all sat for a few moments in silence. Then various questions were asked; the answers completely satisfying the questioners.

Then I gained courage to say what was in my mind and heart: "Please say to 'Abdu'l-Bahá that since He came, it is as though all the barriers between the hearts have been removed and we are melted into one great heart." "Ah," He exclaimed while raising both hands with spontaneous joy—"By the Bounty of Bahá'u'lláh *that* is what I came for!"

During those weeks in the home of 'Abdu'l-Bahá we caught glimpses of how His ineffable tenderness opened the doors of the hearts. We saw a life filled with literally countless acts of love and service from early morn until often long after midnight, a life vibrant with an active peace that passed all understanding, a humility and meekness never before conceived or seen, and a self-forgetfulness beyond compare. To the orphaned who came He was a loving Father, to the wisest of the earth who called upon Him He was a Sage; with the children He was one of their own age.

How they loved Him! His attraction, His mirthfulness, and His stories were to them irresistible. These little ones became like bees around a fragrant bloom. No detail was too small to claim His attention when it involved the happiness of any heart,—a special delivery letter, a telegram, a box of flowers sent to those in trouble, or a suitable recognition to one who was about to announce her engagement or a Tablet (letter) of encouragement to a young artist or musician who was struggling to attain the apex of his ambition. Or again, the taxi driver, the hotel maid, the chef in the hotel, the poor man digging the drain in the street,—all these were the recipients of His loving attention and generosity, while everything pertaining to His own life was lived in the utmost simplicity.

As the days rolled into weeks, and the weeks into months, serving in His home, I lived in a new heaven and a new earth, constantly singing those old familiar words, "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

DURING the first days at the Hotel Plaza the friends gathered from far and near. The entire staff of the hotel management, from the manager down, all showed forth the utmost reverence. Their united thoughtful consideration was continually manifest for the welfare and comfort of their distinguished "Guest" who at once became their "Host". The last evening we were there the manager told me that 'Abdu'l-Bahá's stay had been the unique experience of their lives,

that they had never had anything like unto it. Such happiness, he said, had existed in all the departments of the hotel since 'Abdu'l-Bahá's arrival, that they had had no trouble whatever in getting things done. All were on their toes to have this visit as perfect as they could make it.

The Bahá'í friends were most eager to have 'Abdu'l-Bahá speak to them alone so they went to the manager to engage a room for the purpose. Nothing, however, was available that was large enough in the way of a private room so it was arranged to have a section of the main foyer screened off. All gathered with great eagerness and 'Abdu'l-Bahá came down to address us. When He saw the screens surrounding the friends He instantly withdrew and returned to His room saying that when the screens were removed He would return and talk with whomever wished to hear Him. What a lesson! Never was there the slightest suggestion of separation or aloofness from any group. He had come for *all* humanity, and no soul was shut out of His heart even for a moment.

The scene at Hull House especially with the children is an unforgettable experience. When a bag of small coins was turned upside down by 'Abdu'l-Bahá and the money scattered in all directions, the children scrambled in wildest glee on hands and knees in their frantic efforts to obtain all they could. From the Riches of His Love He bestowed the special 'Gift' that they could understand.

Gifts of flowers and fruit, telegrams and letters of welcome from peace societies, groups and indivi-

duals, arrived in a continuous stream. His public addresses delivered in different parts of the city were crowded to the doors. His activity while ceaseless was never hurried. His walk was unlike that of any other, and people frequently followed Him for blocks not knowing who He was, but irresistibly *feeling* that He was unlike anyone they had ever seen but that He recalled a bible picture seen in childhood.

To the Christian He brought heavenly assurance of the Divine Station of His Holiness Jesus Christ never before so fully realized, and detailed stories of His matchless life, that have been lost to the western world. To the Jew He gave fuller teachings and comprehension concerning Moses and the creative message He brought to the world in His day; its spread throughout the world by the instrumentality of the Torah and the Old Testament of the Christians. Repeatedly did He make appeal for these two great groups—as well as for all the other divergent groups of religious thought—to investigate the reality at the foundation of all religions and discover the basic oneness lying at the heart of each and every one.

At one church the minister told 'Abdu'l-Bahá that never before had such a congregation thronged his church, that as he looked over that vast throng he could tell at a glance those who were His followers for it seemed as if from their faces emanated light. For many years the friends in America had with longing anticipated that hour, little wonder then that the light of joy

and thankfulness shone forth, for at last He had come!

SEATED in His room late one afternoon as the sun was setting, after His return from the cemetery where a Bahá'í young man had been buried the day before, 'Abdu'l-Bahá said, (as nearly as I can recall His Words) "Those who have ascended to the World of Light are much nearer to you than you realize." He paused, then raising His hand in the direction of Lincoln Park He continued—"Behold those trees, the shrubs, the flowers, the grass—and the people"—Another pause, then He continued, "Are the trees, the shrubs, the flowers and the grass *conscious* of the presence of the people?"

To a blind believer He talked one day about the sight of the heart, and how blessed she was for, though physically blind yet she possessed the true sight which had enabled her to behold the Light of Truth for this New Age.

To old and young, grave or gay, there was always that wonderful "Welcome" which seemed to come from the very Center of Existence. Many were there who said, in substance, as they watched the continual stream of guests, that it seemed as though 'Abdu'l-Bahá had for years been waiting for each individual contact, and in the heart of every one there seemed to be a realization of that fact.

A young reporter who followed His movements most closely, came to 'Abdu'l-Bahá one day and said, "'Abdu'l-Bahá what do you do to these people? No matter how sad they are, how unhappy they are, or how puzzled they are when they

enter your room, when they *come forth* they are like new beings. It is as though all their sadness had vanished and they had become new people?" To this He replied, "It is because in every face I see the face of my Father".

When delicious fruits or candies were brought to Him He would bid me pass them around. Often there would be just a few left on the dish and I would place them by His side with the hope that He would eat them Himself. They would remain there and when the door was opened to the next guest there would frequently be *just* the number that there were guests and I was bidden again to pass them. Never did He consider Himself for an instant. He was at all times preferring others before Himself. Soon we grew to realize His complete detachment from *all* material things no matter how rare or delicious. He was at every moment the Servant of all.

How potent were His loving exhortations! To a believer one day He said "I desire that the tablet of your heart become so pure that I may write upon it without the aid of ink or pen". Again, "If the Bahá'is live according to the standard of other communities what proof have you that you have something which they have not?" And at another time, "I pray that you may become a standard of guidance to the people". To another "Raise ye such a melody that ye may stir that city with gladness."

"'Abdu'l-Bahá has clothed Himself in the mantle of servitude and devotion to the beloved of El Bahá. Truly this is a great Victory."

(To be continued)

IN CLOUDS DESCENDING

FLORENCE E. PINCHON

IT is a curious testimony to the conservatism of the religious mind that, despite all the profound changes that are manifesting in the philosophic, scientific and metaphysical thought of today, the simple idea of progressive revelation still fails to find full acceptance among orthodox Christian creeds. Still is the First Advent, or birth of Jesus Christ, Savior of the world, regarded as an entirely unique event in history. Never had the world known a Manifestation of God before—never would it know one again.

In striking contrast to this fixed attitude concerning the First Advent are the vague and contradictory ideas held concerning the Second Advent, or what is generally called the "Return."

Ask an ordinary member of any Christian church if he believes that Christ will fulfill His so wonderfully clear promises of coming again to earth, and the answer will, in all probability be a hesitating—"I really don't know—but I suppose so." Pressed as to when, or in what manner he expects this to happen, or the signs by which he may recognize the Lord when He appears, he will frankly admit that he has no idea; that he finds the subject altogether too complicated, and that the profuse and unscientific explanations offered by would-be exponents only added to his confusion and weariness.

To such as these, the prophetic

utterances scattered throughout both the Old and New Testaments are as a sealed book. As Isaiah says (29:11): "The vision of all is become unto you as the word of a book that is sealed, which men deliver to one that is learned saying: read this, I pray thee; and he saith, I cannot; for it is sealed." Daniel was instructed by the angel to seal the account of his prophetic visions "unto the time of the end," until that Messenger should come who would break the seals and reveal their hidden meanings.

Many cultured and spiritually-minded people maintain that the "return" of Christ is not to be a definite event, but rather a continual process of spiritual renewal. But that this process is being evidenced in a fuller measure today in that men are becoming more united, and desirous of peace. True indeed, as far as it goes!

Among those who stand, as it were, at the opposite extreme of interpretation, are the sects known as the "Second Adventists." Thrilling it is to see emblazoned on their banners and street placards—"The Coming of the Lord draweth nigh!" But an investigation of their teachings must fail to convince any enlightened or educated mind.

One day (the exact time is liable to alterations) while the heedless world goes on its way, eating and drinking, marrying and giving in marriage, the Lord will suddenly come to His temple. At the sound

of an angelic trumpet, lo! the heavens will roll back as a scroll, and the Son of Man clad in the bodily form—though glorified—in which He walked the streets of Jerusalem, will make His startling appearance, descending among the clouds to earth, with power and great glory. “Every eye shall see Him”—though how this will be possible, is all part of the catastrophic miracle. Those who are found worthy and watching will be caught up to meet their Lord in the air—unaided even by aeroplanes! As the rest of the unbelieving world will be consumed—naturally—“then cometh the end.”

Strange! that in these days of scientific knowledge literal interpretation of Bible symbolism can still lead men to such materialistic and fantastic beliefs. Yet, sometimes, important meetings of the Adventists are crowded, and not only by the merely curious. For one of the hopeful “signs of the times,” to Bahá’is, is the interest now being shown in this question of the “Second Coming.”

It was the earnest expectation of pure-minded and cultured Muslims, that enabled them to discern in the brilliant oriflamme of the young Báb, the advent of their Imam Mahdí, and that later led them to recognize the Universal Manifestation of the *One* He heralded. An intelligent interest in this subject has proved the open door by which many have entered into the new Kingdom and Revelation of Bahá’u’lláh. Yet how can we perceive the fulfilment of prophecy, unless we know what the prophecies are? And how can prophecy be proven save by, and after, its fulfilment?

Over all these vague surmises, dim hopes, and conflicting and unscientific beliefs, the Bahá’í Light flashes its rays of guidance and illumination. It offers to the sincere and humble seeker after Truth, and to the unprejudiced student of the Bible, the solution to problems and questions that have perplexed and baffled, for centuries, the minds not only of the unlearned, but of eminent scholars and theologians.

In a brief article it would not be possible to treat the vast subject of prophecy regarding the Bahá’í Revelation in any but the most cursory manner. Many volumes would be required to deal with even the utterances of the ancient prophets; remarkable utterances which they, themselves, could but partially have understood; to say nothing of the apocalypses of Daniel and of St. John, and the parables of Jesus. Only a few signposts along the road may be indicated. But enough, we hope, to induce the reader to start on the road for himself, and traveling thus, become filled with increasing amazement at the wonders of progressive revelation, at God’s Way in the world, and God’s Word for the world. As Habakkuk predicted (1:5):

“Behold ye among the heathen, and regard and wonder marvelously: for I will work a work in your days which *ye shall not believe, though it be told you.*”

FIRST then, shall we agree that the coming of the Lord of Hosts and of a great Day of God, of Judgment and Resurrection, followed by an age of universal righteousness and peace is the recurrent theme of the whole Bible? In passing, we may

observe that prophecies of a similar nature, numbering many hundreds, are to be found in the Qur'an, and also in the Zend-Avesta and Buddhist writings.

By way of confirmation, let us stop to glean a golden corn here and there from this wide and ripening harvest-field.

“The earth shall be filled with the knowledge of the glory (Baha) of the Lord as the waters cover the sea.” (Habk. 2:14).

“It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and *all nations shall flow unto it.*” (Isa. 2:2).

Isaiah was pre-eminently the prophet of the “latter days” for almost every chapter is clearly applicable to events which have recently transpired. To read, with some knowledge of Baháí history, the ninth and fortieth chapters would alone be sufficiently convincing. “His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. . . . Of the increase of His government and of peace, there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the *Lord of Hosts* will perform this.”

“For verily the Day of the Lord is great and very terrible, and who can abide it?” (Joel 2:11).

“And the Lord shall be King *over all the earth*, in that day shall there be *one* Lord, and *His name one.*” (Zech. 14:9).

The keynote of the new Revela-

tion is *unity of all religions and the oneness of humanity.*

Christ, Himself, spoke much in parables, “as they were able to hear it,” about the Kingdom of God on earth, and a Day of Judgment at the end of the age. The Lord of the vineyard would come, Himself, and spread a great table, and they would come “from the east and from the west, from the north and from the south, and sit down in the kingdom of God.” (Luke 13:29).

St. John described the vision of the new heaven *and earth* in which righteousness and peace would reign supreme; and the city of light to which the nations would bring their glory and honor. “I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and *which is to come*, the Almighty.” (Rev. 1:8).

GRANTED then that the Bible declares that God is to again manifest Himself, shall we pass on to the next signpost, and answer the vexed question: In what manner will He do so?

How will man, being a limited creature, be able to know, understand and comprehend the unlimited Creator? There is but one way. The way He has chosen all down the ages. He will use that form after the pattern of which we, ourselves, have been created, and which, after all, is in His image and likeness. The Creator's glorious attributes and qualities will be seen reflected in One made “like unto the son of man.”

Ezekiel (ch. 1:26) saw Him “on his throne having the appearance of a man.” And John also “like unto

the son of man clothed with a garment down to the foot. (Rev. 1:13) Isaiah sang: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." . . .

Christians have regarded this and similar passages as referring solely to Jesus. But Christ's work had nothing directly to do with governments, and He made no claim to be the Prince of Peace. On the contrary He said: "Suppose ye that I am come to give peace on earth? I tell you nay—but rather division."

But a large part of Bahá'u'lláh's writings *are* concerned with government, administrative work, and international relations. In His historic Letters to the Kings and other Potentates, He definitely claims to be the Lord of Hosts, the Father, and to have come as the world's Promised One and Peacemaker.

Again, God is described by the prophets as establishing a city which will be visited by people from all countries.

"Glorious things are spoken of thee, O city of God." (Ps:87).

"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, *all kings* shall fall down before Him: *all nations* shall serve Him." (Ps:72).

"Great is the Lord, and greatly to be praised is the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." (Ps:48).

"The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the Glory of the Lord (Baha) and the

excellency of our God." (Isa 35:2).

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25:6).

Can anyone—aware that the name Bahá'u'lláh means "the Glory or Splendor of God"—knowing the situation of 'Akká and of Haifa in relation to Mt. Carmel, where the Holy One passed His many years of imprisonment, in the heart of the land of prophecy—learning something of the heavenly Message revealed in this spot—of the thousands who, of every race, and from every religion, traveled to visit the Prophet and His Son—doubt, that here the veils of prophecy have been rent asunder, and the seals broken; here the promises of the ages have met with complete and perfect fulfillment?

But, one may ask, if our Lord is to come in this way, naturally, as a man, unheralded by the miraculous or sensational, in what part of the world, and at what time, are we to look for His appearance?

Truly He has come to us, "as a thief in the night," as the bridegroom at midnight, unrecognized save by those who are keeping vigil. Christ tells us that He shall shine forth—as have all the Founders of great faiths—from the East, "even unto the West."

When Daniel had the revelations which were to be sealed unto the "time, times and a half," until the coming of the Messenger, and the three symbolic figures of the river, he was a captive in the palace at Shushan, the capital city of the Persian king, in the province of Elam.

This part of Persia today includes Tihrán. And it is surely significant that in this capital city of the Persian empire now, Bahá'u'lláh was born, a Prince of Nur. Jeremiah declared: (ch. 49:38)—“I will *set my throne in Elam*, and will destroy from thence the king and the princes, saith the Lord.”

But of all the difficulties attending this subject, perhaps the most baffling is the problem of dates. To deal with this section would require many articles. It can, therefore, only be lightly touched upon.

We remember that when the disciples of Jesus asked Him at what time they were to expect the events predicted, He replied that, “the day or the hour no man knoweth—not even the angels—but the Father only.” Then among other signs, He referred them to the book of Daniel.

Since this prophet, as before mentioned, was in Persia when he received his visions, the reckoning was, naturally, given in Persian time—that is in lunar time, instead of solar. Here the “time, times and a half” means 1260 lunar years, or in Christian, and solar ones—1222. The Hegira of Muhammad corresponds to our year A. D. 622. This, added to the actual number of years in our reckoning, gives 1844, A. D. (or 1260 A. H.)—the year in which the Báb declared Himself and the new dispensation began. Likewise the prophecy regarding the twenty-three hundred days, given in the twentieth year of the reign of Artaxerxes, brings us to the same significant date. This reckoning will not, however, be clear, without a study of the full contexts. The point about Bible prophecy relating to “the last days” to be emphasized

is, that, in their working out, the Hegira (that is the time the Muhammadan era began) must be taken into account, rather than our Anno Domini. The dispensation of the Prophet of Islam is indicated in the Bible quite clearly, and honored in its predictions. This method of reckoning also applies to prophecies of events yet to be fulfilled. The student who bears this in mind, while seeking for confirmatory proofs in this branch of the subject, will find that actual dates, significant in the Bahá'i Revelation, will show accurate correspondence with the times indicated.*

This brings us to our last point. By what signs shall we recognize the Manifestation? What will be its characteristics?

A careful comparison of many widely scattered passages, will reveal the fact that the Coming will be threefold in nature. Daniel, in his vision, saw three figures, one on the river, and one on either bank. The advent of the Lords of Hosts, the Father, the Almighty, who will “tread upon the high places of the earth” would be preceded and heralded by a Messenger, (Mal. 3:1)—the Báb, or Door of entrance to the new Kingdom, and followed by a Man who is called “the Branch.” This is the title by which Ábdu'l-Bahá, the eldest son and successor of Bahá'u'lláh, was known among the believers. “Thus speaketh the Lord of Hosts saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, and he *shall bear the glory*, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the *counsel of*

*Answered Questions, p. 51.

peace shall be between them both." (Zech. 6:12).

AS FOR the numerous other signs which are mentioned as accompanying the *supreme event*, one has only to read the daily newspaper to see them. The unprecedented war of Armageddon, the earthquakes in divers places, the general turmoil and restlessness, the revolutions and kings "falling down," the running of the lightnings and jostling of the chariots, the return of the Jews to Palestine, the dawn, all over the world, of new ideals. . . .

The theme is almost exhaustless, but we trust that enough has been said to convince the seeker of truth—as revealed in the Bible—that here, awaiting his patient ex-

ploration, stretches away to a great horizon, a fascinating land, of whose wonders and glories, "the half has never been told."

And those of us who are already followers of the divine Light of the New Day, shall we not pray and work ever more earnestly, so that the clouds of doubt, indifference, prejudice and materialistic interpretations veiling His appearance from those who are called by His name, may be dispersed, and that throughout Christendom there may, at last, go up the joyous cry of recognition: "Lo, this is the *Lord*: we have waited for Him, and He will save us; this is the Lord; for Him we have waited; we will be glad and rejoice in His Salvation!"



A Bahá'í Interracial Group, Cairo, Egypt, April 1907. Here are represented Persians, Turks, Syrians, Egyptians, Africans and Americans. Seated on the right, front to rear, are Haji-Niaz, well known by many American Bahá'ís; Thornton Chase of Chicago; Mirza Abu'l-Fadl, the renowned Bahá'í teacher.

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FROM THE UTTERANCES OF BAHÁ'ULLAH

IF thou lookest toward mercy, regard not that which benefits thee, and hold to that which will benefit the servants (mankind). If thou lookest toward justice, choose thou for others what thou chooseth for thyself. Verily, through meekness man is elevated to the heaven of power; and again, pride degrades him to the lowest station of humiliation and abasement.

THE light of men is justice; quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. . . . Truly I say all that has descended from the Heaven of the Divine Will is conducive to the order of the world, and to the furtherance of unity and harmony among its people.

Turn your eyes away from foreignness and gaze unto *oneness*, and hold fast unto the means which conduce to the tranquility and security of the people of the whole world. This spanwide world is but one native land and one locality. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony.

CONSORT with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.

O CHILDREN OF MEN! Do ye know why We have created you from one clay? That no one should exalt himself over the other. Ponder in your hearts how ye were created. It behooveth you, since We have created you all from the same substance to be even as one soul, in such wise that ye may walk with the same feet, eat with the same mouth and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest.

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“A heavenly soul who is conscious of the divine world, whose eye of discernment is open, who is severed from the world of nature, and has attained to spiritual power—this soul is cognizant of the divine world and the world of spirits.”

—‘*Abdu'l-Bahá.*

A WEEK-END in the country with a two days' rain is apt to be depressing. Yet as one tramps through the countryside between drops of rain during a lull in the storm, the cheering thought comes that somewhere the sun is shining, somewhere skies are blue. Clouds and rain are neither the universal nor the normal type of weather upon the planet.

So in the midst of the present cataclysmic depression, worldwide though it be, there comes the thought that elsewhere in the universe there may be, in all probability are, civilizations much more perfect, more spiritual, more joyous. That this civilization of ours, as evolved up to date upon the planet Earth, may not be cosmically typical is a cheering idea. For if we can lift ourselves above the perturbations of this world and conceive vividly enough the more ideal conditions which may exist in other worlds of being, we may realize that the catastrophes, the sufferings which humanity is now undergoing here are not normal to universal life; and if not normal, they can be vastly improved by approximating the normalcy designed by Destiny for the super-life of all inhabited worlds.

fection to which organized life in other worlds has attained, we know that there exists in the Realm of the Spirit the perfect pattern for our life upon this planet. In the Celestial World perfection is the norm. In the phenomenal world we tend always, by involuntary evolution and by conscious effort, toward that perfect goal and pattern.

But what is this other World of which we speak? Has any living person seen it? Can anyone bring report of it to Earth?

Yes, there have been those who not only have seen, but who have even while on earth inhabited, that world of Inner Significances. The Prophets and Manifestations of God live a dual life: one amidst the perturbations and exigencies of this world; one amidst the calm rapture and perfection of that heavenly World. If they did not have access constantly to this World of the Spirit, how could they endure the crosses which they bear in the course of their missions to humanity?

When weary, they turn to this World for refreshment. When overwhelmed with the animality and laggardness of human beings, they turn their gaze to the World of the Spirit and see perfection. Thus they are able to describe in vivid and real tones the goal of perfec-

WHATEVER BE the degree of per-

tion toward which humanity must evolve. It is a civilization which already exists, though not yet evolved upon this planet. And since it is a part of the creative plan of God, it may be said to exist already here in embryo; it is only a matter of time and effort as regards its ultimate achievement.

If it were not for this realization of an Absolute World of perfection, the efforts of the Prophets, of the Divine Teachers of humanity, would indeed assume desperate proportions; for relatively speaking, progress here is infinitesimally slow, and humanity tragically resistant.

But the Prophets of God see the future in the present. In imperfection they see perfection. In tests and trials they see realization. And in catastrophes they see opportunity and growth.

THIS GLORIOUSLY creative vision which the Manifestations have, they seek to confer upon all mankind. To those who endeavor to follow in their footsteps, patterning their lives after the Exemplar, is granted more or less vividly this same realization of the Ideal Celestial World and of the subtle influence which that World exerts upon the phenomenal evolving world.

Great as is the power of the human intellect to comprehend the realities of things, to make scientific discoveries and inventions, to penetrate the hidden mysteries of nature and thus control and manipulate the physical universe for its benefit—greater still is the power of man to comprehend through the aid of the spirit the inner significances

of the Cosmos. "The light of the intellect enables us to understand and realize all that exists. But it is the Divine Light alone which can give us sight for the invisible things and which enables us to see truths that will not be visible to the world for thousands of years hence. It was the Divine Light which enabled the Prophets to see two thousand years in advance what was going to take place. And today we see the realization of their vision. Thus it is the Light which we must strive to seek, for it is greater than any other."*

HOW IMPORTANT and necessary, in this period of universal gloom, to be able to see behind the clouds! To know that the Sun of Reality is indeed shining; is calling dormant virtues to life; is resuscitating the world of humanity; is causing a new Springtime to appear which will eventuate in a wonderful fruitage.

The more the rain beats down today, the greater will be the harvest of tomorrow.

Bahá'ís stand out among others today in the possession of this vivid realization. They know not despair, nor even discouragement. The greater the tribulations, the greater the opportunities for growth.

In the beginning they see the end. In a part the whole. In the wreckage of old customs and institutions, they see the rise of a new spiritual organization of humanity. To this they dedicate their efforts. For this they strive with all their being. And when weary they, too, know how to refresh themselves in the vision of perfection which serves as the archetype of human progress.

*Abdu'l-Baha, *The Divine Art of Living*, pp. 146, 147.

RELIGION AND SOCIAL PROGRESS

The New Politics

KEITH RANSOM-KEHLER

In this the second of a series of articles written for publication both in The Bahá'í Magazine and the Tokyo Nichi Nichi, the author develops the idea of the new type of politics which will prevail in the Bahá'í world of the future.

ONE of the lively sources of divergence and misunderstanding among men is religion. In the previous article a method of religious understanding has been discussed. Something which will create in men the will to harmony and friendship is basic to a solution of the world's more material problems. Religious accord presupposes the determination to solve the world's problems on the basis of justice and goodwill. But even with a desire for goodwill we must have some intelligent method, some sane and workable plan by which the inequalities and miseries of human life can be readjusted to safer and nobler ends. When men arise with religious fervor, determined to carry forward a great spiritual command, as in the case of the religious teachings of the past, history discloses to us with a startling rapidity old methods, standards and practices are discarded and new ones established, under religious sanction.

In the case of the serious political problems which confront the world, erupting from generation to generation in war, which not only dislocates civil and economic life but destroys valuable human life as well, it is evident, even to ignorant people, that some power higher than the state is essential to that internal regulation amongst the governments of the world that will adjudi-

cate national differences without resort to arms.

The participation of various states in a League of Nations and in a World Court is convincing evidence that thinking people realize that the old world in which governments and nations could live to themselves alone has given place to a new world, shrunk to such all-inclusive dimensions that today the nations of the world are, "members one of another."

In times past war brought merely political changes but today, with an active revolutionary party in all of the great industrialized countries, war would produce changes of such profound social and economic significance as to be fraught with the gravest danger to civilization.

Therefore some method must be devised whereby all the nations heartily and willingly give over political affairs of an international character to a body empowered to act. In order to draw every nation into such a scheme the group comprising this final parliament must be completely impartial, just and free from all political entanglements.



MANY of the great nations today are suffering under political schemes devised for a world which has vanished. At present most of

the problems treated through political channels, in accordance with past custom, are not in the least political in nature: reparations, unemployment, tariff, state insurance protection, all kinds of improvement of domain are not political but economic considerations, while other issues, handled through the mechanism of politics, are legal. The simple, easy, uncomplicated problems of the past could be solved by party methods, but today's problems are different.

Government to be effective must be efficient. Those who govern must be equipped for government. Social experimentation proves that governing is very exact science that cannot be spontaneously put into practice by ignorant, uninformed men no matter how lofty and humanitarian their sentiments.

After finding men with ideals of justice and human betterment, selfless and dedicated to the common good—there are such in every country of the world—they must next possess enlightenment and information, relying in all exact matters upon expert opinion and advice. To correct the inefficiency of party politics those elected to that ultimate international office suggested in this article, would have but one

task before them: to administer public affairs not upon the basis of party patronage, political allegiance and the whim of constituencies, but upon the basis of intelligent inquiry, unbiased investigation and impartial judgment. Free and open expression of opinion is essential in such considerations, but there could be no final interest as to which opinion prevailed. Personal loyalty and adherence to preconceptions would have to be effaced. What happened to personal opinions and ideas would in such a body become a matter of indifference: for the only objective would be arrival at true, just and workable conclusions. This would constitute government consultation, which could be established in the simplest village, as well as in international affairs, thus relieving the world from the strife and inefficiency of party conflicts. Popular suffrage won at such sacrifice and expense should never be relinquished. All local governments could be directly elected; national bodies elected by delegates, democratically chosen; and the final international body could then be elected by the various national governments; this would preclude either popular favor or prejudice.

“The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew.

“When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.”

—‘Abdu'l-Bahá.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

Here is told one of the most moving stories, tragic yet noble, among the many martyrdoms of the Bahá'is in Persia—the story of Vargha. The material for this article was gathered by the author on her recent visit to Persia. This is the first of three installments.

TEHÉRAN, Persia, has so many faithful Bahá'í families that to go among them makes one think: "O Persia, your famous attar comes not alone from your roses, the perfume which diffuses itself through the lives of your believers is a fragrance still not equalled in other countries." If there is a more sweet or tender story of devotion to 'Abdu'l-Bahá and the great Bahá'í Cause than the lives of Ali Muhammad Vargha and his little son Ruhu'lláh Vargha of Persia, I have not heard it. When I was visiting in Tíhrán I used to meet Azizollah Vargha and his younger brother Valiollah Vargha, sons of Ali Muhammad Vargha, and often I used to ask them about their father and brother. All this narrative is absolutely true and in it the reader will see how God prepares souls to come into this world.

Ali Muhammad Vargha was an ardent Bahá'í of Tabriz, Persia, in the days when Bahá'u'lláh was a Prisoner in 'Akká, Palestine from 1868 until His passing in 1892. He was exiled and imprisoned because His Teachings which are now being studied by some rulers, many statesmen and millions of other people, were, like those of other World Teachers, very far ahead of His time. To begin at the beginning, Ali Muhammad Vargha had one son, Azizollah, two years old, when one day in April another little son was born in his home, and he and his wife named the child Ru-

hu'lláh which means "the Spirit of God".

THERE was glad rejoicing when Bahá'u'lláh from 'Akká sent these parents a Tablet (a letter) about this new babe and in it the reader with insight will discern the introduction to this thrilling story which follows. Bahá'u'lláh wrote:

"O Vargha! It is for thee to chant in both ears of this little one three times:

'Verily, thou hast come by the Command of God! Thou hast appeared to speak of Him, and thou hast been created to serve Him Who is the Dear, the Beloved!'

"We mentioned this before when his mother implored us, and now We are mentioning it again. We are the Generous and the Giver!" (His mother sent no petition by letter, but it was perhaps when this little one was coming into this world that she cried out to Bahá'u'lláh.)

While Ruhu'lláh was still a little child, Bahá'u'lláh sent a second Tablet. It read:

"He is the Hearer and the Seer!
"Blessed art thou, for thou hast witnessed the grandeur and greatness of God while still a child. Blessed is the mother who nursed thee and has arisen to do what is becoming of her! We beg God to write for thee from His Supreme Pen that which is fitting to His Generosity, Bounty and Favor. Verily, He is the Generous and the Bountiful! Praise be to God, the Lord of the Worlds!"

Another Tablet to Ruhu'lláh from Bahá'u'lláh was:

"O thou Ruhu'lláh! Verily, the Greatest Spirit has inclined towards thee from the

Prison and is mentioning thee with such a station that its fragrance will continue as long as My Kingdom and My Grandeur endure!

"Thou, when thou findeth and knoweth (the mention) say: 'Praise be to Thee, O Ocean of Bounty! Thanks be to Thee that Thou hast made me to appear and in my first days speak Thy mention and Thy praise. Verily, Thou art the Forgiving and the Compassionate!'"

Later, another little son came to bless their home and he was called Valiollah.

"WHAT KIND of a Bahá'í father was Ali Muhammad Vargha?" you may ask, and "How did he train his sons spiritually?" All fathers who read this tale will see in the life of this Persian the highest ideal of fatherhood, a height not reached in every home, and too high to be understood by many fathers. He, himself was a Bahá'í teacher. The picture of the Báb is preserved to the world today because Ali Muhammad Vargha led a great painter to become a believer. The narrative of the Yazdi family so distinguished in Egypt for their Bahá'í services is another fruit of the many souls to whom he first brought the Teaching in Persia. He was never outside his country except to go to Palestine, yet his pupils have served with glory in the Near East and in Europe.

Being a wise young father, recognizing in what highest education really consists, he took his two little sons, Azizollah and Ruhú'lláh (little Valiollah at that time was too young to go, he was only a babe in arms) for a pilgrimage to Bahá'u'lláh in 'Akká. Other parents could with profit follow this same plan and today take their children to meet Shoghi Effendi, Guardian of the Bahá'í Cause in Haifa, Pal-

estine. If children can glimpse the highest ideals while they are still very young, these ideals may be their lofty inspiration throughout life. Certainly this story shows how one little boy developed into a teacher, a poet, a great philosopher and a world hero before he had hardly crossed the threshold of his twelfth year. Educators must see in the life of this son an astounding Power in the Teachings of Bahá'u'lláh!

MANY WERE the incidents of that historic visit to Bahá'u'lláh but I only tell you a few of them. Azizollah Vargha told me that when the maternal grandfather, the father and Ruhú'lláh arrived in 'Akká they went to the room of the secretary of Bahá'u'lláh. It was furnished with a mat and they sat down on this, for they had been told that Bahá'u'lláh would come to this room to meet them. In the distance there were steps leading to an upper room and the father told Azizollah to go and stay near those steps to watch the approach of the Blessed Beauty and then to inform them. The child went but when he looked and saw Bahá'u'lláh at the head of the stairs he mounted several steps and knelt at the feet of His Lord. He was crying so hard his very bones were shaking. Bahá'u'lláh stopped and made him happy and they came down the stairway together, the little boy just behind Bahá'u'lláh. It was a great meeting, but when the visitation was over, the father said to his little son: "Why did you not do what I asked you to do? Why did you not run and tell us?" Azizollah replied: "I do not know. I do

not know how I mounted those steps, I was not conscious that I went up the stairs." We know how moved Professor Edward G. Browne of Cambridge University, England, was, when he first met Bahá'u'lláh but here is an account of what it meant to a very young Persian boy.

The next day they were all invited, the grandfather, father, and two small sons to visit Bahá'u'lláh in His own room. Then when the visit was over, the two boys were invited to the room of Bahá'u'lláh's daughter, Bahiyyih, known throughout the world as the Greatest Holy Leaf. She was then perhaps about forty-five years old. She said to her little guests: "What are you doing in Persia?" and Ruhu'lláh replied: "We are teaching the Bahá'i Cause in Persia". "What do you say in speaking to people?", she queried, and Ruhu'lláh answered: "I tell them God has appeared again on this earth." The Greatest Holy Leaf smiled but said: "When you are speaking you must not say this openly." The child replied: "I do not say it to everybody, I know to whom I must say it." "How do you know the people to whom to speak?", she continued, and he said: "I know people from their eyes; when I see their eyes I know." In fun, Bahá'u'lláh's great daughter said: "Ruhu'lláh look into my eyes and see if you could speak to me?" Naively he searched her eyes and told her: "No, I cannot speak to you, because you know everything."

Two young men sitting and doing their writing lessons in the other part of the room began to laugh over the conversation and the

Greatest Holy Leaf said: "Look into their eyes and see whether you could speak with them and convince them." The child looked at them long and carefully, and then answered: "It is very difficult and it is of no use to try to convince them." (These two young men were Ziaullah and Badiullah who afterwards turned against the Cause.) When this conversation was told to Bahá'u'lláh He said: "Ruhu'lláh is a Bahá'i teacher."

THE LITTLE group stayed for several months in 'Akkà and in Bahji. Ruhu'lláh studied Persian writing every day and every Friday he used to show a copy of his writing to 'Abdu'l-Bahà Who often praised it. Ruhu'lláh's father was very insistent about their lessons and very severe when they did not study, for he knew the importance of education.

Azizollah recounted another incident of the visit saying that when Bahá'u'lláh wished to reveal (dictate) a Tablet, he used to dismiss everybody with great haste. He, Azizollah, said:

"One day I was in Bahá'u'lláh's Presence with the whole family and He called for the secretary to bring ink and paper quickly and in the same moment He requested us all to go. I was just a child, but seeing this haste to send every one away, I had a great longing to be present sometime when a Tablet is revealed. I had asked from one of the members of His family to ask Bahá'u'lláh if I could come, please, to see a Tablet revealed. A few weeks later in the Garden at Bahji, when I was playing with some children, the door of the home was opened and one member of the family called me and said that Bahá'u'lláh wished to see me. I ran to His room and entering I saw that He was chanting revealed Tablets and poems. So entering His room that day, I thought everything was the same as on other days, that Bahá'u'lláh was only chanting. I stood near the door which I had entered, and

was only a few moments in the room when I began trembling in my whole body. I felt I could not stand any more on my feet. His Holiness Bahá'u'lláh turning to me said 'Good-bye'. As I lifted the curtain to go out, I fell on the threshold and was unconscious. They took me to the room of the wife of His Holiness Bahá'u'lláh where they poured rose water and cold water on my face until I revived. The members of the Family asked me what had happened and I told them about going to Bahá'u'lláh to hear the chanting. When I was relating this, the lady who had called me first, came in, and she said to me: 'You, yourself, had asked me to permit you to be present, now that was the time when a Tablet was being revealed.' "Then I understood why Bahá'u'lláh in haste dismissed everybody. It is because the people cannot endure it, there is such a Power in the room."

Azizollah Vargha said that his father had a similar experience during this visit to 'Akká. His own words are: "Father had been asked by some one to implore Bahá'u'lláh's help concerning a certain matter and to beg that a Tablet be sent. When my father presented this petition, Bahá'u'lláh called a secretary to bring ink and paper, and He also sent for His brother Mussa-Kalim and another one of the relatives. He put a hand on each one's shoulder and began to walk up and down revealing the Tablet. Father began to tremble and he said he couldn't say what was happening. He heard Bahá'u'lláh's voice but He could not understand His Words. Some minutes passed and He dismissed them all. Then outside they began to discuss and none of the three had understood Him, they had only felt the Power. It is certainly interesting to hear about Bahá'u'lláh from those who saw and spoke with Him. They said they could not look upon His Face, it was so glorious, the eyes so shining. There was such a vibration that everyone began to tremble and they could not under-

stand His Words; there was such a Power there."

One evening in 'Akká, Bahá'u'lláh called Ali Muhammad Vargha alone to His Presence and said: "I wish to speak with you alone to-night. There is something in the existence that in most of the Tablets We have named the greatest Ether. When any one is endowed with that Ether all his deeds and words will be effective in the world."

Then Bahá'u'lláh arose and walked a few steps and He continued: "Even this walking of the Manifestation is effective." Again sitting down, He said: "Christ declared His Mission. The Jews crucified Him and they thought what they had done was a very unimportant matter, and Christ was buried; but as Christ was endowed with that Ether, that Ether did not stay under the ground; It came up and did Its great work in the world."

Then Bahá'u'lláh turned to Ali Muhammad Vargha and said: "See 'Abdu'l-Bahá, the Master, what a wonderful effect His deeds and Words have in the world! See how kind and patiently He endures every difficulty." The Bahá'í, Ali Muhammad Vargha felt that Bahá'u'lláh really was showing him the Station of 'Abdu'l-Bahá, that He would be the Successor spoken of as the Greatest Branch, and Ali Muhammad Vargha asked to become a martyr in the path of 'Abdu'l-Bahá. The Blessed Beauty Bahá'u'lláh, accepted this sacrifice and promised the pilgrim that he should give his life in service to 'Abdu'l-Bahá.

(To be continued)

CONSULTATION AND SACRIFICE

THOUGHTS FROM THE 1932 BAHÁ'Í CONVENTION

BERTHA HYDE KIRKPATRICK

"The continent of America, is, in the eyes of the one true God, the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous shall abide, and the free assemble."—'Abdu'l-Bahá.

 ON Friday, Saturday, Sunday, April 29th to May 1st, delegates and friends representing fifty-two Bahá'í communities, organized and functioning, in the United States and Canada came together under the dome of the Bahá'í Temple at Wilmette, near Chicago, Ill. The two-fold function of the convention was pointed out by the chairman: to revitalize the inner life of the delegates and friends in attendance, and to consult for the purpose of maintaining a high standard of excellence in all activities. The second of these functions is impossible without the first; the first is fruitless without the second.

Another powerful letter from Shoghi Effendi (Guardian of the Bahá'í Cause) had arrived in time to be read early at the first session. From it a mighty inspiration for renewed inner life and a tremendous incentive for excellence in all activities went forth. "The Cause associated with the name of Bahá'u'lláh feeds itself upon . . . hidden springs of celestial strength; . . . its reliance is solely upon that mystic Source with which no worldly advantage . . . can compare; it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind," he assures us.

Again he writes, "May we not pause, pressed though we be by the daily preoccupations which the

ever-widening range of the administrative activities of His Faith must involve, to reflect upon the sanctity of the responsibilities it is our privilege to shoulder?"

THE MEETING place itself was two-fold in its function. The simple beauty of the foundation hall was fraught with spiritual significance—the exquisite Persian rugs, symbolic of sacrifice, devotion, and perfection in design and workmanship; the lovely bouquets of fragrant rosebuds gradually unfolding into mature beauty as the convention proceeded; the chaste model of the completed Temple in the ante-room, inviting the spirit of praise and supplication; the blessed spot where 'Abdu'l-Bahá laid the cornerstone, compelling suppliant tears and quiet meditation; the Temple itself impressive even in its incompleteness, its dome and sides gathering light from the Great Source and transmitting it to the assembly below;—all these outer factors lifted the thoughts to the renewal of the inner life. Inspiration, too, was given by the communion of spirit and unity of purpose of the friends and delegates assembled.

On the other hand, the Temple in its very incompleteness furnished the motive for a continued effort for higher and higher standards in giving. Referring again to Shoghi Effendi's letter we find it abund-

antly generous in praise of things already accomplished by the American believers yet urging that the still unfinished Temple calls "for a more abundant measure of self-sacrifice, for a higher standard of concerted effort, for a still more compelling evidence of the reality of the faith that glows within you."



SUNDAY morning was given over to this problem of going forward with the Temple—the covering of the dome, ribs and clerestory with the beautiful tracery which the design calls for. One hundred and fifty thousand dollars is needed and thirty thousand dollars immediately—a stupendous task for the believers in a period of great financial depression. Sacrificial giving is stressed. Are Americans capable of sacrifice,—such sacrifice as we know is practiced in the Orient? A Persian-American friend who knows so well the characteristics of both Orientals and Occidentals asks the question. He is ready to give his dearest:—two coins, one gold, one silver, both precious because handled by 'Abdu'l-Bahá. The souls are moved, the hearts are opened. With humble devotion one here, one there offers his very precious possessions:—a ring blessed by the Master; another, a watch; a necklace; money to redeem the blessed rings; more money; jewels; more ornaments, — until a sacrificial mound lies piled upon the table in front. The hearts are full, the eyes overflow, but quiet restraint prevails.

Surely on that Sunday morning consultation and the quickening of

the inner life went hand in hand.

Other consultation concerned spreading the teaching both by direct and indirect methods. The reports of the amity and the teaching committees especially gave courage to forge ahead. The "Goal of a New World Order" is still far away but the fine work that has been done by amity committees—the interracial dinners in important urban centers,—New York, Washington, Chicago, Los Angeles, San Francisco, Seattle, Detroit and other places, where outstanding representatives of Negro, Caucasian, Indian and Mongolian races met in social and intellectual equality; the two interracial trips into the South; other interracial group meetings—made us realize that a firm foundation for the *Onewness of Mankind* is laid in many hearts. The increased activity of individuals and of assemblies in spreading the Divine Message, the large increase of avowed believers, set a new standard of excellence to attain and outdo.

IN THESE and other reports the power of sacrifice and the confirmations which attend it were made evident. Hard work, long hours, raising necessary funds for special meetings, even neglect of one's means of livelihood—all these demands and more are freely met by those who are carrying forward the work of the Cause of God. One delegate said, "Certain cults offer prosperity and health to their votaries, what can we say the Bahá'í Cause offers?" "Self-sacrifice, often suffering, the joy of service and the happiness of the rich inner life," was the answer. Do we find

anywhere else in recent writings, a record of such ecstatic joy as in the case of the followers of the Báb who gave unreservedly their lives, their possessions, their all, for love of Him? As we read of their heroic and utterly selfless lives in Nabil's Narrative, *The Dawn-Breakers*, we feel completely unworthy. And yet Shoghi Effendi says: "In the blood of the unnumbered martyrs of Persia lay the seed of the Divinely-appointed Administration which, though transplanted from its native soil, is now budding out, under your loving care, into a new order, destined to overshadow all mankind. For great as have been the attainments and unforgettable the services of the pioneers of the heroic age of the Cause in Persia, the contribution which their spiritual descendants, the American believers, the champion builders of the organic structure of the Cause, are now making towards the fulfillment of the Plan which must usher in the golden age of the Cause is no less meritorious in this strenuous period of its history."

Although this year the youth had no previously planned conference, as last year, yet they were present in perhaps greater numbers listening to and taking part in reports and discussions or having their own impromptu suppers and meetings. Their virility and enthusiasm seemed to add more hope and love and zeal. What has the Cause to offer youth? Boundless opportunities for initiative, force, tact, daring, devotion, steadfastness, self-sacrifice, yes, and danger of not being understood, but the joy of service and the happiness of the rich inner life. This is the age of youth,

this is the Cause of youth and theirs are the abundant opportunities. The Báb was still a young man at the time of His Martyrdom; Qudus, His most illumined follower, countless of His other followers and of the Martyrs in the Cause were young men. Shoghi Effendi, after ten years of service as Guardian, is still a young man.

THE ONLY PUBLIC meeting was held Sunday afternoon and again the drawing power of the Temple was demonstrated. The Foundation Hall was filled to overflowing on this occasion. Daily also small and large groups come to learn of the significance of the unique and impressive structure. Teaching activities in adjacent and neighboring communities have increased greatly and believers multiplied. The prophetic words of 'Abdu'l-Bahá in the epistle sent to the first Bahá'í Temple Convention in 1909 and read again at this convention are already being fulfilled before our eyes. "Among the most important affairs," He said, "is the founding of the Mashriqu'l-Adhkár, although weak minds may not grasp its importance; nay, perchance, they imagine this (Mashriqu'l-Adhkár) to be a temple like other temples. They may say to themselves: 'Every nation has a hundred thousand gigantic temples; what result have they yielded that now this one Mashriqu'l-Adhkár (is said) to cause the manifestation of signs and prove a source of lights?' But they are ignorant of the fact that the foundation of this Mashriqu'l-Adhkár is to be in the inception of the organization of the Kingdom. Therefore it is important and is an

expression of the raising of the Evident Standard, which is waving in the center of that continent, and the results and effects of which will become manifest in the hearts and spirits. No soul will be aware of this mature wisdom save after trial."

Surely the utmost endeavor will be exerted to continue to carry out the desire of 'Abdu'l-Bahá, cherished by Bahá'is all over the world. And now we have the definite goal earnestly urged by Shoghi Effendi: "That by the end of the spring of

the year 1933 the multitudes who, from the remote corners of the globe, will throng the grounds of the Great Fair to be held in the neighborhood of that sacred shrine may, as a result of your sustained spirit of self-sacrifice, be privileged to gaze on the arrayed splendor of its dome—a dome that shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world."

Here is a responsibility which it is the privilege of Bahá'is to shoulder.

THE HOUR HAS STRUCK

The first part of this article is a quotation from an article in the Federal Council Bulletin for May entitled, "First Century Christianity and Ours," by E. G. Honrighausen, and the application to present conditions follows. The reader can make his own comparisons.

ROME AT THE TIME OF CHRIST

"The first age of Christianity had to meet the same typical groups and influences which we are now called upon to meet. Type for type, they were all there.

"There was a rampant *nationalism* which had deified the state, and with it the emperor who epitomized its glory. Citizenship and religion were identified; materialism was idolized.

"*Syncretism*, too, was a first-century phenomenon. Everywhere men were trying to find God by means of an eclectic process, selecting the best in all religions, in the hope that their quest would give satisfaction. Connoisseurs of all religions but actual participants in none! It was an age of cosmopoli-

tanism, universalism and of popularization. In the end, these always produce folks with a remarkable breadth of mind and intellectual cleverness, but lacking in depth, thoroughness and wisdom. How modern!

"In many quarters a fatal *cynicism* had emerged, pessimistic and gloomy, which caused many a suicide, because the older authorities of religion and morality had been rudely swept away by a changing and critical age. The age was one of brutal transition. A sense of the failure of religious and social institutions was in the air. Mingled feelings of anticipation and uncertainty, fear and hope, universalism and individualism, epicureanism and stoicism, mysticism and realism, gripped life. A sense of

satiety and 'fed-upness' created a peculiar vacuum in the soul. A let-down, an exhaustion, following in the wake of fulfilled imperial expansion, demanded physical stimulation in profusion to keep up men's spirits.

MANY PHILOSOPHIES AND CULTS

"So men ran to the philosophers. The Stoics offered some in that day what Walter Lippmann is offering some today: a dogged religion of maturity, which bravely lives on the glorious tradition of the good life. Stoicism was a noble development, and it produced lives of self-control and dignity, ruled by a strong sense of duty. It venerated the dignity of man and the staunch character. The culture of the will was stressed. But it was a stern religion, lacking passion and sympathy. Though it believed in God, it was an unsympathetic Providence, accepted largely in the spirit of agnosticism and fatalism. Stoicism's God was distant—its life was desperate and lonely, and only the 'tough-minded' could follow its teachings. How modern!

"Others ran to the Epicureans, as they run to the realists today—to Joseph Wood Krutch and Bertrand Russell. Thoroughly utilitarian and naturalistic in ethics, they sought to find life in an adolescent fearlessness in the face of a hostile or neutral environment. Sin was denied and its punishment ignored. Life was found in the here and now—it had nothing to do with realities beyond the senses. The idea of a God who sympathizes and suffers with men was quite ridiculous. Naturally such teachers put much

emphasis upon human values, freedom and natural happiness. How modern!

SOCIAL DECADENCE

"The social situation was as bad as, if not worse than, our own. But early Christians never sought to change the social order by artificial means. Their faith produced a leavening and germinating ethic. How fluid social life was! A spirit of uncertainty and revolution intensified the air, and the lower classes who had nothing to lose gladly lent their support in the efforts of the desperate to get what wealth and luxury those had who lived at the dizzy top. Then, as now, society was paying for its ruthless wars waged in more adolescent and foolish days. There was plenty of wealth in the upper class, but there was no distribution except the enforced method of charity. Life was cheap, cities crowded, homes went out of fashion. The slave-institution, which regarded men as things and not as persons, was a pillar of society. Lethargy, lack of initiative, and a terrible sameness were in men's souls. Cultural tastes grew flabby, and only the spicy crudities of many a stage, amphitheatre and den of vice aroused these jaded and satiated appetites. A fast life created by a rapidly accumulated wealth of imperial expansion sapped something (as it always does) of the vitality of the older stock. How modern all this sounds!

"Of course, there was a superficial attitude of benevolence everywhere. But it lacked real sympathy. Humaneness is not love.

Slaves were better treated, as were children, women and beasts. An aging civilization gets more mellow. There were shining examples of moral life in many a home. A democracy of life was in the making that was to be a highway prepared for the coming of a greater glory.

THE SOURCE OF NEW POWER

“Into this sort of an environment of thought and life came the infant religion of Christianity and its naive adherents. They flung into the face of this tired and cynical

age the impact of a new life, a new ethic, that was rooted in the love of an objective God. Their pure lives and homes, the democracy of their simple church-fellowships, where free and slave and male and female mingled, proved a powerful leaven that worked itself out into the social world without conscious and artificial manipulation. . . . Silent but potent living for the Kingdom of God and its transcendent values gave them their irresistible and unconquerable ethic. No more humanitarianism theirs!”

T was a *newly revealed Infant* religion that brought “a new life, a new ethic” to that age where so many conditions were similar to our own. If we are perfectly logical should we not look now for a revival of the *spirit* of early Christianity in a newly revealed religion? If we consider not only the conditions in our present life which are similar to conditions in the first century but also the great scientific discoveries and inventions which have brought such overwhelming and devastating changes to us, can we hope that anything less than Divine Revelation will lead humanity out of its plight? Do not these words of Shoghi Effendi, Guardian of the Bahá'í Cause, furnish a fitting conclusion for the above remarks?

“Who, witnessing on the one hand the stupendous advance achieved in the realm of human knowledge, of power, of skill and inventiveness, and viewing on the other the unprecedented character of the

suffering that afflict, and the dangers that beset, present-day society, can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that selfsame exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all embracing federation which is to signal the advent of the Kingdom of God on this earth?”

—B. K.

MENTAL HEALTH AND THE NEW WORLD ORDER

GENEVIEVE L. COY, PH. D.

A very timely subject for present day conditions is that of mental health. This subject is here treated from the point of view both of psychology and of religion. "Religion and science," says 'Abdu'l-Bahá, "are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress." And even religion, powerful as it is in its beneficial effect upon mental health, can well be supplemented by scientific analysis which modern psychology has brought to bear upon mental ills. The second installment of this series will appear in the August number.

THE old adage, "An ounce of prevention is worth a pound of cure," had been quoted for many, many years before it occurred to anyone to apply this principle to people's health. In pioneer days a man sought a doctor only if he were seriously ill; a dentist, only when an aching tooth had to be pulled. It is only in very recent times that we have learned that it is better to have the doctor give regular examinations to the healthy person, so that he can suggest ways of preventing possible illness. We have also found that occasional visits to the dentist to have a tiny cavity filled are much better use of his skill, than to wait till an aching tooth requires an extraction. The value of prevention in physical health is now recognized by all intelligent people.

Thousands of doctors had prescribed for the physical health of their patients before anyone had the idea that such a thing as mental and emotional illness caused as much misery in the world as did diseases of the body. Slowly the work of the psychiatrist became differentiated from the field of the general practitioner, and a serious effort was made to find the causes of mental and emotional abnormali-

ties, and to develop methods of treatment. But it is only in the past few years that attention has been turned to the prevention of mental ills, and the mental hygiene movement has fostered the ideal of keeping people in good mental health. It is with the maintenance of mental health in the average individual that the present article is concerned.

HOW MAY a person know whether he is mentally well? What constitutes mental health? The person who possesses an integrated personality is in good mental health. A personality divided within itself is ill. The full meaning of such division is best realized by considering extreme instances of mental sickness. We have all heard of cases of a man who is two different people at different times. He may call himself by two distinct names. Often one personality has no recollection of the acts of the other personality. Sometimes Personality A remembers the actions of Personality B, but B has no recollection of his life as A. It is evident that such a person is disintegrated, and is suffering from serious mental illness. But this condition of a division in the personality can occur in

less obvious ways. Consider the business man who is devoutly religious on Sundays, professing charity and kindness toward all men, and yet on week-days finds it possible to bribe government officials. It is easy to say that this man is a hypocrite, but this judgment may be quite unfair. He may actually possess such a double and divided mind that he does not realize the discrepancy between his life in business and his life in church.

Such inconsistencies, due to a lack of full integration of the personality, are common. Here is a person who professes to believe in the brotherhood of man, but who would be miserable if he had to eat at the same table with a Negro. There is a woman who one day says, "Mrs. Brown is so snobbish; she is so proud of her money," and on the next declares, "I would never let my daughter marry a poor man." A third person gives part of his energy to the worthwhile work he is doing, but perhaps a third of his life is buried under a bitter weight of jealousy. His jealous fears are continually intruding on his work, and he at last finds himself unable to concentrate on constructive activity. Instead of being an effectual, whole-souled, one pointed individual, he is split in two,—the increasingly ineffectual worker on the one hand, and the miserable jealous husband on the other.

Can you not think of many people whose lives are thus inconsistent, because some part of the personality is not fully integrated with the true core and purpose of the individual's life? Many of them are useful and fairly happy, and yet they are falling short of the joy

that life has to give to the man who is not "divided against himself." We need not say that such individuals are mentally ill, but it is obvious that they have not attained abounding mental health. The distribution of mental health among all people is perhaps very similar to that for physical health. Only a small percentage of mankind, on a given day, is seriously ill; only a small percentage is buoyant and radiant in perfect physical health.

There is a large, average group who might say, "I am not often really ill, but I just don't have a great deal of energy". These are the people who often could become really healthy, if they would eat the proper food, and sleep and exercise enough. So, also, in the field of mental health, the average person can be helped out of the condition in which he ignorantly *accepts* slight divisions in his personality, which always interfere with happiness and efficiency. The essence of mental health is to be able to bring *all one's abilities*, a completely unified and harmonious personality, to bear on any activity which one desires to undertake.

WHAT suggestions can be given which may show the person of average mental health the direction in which progress is to be made? We will first discuss certain attitudes which must be avoided by one who seeks a fully integrated personality. Following that we shall suggest lines of positive effort.

1. One of the most disintegrating of attitudes which finds some place in the lives of many individuals is that of *fear*. In ordinary modern life this is seldom a fear of actual

physical danger; but mental fears are perhaps more disruptive to the personality. One of the most common of such fears is that of material loss and discomfort. A man who has had a large apartment, several servants, a car and chauffeur, suffers some financial reverses, and has to sell his car and dismiss the chauffeur. Fears for the future begin to fill his mind. He spends a large part of his time worrying about the stock market. He sees himself becoming a poor man, imagines how horrible life will be if he cannot maintain his customary financial and social status, and he ignores the fact that he is in good physical health, and that he has a happy home-life. Soon his fears are the most compelling factor in his life, and his sense of perspective is lost. Such a man often ends in a sanatorium for cases of nervous breakdown, even though his income is still ten times that of the average man.

The fear of failure in one's work destroys the mental health of many people. A woman sets herself a goal of success, as a teacher, as artist, a writer. But she is doubtful of her ability, or feels that her good work is unappreciated. Failure looms as a possibility, and her effort becomes less whole-hearted. Her fear uses energy that should go into her work, and she may actually experience the thing she has feared because of the resulting division between her activity and her negative emotions. She has failed to realize that the truly successful individual is the one who cares so fully about his work that his *whole being* is lost in it.

One of the most paralyzing of

fears is the fear of public opinion. Too great a respect for convention keeps many a person from realizing his true possibilities. It is doubtful whether any man can do his best work if his eyes are on the activity, while his ears are listening eagerly for the world's praise or blame of his work. How many people do we know who are poisoned by insidious draughts from "the witch's cauldron, conformity?" Many years ago Emerson sounded a vivid warning against the fear of public opinion. In his essay on "Self Reliance", a reading of which is recommended to all who have entertained such fears, Emerson writes:

"What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. . . . The objection to conforming to usages that have become dead to you, is that it scatters your force. It loses your time and blurs the impression of your character." Later in the same essay, the writer exclaims, "Misunderstood! it is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Let each man study his own heart and try to discover all the hidden fears which are sapping his vitality. Let him realize that fear is always cowardice, an unwillingness to face life squarely. "Perfect love casteth out fear", and each individual can find a love so great that fear is consumed in the flame of utter devotion to a worthwhile goal. Fear *can* be mastered.

2. A SECOND disintegrating factor which destroys mental health is the attitude of seeing oneself as the *most important person* in one's en-

vironment. This attitude is almost always due to unfortunate conditions in early childhood. A young child who is made the center of the stage comes to feel that the whole world revolves about himself. He soon expects that will defer to *his* wishes, will fulfil his desires. Hundreds of children carry this expectation into adulthood, and never adjust to the reality of life in the larger group. The grown person who is continually offended by real or imaginary slights, whose "feelings are always being hurt", is one who cannot give himself wholeheartedly to the work of the world. The supersensitive individual often prides himself on his superior fineness and delicacy of feeling, and fails to realize that his deep concern about his own feelings is an indication of the withering self-centeredness of his life.

This need to be the center of the

stage may express itself, not as supersensitiveness, but as boasting and noisy "showing off". In that case, the individual becomes an active annoyance to his friends. His egotism is more obvious than that of the "sensitive" person. But in both instances, the root of the difficulty lies in failure to see oneself as a necessary but small part in the group life. Both of these disintegrating attitudes can be avoided by a wise training in the first four or five years of life. The grave dangers to children which come from too much unwise adult attention can scarcely be over-stated. The salvation of the mental health of the individual who has grown to manhood with either of these egocentric attitudes can lie only in losing himself wholeheartedly in a cause which is great enough to use all his energies and abilities.

(To be continued)

"Yield not to grief and sorrow: they cause the greatest misery. Jealousy consumeth the body and anger doth burn the liver; avoid these two as you would a lion."—Bahá'u'lláh.

"Turning the face towards God brings healing to the body, the mind and the soul."—'Abdu'l-Bahá.

"Verily, those whose minds are illumined by the Spirit of the Most High, have supreme consolation."—'Abdu'l-Bahá.

The American Conference on Institutions for the Establishment of International Justice

ARTHUR DEERIN CALL

The sessions of this Conference "which concerned itself with realities," were attended by Washington Bahá'is. The Director was invited by The Bahá'í Magazine to contribute the following report on the Conference especially written for this magazine.

THE American Conference on Institutions for the Establishment of International Justice was held in the City of Washington, under the auspices of the American Peace Society, May 2, 3, 4 and 5. As its name implies, the aim of the Conference was to enable thoughtful men and women of the United States to take stock of their duties towards institutions for the establishment of international justice, with particular reference to the elimination of international war.

One listening to those who took part in the Conference, at the General Assemblies, at the luncheon meetings, or at the sessions of the Four Commissions, came away with the feeling that there is a definite mental awakening among the thoughtful people of America. Men and women, amid all the remedies offered for the maladies that now beset them and their pocketbooks, are asking if more attention should not be paid to the fundamental things. There are uses of adversity, evidently, outside the Forest of Arden, for our very troubles are leading us once more to recall that the American Dream has had to do with principles, and that chief among these principles is that justice which Daniel Webster called, "the greatest interest of man on earth . . . the ligament which holds civilized nations together."

The Conference clearly showed

that America is scrutinizing this justice not only with a renewed attention, but with care and ability. The lamp which the founders of this Republic, and the builders who have carried on the task, have found it vitally necessary to place before them has been the lamp of justice. This lamp, it is believed, must be kept burning, for without it our country, all countries, would be in constant danger of wreck on the rocks of wrong. Justice is our pillar of cloud by day and our pillar of fire by night. Indeed, justice is more than a pillar of cloud and a pillar of fire; it is our most substantial reality. It is the cement of every abiding human organization, especially of the State. Without it man's best laid walls soon crumble into dust.

IN HIS message to the first General Assembly of the Conference, the President of the United States expressed his gratification that the American Peace Society had called such a Conference, and added:

"From the beginnings of history, human beings have turned to justice as the safeguard of their inalienable rights to life, liberty and the pursuit of happiness. Impartial justice has offered mankind its most certain escape from arbitrary power. . . . The only assurance of the equal protection of all in the enjoyment of their rights is jus-

tice; and, with justice assured, nations would have little to fear for their safety or their peace.”

Those words of President Hoover were a fitting text to the work of the Conference. That note was not lacking in any of the sessions of the Conference; from the address of the Assistant Secretary of War at the opening session, May 2, to the addresses at the final banquet, May 5. It was sounded in the oration by Honorable Sol Bloom at the tomb of George Washington; in the papers of those who addressed themselves to business aspects of international justice, Ira A. Campbell, Magnus W. Alexander, W. W. Husband; in the addresses by Representative Linthicum and Senator Robinson; in the plea, indeed, for an international force by Oscar T. Crosby. Of course it was there in the argument for the Permanent Court of International Justice, by Professor Philip C. Jessup. It cropped up in the papers by William R. Castle, Under Secretary of State; by Professor Edwin M. Borchard, of Yale University Law School; by Reverend Edmund A. Walsh, S. J., Regent, School of Foreign Service, Georgetown University; by John J. Esch, President of the American Peace Society; by James Brown Scott, President of the American Society of International Law. Edwin C. Wynne, Assistant Chief of the Historical Division of the Department of State; William P. MacCracken, Jr., Secretary, American Bar Association; Harlod G. Moulton, President Brookings Institution; Leo S. Rowe, Director-General Pan-American Union; William John Cooper, United States Commissioner of Ed-

ucation; Stephen P. Duggan, Director of the Institute of International Education; Representative James M. Beck; Representative Ruth Bryan Owen, Elon H. Hooker, and the Secretary of Labor, William Nuckles Doak, in their differing ways, all turned to it.

And they turned to it in a spirit of getting something done.

THE CONFERENCE concerned itself with realities. After days of carefulest consideration, for example, the First Commission called for the appointment of a Commission whose duty it should be, after consultation with foreign governments, to report upon possible methods of securing settlement of all threatening international disputes by amicable and pacific means and without the use of competitive armaments. It recommended the careful consideration of the possibilities of an International Court of Claims, accessible to persons as well as to States, to pass on claims in tort or contract against governments of States recognized as members of the family of nations. It urged international conferences of a periodic nature for the progressive codification of international law. This Commission went further and submitted a draft convention looking toward the establishment of Commissions of Inquiry, supplementary to the Bryan Treaties, for the ascertainment of the law to be applied in the settlement of controversies. Since the existing Commissions of Inquiry are limited to the ascertainment of the facts only, the need in certain controversies for reports also upon the laws involved is apparent.

The Second Commission began its work by accepting four basic principles as follows: (1) Equality of opportunity for all nations; (2) National economic policies so shaped and directed as to promote the needs and growth of a harmonious world economy; (3) Joint responsibility of all nations for world recovery; (4) World recovery and further economic advance based upon efforts to maintain and improve standards of living with a view to minimizing as far as possible existing inequalities among nations.

This Second Commission urged continued cooperation with other nations through the International Labor Organization, the Economic and Financial Organization of the League of Nations, the Union for the Publication of Custom Tariffs, the International Bureau of Commercial Statistics. It recommended that our government accede to the international convention for the simplification of customs' formalities, and participate in the effort to bring about unification of commercial practices.

The Third Commission worked upon the relations of the social sciences as taught in the schools and colleges to the ideals of justice among nations.

The Fourth Commission showed clearly the international character of social work, particularly in cases of divided families and of the application of immigration and deportation laws. It examined defects in the laws regulating probate courts, in courts with jurisdiction over juvenile and child guardianship, and in the manner of obtaining competent evidence affecting naturalization. It made specific recom-

mendations relative to these matters.

OF COURSE there will be other Conferences of a like nature. Interest in justice is not a new thing. It is as old as the ages. The Greeks thought of Themis, their Goddess of Justice, as sitting beside Jove, chief among his counselors, holding aloft her balanced scales in which she evenly weighs opposing claims. Indeed, so highly did the Greeks revere this their fair Goddess of Justice, they made her the mother of Astraea, pure and innocent, Virgin among the stars. Because interest in justice continues, frequent conferences, such as the one just held in Washington, are inevitable.

To define anything is not easy. Frequently throughout the Conference the speakers found themselves differing over the meaning of justice. It was generally accepted, however, that there is an essence of order, of well-being, of application of truth to the affairs of men, all of which are contained in the word justice. It was either Alexander Hamilton or James Madison, none knows which, who wrote in the *Federalist* these convincing words: "Justice is the end of Government. It is the end of Civil society. It ever has been and ever will be pursued, until it is attained, or until liberty be lost in the pursuit."

Persons who attended the Conference were for the most part scholars. They came to the Conference familiar with the fact that our United States was the direct result of a consuming thirst for justice. In 1783, after the victory of Yorktown, George Washington, then Commander-in-Chief of the American Armies, wrote a circular letter to the Governors of the States in which he emphasized four things as essential to the existence of the United States, the first of which following the necessity of an indissoluble Union, was: "a sacred regard to public justice." In 1785, he wrote to James Warren, saying that the greatness of this country could be assured: "If we would but pursue a wise, just and liberal policy toward one another and keep good faith with the rest of the world." The first familiar words of the Preamble to our Constitution are: "We the people of the United States, in order to form a more perfect Union, establish justice."

IN THE morass of the present, the Conference thought it proper to examine our case from every side, and did so examine it from many sides. Its major task, however, was to look at it from the angle of justice. That was an intelligent course, for, as Emerson remarked in his discussion of "*Perpetual Forces*": "All our political disasters grow as logically out of attempts in the past to do without justice, as the sinking of some part of your house comes of defect in the foundation." In his last public address, delivered in the Old South Church, Boston, March 30, 1878, this very wise man of Concord referred again to justice, and "justice alone," as that which "satisfies everybody. . . . It is our part to carry out to the last the ends of liberty and justice." Jonathan Edwards' God was not a Trinity but an Quaternity, the fourth person of which was Justice. Speaking before the New York State Bar Association in 1912, Mr. Elihu Root placed justice above majorities, above officials, above government itself, resting "on the basis not of any popular vote but of the eternal laws of God."

When we think of what is lawful, rightful, equitable; when we seek for fairness, for due process of law, for the establishment of what ought to be; when our quest is for liberty and equality, for the happy balance between rights and duties, we are being led by the hand of justice. In the sixth century language of Justinian, justice is: "The persistent and unchanging will that gives to everyone his due." That, of course, is the stuff that peace is made of.

ON THIS the two-hundredth anniversary of the birth of George

Washington, the Conference began fittingly with acknowledgements of his contributions to our foreign policy. Evidently men need to recall that our foreign policies were largely set by the Father of our Country, and that in the main those policies have been beneficent. Of course, no one quotation can be said fully to represent the views of George Washington; but the following, from his Farewell Address, comes nearest, perhaps, to expressing him, the man who so spent himself to advance the cause of good government and peace in our modern world; it certainly reveals the eternal substance of his greatness:

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant date, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence."

But participants in the Conference were following no mere authority, however acknowledged and acclaimed. They were trying to face the world's growing debacle and to discover as far as possible available remedies. They were aware that democracy and constitutional government are being attacked with unusual force not only abroad, but in America; that the laws and the courts must not fail to meet the demands of justice; that this is true not only for issues between persons, but also for those more complicated matters affecting the relations of states. As intelligent and patriotic Americans, they were concerned to foresee and to forefend, as best they could, dangers likely to be disclosed by an unfolding tomorrow.

A PILGRIMAGE TO GREEN ACRE

ORCELLA REXFORD, B. SC.

"I was delighted to hear of the progressive activities of that dearly beloved spot, Green Acre, upon which the Master has bestowed His tender care and loving kindness, and of which we are all hopeful that it may become, whilst the work of the Mashriq'ul-Adhkár is in progress, the Focal Center of the devotional, humanitarian, social and spiritual activities of the Cause."—Shoghi Effendi.

*Through the harsh voices of our
day*

*A low, sweet prelude finds its way;
Through clouds of doubt, and creeds
of fear,*

*A light is breaking, calm and clear;
That song of love now low and far,
Ere long shall swell from star to
star!*

*That light the breaking day, which
tips*

The golden spired apocalypse.

—John Greenleaf Whittier

GREEN ACRE a year ago, at the time of the Bahá'í Convention in Chicago, was but a name to me. Today it is the Green Akka of America for there, as at the Temple,* I found something of the same indefinable, spiritual essence that one experiences in Akka and Haifa in Palestine.

The impelling motive of my first pilgrimage to Green Acre,** was the announcement at the Convention of last year that Miss Martha Root, as well as many other teachers of note, were to give a series of talks there, and that one "could drive there in two days and a half" from Chicago.

Thus in modern pilgrimage fashion, with car and trailer attached, my husband (Dr. G. V. Gregory), a friend and myself, set forth for Eliot, Maine, from Indianapolis, where I had just concluded my season's lectures with the estab-

lishment of a Bahá'í study class.

Upon inquiry, we found the fastest way to make the trip was from Detroit through Canada to Buffalo, thence to Troy, N. Y., across northern Massachusetts, by the Mohawk Trail to Portsmouth, N. H., and across the bridge into Eliot, Me., where is located Green Acre.

When we sighted the bronze tablet at the entrance to the grounds we were all excitement. Here indeed was a new adventure different from any other kind for it was spiritual in nature; a communion of souls for a common purpose of spreading the spirit of love and unity in a world of darkness.

The welcome at the Inn from the Bahá'í friends made us feel as children must who come back to the old homestead for a family reunion. We had come "home," for here was our real family, the Bahá'í friends. Though many of the people were hitherto unknown to us, yet because of the at-one-ment of spirit manifested and the light that shone from their faces, we immediately felt no strangeness but a great peace and happiness at being with our loved ones in the Bahá'í community. The thought came to me of how the ideas of the New Day change us. Here I was visiting the land of my forefathers; for almost directly opposite the Green Acre Inn one of my ancestors had had his home, yet I was detached completely from

*Baha'í Temple at Wilmette, Ill.

**Baha'í Summer Colony, Eliot, Maine.

“family ties” on my first visit to this land.

GREEN ACRE is an epitome of New England beauty with its sweeping meadows sloping down to the shining “river of light”—the Piscataqua. We admired the stately elms with drooping limbs of peaceful dignity, affording shade to earnest groups of students discussing the weighty problems of life; the winding highway, passing by colonial doorways of pristine whiteness and leading to the Fellowship House where the meetings are held; the pines with cathedral spires, jealously guarding the hallowed memories of ‘Abdu’l-Bahá’s visit to the sun-streaked aisles. Here in their hushed midst where ‘Abdu’l-Bahá used to talk to the friends, those who did not share the blessed privilege of meeting Him, seem to “tune-in” on His thought waves lingering there, under the Great Pine, and to go away conscious of having been in the Master’s Presence.

It is not the physical place that makes Green Acre. To the critical eye it might be just another summer resort with an inn, one of such places as abound throughout New England; but to the *searcher for truth*, it is an enchanted land of spiritual refreshment. Here, where He spent much time on His visit to America in 1912, one senses the actual presence of the living ‘Abdu’l-Bahá. One could visualize Him in His flowing robes of the East, His white turban crowning silvery locks, a Prophet in a young world, pacing up and down the paths, walking over the grassy slopes, beholding the glorious sunsets, entering the

Inn, everywhere impregnating the very atmosphere and soil with His spirit. What wisdom He displayed in setting aside this spot as a spiritual birthplace for the believers to congregate in during their leisure months! He urged us to gather here, for He knew that we needed the help we could get from this hallowed place and from each other, that we might develop those most essential of all qualities, love and unity.

Shoghi Effendi, the Guardian of the Bahá’í Cause, continually emphasizes the importance of going to Green Acre. In conversations with us at Haifa he stressed the importance of the friends and new believers getting acquainted with one another, that they might better work together in love and understanding. Surely no greater opportunity for consultation regarding our spiritual welfare could be afforded than by a visit to Green Acre. In this divine atmosphere, hallowed by the memories of the Master’s visit, we can relax from the strain and stress of a sick and unhappy world and pause for refreshment of the spirit. Here is found the leisure to develop close associations with our fellow workers, to exchange spiritual ideas and study those methods by which we can advance the Cause of God.

GREEN ACRE is not a place. It is a series of episodes in spiritual unfoldment. It “does something” to the soul of one who comes not in the spirit of criticism, of “getting” or having an enjoyable vacation, but of giving, first of all one’s love to others, of speaking constructively and of giving one’s self and

time to make others happy. It is a "tuning-up" place for the slack strings of the spirit, which the discords of a jangling world have made flabby. It is the water of life which quenches the parched spirit in the desert of search. It is a confirmation of the state of mind which one brings with him and a test to those who need to have the dross of *self* burned away. To each visitor is vouchsafed a different experience, "for unto him that hath shall be given"; what is born within depends upon whether one sees with the eyes of the flesh or of the soul.

Green Acre affords an opportunity to study in a restful environment, to train ourselves for the stupendous task that lies ahead of each Bahá'í to teach this Cause in the days to come when thousands will demand of us "what we know". These days are close upon us, and while there is yet time, let us not be found unprepared!

Let me share with you some jottings from my note book heard at the meetings during my memorable visit.

"Green Acre is a universal spot. There are two power centers in the Cause, the Temple and Green Acre."

"Let our greatest prayer be for an increase of our capacity."

"One pearl is worth a wilderness of sand. If a pearl associates with a pebble it can turn it into a pearl. Only people can transmit love into the world."

"To become informed Bahá'is, we should set aside an hour a day to read the teachings. The balance of the time we should teach, rest or listen."

"There is no power in one's

words unless there is spiritual power behind them."

WHAT DOES ONE receive at Green Acre? The inspired and life-giving words of Bahá'u'lláh and 'Abdu'l-Bahá read in the meetings and the instructions of the Guardian of the Bahá'í Cause, Shoghi Effendi; the close moments of prayer and meditation with an earnest believer in a wayside cottage; the sharing of blessed memories of the early days of the Cause and of the Master's visit to America; a thrilling narrative of a visit to Akka when 'Abdu'l-Bahá was still a prisoner, told by one of the early believers; the copying of precious Bahá'í tablets; the social hours at the homes of friends in the village; the dances at the Inn; the corn roasts on the Beach at Ogunquit at sunset; the pearls of wisdom that fall from the lips of the Bahá'í speakers and teachers, which can be captured and held for those moments when they can be passed on to a dying world; yes, these and more that the tongue cannot utter, are part of the delightful memories which one takes away from Green Acre. Memories which cause the heart to quicken with the spirit of love in the days when we are apart. Such glorious moments that give us inspiration and food to pass on to others who catch our spirit and glow with love and unity, too! Here at Green Acre we can be still and know God. Here where God is light, the darkness takes its flight.

"The peace and beauty of Green Acre," says a believer, "can never be conveyed until one realizes that its ministry is not only to the body but to the soul, that its very founda-

tion rests upon that unique element in life called *vision*, which is nothing less than the voice of God in the human heart."

'Abdu'l-Bahá in tablets to Miss Farmer, who founded Green Acre, and in tablets to other friends, gave many instructions about the development of this center, among them the following which has had and will continue to have a creative effect:

"If one looks for praiseworthy results and wishes to produce eternal effects, let him make an exceeding effort that Green Acre may become an assemblage of the Word of God, and a gathering place for the spiritual ones of the heavenly world. . . . Every year a number of the beloved ones and maidservants of the Merciful must go to Green Acre and raise the divine call there—the more who go the better."

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

CHAPTER VI

Thank God that thou has stepped into the arena of existence in such a blessed age, and hast opened ears and eyes in such a day of promise.

—'Abdu'l-Bahá

THIS chapter will contain further *impressions, memories* and brief stories that are possibly not recorded elsewhere, of those priceless days during the sojourn of 'Abdu'l-Bahá in the western world. My desire is to share at least a breath of the joy, fragrance, and thankfulness that filled the hearts of those privileged to observe at close range the workings of Divine Love and servitude.

The perfect balance of the life of 'Abdu'l-Bahá between the esoteric and the exoteric expression, the inner union with the Creator and its outer manifestation in human contacts, was a continual revelation to the onlooker. When beholding that shining Exemplar one was constantly aware of the inadequacies, the limitations and defects of one's own life (not that He for an instant referred to personal

weaknesses or limitations; on the contrary if we did make such applications He instantly lifted them from us.) His method was always that of attraction, illumination, and inspiration; never criticism or denunciation. Great was the spiritual freedom given to every soul in His home.

The following personal experience has proved of infinite value. As I had approached that Universal Sun I was as one wearing 'blinkers' which limited my spiritual vision. Without doubt I had habitually, but unconsciously, vibrated between certain degrees in the circle of life, knowing little else or being little conscious of the remainder of the three hundred and sixty degrees. But 'Abdu'l-Bahá by His utterances and His life in an indirect way was continually expanding my horizon. At first, this was de-

cidedly disquieting, and a temporary confusion and uncertainty resulted. Then I would just begin to reach a certain new equilibrium of thought and concept when again like the needle of a compass I was vibrating between two *other unfamiliar* points. This process continued for some time and grew more and more bewildering until one early morning in meditation its purpose became quite clear.

Abdu'l-Bahá was desiring that every one of His followers be possessed of the sight of the mind and the sight of the heart and have them both at all times atuned and active in every one of the three hundred and sixty degrees of existence; for nothing short of that outlook will bring the universal peace and brotherhood so long expected, upon the earth.

One morning there came from His lips a statement that made all hearts extremely sad and troubled, for we were all such children that never before had He so spoken to us. This was His challenging utterance, "The Cause of Bahá'u'lláh has not yet appeared in America." I will leave you, Reader, to deduce for yourself what that proclamation did to the heart of everyone who heard it!

WHEN OCCASION arose one day to make a decision of importance I asked one of the interpreters to inquire of 'Abdu'l-Bahá what I should do. His reply was, "Your desire is My desire, your happiness is My happiness and you must decide."

Sometimes when I would ask Him if we were going to such and such

a place tomorrow or next week, He would say, "It is not yet known." So completely was He in the *clutch of God* that at all times it was apparent that He sought not His own will, but was as "A leaf in the wind of the Spirit," and at every instant He was moved by the breezes of God. Then again He would send for me and say, "How soon can you be ready to go to Boston," (or Montclair, or some other place which He soon intended to visit). He would then send me on ahead to prepare for His arrival.

During those months I had the distinct feeling of being in a matrix world, in which, under His guidance and protection I was, like an infant being taught to take the *first* steps into God's kingdom. Also often I would feel like a mechanic turning the wheels in a light-house tower. From His room at the top of the house on West 78th Street, New York City, I would pray for the different countries, races and religions. It was as though from that room 'Abdu'l-Bahá was continually sending forth into the darkness of human civilization great beams of celestial illumination, thereby guiding humanity on its way through the travail of this dark night which is preceding the *promised dawn* proclaimed by the Prophets and Manifestations of all time. This was one of my greatest joys. Sometimes 'Abdu'l-Bahá would find me there and He would say, "Are you happy? If you are not happy who can be happy?" What Words!

How well we recall it all, and when we contact with the friends we met under His roof, instantly we are there again and the fire of love

that welded the hearts is instantly fanned into flame!

Recently it was my privilege to see at the Convention a faithful believer, devoted to the cause of service and love, who had one day (in 1912) come early in the morning to see 'Abdu'l-Bahá at the hotel in Chicago. He was out for a walk in the park. I asked her if she would like to make up 'Abdu'l-Bahá's bed, to which she joyously responded, thankful beyond words for the privilege of rendering Him any service. At the Convention we saw one another across the auditorium. When eye met eye we were instantly at that bedside as if it had been but yesterday and though no *word* was possible, it was not necessary. In reflection His Presence and His Gifts returned and the heart leapt anew with joy and thankfulness. That was to me one of the great moments during my recent stay in Chicago.

ANOTHER MORNING, in 1912, a small group of us, including Orientals and Occidentals were talking and laughing together and 'Abdu'l-Bahá entered the room. With a radiant smile He expressed His happiness at our happiness and laughter, saying that these gatherings were very blessed, and that the Orient had much to give to the West, also in turn the Occident had much to contribute to the East, and when true unity and understanding were achieved between these two groups the whole world would attain great progress.

On several occasions He brought to me great happiness as well as a real challenge when He said these words, "It was ordained by God that you should be rendering this

service." How well I realized, that of myself, I could do nothing, but thru His pure Mercy and Bounty I had been permitted so great an opportunity, and the words returned with which we are all so familiar, "To whom much is given, of him much shall be required."

Whatever the need of the individual who came to Him, that need was met. The disturbed mind was set at rest through a quickening power that renewed the understanding. The one whose body was carrying the weight of disorder or disease was brought into greater harmony, and those whose spirits were depressed, to them was given the life-giving elixir of a lofty *inner* flight.

The heart of 'Abdu'l-Bahá was like a pure and perfect mirror that reflected the heart and life of each one who stood before Him, and after gazing into that mirror the diagnosis was complete, and steps were instantly taken towards the true and lasting healing.

A believer one day brought a friend who knew very little of 'Abdu'l-Bahá and His teachings. The friend was not well but had told no one of her sufferings and difficulties. She came, expecting to be merely an onlooker with no thought of anything but a hand shake or a greeting. After the believer had expressed her appreciation of the interview and had told 'Abdu'l-Bahá of some people to whom she was giving the teachings of Bahá'u'lláh, 'Abdu'l-Bahá arose, crossed the room and stooped down and removed the shoe off one of the feet of her friend, and held that foot between both His hands in silence for several moments. The pain that had caused her untold suf-

fering for months instantly left her and did not return.

The believer who brought her was planning to undergo a serious operation for the removal of a growth, but in a short period of time after that visit, the growth passed from her body without the operation. While one felt that His emphasis was upon the health of the *spirit* there were times when through His understanding and control of the higher laws governing all of life 'Abdu'l-Bahá restored complete harmony of body, of mind or spirit, which ever was the particular need at the moment. Never did He mention these healings nor did others. They were just an incident in His full days of limitless service and one recalled the old familiar words, "Go, and tell no man."

THE FOLLOWING incident is but one more evidence of the innate knowledge of the Universal Educator and His unique service to the scientific investigator as well as to that of the layman. Appointment had been previously made by phone for a scientist to call upon 'Abdu'l-Bahá. Before entering His room he assured me that he had come out of curiosity and had no real interest in the interview, but that it was to please a friend of his.

Full of skepticism he entered that room, and as he did so 'Abdu'l-Bahá arose, came forward, greeting him with the utmost pleasure and courtesy. Instantly he was at ease and seemed to quite forget himself as 'Abdu'l-Bahá began to talk of South Africa and the Boer War. No mention had been made previously or at the time that this guest had ever been in South Africa.

To this man's utter surprise 'Abdu'l-Bahá went into detail about certain happenings that took place at that time that were of a private nature and had never even appeared in print. He grew aghast but in spite of himself became visibly interested, and joined in the conversation with the utmost naturalness.

during the entire interview.

After having established a firm foundation of fellowship and nearness 'Abdu'l-Bahá turned the conversation into the channels of light, color and form. These were the special line of study and discovery in which he was most engrossed. Everyone present was intensely interested in all the detailed scientific information that 'Abdu'l-Bahá brought forth.

At the close of the interview this alert man came again to me and said with the utmost eagerness, "Will you please tell me *how* this man knows all about these scientific subjects when they tell me that he has never been to school in his life?" I smiled, and in reply said, "Do you not think *that* is an interesting and worth-while question for you to be able to answer for yourself?" He went forth thoughtful and somewhat perplexed but filled with a great interest as he said these words, "'Abdu'l-Bahá has confirmed me in all of my experiments, but *more* than that he has given me a key by which I feel sure that I am going to be able to make further and more fundamental discoveries."

Again we bore witness to the going-forth "With Gladsome Heart"!

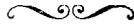
(To be continued)

A SCOTCH EDITOR APPRECIATES THE BAHA'Í MAGAZINE

SINCE we last referred in this column to the Bahá'í Movement, several issues of the *Bahá'í Magazine* have reached our desk. The numbers for January, February and March are now before us, and all of them contain articles and notes high in tone and of fine literary quality, but by no means beyond the capacity of the average reader. Bahá'ism emphasizes the unity of the human race and the basic similarity of all religions. It is really a message to the present age as to how Christianity can be practically applied and its principles are such as appeal to the people of all nations, creeds and tongues. The *Magazine* therefore contains each month contributions and comments unique and interesting and such as are rarely to be met with in any other periodical publication. Taking up the latest issue before us (March) we find a combination of most helpful and uplifting reading matter. In the editorial notes we have these words: "There is only one thing that can master man's emotions and dedicate them to a noble and permanent structure of civilization. That power is religion. It has proved its ability to do this in the past. It will prove its ability to do so again in the future." And concerning the Bahá'í Movement it is remarked that in gradually permeating the world "it is bringing together men and women of diverse races and religions and unifying them in a deep and fervent bond of love and unity." This surely is the note which above all others should be struck in the present distracted state of affairs among the nations. The articles, "Watchman, What of the Night?" "Independent Investigation of Truth," "Preparedness," and others, are all rich in high suggestion and inspiring thought, and the full volume of twelve parts (a complete index of which is given) contains papers and notes on the Bahá'í world order so varied, instructive and authoritative as to surpass anything which we know of in periodical literature. They show a clear path for the world's feet amid the perplexities and welter of present-day civilization. The *Bahá'í Magazine* is published monthly (25 cents a copy) at 1112 Shoreham Building, Washington, D. C., U. S. A.

—*John O'Groat Journal*
Wick, Scotland, April 29, 1932.

The Bahá'í Magazine



THE SUPREME AFFLICTION

A Study in Bahá'í Economics and Socialization

BY ALFRED E. LUNT

This article is printed in complete form at the request of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, and has been passed by the Reviewing Committee. It presents a very complete treatment of the economic plight in which the world finds itself today, and describes the perfect solution as found in The World Order of Bahá'u'lláh.

*“And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs.”** —Bahá'u'lláh.

of detestable crimes. The dethronement of God, in the human consciousness, and the enthronement of gold as a cherished idol, is not a mere play upon words in the past and present history of the race.

The Primal Necessities God has created hunger and thirst, the need of warmth and shelter as essentials of the very existence of the human race, and has deposited within man an ever present consciousness of these needs. Throughout the countless ages of man's occupation of the earth, these necessities have, to an overwhelming degree, been his taskmasters, the seat of his ambitions, the source of his joys and sorrows. Since food, drink and housing are vital needs of his physical existence, and these have never been attainable except through individual effort,—these primitive needs have wielded an enormous influence in the history, progress and destiny of our race. In the hope of gold, men have yielded life. For the power of money to purchase these necessities, men have frequently laid aside honor, and have not fallen short of the commission

The Unbalanced Distribution of Necessities As the individuals of society, because of this primitive urge, identified happiness with the possession of the goods of this world, and tasted of the power that comes with the attainment of property in excess of their actual needs, the distribution of means gradually became unbalanced. This unbalanced distribution, however, is by no means a modern phenomenon. The emergence of humanity from the patriarchal state marked the taking on of individual responsibility for livelihood, and was the signal for a steady encroachment upon property by the more capable, more ambitious, or more unscrupulous members of society. We must remember that up to comparatively recent times, huge masses of humanity were either slaves, possessing no right to property of any kind; serfs, with

*Kitáb-i-Iqán (Book of Assurance), New Ed. p. 146.

an inchoate right at best to a meagre ownership; or feudatories, holding their fiefs, lands or properties conditioned strictly upon an oath of unrestricted service to their lord or baron. As a consequence, the favored classes held all property in their sway, and vied with each other, often by private war or foray, to attain larger and larger possessions. Many of the medieval wars had their rise in these inordinate contentions of barons and princes, in which the hapless serf or feudatory bore the brunt of the fighting.

The Emergence of Innate Differences in Economic Capacity With the successive destruction of feudalism, serfage and slavery, the struggle for existence devolved upon all men. Theoretically each man had his chance, but, here, the innate differences in the character and capacities of men became disclosed in a universal sense and for the first time. Initiative, education, ability, ambition for fame and power, cunning, cruelty, greed found abundant contrast with sloth, timidity, incapacity, ignorance and resignation. These innate differences, excellencies and defects, being part of the natural order, appeared insurmountable, and opened the way for a kind of economic slavery. Money being a seed for the reproduction of itself, tended to multiply in the hands of its possessor. Monopolies became the order of the day. In monarchical countries, the nobility held tightly to their landed estates, and wielded power over the commoner. In the republics, the wealthy classes, fortified by the laws of inheritance, and tending to accumulate ever larger ratios of the avail-

able wealth and to control it, have gradually consolidated their position, to the weakening of the agricultural element, the office worker and the day laborer.

Economic Insecurity Although the universal, public school system of the west unquestionably fits the average boy and girl for a higher level of social living, and has greatly diminished the illiterate percentage, the levels above have, at the same time, proportionately advanced in wealth and power, so that the grades and degrees of society have not materially changed. The average graduate of the public schools finds his or her economic level as a mechanic, a factory worker, a clerk, a farmer, or as proprietor of a small business. While this represents a striking improvement over the condition of the poorer classes of past centuries, it is, nevertheless, a fact that the vast majority of the inhabitants, even in the western countries of the globe, are not economically secure, beyond the weekly receipt of their pay envelopes, and when confronted with disaster, sickness or unemployment soon deplete their small reserves.

This is strikingly illustrated in the current wave of economic collapse and its consequent unemployment which has numbed the financial nerves of every country. The normal unemployment ratio has swelled to a three or four-fold extent, and hardships and anxieties multiply. Self-respecting family heads discharged from employment and unable, after urgent quest, to find remunerative jobs, reluctantly turn to the charitable agencies. The City of Boston,¹ alone, is disbursing

¹Massachusetts, U. S. A.

\$24,000 daily² to an ever increasing number of destitute families. This is but an instance of what is taking place in hundreds of American cities and communities. Doles and public aid in other countries have brought great nations to the verge of national bankruptcy. The over production of commodities which followed and had its source in the feverish war period, has failed to adjust itself to the requirement of peace, and the demand for goods, seriously impaired by the diminished pay-rolls, gives no promise of restoring the economic balance of the past decade and returning the workers to the factories in the numbers and with the earnings to which they had become accustomed since 1914.

**The Old Order
Changeth, But
Mankind Remains
Its Prisoner** In the face of these conditions, industrial leaders and statesmen have proved themselves largely impotent. The old order, developed from the feudal system, enchains and blinds those who are at once its beneficiaries and its victims. While it would be idle to say that no recovery can be expected from the present economic crisis, since the economic law of supply and demand ultimately reestablishes a balance, it is, notwithstanding, equally true that such a system, susceptible, as history proves, to these repeated debacles in our economic life presents grave defects. The prime, devastating element that at present dominates the economic life of the nations is their supine and abject surrender to the natural laws of the survival of the fittest, and the struggle for existence. The claws

of nature are unyielding and essentially cruel. The vegetable and animal world are its truest exponents. But is humanity likewise forever condemned to the cruelties of this soulless law of the lower levels of the creation? This point we shall endeavor to unfold.

The Tyranny of "I am not my brother's keeper", by which Cain sought to escape the questioning of the Supreme Judge, has been adopted and made a part of man's daily life. Granted that countless exceptions exist among us, the fact remains that in the economic relationships, this purely natural law has full sway. We salve our conscience with various forms of charitable aid and poor-relief, but this is but an evasion of the issue. A fundamental malady in the human body can be lastingly healed only by ascertaining the real cause of the malady, then by a prescription that meets the exact conditions. May it not be that definite human rights are being ignored, that divine relationships exist which, recognized and applied, contain the solution?

Organic Disease and Health We know that any undue separation of functions in an organism, any impairment of the reciprocal relations between its parts, is a certain cause of disease. This is equivalent to disorder and discord, and may be termed the operation of the law of decomposition in the organism. Its course, unless interrupted, is ever towards the dissolution and death of the organism. On the other hand, the unity and health of the organism is synonymous with the

²In October, 1931, a total annual disbursement of \$8,640,000.

perfect reciprocity of its parts, their full cooperation each to each. Happiness, welfare and efficiency, according to the creative plan under which the organism came into existence is thereby bestowed. Under these conditions, the beneficent law of composition pours its blessings of life and health upon the creature. These primordial laws of composition and decomposition are rooted in the creation and are not inherently controllable by man. They bestow life and death, and constitute the inevitable fate of all created life in a world of "becoming" and contingency.

Decomposition, the Unerring Agency of Destiny

But although these basic laws of destiny are inviolable in their sphere of action, they are powerless to operate except under the exact conditions that call them forth. They are compulsory and selective but neither voluntary nor fickle. Like the arrow to the mark, they obey only the law of attraction and unerringly choose the habitations of their affinities. And by this I mean it is impossible for the law of decomposition to operate in a healthy body. Like maggots or fruit flies arising in a basket of decayed fruit or a heap of animal refuse, spontaneously appearing within rather than from without their host, decomposition enters an organism only because it is attracted by the disordered condition that exists therein. In other words, disorder, disunity, discord,—the three d's of a dismal triad,—invite decay. As Bahá'u'lláh said—"Like seeks like and has affinity with its own kind."

The body of man represents and is the highest organism we know.

Logically, and by corollary, the body of humanity, homo sapiens as a race, is likewise entitled to this distinction, in the collective or racial sense.

Nature's Dualities —Life and Death

The picture we have endeavored to paint but dimly and faintly depicts the vast cosmic forces that proceed from the inmost recesses of Nature, governing, limiting, expanding and controlling every material atom in the universe. Whether composition or decomposition, fire or humidity, sour or sweet, ebb or flow, or any of the great natural dualities, these colossal forces are, in a word, the unyielding arms, the adamant jaws, the very claws of Nature, and at the same time,—since the duality persists and its other aspect must be translated into terms of human consciousness,—they are the tireless servants of humanity, furnishing heat and moisture, cooling water to parched lips, life and movement to the blue ocean, and delectable fruits and grains to the taste. Are these forces friends or foes? Shall we fear and shun them, content in a palsied ignorance of their true origin and function,—or shall we approach closely and examine them with faith and assurance, conscious of a certain oneness with them, mindful that the Lord of all Being is our common Author? And more important, shall we submit utterly to their dominion, or shall we examine carefully the reality of these forces? Perchance, we may possess weapons by which to conquer and subdue them.

Man, More Ferocious Than Nature

If we treat Nature as we have been accustomed to treat our foreign nations of various colors and origins,

with fear and poorly concealed detestation, it is certain she will, in her time, turn and rend us, or at least will have the last word. This is because only by studying her changing moods, born of the duality, in a sympathetic and dauntless spirit, can we adapt these forces to the upbuilding of civilization. As we cannot control or change the inherent properties of the laws of life and death, as was previously stated, so we cannot change natural elements such as fire into moisture, or water, per se, into something lacking humidity. But we can, and have, converted the action of fire into grateful warmth, and diverted it from turning into a destructive conflagration; we have transformed certain chemical elements into a humane, soothing anaesthetic, and we, also, have, shameful to say, utilized other natural elements and cunningly and cold-heartedly converted them into deadly and devastating vapors today threatening, with the menace of potential war, millions of living men, women and children. Man has done this. And it is a fair question to ask, whether Nature, workshop of the mysteries of creation as she is, hurler of the thunderbolt and the twisting tornado, is to be feared as are those men to be feared who consciously and deliberately in the name of an abandoned, rejected and false patriotism, hideous in their ferocity and cruelty, today forge the implements which, should war come again, will break the heart of mankind?

**Nature Yields to
Science Certain
Aspects of Her
Sovereignty**

To resume. The purpose of this apparent diversion from the subject is to provide

the basis upon which to certify to two outstanding verities. First, that man can adapt the blind, unintelligent forces of nature to purposes apparently contrary to their normal uses, as, for instance, sending his body under and beneath the sea in a submarine containing oxygen, which defeats the natural law that has for ages barred the body of man from the ocean depths; or imprisoning within a storage battery or confining to wires, the rampant force of electricity whose nature, undisturbed, is to be elusive, free, cosmic and unrestrained. In a word,—man possessed of a power unknown to Nature, superior to Nature and transcending Nature even as the mind transcends the mere instinct,—bends the natural forces to his own ends.

**A New and
Greater Conquest
Now Required**

And, second, that while we cannot change or re-create the inherent properties of the natural elements, such as converting a basic element into another element, we can,—to a degree not yet wholly understood and determined as to its scope,—formulate and prepare the conditions in a particular device, or, (and this is the all important issue), *within our (man's) own organism*, both individually and racially, which will attract the beneficent, kindly, life-giving forces of nature, rather than those containing the elements of destruction. And this is but the first step. For behind these beneficent and kindly forces, the Sun of Truth which is the Word of God pours forth a love and a knowledge compared to which the greatest light of Nature is but a guttering candle. It is these divine powers that are our ultimate goal.

A point of receptivity for these reposes in the breast of man. But the fortifications of Nature must first be stormed.

The Equilibrium of Health and the Law of Decomposition It may, here, be objected that we are confusing the disease itself with the process or law of decomposition, or attributing to every disease two major causations. That the disease sets up its own pathology and no force enters from without in the sense of an all embracing law. Furthermore, that all diseases are self-communicatory and do not, and cannot, per se, constitute an affinity which attracts anything whatsoever.

We submit, however, that the equilibrium of the elements within an organism is the point from which all deviations from the normal must depart. As we conceive this abstruse problem, and take as the most perfect example, the body of man, it is plain, for example, that if, in such a body, the prime elements of organic iron, calcium or manganese, or any of these, are either in excess of the normal or abnormally diminished in volume, in the blood stream, a departure from the health equilibrium is thereby instanced which sooner or later must produce a disordered functioning. This is the first step toward what we call disease. The resistant factors within the body do their utmost to combat and neutralize the poisons that are automatically created by the disturbance, but if the conditions setting it in motion are not drastically changed, through a dietary and regime adapted to the need, and then only in case the organic functions are not too greatly

impaired, the disorder is progressive and death intervenes. Because of this basic law of life and health, 'Abdu'l-Bahá, in an illuminating and profound Tablet at one time stated that when materia medica had advanced on scientific lines sufficiently to become competent to analyze a drop of blood, to the extent of disclosing the presence and ratio of every essential element there present, each to each, medical science would at that moment have within its hands the key to health. Once knowing the degree of the departure or deviation from the normal of the elements requisite to health, and comparing this with the known proportions which each element should occupy in the blood flowing through a healthy body, the restoration of health was to be found in the assimilation of those organic aliments necessary to restore the equilibrium, or, conversely, in the reduction of intake of those aliments which had been found to be in excess in the blood of the patient.

There remains to be proved the part played by the natural disintegrating force at the focal point of the disease we have instanced. This force ever seeks to break down and destroy any composed organism. It is antithetical to that which draws together and composes the essential particles that, as units, we know as living beings. It is separative, disorganizing and ever tends to resolve the combination of elements back into their original, unrelated, and independent status. Thus, the decomposition of water releases the molecules of hydrogen and oxygen, hitherto held together by the sanction of composition,—into their original loneliness. The affinity that

drew them together as moisture, is shattered. Similarly, the more complex organisms, such as the animal, in the transformation of death yield up their elements which had been conjoined during the life of the animal. The moving force in this process is this natural law of change and death. Other demonstrations exist of which lack of space prevents the details, but the essential process has become clear.

**The Forces of
Decomposition
Within Our
Economic Life
are Powerless,
Unless Man
Opens the Door
to Their Visitation**

But, in all this, the application of our thesis is primarily that a departure from the equilibrium of health and composition must exist before the destructive element can assert its power and accelerate the progress of the disease through the inflow of the separative impulse. Without this departure, the organism is immune. Secondly, that an intelligent organism, as is man, may, through this knowledge, and the power of self-analysis, become cognizant of three things: (1) The existence of a diseased state within his collective or racial body, in its economic relationships; (2) His recognition of a power which he innately possesses to change voluntarily, and in accordance with these basic, universal laws, the disorder within himself for which he, alone, is responsible; and (3) By thus applying the eternal axiom "Physician, heal thyself", employing those economic remedies that are the true "aliments" for the restoration of economic equilibrium, he will rout the enemy of his wellbeing by depriving it of the nutrition it must have for the accomplishment of its fell purpose. The situation calls

for a racial adaptation of the story of Hercules and the earth-giant Antaeus. The giant's strength became atrophied and impotent when deprived of the vitalizing forces of his earth mother. May humanity shake off the tentacles of this strangling power by summoning its God-given resolution, drinking deep of the Cup of Knowledge which God has extended to this storm-tossed planet in this New Day, and with the divine weapon of heart and soul destroy forever the selfish and egotistic veils that have made him lose hope in successfully changing what he calls "human nature", which is in reality but a base surrender to the natural law that holds him in its grip. The being who has succeeded in harnessing the fire and the lightnings of Nature, will not fall short in subduing the more interior and subtle natural force that has so long tyrannized over the use and distribution of the vital necessities of his life, such as food and drink, shelter and comfort. He, man, will not, must not fail in this greatest of all conquests even though, to thus finally assert his divinely bestowed spiritual sovereignty over the power of Nature, he must pay the full price, by sacrificing and yielding up the doubtful guerdon of living unto himself alone. The New Age calls him to this greater happiness; the law of unity, deposited by the Ancient of Days in every infinitely small and infinitely great created being, calls him to establish now his own unity; to put aside the playthings of the past and lay hold of the strong rope that God has revealed in this dawn of human maturity; to place himself under a law greater than Nature, a law emanating from Him who created Nature

and all her works through His Wisdom and Power. Why should mankind, possessing attributes and powers directly derived from Divinity Itself, and never possessed by Nature, the intelligence and will to conquer Nature's cosmic forces, be content to subject himself any longer to her domination over his most precious material relationships? The instillation of love for his fellow-men, the assertion of his divinely given will are invincible forces, that no merely natural power can withstand. The Way is open. Shall we walk therein, or continue to wander in the gloomy morasses of self-delusion?

The Thesis Our thesis, then, is—that since humanity, through its noble and gifted inventors and scientific discoveries, has proved its God given right to invade the darksome cavern which is Nature's fastness and stronghold, bringing forth therefrom, bound and captive the titanic forces which he, mankind, has proceeded to adapt to his material service upon the earth,—it is certain, that through a spiritual power he even now possesses, he will apply this same process, on a higher plane, to release and free millions of his own race, made in the temple and image of Almighty God, and still held fast within the claws of nature, from the economic shackles that, today, deprive them of inherent and innate rights, withhold from their out-reached hands the little comforts they crave, confine them to factory, office building and mine unnecessarily long hours, and deny them that vital interest in the great businesses they have assisted to upbuild, to which, under the law

of God, they are entitled. To remedy these diseases that, in this century, have brought low the industrial and commercial structure over well nigh the whole earth, is the task and duty of every soul informed of the divinely spiritual basis upon which the economic relationships rest; of every far-seeing business man who has realized even a trace of the organic unity of mankind; and of every labor leader whose vision is big enough to see beyond the ranks of his own group and to identify their true interests with those of every other basic element of the industrial fabric.

The reason for this is because "the fundamentals of the entire economic condition are divine in nature and are associated with the world of the heart and spirit."¹ Without knowledge of the principles contemplated in this preceding quotation, no improvement in the economic state can be realized.

Nature is powerless to confer upon men the knowledge of how to achieve this new economic freedom. Nay, rather, the mind and heart of mankind, derived from a Source that is supernatural, even from God, possess those keys that will unlock the treasuries of knowledge that have been prepared against this very use in this New Age. But let not man suppose he can, in this, underestimate the power of Nature which has for so long defeated and enslaved him. He must watch her (in her interior workings within his social and economic life) even as the cat watches the mouse, or, more accurately, the mouse watches the cat. Up to now, the cat has toyed with the mouse almost as it willed, in the great economic kitchen of

¹Abdu'l-Baha, in "Promulgation of Universal Peace", Vol. II, p. 233.

humanity. Man, unwittingly or urged on by greed, has left wide open the door through which the similitude of Nature delights to stalk. This door is no other than human covetousness, ignorance, strife and discord, the cutting off, by violent and harsh means, of the essential relationship that exists within the Kingdom of Man and between its component parts (individual men). This essential relationship is that which, in the Divine Mind, has made of humanity, *as a whole*, an organism of sacred and highest destiny. Put in another way, every human being, white or colored, it matters not, is a cell within this vast organism and entitled by divine right to the cooperation and reciprocal aid of every other cell, without exception or possibility of error; even as he in turn contributes of his full strength and function to the welfare of the whole. Who is so blind, after consideration of this strictly accurate and dynamically scientific fact, as to deny its truth?

We have previously demonstrated the unanswerable truth that the human body is the archetype of all organisms. Can the aggregate of human beings, fortified as they are by the possession of mind and soul, *be less organically one* than is a single cell of this great collective racial entity?

Applying these sacred and basic truths, and emphasizing again the deadly accuracy of that spiritual science that informs man of the divine reality of his own essential oneness, we would now apply it as the sole and inevitable formula for the healing of our economic life. Wise men of all nations will grasp this formula, even as the sore athirst

seizes the cup of cool water. From countless sources, today, men of vision are recorded in expressions that prove their awakening to the penetrating power of this irrefutable, universal axiom. Even as "My people perish for lack of knowledge", equally it may be said—"My people are revived and made whole by accepting and applying the advices of Him who is the Knower, the Generous."

In this demonstration, full recognition must be given to the fact that the law of decomposition in its long sway over the psychology and egoistic consciousness of mankind, is not so easily overpowered as are some of nature's lesser children, such as chemical elements, fire and electricity. This is because that death-dealing law, in its purely human phase, is associated with the ultimate destinies. There are strict limits to which mankind can guide its operations; although even in its more terrifying aspects it is, in reality, as are all natural laws, the symbol of Divine Providence, and the pathway to His Nearness and Good Pleasure.

Man's Supreme Affliction Since the decompositional phenomena invariably and solely appear, as has been mentioned in detail, within an organism which has, consciously or ignorantly, allowed its original functions to become disordered, we must, in fairness, admit that these reappearing economic upheavals, this present state of suffering and threatened starvation in which millions of human beings today find themselves, comprise unerring evidence that the economic life of humanity has become the prey of the destructive, obdurate, negative

power of nature, the sinister element of its duality. What can humanity do to stem this tide, which engulfs not only our industrial life, but is also the prime cause of every war that history records? Must the race perish for lack of knowledge?

The answer is plain. The causes contributing to the disease that has sapped our industrial strength must be resolutely uncovered and the remedy administered. Without attempting to enumerate every pathological lesion in our economic system, it will suffice to point out some of the major elements that, at present, operate to attract the destructive forces which have assailed the world.

Let us begin with the greatest constructive remedy, in a general sense,—following this with an enumeration of the existing maladjustments that are opposed to economic health:

Fellowship and Unity The inculcation of love and of unity between all men is a mighty restoring agency for all these ills. This must be realized. It is, in reality, the essence of the divine elixir, which has been prescribed by the Divine Physician of this Age. The oneness of mankind, our essential brotherhood, is the hope and promise of everyone of the great, universal Teachers and Prophets. This century marks the dawn and the practical expression of this great truth in the life of humanity. This is the reality of man. Every strife and discord in our common life together arises from the conflict of personalities. But the realities of the souls are in accord. The leaders of the business world must investigate this resplendent reality, and apply this

unity in the business life of the world. On this point, 'Abdu'l-Bahá says—"Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It can be accomplished solely through the Divine bounties and the spiritual bestowals which have descended from God in this Day for that very purpose." Arayed against this truly divine elixir for social and economic health, are these traditional, ingrained and sadly disordered states of present day civilization, centering largely in the business and political fields.

The Principle of Trusteeship 1. Failure to recognize and apply the trust relationship essentially existing between the poor and rich, the fortunate and the unfortunate. Since in every trust, there must be a trustee, a trust fund, and a beneficiary, no room is left under this arrangement for further continuance of the laissez faire policy by which man contemplates his fellow man as a creature apart, admitting no responsibility towards him. Pauperism, wretchedness and misery cannot exist in the same world with this trust principle, which is based upon the right of every member of the human family to the necessities of life, provided he, in turn, contributes his part as a worker in the world. This basic remedy will, further on, be elaborated, as will certain of the other headings of this section.

The Tithe 2. Almost entire ignorance of the divine and basic law governing the tithe or income tax.

Organic Relation-ship Between Labor and Capital 3. The barrier which has been built up between labor and capital, employee and employer. This is, in effect, a lack of unity and understanding among the leaders of both classes of their real organic relationship.

Taxation 4. A system of taxation which ignores the true principle upon which contributions to the state or government should be based.

Strikes and Profit-Sharing 5. Strikes and lock-outs in industry are a symptom, merely, of the faulty relations of worker and employer. The bargaining power of the great trades unions is based upon the collective influence of multitudes of workers whose only protection against injustice has been conceived to lie in the creation of a class bound together by a community of interest. But this community of interest is wrongly placed. It should be with the employer whose success and profit depends upon the worker's faithfulness and efficiency. Classes are an indication of separation in the business organism, and this has attracted the destructive forces of which strikes and labor troubles are but an inevitable result. The conflicting elements, therefore, must be bound together in unity through a common interest. This interest is attained through true profit-sharing which contemplates a type of partnership or ownership in the business, on the part of the worker. This means, rightly worked out, a new and hitherto unknown peace will come to the industrial ranks, which

no outside force can break. Besides this, the principle of wages sufficient to assure the workmen of an adequate support should be supplemented by the adoption of a method of pensions to be accorded to faithful workers who have become feeble and helpless. The purpose in all this is to confer a sense of security upon the worker who comprises the vast majority of all men. This is brotherhood illumined by the light of justice. Wages, alone, fall short of justice to the man or woman whose hands, skilled or unskilled have become calloused and hardened by countless hours and successive years of faithful service to his or her employer, firm or corporation.

The Class Theory in Industry, an Organic Disease Without this toil, the wheels of industry c a n n o t turn; without this daily grind of human tissues and energies, no profits will appear. These workers are a component and essential part of the business organism with which they have allied themselves and are entitled to their part in its ownership. Only a blind and unsound reasoning can justify the continuance of the class theory, in industry. To do so is to descend to the level of inorganic life, the lowest mineral state. No,—man, and his economic relationships with his fellow man, is organic, inter-related, cohered. The lowly functions of the nails, hair and skin in the human body are essentials to bodily health and efficiency. The finer organs of the brain and heart, the eye and the ear all contribute instant succor and unflinching cooperation to those lowlier parts, which, in turn, protect and round out the perfec-

tion of the whole. No neglect appears in a true organism for any of its parts. The welfare of each is the vital concern of all. And, conversely, the affliction or impairment of any is a menace to the health of the whole body. It takes but little acumen to apply this example of a universal solvent of industrial harmony to the present confused, uncoordinated industrial picture.

The Upliftment and Security of Agriculture 6. At the present time, the economic status of the farmer has suffered owing, in part, to overproduction in a world wide sense, and the lessened demand which characterizes the present impoverishment of the general population. Agriculture is of first importance in the modern state. Plans of a cooperative nature must be applied to strengthen and fortify the producer through the application of the new principles of trust relationship, mutual aid and taxation, to the agricultural communities. Encouragement and assistance must be extended to the large mass of our urban floating populations, now economically insecure, to return to the land, where many of the necessities of life may be provided through scientific farming. The present unbalanced artificial and highly abnormal life of the cities is, at best, a symptom of immoderation, and has built up false standards of living for millions who are thereby deprived of the blessings of that normal existence which is synonymous with a country life. Moderation, without which the truly balanced life is impossible, is a vital feature of the civilization now dawning upon humanity.

Labor Saving Machinery Should Be in Part an Asset of Labor 7. The failure of employers, generally, to grant the workers any part of the savings in the cost of operation of a business effected by the enormous increase in the use of labor saving machinery, and, its corollary, the retention of schedules of working-hours which are a survival of conditions existing before the advent of the machine age.

Injustice to Workers No Longer Young 8. Servile and selfish submission of the business world to the unchecked operation of the natural law of the survival of the fittest which is cruelly and unwittingly applied to the elimination from industry of workers who have passed a certain age, regardless of their ability or physical fitness.

Provision for Work—Its Spiritual and Real Significance 9. The present faulty system of provision for work, due, in part, to the maladjustment now existing between the urban and the agricultural occupations. In this New Age, arts, sciences and all crafts are considered as worship, when undertaken in the right spirit. The basis for this is that all effort and exertion put forth by man from the fullness of his heart is worship, if prompted by the highest motives and the will to do service to humanity. Since all men are commanded to work and engage themselves in some one occupation, the avenues of permanent occupation must be opened through suitable enactments and provisions. Bahá'u'lláh tells us—“We have made this—your occupation—identical with the worship of God, the True

One." This will release into the fields of production and wealth vast numbers of persons at present occupying, economically speaking, a purely parasitic status.

The Tariff 10. Brief mention has been made of the tariff barriers that separate the nations. This subject is of baffling complexity unless the touchstone presented in this thesis is courageously, unflinchingly and universally applied. Granted that every tariff, other than nominal, constitutes a barrier between the nations who are, from this point of view, interdependent cells or functions of the grand organic body of the race, it is clear that such unnatural and purely provincial enactments must, inevitably, set up a pathology quite outside and contrary to the fundamental and divine proposition that humanity is essentially one family. The reprisals visited by other countries upon an inordinately high tariff made into law by a particular country, the resentments that are set up, and, more practically speaking, the boomerang-like effect upon the particular country in the impairment of its foreign trade as a consequence of the inability of foreign nations to pay their commodity debts in goods because of the high premiums exacted by the tariff impositions, is an evidence of this truth. This fact is well known, and is a material contribution to the present international economic catastrophe. There is a growing realization of this which the rapid rapproche of nations together, in recent years, has engendered. The old order justified itself in its tariff policy because it was founded upon the conception of nations as independent entities,

supremely sufficient unto themselves. Other nations were foreign, untrustworthy, or, at best, precariously inimical to the fatherland. Racially they were of a different order, according to this view, ever hatching sinister designs against the fatherland, and in some strange way less human than ourselves. The strange and unknown is ever synonymous in the human mind with fear and distrust. But the new world order instituted by Bahá'u'l-láh knows neither strangeness nor foreignness. Under its dynamic impulse, nations are being drawn together, while in the process the scales of superstition and fear fall from the eyes of the different peoples, as the snow-flake melts and vanishes under the warm sun. This is because of the universal action of the Sun of Truth whose powerful rays are penetrating the densest veils.

The liquidation of the tariff question will necessarily be a gradual process; paralleling the attainment of homogenesis by the nations. The strongest bulwark of the tariff is its appeal for the preservation of the standards of living in a country fortunate enough to enable its people to utilize a larger degree of comforts and luxuries than is possessed by less favored nations. Only as the sharing of benefits is applied, only as the consciousness of the organic oneness of the whole race is implanted, only to the degree that the entire body of mankind becomes sensitized to the needs of its weaker members, will the appeal of the argument for the sustenance of a specialized and strictly localized standard of living lose its force. But since this fundamental spiritual precept is an es-

sential element of the new world order, that transforming power is certain, in the coming days, to eliminate every outworn element, even as the mighty surges of ocean cast upon the shore every impurity.

The Unconscionable Levies of War 11. The demands and exactions of national governments for military and naval expenditures, which consume the major part of all governmental income, based upon both direct and indirect taxation of the people, and are a moving cause of tariff walls between countries, enacted for the purpose of revenue production for the payment of these crushing and unhallowed obligations.

A Universal Language 12. The reinforcement of industry in the international relations by concentration, without further delay, upon the selection of a universal language, through which improved communication and understanding with foreign business houses and industries will result, is an important remedy to the existing confusion and misunderstandings witnessed in international business dealings.

The Need of an Aqua Fortis Let us now elaborate, somewhat, certain of these major headings that are of special importance in the readjustment aimed at. It must not be supposed that a deep-seated disease, which has baffled the best economic specialists by its stubborn and frequently violent symptoms, a disease that is so chronic that those whom it has made ill have, indeed, confused its manifestations with those of normality, can be cured with mere bread and water or sugar pills.

Nay, the patient, in this case, is so near dissolution that a strong and bitter remedy must be administered, an aqua fortis, as it were, and the reactions may be, at first, convulsive, and akin to the agonies of resuscitation.

The reader will have already noted those of the above headings that constitute the point of adjustment, or moderation, between the crystallized theories of extreme capitalism and its polar opposite, socialism. This balance, in the midst of unbalance, is one of the greatest contributions in economic thought to be unfolded by Bahá'u'lláh. Fundamentally stated by Bahá'u'lláh, its teaching was extended and applied practically by 'Abdu'l-Bahá. Many, perhaps most, of 'Abdu'l-Bahá's most profound discourses on the economic phase of life, were declared on American and Canadian platforms, and in western pulpits.

Capitalism and Socialism The sternest and most unrelenting objection to the adoption of the maxims of socialism has been and is its supposed assault upon the right to hold private property, and its feared interference with the vested right of individual initiative. In western countries this threat to an ancient inheritance of individual rights has produced a determined resistance that has successfully curbed any noteworthy political advance of the socialist state. No socialist political party, even in the brief days of power it may have attained in a few instances, has applied to the government of the state the full impact of socialism. This is because of this inherent, somewhat unaccountable urge within the

human breast, which instinctively opposes any undue limitation of its alleged right to self-expression and self-advancement. Russia alone has succeeded, through the terrorism of revolution and regicide, in implanting a new theory of government, pseudo-socialistic in its nature, but only by the institution of a new ruling class deriving its power from a minority of the population. But the differentiation of class is not, per se, a basic doctrine of true socialism, which contemplates, rather, an average levelling of all society, and the ultimate elimination of economic class distinctions.

The Prime Defect of Capitalism

The Bahá'í Economic Plan supplies the remedy for two major defects in the capitalistic and socialistic conceptions. As stated above, it is the moderating force that ever seeks the equilibrium of the two extremities or opposing polarities. The defect of capitalism has been its unwillingness to apply the doctrine of human unity in its relationship with the working class; its failure to recognize its interdependence, which calls for sharing and cooperation, with the other integral elements of the business organism. Regardless of the increase of profits in favorable times, notwithstanding the lowering of the cost of operation and production through the wholesale discharge of workers occasioned by new labor-saving machinery, the capitalistic idea has, in the main, been to absorb for itself, its owners and stockholders, every dollar of net profit. The true theory, however, is that the benefits derived from new inventions be distributed, in a reasonable and just way, to those directly af-

ected, in this case both employer and employee. Every invention adapted to industry is, in reality, clothed with a public interest in which the worker has a share. Both justice and equity require that the employer, alone, be not permitted to absorb 100% of the benefits. Independent of the profit-sharing plan, elsewhere treated, this blow to labor may be at least in part redressed by new and diminished schedules of working hours, thus making unnecessary the discharge of workers, while at the same time preserving wage schedules so far as possible. Such action would have an intensely stabilizing effect. Very recently, one of the largest industrial corporations in America has announced its intention to place its workers on a six hour basis, while simultaneously increasing its working forces to correspond with the new conditions.

The Fundamental Defect of Socialism

The inherent defect in the socialistic philosophy, on the other hand, is its philosophical inability to recognize the innate and created differences in human capacity and attainment. Any departure from the conception of humanity as an organism, merely confuses the issue. The organic relationships are synonymous with the differences in capacities; and each proves the existence of the other. This being true, no dead level can be successfully brought about in human society. The function of the heart can never be imposed upon the function of the liver, or the finger nails. To attempt this is only to repeat the dubious experiment of Lyncus, King of Sparta, who divided all the property of the king-

dom equally, and assigned to each man his place. After Lycurgus left the kingdom, believing it to be permanently established in accordance with his plan, these innate differences of capacity among his former subjects speedily reasserted themselves, and the old order was reestablished.

Reciprocal and Organic Cooperation Essential to Human Happiness

The problem, therefore, is to build, in accordance with the new order of this century, the true reciprocal cooperation between all the human cells of this vast organism, in closest mutual service. This is the true law of being; this is the condition basically essential to the happiness and welfare of humanity. Under such a condition, there will be no extreme poverty, no man without the necessities of life. Nor will it be possible for a wealthy man, possessed of means far beyond his needs, to live in happiness side by side with one who is starving and wretched. The trust principle as applied to the economic world is inclusive of the rights of all; it is not only protective of the rights of private property and initiative, but at the same time destroys pauperism and insures the necessities of life, as a right rather than a dole, to every willing worker and to every unfortunate one who without fault on his part is the victim of economic disaster. This truly divine law is the point of reconciliation between the contending forces of capitalism and socialism. It destroys fear and will draw men together in the solution of their common problems. It is the solvent of the present incongruous economic chemistry that has arrayed its ele-

ments against each other in fear and distrust, leaving itself wide open to the influx of the destructive forces.

The Ingredients of the Divine Remedy Let us turn at this point to the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá, and see of what the remedy of the Divine Physician is composed. We are painfully aware of the disease, and the only question is whether we have suffered enough to awaken us to acceptance of a real remedy, rather than to continue to imbibe mere nostrums and sedatives.

We have hitherto refrained from excessive quotation from these Words of Life and Guidance, realizing that this matter must be capable of expression in its practical applications, by a simple layman who may be assumed to represent, to some degree at least, the viewpoint of students of this world wide problem. But any inspiration we have received is due to the power and justice of these Words about to be quoted:

In the Hidden Words, Bahá'u'lláh says:

“O ye rich ones upon the earth! The poor in your midst are My Trust. Therefore guard My Trust and be not intent only on your own case.”

“O Children of Dust! Tell the rich of the midnight sighing of the poor, less heedlessness may lead them (the rich) into the path of destruction; and deprive them of the tree of wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My Virtues.”

“O son of Man! Bestow My wealth upon My poor, that in

heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory."

"O Son of Spirit! Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee forevermore."

"O Son of Man! Thou dost wish for gold, and I desire thy freedom therefrom. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My Life! This is My Knowledge, and that is thy fancy; how can My Way accord with thine?"

"O Son of Being! If poverty overtake thee, be not sad; for in time, the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest upon thee."

"O Son of Man! Should prosperity befall thee, rejoice not; and should abasement come upon thee, grieve not; for both shall pass away and be no more."

"O Quintessence of Passion! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised."

"O My servants! Ye are the trees of My garden, ye must give forth goodly and wondrous fruits, that ye, yourselves, and others, may profit therefrom. Thus it is incumbent upon every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the Grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be fit for the fire."

"O My servant! The best of men are they that earn a livelihood by

their calling, and spend upon themselves and upon their kindred, for the love of God, the Lord of all the Worlds."

"O Oppressors on Earth! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed it with My seal of glory."

"O Children of Negligence! Set not your affection on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the colour are gone leaving not a trace. Wherefore take heed, O bondslaves of desire!"

Bahà'u'lláh from *Bahà'i Scriptures* p. 82—The Twelfth Glad Tidings: "It is incumbent upon everyone of you to engage in some one occupation, such as arts, trades and the like. We have made this—your occupation—identical with the worship of God, the True One. Reflect, O people, upon the Mercy of God and upon His Favors, then thank Him at dawn and at dusk."

Bahá'u'lláh "*Hidden Words*"—
"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance, it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment

may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."

'Abdu'l-Bahá, Tablet to the Hague—"Through the Ideal Power he (man) should be emancipated and free from the captivity of the *world of nature*—as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the *fountain-head of all calamities* and is *the supreme affliction.*" (Italics ours.)

'Abdu'l-Bahá, "Promulgation of Universal Peace, p. 139.—"Religion is the outer expression of the divine reality. Therefore, it must be living, vitalized, moving and progressive. If it be without motion and non-progressive, it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted and reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality, and, therefore, the greatest of all

centuries."

'Abdu'l-Bahá "Promulgation of Universal Peace", p. 128.—"The essence of the matter is that divine justice will become manifest in human conditions and affairs and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad-tidings of great joy revealed in the promises of the holy books will be fulfilled. Await ye this consummation."

"If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Baha'u'lláh was "the poor one". In Persian His title was "darvish", and that means one who has not a slave. All the Prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy."—*'Abdu'l-Bahá.*

From *"The Promulgation of Universal Peace"* — p. p. 211-212.

“What could be better before God than thinking of the poor? For the poor are beloved by our heavenly father. When His Holiness Christ came upon earth those who believed in Him and followed Him were the poor and lowly, showing the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried, it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore, you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is stimulus towards God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute.”

Chapter on “*True Wealth*” in “*Answered Questions*”, p. 89. “It is clear that the honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of exaltation of man is the good attributes and virtues which are the

adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage, and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one’s life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor! These virtues do not appear from the reality of man except through the power of God and the divine teachings, for they need supernatural power for their manifestation. It may be that in the world of nature a trace of these perfections may appear; but they are not established and lasting; they are like the rays of the sun upon the wall. As the compassionate God has placed such a wonderful crown upon the head of man, man should strive that its brilliant jewels may become visible in the world.”

‘*Abdu’l-Bahá, Bahá’i Scriptures*, p. 445—“The disease which afflicts the body politic is a lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord develops within them, there can be no healing, no relief

among mankind. Love and unity are the needs of the body politic today. Without these no progress nor prosperity can be attained. Therefore, the friends of God must adhere to that Power which will create this love and unity in the hearts of the sons of men."

"This is an exigency of the times, and the divine remedy has been provided. The spiritual Teachings of the Religion of God alone can create this love, unity and accord in human hearts. Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-tie may be established, this heart-attachment realized, the light of the reality of unity be reflected from you throughout the universe."

"The secrets of the whole economic question are divine in nature, and are concerned with the world of the heart and spirit. In the Bahá'í Teachings this is most completely explained, and without the consideration of the Bahá'í Teachings it is impossible to bring about a better state."

From The Promulgation of Universal Peace, p. 128—"Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established. The poor will receive a great bestowal and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving and the poor are everywhere in the state of abject need.

Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the privilege of this new economic condition as well as the poor, for owing to certain provision and restriction they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace and the poor will have his comfortable cottage."

From Star of the West, Address of 'Abdu'l-Bahá in Montreal, Canada in 1912, Vol. 13, No. 9, p. 227—

"The mystery of this phenomenon (that man cannot live to himself alone) the cause thereof is this, that mankind has been created from one single origin, has branched off from one family. Thus in reality all mankind represents one family, God has not created any difference. He has created all as one that thus this family might live in perfect happiness and well-being."

"Regarding reciprocity and cooperation: each member of the body politic should live in the utmost comfort and welfare because each individual member of humanity is a member of the body politic and if one member of the members be in distress or be afflicted with some disease all the other members must necessarily suffer. For example, a member of the human organism is the eye.

The Sympathetic Nervous System of the Body of Mankind

If the eye should be affected that affliction would affect the whole nervous sys-

tem. Hence, if a member of the body politic becomes afflicted, in reality from the standpoint of sympathetic connection, all will share that affliction since this (one afflicted) is a member of the group of members, a part of the whole. Is it possible for one member or part to be in distress and the other members be at ease? It is impossible! Hence God has desired that in the body politic of humanity each one shall enjoy perfect welfare and comfort."

A Disordered Household "Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direst misery, some members are satisfied and some are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore, a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness."

"Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say "Though these members do belong to our family—let them alone. Let us look after ourselves. Let them die. So long as I am comfortable,

I am honored, I am happy—this my brother—let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness."

"Such utter indifference in the human family is due to lack of control, to lack of a working of the law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness."

"God is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to warm everyone. Therefore, there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being."

"But if conditions are such that some are happy and comfortable and some in misery; some are accumulating exorbitant wealth and others are in dire want—under such a system it is impossible for man to be happy and impossible for him to win the good pleasure of God. God is kind to all. The good pleasure of God consists in the welfare of all the individual members of mankind."

The Infinite Design of Universal Brotherhood "The purport is this, that we are all inhabiting one globe of earth. In reality we are one family and each one of us is a member of this family. We must all be in the greatest happiness and

comfort under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting."

The Selfish Man Lower Than the Animal "The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such a one will not be called a man."

"We ask God to endow human souls with justice so that they may be fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity."

From "*Light of the World*," p. 45—"The solution begins with the village, and when the village is reconstructed, then the cities will be also. The idea is this, that in each village will be erected a storehouse. In the Language of Religion it is called the House of Finance. That is a universal storehouse which is commenced in the village. Its administration is through a committee of the wise ones of the community,

and with the approval of that committee all the affairs are directed."

The Storehouse and the Trust Fund. Its Receipts and Expenditures "First, whatever contributions are necessary, they obtain from the bank at interest. For instance, they borrow from the bank at three per cent and loan to the public at four per cent. Any farmer who is in need of implements, they supply and give him all his necessities. When the crop is harvested, it will be the first income of the storehouse. The first revenue is this. But this revenue is not equally distributed. For instance, a person may have a crop of one thousand kilos and this is only sufficient for his wants and living. From him nothing will be taken because he needs it all. If something is taken from him, he will remain hungry. But again, there may be one whose needs require one thousand kilos and his income is two thousand kilos. From him one-tenth is taken. Again, one needs two thousand kilos, but his income is ten thousand kilos. From him two-tenths will be taken. He needs two thousand kilos. If two thousand are taken from him he still has six thousand remaining."

"One has fifty thousand kilos, from him one-third is taken. One may have ten thousand kilos expenses, but has one hundred thousand kilos income. One half is taken. The greater the income, the greater is the ratio of taxation."

Second: "It is also the same with the cattle. They take proportionately the revenue from the cattle. For example, if a man has two cows necessary for his wants, nothing is taken from him. The more he has, the more is taken from him.

This is the second revenue.”

“The third revenue of the storehouse comes from one who dies without heirs.”

“The fourth revenue comes from mines. If a mine is found upon the land of a person, one-third of it belongs to him and the remainder to the storehouse.”

“The fifth revenue is hidden treasure. If a person finds a hidden treasure in the earth he takes half of it, and the other half goes to the storehouse.”

“The sixth revenue. If it (treasure) is found on the way, also half of it belongs to the storehouse.”

“The seventh revenue is voluntary contributions to the storehouse. Of their own free will and with utmost willingness, the people will give.”

“These are the seven revenues, but there are seven fixed expenditures.”

“The first expenditure: The storehouse ought to give one-tenth to the Government, to the public treasury for the public expense.”

“The second expenditure is for the poor. The poor who are in need, those who are exempt, not those who are idle. For instance, if a person’s crop is burned or he has a loss in his business, and for this reason has become poor, these poor people are to be taken care of.”

“Third, the infirm, who come to want and cannot work.”

“Fourth, the orphans. To them also help must be given.”

“Fifth: The schools. The schools must be organized for the education of the children.”

“Sixth: For the deaf and blind.”

“Seventh: Public health. What-

ever is necessary for the public health must be arranged. Swamps should be filled in, water should be brought in; whatever is necessary for the public health.”

“If there is something left over (after these expenditures), it should be given to the Great House of Justice. And thus there will be no want in the village. The people will not remain hungry, they will not remain naked. All will be in the utmost welfare and comfort.”

From The Wisdom of ‘Abdu’l-Bahà, pp. 140-143.—“One of the most important principles of the Teaching of Bahá’u’lláh is:

The right of every human being to the daily Bread whereby they exist, of the Equalization of the Means of Livelihood.”

“The arrangements of the circumstances of people must be such that poverty shall disappear, that everyone, as far as possible, according to his rank and position, shall share in comfort and well-being.”

“A financier with a colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach the condition of starvation, it is a sure sign that somewhere we shall find tyranny. Men must bestir themselves in this matter, and no longer delay in altering conditions which bring misery or grinding poverty to a very large number of people. The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence, taking thought for those sad ones who are suffering from lack of the very necessities of life.”

The Promulgation of Universal Peace, pp. 211, 212.—“Bahá’u’lláh has revealed principles and laws

which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers."

The Principle of Tax Exemption *Bahá'í Scriptures*, pp. 341-342 — "But

here is the real solution. The rich should be merciful to the poor, but with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law every one might know his duty. For example, a rich person has a large income and a poor person a small income. To put it in a more explicit way: a rich person has ten thousand kilos of products, and a poor person has ten kilos. Now is it fair to tax them equally? Nay, rather the poor person in this case must be exempt from taxes. If the poor person gives one-tenth of his income and the rich person one-tenth of his income, it will be unjust. Thus in this way a law should be made that the poor person who has only ten kilos and needs them all for his necessary food, be exempt from paying taxes. But if the rich person, who has ten thousand kilos pays one-tenth or two-tenths taxes on his products, it will not be a hardship to him. For example, if he gives two thousand kilos, he will

still have eight thousand kilos. If a person has fifty thousand kilos, even though he gives ten thousand kilos he will still have forty thousand kilos. Therefore, laws must be made in this way. These laws must do away with the present system of wages and earnings. If today the owners of factories increase the wages of their employees, after a month or a year, they will again cry and strike and ask for more increase. This work has no end."

The Farm Community "For example, the farmers plant near a village. They get products from their cultivation. They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all the incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and expenses must be free from paying taxes. All products and incomes gathered and collected must be put in the general store. If there is a helpless one in that village his daily needs must be given to him. On the other hand a rich person who needs only fifty kilos of products and still has five hundred kilos, after all his expenses are paid, should be taxed two-tenths and at the end of the year whatever remains in the store should be distributed for the general expenses."

Protection for Every Class *'Abdu'l-Bahá, Star of the West, Vol. 22, No.*

1—One of the Bahá'í principles "suggests a plan whereby all the individual members of society may enjoy the utmost comfort and welfare. The degrees of

society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nations. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahá'í plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones seen in the streets."

'Abdu'l-Bahá from Address in New York City, Dec. 2, 1912—"No religious books of the past Prophets speak of the economic question, while the economic problem has been thoroughly solved in the teachings of Bahá'u'lláh."

'Abdu'l-Bahá, Philadelphia, June 9, 1912—"Among the teachings of Bahá'u'lláh are principles which concern the readjustment of livelihood, that is to say, certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. In order that all human kind may be at ease, the readjustment of the economical situation is necessary and of utmost importance; until this is effected happiness is impossible."

Voluntary Service by the Wealthy the True Equality *'Abdu'l-Bahá, Tablet to O. Schwartz, Stuttgart, Germany, Feb. 1920—*

"In the Divine Teachings equality is brought about through a ready willingness to share. It is commanded as regards wealth that the

rich among the people, and the aristocrats should, by their own free will and for the sake of their happiness, concern themselves with the care of the poor. This equality is the result of the lofty characteristics and noble attributes of mankind."

'Abdu'l-Bahá, Star of the West, Vol. 3, No. 2—"Among the most important principles of the Teachings of Bahá'u'lláh is the equalization of the means of existence. There are in the world at present numerous cases of men who are either too poor or too rich. While some live in palaces, others have nowhere to lay their head; some have many courses to their meals, while others scarcely have enough bread to keep them alive. This state of affairs is wrong and must be remedied."

Equality in Capacity Impossible "The remedy, however, cannot consist in the bringing to pass of equality, absolute equality among men; this would be impossible. There is needed some organization which will bring about an order in this disorder. Equality is a mere dream and absolutely impracticable. If equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree. Since creation men have never been the same. Some have superior intelligence, others are more ordinary and some are devoid of intellect. How can there ever exist equality between those who are clever and those who are not? Humanity is like an army. An army must have a general, captains and soldiers, each with their appointed duties; it cannot consist of generals, only, or captains or soldiers only—there must be degrees in the organization."

The Tyranny of Starvation "Some are too rich, some are too poor, some have millions and some have nothing. As organization is necessary to control this state of affairs, it is necessary to limit riches or it is necessary to limit poverty. Either extreme is wrong. There should be a medium state. If it is right for a capitalist to possess a great fortune, then it is also just that a workman should have the means of existence. If poverty is allowed to reach a condition of starvation, it proves that there is tyranny. Men must see that this does not happen in any case. There must be special laws. The rich must give of their plenty. If they have more than they need, they must think of those who are in want."

"The government of a country should make laws which conform to the Divine Law. The Law of God exacts that there should be neither excessive wealth nor excessive poverty."

Excessive Wealth and Excessive Poverty Alike Forbidden '*Abdul-Bahá, Star of the West, Vol. 3, No. 6*—There is need of an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the necessities of life. The rich must be merciful to the poor and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until hu-

mankind may have composure and rest with utmost ease."

'*Abdu'l-Bahá from the Tablet "To Guide the Guides"*—"O people of wealth and riches! If you see a poor man suffering from any calamity, do not run away from him, but sit with him and ask him about the things heaped upon him from the seas of determination and predestination."

Legislation Essential '*Abdul-Bahá "Pro-mulgation of Universal Peace", Vol. 2, p. 233*—"The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that in order to establish a better social and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economic policies in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations."

The Cementing of the Hearts Through Love "While thousands are considering these questions, we have

more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish those economic adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say 'It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community,' and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably."

Bahá'u'lláh, Baha'i Scriptures, p. 92. "Man should know his own self, and understand those things which lead to loftiness or to abasement, to shame or to honor, to affluence or to poverty. After man has realized his own being, and become mature, then (material) means are required. If wealth is acquired through a craft or profession, it is approvable and praiseworthy for men of wisdom, especially for those who arise to train the world and beautify the souls of the nations. These are the cup bearers of the Kawther of Knowledge, and the

guides of the ideal path. They direct the people of the whole world to the right path, and instruct them in that which is conducive to the elevation and progress of being."

Wages and a Share of the Profits to Employees *'Abdu'l-Bahá "Some Answered Questions"*, p. 313—"For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance: that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory: or in some other way the body of the workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs come from the owner of the factory, and the work and labour, from the body of the workmen. In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble and helpless, they should receive from the owner of the factory a sufficient pension. The wages should be high enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness."

"Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? That

is why, in the Religion of God, it is prescribed and established that wealthy men each year give over a certain portion of their fortune for the maintenance of the poor and unfortunate. That is the foundation of the Religion of God, and the most essential of the Commandments."

"As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing. Such is the meaning of the good works in the Divine Books and Tablets."

**An International
Assembly Should
Concur in a Wise
and Moderate Law
for the Protection
of Both Employers
and Employees**

Bahá'í Scriptures,
p. 669—"Now I
want to tell you
about the law of
God. According to
the Divine law, em-
ployees should not

be paid merely by wages. Nay, rather they should be partners in every work. The question of socialization is very difficult. It will not be solved by strikes for wages. All the governments of the world must be united, and organize an assembly, the members of which shall be elected from the parliaments and the noble ones of the nations. These must plan with wisdom and power, so that neither the capitalists suffer enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be effectively preserved; also the rights of the capitalists are to be protected. When such a general law is adopted, by the will of

both sides, should a strike occur, all the governments of the world should collectively resist it. Otherwise the work will lead to much destruction, especially in Europe. Terrible things will take place."

**How to Procure
Sincerity and
Efficiency Among
the Workers** "One of the causes of a universal European war will be this question. The owners of properties, mines and factories, should share their incomes with their employees, and give a fairly certain percentage of their profits to their working-men, in order that the employees should receive, besides their wages, some of the general income of the factory, so that each employee may strive with his soul in the work."

"No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares, will give two thousand of these ten thousand to its employees, and will write them in their names so that they may have them, and the rest will belong to the capitalists. Then at the end of the month, or year, whatever they may earn, after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far great injustice has befallen the common people. Laws must be made because it is impossible for laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In the ancient times a strike occurred among the Turkish soldiers. They said to the Government: 'Our wages are very small and they should be increased.' The Govern-

ment was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers, to the extent that they killed the king, saying: 'Why didst thou not increase the income so that we might have received more?' "

The Message of Love, Peace and Unity for Our Social and Economic Life

The above quotations are but a few of those that might be adduced from the writings and discourses of Bahá'u'lláh and 'Abdu'l-Bahá, if space permitted, directly applicable to this intimate study of human relationships. We have, however, had to rest content with these basic extracts from a source whose every utterance is a call to humanity's inmost reality; a message of love, peace, and unity for the race; a universal diagnosis and prescription. The true physician penetrates the veil of symptoms into the field of causation. Likewise, when he finds the body overcome with a complication of diseases, he is not concerned with one disordered function only, but seeks the remote cause that has also affected or infected the other organs. The dawn of its maturity has come upon the race. The playthings and crass ignorance of childhood days have been set aside. The newly understood unity of science and religion calls for the adaptation of scientific principles to our economic life. These principles, being essentially divine, cannot conflict with the fundamental religious foundation which is the *love* of God and of mankind, (which Christ defined as both "the law and the prophets"), and the *knowledge* of God, the eternal search for which is the revealer of

science and heavenly mysteries. It is the lack of this love, and ignorance of this knowledge that the Wise Physician has declared to be the primary cause of man's present turmoil and ravaging illness.

A New Economic Axiom

The introduction of the trust principle, *i. e.*, that the poor are a divine trust, possessing certain rights as contrasted with mere charity, establishes a new economic axiom: That every human being, who is willing to work, is entitled, as of right, to the necessities of life. Since the Creator has made sufficient provision for all, and has deposited in the earth the elements essential to the production of food and shelter, it is no longer allowable that any man should starve or be without the means of existence. Man, generically speaking, is a beneficiary of the bountiful trust confided to nature by the Lord of men. More than this, he is, in the sight of God, a beneficiary of the soul impulses of his fellow-men. If a beneficiary, he is entitled to a share in the proceeds of this trust endowment. In his turn, he must contribute to the general enrichment through his labor, art or calling, and be not found wanting in this.

War Expenditures Doomed by the New World Order

The governments and communities must make work available when ordinary means fail. Relieved of the enormous burden of war expenditures, which will surely come to pass, the internal adjustments of a people will be subjected to a far deeper scrutiny than has yet been possible, and the surplus wealth of governments and general cooperative contributions

alike devoted to the constructive up-building of the New Order.

A New Emphasis Upon the Evolve-ment of Individual Destinies Poor houses, and pauperism, would be erased from the picture. The mil-lions of underfed and under devel-oped, now deprived of normal devel-opment both of body and soul, will find transformation through attain-ing to their destined place in the organic life. The innate qualities of growing children will be lovingly and carefully studied by a new type of teacher, so that the God-given talents may be early ascertained, and the divers capacities encour-aged and led to their special goal of service. New knowledge and new scientific means of determining the innate capacity of a soul will be uncovered. Poor bankers will no longer be made out of good me-chanics; and boys and girls who love the soil and the sweet tang of country air will not, for lack of this knowledge, find themselves in a clerical position. The inner reali-ties of human beings will tend to a greater revelation for the abund-ance they attract.

The Right to the Necessities of Life The second import-ant change in our social structure is the principle of mutual assistance. This has al-ready been referred to as the right to necessities. A farmer whose crop is ruined by forces beyond his control, a widow with young chil-dren, a cripple unable to work, a worker ill and without means, an orphan lacking kind relatives, an unemployed though willing and self-respecting worker or artisan, all these and a hundred other types of misfortune that are daily en-

countered, are protected under this plan from the loss of self-respect, or from sinking into criminality, or from the humiliation of poor-relief and the cognomen of pauper. These possess a right to share in the abundance of their common mother, earth. God does not withhold from such His rain and sunshine. The children of men must not withhold from their neighbors and brothers of the race, these rights which the Mercy of God bestows, nor classify them as outcasts. Under this sys-tem, a man can, with head up and eyes unashamed, reveal to his vil-lage House of Justice his needs, his woes, his hopes, and be conscious that, in so doing, he is but receiving what is due him as a child of God. His need is usually but temporary and let it not be supposed that the vast majority of mankind fall short in self-respect. He offers to work, and work is given, but his crushing temporary burden of debt and an-xiety has been lifted, and he breathes a prayer of thanksgiving for this evidence of Divine Pro-vidence among his fellow men. A year hence he may be contributing to the funds of the common store-house. The new consciousness that will be builded through experiences like these, will enrich humanity—for the bars of individual and iso-lated selfishness have been rent asunder; the sharp claws of nature have been clipped.

A new Principle of Taxation Two sweeping changes appear. One is limitation upon the taxing power; and, by the same token, an expan-sion of that power. In the first case, the power of the community or government to tax would come into being only when the income of

the citizen exceeds his actual necessary expenses. Up to that point, he is exempt, since to tax him would be an act of tyranny, in that it would automatically deprive him of at least a portion of his necessities, thus defeating the essential purpose. This is a new principle in taxation.

The expansion of the tax power, however, as it would apply to the incomes in the higher levels, is not a new principle, at least in certain western countries. The graduated income tax has become almost a tradition. The tithe, moreover, has a most ancient inheritance, even to the days of Melchizedek, King of Salem, to whom the patriarch and prophet Abraham rendered the tithe. Originally the rights of God,—the tithe, through this new and merciful command, becomes the means of succor to the unfortunate, as well as the salvation of the state.

When we speak of the tithe or income tax under the Bahá'í plan the meaning is an inclusive one. In most countries today where the income tax is in effect, enormous holdings of tax exempt securities are in the hands of the people and no revenue is derived from the holders in respect to the actual income from these intangibles. This is inconsistent with the just application of the spiritual and universal principle involved in the income tax as set forth in the Bahá'í writings. Not only tax exempt securities but a vast quantity of other intangible personal property, upon which taxes should rightly be paid at present, escape these levies. In one great commonwealth or state of America, the Tax Commissioner estimated that while the State was receiving taxes on approximately three billion dollars worth of real estate, there was at least nine billion more

of intangibles escaping or exempted from taxation. This was before the income tax was enacted. What proportion of the taxable property of this particular state still escapes taxation under the income tax statute is not accurately known, but there can be no question that it is very large. It follows that a system of income taxation imposed under the high spiritual standards which have been stated as flowing from the Bahá'í plan, would greatly benefit the community, would equalize and perhaps minimize the rate or percentage of taxation now necessary under the partial application of the law, and would, above all, spread the tax into those areas hitherto untouched, whose responsibilities have had to be assumed by the middle classes of wage earners, professionals and businessmen. The fact that since the inauguration of income taxes, the volume of tax exempt securities has grown to an enormous extent, lends added emphasis to the need of the introduction of an impartial and universal system under which all income producing property be disclosed and assessed. Applying such a principle, the right of states or nations to issue tax exempt intangibles must be subjected to the closest scrutiny. The principles of interdependence and cooperation cannot admit of any indirect evasion which results in laying upon any class or level of income a burden greater than justice permits.

In this plan, however, emphasis is laid upon the preservation of the right of individual initiative, capacity, and private ownership. Whatever expansion the taxing power achieves, it will always fall short, substantially short of confiscation. An abundant residue is retained by the wealthy man who has generously contributed to the welfare of the commonwealth, and his initiative

is never deprived of its reward. Nevertheless, through his recognition of his innate relationship with the living organism of his community, he has furnished that co-operation and reciprocal help that the organic life requires for its health and well-being. For example, the brain demands and receives the largest volume of blood, in the entire circulation of the body. For this, it renders the most vital and commanding service. Similarly, those in the high places of the tower of humanity, must reciprocate.

Capitalists and Socialists Meet at the Balanced Point of Moderation And, here, I believe, we will hear the "well done" of the socialist. Capital, so long entrenched, will, under this plan, step into its true place in the economic organism. It will have taken a long step toward the middle position, the path of moderation. Socialism, which is essentially a justified protest against the hardships of the present economic system, likewise, will advance toward that greatly to be desired equilibrium—and the two contending theories of social and industrial life find union in their common sacrifices. The principle of individual ownership and initiative, the degrees of capacity and service have been maintained, and on the other hand, the recognition of a common humanity, organic cooperation, and the rights of all men, have been subserved and instituted. Meditate upon this divinely practical and practically divine plan, ye who are at present full of fear of the future, and ye who have become almost disheartened and discouraged over the intractable abyss that has separated you from your brothers!

Adopt this plan and invite the warming life-giving forces of composition, health and happiness, for this is one picture of human unity and mutuality.

The Dole In the face of this system, the dole loses its appeal and fades away to nothingness. The plan, through which a nation, or state virtually chloroforms its unemployed into quiescence by opening its treasury to weekly unearned stipends, is both faulty and dangerous. It is only another symptom of social disorder. Ignoring the law of work and self-respect, the dole is an artificial political remedy with reactionary final results. Outside the law of compensation for services rendered, it cannot be regarded as a permanent or effective means of solving this all embracing problem. The principle involved differs widely from that herein set forth, which affirms the sacredness and essentiality of work, and provision for work. Although seemingly parallel to the Bahá'í plan, in providing means from the public treasury to those in need or unfortunate, the parallelism fades because the basis upon which aid is given is, in the one case, based upon charity, and in the other, upon right. Moreover, the dole deals mainly with unemployment, while this plan covers the entire field of misfortune. The dole is the extended hand of the state to its unemployed, needy ones, but it does not confer employment. The hand of labor is nerveless, for lack of available work. No service appears, to balance the payment. More basically, the need and excuse for the dole is brought about by the existence of the very disorders in our

general economic life, which are alone responsible for these terrific fluctuations in the demand and supply of labor, these recurring industrial depressions whose cure depends upon the administration of all the ingredients of the divine prescription, not one only. While the dole is a gesture along the line of least resistance, to quiet a threatened revolutionary impulse on the part of the hungry and destitute, it is admittedly ineffective in any permanent sense. That prosperity which in current parlance is always "just around the corner", if too long delayed, will come too late to preserve the financial integrity of a state weakened and emasculated by the employment of a purely artificial device as a substitute for employment. We readily admit that in the present state of the economic consciousness, some such method was inevitable. We are not criticizing those who invented the dole. No other avenue was at hand. We are, however, criticizing the hit or miss system which made it necessary. The new consciousness of man's real organic life, which sees the material and spiritual civilizations indissolubly joined, which rejects and denies the right of purely material interests to dominate, any longer, the destinies of mankind, will insist upon the establishment of the balance. Material and selfish interests have deprived this organic body of its soul, notwithstanding that the body without the soul is as a lamp lacking both oil and light. To join these once more together is as 'Abdu'l-Bahá expressed it—"light upon light". The day of overweening material dominion is swiftly passing. Love and brotherhood will at-

tract and establish the spiritual elements of civilization side by side with our material necessities.

The Challenging Statistics of Depression In the industrial depression of 1920-21, the wages of workers in the United States were cut approximately 23%, but dividends decreased but 3%, while at the same time interest paid on investments increased \$71,000,000. In this current depression, 1930-31, the aggregate wages paid in 1930 diminished to the extent of \$9,600,000,000, while during the same period, astonishing to relate, interest payments and dividends rose from the 1929 figures of \$7,500,000,000, to a total of \$8,000,000,000. This is stated on the authority of a recent article in *Collier's*, by Mr. Owen P. White. These figures, if accurate, disclose the protection which employers in industry accord themselves in troublous times, and illustrate the fact that the worker, discharged or on half time, pays the real price of the depression, and is, in effect, its principal victim. It is fair to assume, as well, that the use of labor saving machinery, without regard to the just interests of labor, has played a substantial part in this inequality of distribution of the earnings of industry. No more concrete example of the doctrine of living "unto oneself" need be adduced than these amazing statistics. This is the direct application of the theory of separation, and the denial of organic reciprocity.

Unemployment Reserves Now, in paying out these huge sums to stockholders and investors during depressed periods, it must be assumed that industry at least to some

extent, drew upon corporate reserves accumulated in more prosperous years. The author of the article referred to, cites several illuminating facts on this subject, and applies the existence of such reserve funds directly to the subject of unemployment reserve insurance. 'Abdu'l-Bahá, in one of His discourses on the matter of profit-sharing, says that other means of alleviating the lack of work should also be employed. In good business years, this unemployment reserve plan has built up, in several major instances in America, a solvent fund which, in the present crisis, has operated to keep the unemployed workers from these factories from the bread lines. Three per cent of the payroll was set aside in this fund by the employers, one and one-half per cent by the employees, during the favorable years, and from this, during the existing depression, thirty per cent of full time wages was paid each entitled worker. Were this system allowed to operate during a reasonably long term of favorable years, it would undoubtedly accumulate, through investment and interest, to a point enabling an even larger percentage of normal earnings to be paid in the time of need. But as Mr. White points out, this thirty per cent has preserved the self-respect of these workers, and is the best argument against the dole, or even the charitable community chest.

Another large and well-known corporation, which put this system in operation in 1915, found the accumulation, in 1930, warranted a payment to its unemployed workers, with dependents, of eighty per cent of their normal wage, and sixty per cent to those without

dependents. Numerous other examples are cited, in which large, fore-sighted corporations have installed this beneficent plan. These reserve funds must always remain solvent, and in case of unduly protracted periods of unemployment, the depletion of the fund would terminate its benefits until it again became solvent. This constructive and humane plan is an example of what unemployment insurance can accomplish. Stabilization in industry is an attainable goal once the minds and hearts of employers are opened to the influx of the spirit of the age. Every such measure will surely attract the divine confirmation.

The Love of God In one of His Tablets (Epistle to the Son of the Wolf, p. 22) Bahá'u'lláh says—
 “The most important quality, in the education of man, is the love of God; blessed are they who possess it.”

And on the same page and on p. 23—“Verily, I declare that the love of God is in itself a manifest protection, and a solid fortress for all the peoples of the earth. It is their supreme safeguard.” . . . “While religion is weakly supported, ignorance, presumption and temerity thrive; verily, I assert that whatsoever is withheld from it becomes profit to the irresponsible, and the final result is anarchy.” . . . “Uphold religion, for it will organize the world and diffuse harmony among the creatures.”

These statements of reality penetrate to the innermost heart of our problem. In this sense, “religion” is used as identical with the divine foundations revealed by the Prophets in all ages, as contrasted

with the religious systems later established by human agencies. "Religions (religious systems) are many, but Religion is one" is a divine utterance furnishing the key.

Deeds Show the Station of the Man There is but one way a man can show his love for God, and that is the degree of his service to his fellow-men. As it is written—"Deeds show the station of the man", for all are partners in mere words. It is the practical application of this truth in the field of industry and within the social structure of humanity that will rout the decompositional process just now so firmly fastened upon us all. A deepening consciousness of man as the most sacred of all created organisms, and the destruction of the superstitious, imaginary, false belief that he is individually independent and inorganic, is essential. Herein, the educators of mankind must play a leading part. While true consciousness is the light of heart and soul, the education of the mind is a pathway thereto. The new education will guide and illumine this path, and will be a powerful aid to this end in the very near future.

Fear, One of Nature's Most Satanic Forces, Is Powerless Before Love and Faith The eradication of fear, which holds the most of humanity in a grip more relentless than death, itself, and is, alas, only too well

founded, in view of the unrestrained and selfish disregard of the rights of men by those who at present control the means of livelihood,—can be accomplished only by the adoption of the balanced principle of moderation we have endeavored to set forth. By the eradication of

fear, Bahá'u'lláh says—"the very nature of man will be changed". Fear, an inheritance of the animal world, is, like darkness, a manifestation of the sinister, negative power of Nature. When hope and happiness arise side by side with it, it vanishes, even as darkness is found to be non-existent when the light shines. The economic gloom of today nourishes and vitalizes fear to the nth power. What is this fear that blights the countenances of millions of men with its livid and ghastly infection? It is the fear of pauperized old age; of closed doors of opportunity while the wolf crouches upon the doorstep of the workman's cottage; of the widow with little ones wending her way disconsolately to the office of the Poor Relief; of the unemployed worker turned away again and again from the door of factory and shop; of the wounded and maimed returned from the wars; of the hard-toiling farmer whose crops Nature has blighted in a single night, or upon whose fields swarms of insects have descended, raised up perchance by this very disorder that flourishes in our social structure; of the cripple who looks forward only to a lifetime of dependency; of the fifty year old worker denied the right to give of his strength and experience; yes, of the business man oppressed with anxieties as his books reveal the red ink entries of deficit.

Because of this fear, because of impending bankruptcies and the fancied loss of financial standing, how many suicides are recorded as the iron wheels of industry turn day by day? Visualize, if you may, the faces of countless thousands of the children of men, by which I mean

men and women, endowed as are all humanity with heart, soul and mind, white and drawn, in whose lineaments the cruel knife of fear and anxiety has carved deep and ineradicable furrows. The juggernaut of a feverish and unrestrained industrial machine has turned these children of an all loving Father into unrecognizable shadows of their true humanity. The claws of Nature have sunk deep into their vitals, numbing the finer forces, preventing the achievement of the divine destinies they might have attained. In truth, have we surrendered to the natural law of the survival of the fittest, the "supreme affliction". Indifference worse than hate itself, the shame of Cain flaunting itself in the face of the Divine Command to keep and cherish his brother, selfish greed that seizes the results of toil,—are these not the insignia of man's degradation, of the terrible forces of decomposition hovering ever nearer to the scene of final dissolution? These agonies and this truly satanic condition are not of God, for they are blind, unintelligent, unloving, while He is the Seer, the Knower, the Loving. His Love has poured forth in this New Time, His favor to the poor and oppressed is evident. In the sight of God, man has no justification for longer living unto himself alone. Nor can he find excuse in pleading "human nature" in this light. For this disorder is not of human origin. Rather is it of a world lower than the animal. This is because man has been endowed with a power to know the Divine, while the animal does not possess that power. Man is responsible, the animal is not responsible since it has no means of knowing God.

Humanity Bows Before a Usurping Sovereignty Indeed, Nature herself, is "uninformed of God, the

Almighty." By surrendering, therefore, to the natural law, humanity has accepted the sovereignty of a blind and unintelligent force. Reflect, then, upon this word from the *Hidden Words of Bahá'u'lláh* (from the Arabic, No. 13)—

"O Son of Spirit! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I moulded thee, *how dost thou busy thyself with another?* Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting." (Italics ours.)

This moving appeal is directed to the slumbering spiritual consciousness of humanity, to that capacity within with which the world of nature has no part, to the human reality itself, a reality that transcends Nature and is destined to achieve sovereignty over her, even as today she has been permitted to usurp sovereignty over a being superior to her both intrinsically and innately. Ignorance of this supreme fact has humbled and retarded the race. But the hour has arrived when this tyranny is to be conquered. Happy are they who awakened to the divine gifts of nobility, spiritual wealth, knowledge, and love that have been deposited within them, and gird up their loins to enlist in the army that is gathering to carry the last and strongest redoubt in Nature's dark citadel.

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BAHIYYIH KHANUM*

Thou wert a gleaming chalice
In our darkened night.
Thou wert a flowing river
For our soul's delight.
Thou wert a haven for our Guardian's heart
When it lay bleeding neath a weight of woe.
The worlds of love are but a counterpart
Of all the love which from Thy heart must flow.
The past, the present and the future days
Reverberate with thy immeasurable praise.
This humble homage which we offer thee
Can add no lustre to thy shining tree,
Thou symbol of eternal sanctity.

Philip Amalfi Marangella

Baha'i Summer Colony
Green Acre, Eliot, Maine
July 23, 1932

*Daughter of Baha'u'llah and sister of 'Abdu'l-Baha who passed away suddenly in Haifa, Palestine. Memorial services were held for her in all Baha'i Assemblies throughout the world. The story of her beautiful life of service and sacrifice will appear in the September number of this magazine.

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“Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some were mere captives of self and desire, engulfed in the passions of the lower nature. They attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this. Look upon it with the eye of admonition. No trace of them remains, no fruit, no result, no benefit; they have gone utterly, complete effacement.”

—‘*Abdu'l-Bahá.*

“BE NOT troubled in poverty,” said Bahá'u'lláh, “nor confident in riches, for poverty is followed by riches and riches are followed by poverty, but to be poor in all save God is a wondrous gift.”

How much needed is such a vision in these days of economic loss and despair!

The life of an individual and the life of a nation are both subject to the law of rhythm. Nothing is enduring. Continuous prosperity is no more guaranteed to the individual than continuous sunshine is to the fields and flowers. Above all, we need to realize that nothing can bulwark us against misfortune, not even a large bank account.

There is nothing more fallacious in giving one a sense of protection against the universe than the accumulation of property. So much security, so much ease of living does this bring the individual that there seems no need of considering any other power in the universe. The limitless wealth that flows from capital, more than can be consumed in personal needs, seems a fortress as stalwart as the Rock of Gibraltar.

Yet in recent times we have seen such financial fortresses crumble into ruins before the attack of new

economic forces as unexpected as they were irresistible in their destructive violence. Where now is the proud power of these fortunes?

It is at such time that one feels the need of turning to a higher Power. It is then that one realizes that ‘God is All-possessing;’ that all existence flows through His hands; that nothing is owned by us, nothing is guaranteed to us, nothing can be grasped and seized and permanently held by us. That is the first great lesson to be learned from the colossal economic distress which is today pervading the world.

ANOTHER MORE brightening thought to which we may turn from the melting away of wealth into airy nothingness is the realization that *true wealth lies not in income or accumulated property, but in the ability of the individual to express himself creatively.* Those who have courage, willpower, initiative, trained ability, and power of accommodating themselves to circumstance, carry with them their fortune. All that has availed them to succeed in the past still resides with them. Their capacity to wrest a living from the universe is undiminished. With the application of ingenuity to

circumstance, some way can be found of getting out of every difficulty.

BUT PERHAPS the most important lesson of all to be learned in this economic depression is the lesson of frugality.

We Americans have been living in such a consciousness of prosperity for years that we have formed very extravagant habits. To be seen to practice economy and frugality has seemed a demeaning evidence of lack of success. Fine clothes, new accoutrements of the home, lavish expenditure for showy standards of living,—these were what everyone was seeking to demonstrate. Extravagance was the rule of the day. Many were living beyond their income and straining every nerve to earn sufficient to meet their obligations. And it even was made to appear that lavish expenditure was the road to universal prosperity.

What a remarkable transformation has now taken place in our consciousness! Just the opposite state of mind now exists. People refrain from buying anything unless they are in absolute need of it. They wear their old clothes, use their old automobile, they content themselves with existing equipment, they practice economy in every way possible. And because everybody is doing it, no one feels ashamed. Thus frugality, which was a disgrace at the heyday of our prosperity, now appears a virtue and is being practiced through necessity by every class in every section of the country.

What is the essential virtue of frugality? It is this, that it tends to counteract the incessant and un-

satiating striving for the accumulation of material things and enjoyments. Once the individual starts on the road of accumulation of wealth and property, there is no end to the strain and effort. This striving to enrich oneself and to better one's standard of living has a certain definite advantage in the way of progress, both of the individual and of society. On the other hand, when carried to excess as of late in America, it has one deep-seated fault which is the greatest weakness in the structure of our civilization. That fault is the continuous fever of unnatural and excessive effort. There is a limit to the strength of every individual; but greed for prosperity knows no limits and puts a pressure upon the individual which tends to force him beyond his powers.

THERE IS only one thing that can put a stop to this eternal and agonizing striving—that is the contentment and economy of the simple life.

The psychology of contentment, of simplicity, of the moderation of desire, lies at the heart of every great religion. "Content thyself with but little of this world's goods. Verily economy is a great treasure," says 'Abdu'l-Bahá. And again, "Economy is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. The fewer the habits, the better for the man. It is a divine virtue to be satisfied with very few things. . . . How complex is the life of the present age and how much more complex we are making it daily! The needs of humanity seem never to come to an

end. The more men accumulate the more they want." "Contentment is real wealth. Contentment is the creator of happiness. When one is contented he does not care either for riches or poverty. He lives above the influence of them and is indifferent to them."

INDUSTRIALISM, as it developed in America was certainly moving far away from this idea of simplicity and economy. Not only were Americans urged and induced by clever advertising to buy new inventions for their comfort or pleasure, but manufacturers conceived the idea of frequent changes of style and color in order to induce the consuming public to replace articles long before they were worn out. In that way new clothes, cameras, fountain pens, automobiles, and what not, could be made to appeal to those who already possessed articles in these lines in perfect condition with years of use still in them. If this sort of thing was to go on, what would be its limits? Plainly there are no definite limits to this mad race for extravagant novelty.

The fault in this economic system is two-fold: first, of destroying the simplicity and contentment of daily life; and secondly, of forcing the wage earner, the income producer, to work beyond his powers for the satisfaction of his own wants and those of his family. Hence the break-neck speed of modern economic life; the strain, the nervous breakdowns, the premature deaths; the hectic quality of life; the unnatural and unwholesome amusements sought by diseased souls strained beyond endurance and incapable of refreshing themselves by

means of normal relaxation and recreation.

The life of the Orient, meanwhile, has been the very antithesis of western industrialism. Oriental civilization has had the deep-seated fault of stagnation, as bad in one extreme as America is in the other; but her virtues are simplicity, contentment, frugality, and an easy-going tempo in the daily life which enables the individual to enjoy living even in the midst of his work. I have personally witnessed this and admired it in the Oriental life—the way in which the Oriental lives above his work, is master of it rather than being mastered by it.

THERE ARE two different uses that can be made of machinery, with its vast saving of production-time and its manifold extension of manpower. Either this new economy in time and energy can be applied to the benefit of the worker in the way of reducing the hours and strain of his daily labor, or it can be applied to the benefit of the manufacturer in the way of producing more goods. The latter is what has taken place. True, the hours of labor have been curtailed somewhat, but the tempo has been increased to such an extent that in many industries today, especially along lines of mass-production, the workman is absolutely exhausted at the end of the day's work. Even seven or eight hours of work at such a pace has been enough to strain the nervous system and to sap the vitality.

Under such a system an immense amount of goods is created which the workman as consumer is persuaded to buy. His desires are whetted; and as his wages are high he buys many things, some of which

he needs, and some of which he does not need. Thus we have become economic slaves with no time to lift the head, to gaze at beauty of landscape, to enjoy the things God gives us freely; no wholesomeness left in us for the realization of life as a daily blessing.

NOW DESTINY is leading us to another type of living which enforces leisure—time to think and reflect, time to see the meaning of life. We are learning new habits. We find how easily we can do without things we have always wanted, how contented we can be with simplicity of living provided all about us are obliged to live under that same law of frugality.

This economic adversity has struck the West just in time, it would seem, to save the East from the infection of modern industrial fever. What a pity it would have been had Asia too succumbed to the mad chase for material goods, abandoning its age-old wisdom and serenity of living! But now the East has the laugh on us. "Where is your vaunted prosperity?" it can

say. "To what has your industrialism led? Your super-human efforts, your exhausting toil, your stress of life, your mad rush in subway and elevated trains,—where have they got you to? With all your wonderful machinery and speedy methods of production and transportation, you have now neither happiness nor wealth."

The secret of the ideal civilization is the coalescing of these two diverse points of view, Occidental progressiveness and Oriental tranquility. America today is much more ready to accept the simple and serene life of the East than ever before in its history. We are having a practical course in the philosophy of living, a course which Destiny has introduced by means of the present chaos and distress.

There is one department of life where we can always enrich ourselves, and where outward misfortune is a cause of greater inward activity,—that is on the plane of thought and spirit. Herein the East can be our guide, with its eternal truths that lead to wisdom and serenity.

"The honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality . . . Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age—the divine remedy for all human ailment . . . Shall we pursue the phantom of a mortal happiness which does not exist or turn toward the Tree of Life and the joys of its eternal fruits? . . . Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God."

—'Abdu'l-Bahá

NABIL'S UNIQUE NARRATIVE

BERTHA HYDE KIRKPATRICK

In the article which follows the author has set forth some of her impressions of Nabil's most sacred and thrilling history of the Dawn of the Bahá'í Faith now in book form under the title "The Dawn-Breakers." This unique story of martyrdom, persecution, extreme devotion and sublime faith surpasses anything in all the history of divine religions. The story is of such supreme importance that many have been invited by the Editors to record their impressions in articles which will appear from month to month.

I AM preparing you for the advent of a mighty Day." These words are among those addressed by the Báb to the *Letters of the Living** when He sent them out as "witnesses of the Dawn of the Promised Day of God." In *The Dawn-Breakers* we have the history of the first nine years of that "advent of a mighty Day"—the record of the deeds of the "witnesses of the Dawn of the promised Day of God." A wonderful record it is of those chosen heralds of a New Day who, faithful to the commands of the Báb, "with steadfast feet and sanctified hearts", scattered throughout the length and breadth of Persia to "raise the call that the Gate to the Promised One has been opened, that His proof is irrefutable, and that His testimony is complete." No obstacles were great enough to lessen the determination or dull the ardor of those souls enthralled and enkindled by the love of God.

Nabil's Narrative has long been an authority for the early history of the Bahá'í Movement but until recently has been accessible only to those who read Persian. Now Shoghi Effendi has rendered the first part into English under the title, *The Dawn-Breakers*. The importance of this work can hardly be overestimated and will be better

understood by the world at large as time goes on.

The introduction takes us so directly into the spirit of the book and the purpose of the author that it seems fitting to quote the first page:

"The Bahá'í Movement is now well known throughout the world, and the time has come when Nabil's unique narrative of its beginnings in darkest Persia will interest many readers. The record which he sets down with such devoted care is in many respects extraordinary. It has its thrilling passages, and the splendour of the central theme gives to the chronicle not only great historical value but high moral power. Its lights are strong: and this effect is more intense because they seem like a sunburst at midnight. The tale is one of struggle and martyrdom; its poignant scenes, its tragic incidents are many. Corruption, fanaticism, and cruelty gather against the cause of reformation to destroy it, and the present volume closes at the point where the riot of hate seems to have accomplished its purpose and to have driven into exile or put to death every man, woman and child in Persia who dared to profess a leaning towards the teachings of the Báb.

"Nabil, himself a participant in some of the scenes which he recites,

*First disciples of the Bab.

took up his lonely pen to recite the truth about men and women so mercilessly persecuted and a movement so grievously traduced. He writes with ease, and when his emotions are strongly stirred his style becomes vigorous and trenchant. He does not present with any system the claims and teachings of Bahá'u'lláh and His Forerunner. His purpose is the simple one of rehearsing the beginnings of the Bahá'í Revelation and of preserving the remembrance of the deeds of its early champions. He relates a series of incidents, punctiliously quoting his authority for almost every item of information. His work in consequence, if less artistic and philosophic, gains in value as a literal account of what he knew or could from credible witnesses discover about the early history of the Cause."

In order to furnish a proper background for the reading of this history much of the introduction is taken up with giving a "lifelike and vivid if unlovely picture of the Augean conditions which the Báb had to confront when He inaugurated the Movement in the middle of the nineteenth century. "For", as Shoghi Effendi further says, "it is not easy to follow the narrative in its details, or to appreciate how stupendous was the task undertaken by Bahá'u'lláh and His Forerunner, without some knowledge of the condition of church and state in Persia and of the customs and mental outlook of the people and their masters." The chief authority of the translator for a picture of these conditions is Lord Curzon, from whose scholarly work, "Persia and the Persian Question," extensive excerpts are

made. Ample footnotes throughout the text from other western authorities serve to corroborate Nabil's statements or render sidelights on them.

The Báb,—“The saintly, heroic figure of the Báb, a leader so mild and serene, yet eager, resolute, and dominant”—is, of course the central personality in the narrative. One must read the pages in order to have anything like an adequate idea of His character, His determination so indomitable that no persecution could swerve Him from His chosen course; His loving kindness, so gentle and winsome that again and again His guards and keepers, chosen for their hard and unyielding characters, became His humble worshippers, His willing servants. The little glimpses of His family life, the loving relations with His friends touch us and we feel grateful for the few weeks of quietness and peace which He spent in the home of His maternal uncle prior to His going forth to face the years of persecution and His manifest destiny. Can anyone doubt, as he follows the events of those fateful six years and comprehends the undying steadfastness with which He inspired His followers, that this kingly yet submissive young man Whose foes became His friends and to Whose commands even His enemies conformed was indeed the “true One from God?”

One by one the *Letters of the Living* attained their hearts' desire in the meeting of the Báb. The meeting of Quddus, the Last Letter, is thus told by Nabil:

“One night, in the course of His conversation with Mulla Husayn, the Báb spoke these words: ‘Seventeen Letters have thus far enlisted under the standard of the Faith of God. There remains one more to complete the number. These *Letters of*

the Living shall arise to proclaim My Cause and to establish My Faith. Tomorrow night the remaining Letter will arrive and will complete the number of My chosen disciples'.

“The next day, in the evening hour, as the Báb, followed by Mulla Husayn, was returning to His home, there appeared a youth dishevelled and travel-stained. He approached Mulla Husayn, embraced him, and asked him whether he had attained his goal. Mulla Husayn tried at first to calm his agitation and advised him to rest for the moment, promising that he would subsequently enlighten him. That youth, however, refused to heed his advice. Fixing his gaze upon the Báb, he said to Mulla Husayn: ‘Why seek you to hide Him from me? I can recognize Him by His gait. I confidently testify that none besides Him, whether in the East or in the West, can claim to be the Truth. None other can manifest the power and majesty that radiate from His holy person’. Mulla Husayn marvelled at his words. He pleaded to be excused, however, and induced him to restrain his feelings until such time as he would be able to acquaint him with the truth. Leaving him, he hastened to join the Báb, and informed Him of his conversation with that youth. ‘Marvel not,’ observed the Báb, ‘at his strange behaviour. We have in the world of the spirit been communing with that youth. We know him already. We indeed awaited his coming. Go to him and summon him forthwith to Our presence.’ ”

At the time of his meeting with the Báb, Quddus was twenty-two

years old. So severed he became and so inspired that one of his followers believed him to be the Promised One. Five years later, after the capture of the fort at Shaykh Tabarsi he joyously surrendered his life.

Quddus is but one of the hundreds of the *Dawn-Breakers*, many, many of them youths, who gladly, yes, eagerly, offered their lives as witnesses of the New Day which the Báb ushered in. Their untold sufferings and their terrible persecutions can but strike horror and sadness to our hearts. Yet, even while we read of their afflictions, their joy becomes contagious, their triumphs more real than their sufferings, and their absolute assurance of the reality of the Dawn of this long foretold Day becomes a tremendous incentive to be partners in their work.

“Who knows”, writes Shoghi Effendi as he closes the epilogue of this book, “but that triumphs unsurpassed in splendour, are not in store for the mass of Bahá’u’lláh’s toiling followers? Surely, we stand too near the colossal edifice His hand has reared to be able, at the present stage of the evolution of His Revelation, to claim to be able even to conceive the full measure of its promised glory. Its past history, stained by the blood of countless martyrs, may well inspire us with the thought that, whatever may yet befall the Cause, however numerous the reverses it will inevitably suffer, its onward march can never be stayed, and that it will continue to advance until the very last promise, enshrined within the words of Bahá’u’lláh, shall have been completely redeemed.”

RELIGION AND SOCIAL PROGRESS

KEITH RANSOM-KEHLER

This is the third and concluding number in the series of articles written for publication in both The Bahá'í Magazine and the Tokyo Nichi Nichi. The first and second installments were published in the May and June numbers respectively.

Racial
Prejudice

HAVING suggested a basis for religious and nationalistic harmony there still remains a very lively source of misunderstanding and conflict in the racial prejudices that separate mankind. Fortunately the youth of the world is not yet inured to the blindness and folly of racial antagonism. Exchange professors and students, enormously increased travel, the radical conclusions of anthropologists and biologists concerning the basic likeness of the races, increasing recognition of the danger to world peace in racial conflicts, as well as the ordinary common sense view that any race that has survived the incalculable vicissitudes of history has valuable power and assets that make it worthy of respect: these and other considerations have formed a strong bond of racial amity around the world.

To trace the infiltrations and modifications of the races through migration and admixture is merely another means of telling the story of human progress. The Ainus and Pigmy are illustrations of pure races. Ethnology gives no example of any race that has attained to high superiority without a fecundating contact with those different from itself.

As we know human beings increase in geometrical ratio: we have two parents, four grandparents, eight great-grandparents, six-

teen great-great-grandparents, etc. At this rate, a rudimentary knowledge of arithmetic acquaints us with the fact that by the end of twenty generations, or about seven hundred years, every man has 1,937,152 ancestors; adding another three hundred years, or ten more generations, the total comes to 1,743,643,248 ancestors in one thousand years. Just one generation more, the thirty-first, brings our ancestry to 3,487,286,496 and as there have never been as many people as that on the globe at any time all our hysteria about pure and superior races is not only, in the words of Professor Best, "pure myth, but pure bunk."

That mankind is one great family is common to all religious beliefs. "God made of one blood all men to dwell upon the face of the earth." "Have we not all one Father? Hath not one God created us?" If this view be pressed and humanity be so regarded, we must admit that the more evolved and advanced the organism the more differentiated the organs. Each organ is specialized for its own peculiar function, which cannot be performed by any other organ. The most important contribution to the body is the high degree of distinction in its parts; and so with the great organism of humanity: each race, each nationality has its own peculiar part and function in the development of mankind; due to its differences, no other

can fill that place, no other can perform that service.

The growing interdependence of mankind, his increasing enlightenment, his ever-widening acquaintance with other peoples and races, as well as the social security of a better understanding, are once more reviving the old religious sanctions of universal brotherhood and increasing human sentiments of goodwill and sympathy.

The special gift deposited in each of the so-called races (for ethnology has not accepted the idea of a basic difference) is of enormous value and advantage to the welfare and advancement of the organism of humanity; therefore racial differences should never be discredited, but enthusiastically fostered and developed. The recognition of those superiorities possessed by each of the races constitutes a basis whereon racial enmity may be annulled; for the conquest of prejudice is fundamental to any lasting solution of human problems.

Economics and the Baha'i Solution The day has passed when one must speak with bated breath of the existing economic structure as a sacrosanct institution derived from God.

The educated youth of every land are studying economics and freely discussing the fallacies, inadequacies and failures of the present system. In this world-wide depression capital and labor alike are suffering from the deficiencies of our economic practice.

The spectacle of 355,000,000,000 bushels of excess wheat in the world with millions of people undernourished and starving; virgin products and raw materials going to waste

while the nations suffer from unemployment; low wages prohibiting distribution and consumption, upon which economic welfare depends; these and many other pressing problems are challenging the attention of statesmen, economists, manufacturers, laborers, farmers, everywhere.

Whatever the world's political status we are obliged to recognize that it is an economic unit; no nation today can solve its economic problem independently.

With the establishment of an International House of Justice along the lines previously suggested, these pressing economic problems could be solved for the whole world. There could be, for example, an international control of the food supply, a stabilized international currency, equitable distribution and administration in matters too far-reaching for local control.

Since the earth is the basis of wealth, and food the necessity for human welfare any solution of the economic problem would start with the farmer. If he were permitted to pay his taxes either in money or in kind the produce could be distributed by the community authorities to those points where it was most needed thereby bringing the best price. For this purpose a common storehouse would be required, such for example, as the Canadian farmers used in their Wheat Pool. A competent secretary to control this storehouse would levy a graduated tax, those producing the most paying perhaps, a fifth, while those producing little would be tax-exempt. Those producing less than their requirements would be assisted from the common store to the extent of their legitimate needs.

There should be several sources of income locally: taxes on animals, wealth without inheritors, a portion of the mines, and so forth; while the common treasury would have to pay from its revenue running expenses, such as public safety, hygiene and the like; its national tax, support of an orphanage, a hospital, the poor relief already mentioned and education. Thus this most fundamental of all public services would be removed from politics and expediency.

Economists say that the world is suffering from under-consumption of both men and materials. If every man labored there would be no drudgery. If all men worked consumption would be universal and leisure a common benefaction. In a well ordered world there would be no idle rich and no idle poor.

The yawning gulf between capital and labor cannot be spanned through wages: the time will never come when the laborer will be satisfied with his hire. The abolition of wages and the substitution of profit-sharing would obviate this fundamental source of disagreement. Then if each workman became a stockholder in the business for which he worked he would give to it his utmost loyalty and effort. Such a plan would not work satisfactorily unless it were universally adopted.

With every man working and every man owner in a business everyone would then become both a capitalist and a laborer: the wide divergence existing between them would by this method be bridged.

Under international direction, strong laws could be made to protect the capitalist from heavy losses and the laborer from want. A

form of will redistributing wealth with every generation would safeguard society from the concentration of capital in the hands of the few.

With such a plan as given in this and the preceding article the sabotage that the nations of the world are now practicing on the economic machine would cease.

Bahá'í History and Teachings The program for social advancement and world betterment outlined in previous articles constitute part of the plan of Bahá'u'lláh, Founder of the Bahá'í Cause, for the solution of human problems.

Born near Tihrán, Persia in 1817, a descendant of the ancient royal dynasty, He passed from this world a titular prisoner in the penal colony of 'Akká, Palestine, in 1892. He spent forty years in exile and in prison for promulgating universal peace and human brotherhood.

In addition to the religious, racial, political and economical reconciliation already briefly described in this series, He has laid down as principles essential to human advancement: the independent search for truth, whereby we will free ourselves from ancient dogmas, inhibitions and superstitions in our investigation of reality; accord between religion, science, reason, and the abandonment of belief contrary to established proof; universal education; a universal auxiliary language; the equality between men and women; and, fundamental to all advancement, the conquest of prejudice.

It is important to note that all of the great principles laid down by Bahá'u'lláh were enunciated between 1844 and 1866, long in ad-

vance of their general acceptance. Today many of them seem commonplace, but when we recall that they were set forth in central Asia, from sixty to eighty years ago, we realize how challenging they were.

How are we to account for the fact that Bahá'u'lláh formulated His program long in advance of its acceptance if not on the basis of an innate knowledge, power and influence on His part? Everything that He suggested is today, two generations later, being agitated as necessary to advancement and security. But when He called for peace in 1869 a disarmament conference would have been an impossibility. Peace was certainly not a new idea; it had been in the world for centuries; however its general pursuit did not start until long after Bahá'u'lláh had incorporated it into His plan, together with the Court of International Arbitration, which was first founded thirty years later at the Hague.

When Bahá'u'lláh called for universal education the rulers of the world prided themselves in keeping their subjects in ignorance; but today education is the ideal of every civilized government.

In Persia in 1844 the Báb, Who foretold the coming of Bahá'u'lláh, announced the era of the equality between men and women: its fulfillment since that time has been phenomenal.

When Bahá'u'lláh spoke of reason and science as supporting true religion Darwin and Huxley were being denounced as destroyers of faith. Today Eddington, Pupin, Milliken and other great scientists declare materialism much too fantastic for science.

It is unnecessary to continue this form of argument for it is self-evident that the whole Bahá'i program was formulated by Bahá'u'lláh long in advance of its agitation or adoption in the world.

Obedience to Government 'Abdu'l-Bahá, son of Bahá'u'lláh, and Co-founder of the Bahá'i Movement, says to His followers: "It is incumbent upon you to be submissive to all monarchs who are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truth and loyalty. Show your obedience unto them and be their well-wishers, without their leave and permission do not meddle with political affairs; well is it with them that act accordingly."

The sane and noble plan given by Bahá'u'lláh to emancipate us from our present difficulties is a plan that would have to be voluntarily and peacefully embraced, in order to establish its glorious results.

The Bahá'i Movement, numbering many millions of followers throughout the world, has for its immediate objective the fostering of love and good-will among mankind. Representatives of every religion, every race, every nationality, every social class, every degree of humanity from the lowest unto the highest are daily swelling our numbers and enhancing the prestige of peace and of brotherhood in the world.

Hereditary animosities, age-old enmities, apparently insurmountable barriers are being abrogated and forgotten under the compelling influence of these mighty teachings of Bahá'u'lláh. To Bahá'is, this

practice of world friendship, is not a mere wistful idea; it is the common basis of everyday life.

The world is full of societies and movements, some working for peace, some for the advancement of women, some for the solution of the economic problems, some for education, some for a universal language, some for racial amity, some for brotherhood and understanding: but the Bahá'í Cause is the only one that combines all of these objectives under the guidance of Bahá'u'lláh Who first compiled the all-inclusive program from which each in turn, has sprung.

The following words of Bahá'u'lláh are recorded by Prof. E. G. Browne of Cambridge University who visited Him in 'Akká in 1889:

“We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled. . . . So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come. . . . These strifes and this bloodshed and discord must cease and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind.”

A PRAYER

O God of glorious eternity,
 Grant me the strength to bear
 Thy message of love
 To all who pass my door.
 Let me chant Thy sacred song.
 Let me voice the dawn of a new day,
 The dawn of brotherhood and love that is to be.
 O endow me with the power to banish the woes
 Of darkness and the spiritual blindness
 From the sad eyes of my fellow mortals.

—John Marlowe

MENTAL HEALTH AND THE NEW WORLD ORDER

GENEVIEVE L. COY, PH.D.

In the first installment of this very helpful series, published in the June number, the author defined briefly and clearly a mentally well person and what constitutes mental health, also detailing certain attitudes which must be avoided by one seeking a fully integrated personality. In this second installment she continues her suggestions and statements along lines of positive effort in this direction. The concluding number will appear in the September issue.

THE first disintegrating factor previously defined is fear, and the second is the attitude of seeing oneself as the most important person in one's environment. Both of these disintegrating attitudes can be avoided by a wise training in the first four or five years of life.

3. One of the most insidious causes of mental illness is the one which psychologists describe as the "feeling of inferiority". This is due primarily to a consciousness of a gap between one's judgment of one's own abilities, on the one hand, and one's ideals, on the other. The individual sees so much that needs to be done, so much that he *would* do, and yet feels himself utterly inadequate for the task. This experience comes most often to the fine and intelligent person. Instead of whole-heartedly doing the best he can, he spends part of his time and energy in worrying because he cannot do more. Because this person is usually sincere and intelligent, he can often be helped to overcome this feeling. Let us say to him, "learn to judge your abilities objectively. What things can you really do well, as judged by what you have actually accomplished? Are you perhaps trying to do something for which you are not naturally fitted? Realize your own limi-

tations frankly and willingly. We cannot all be musicians, or artists, or financiers. Only one man in a thousand is a genius in any one field of endeavor. But you do have some ability with which you can serve the world, and in which you can develop happy efficiency. Find the thing you can do best and then use that ability to the full. All that you have a right to expect of yourself is that you shall do your best. It is also important to realize that many other people feel as distrustful of themselves as you do. Find such people, try to help them, appreciate their work,—and so in helping them, forget your own feelings of inferiority. If you spend much of your effort in worrying about how far you fall short of your ideals, you will waste your energy, and one bit in the great pattern of the world's life will be missing or will be incomplete. Use all your sincerity and intelligence to discover what that bit is to be, and then whole-heartedly set yourself to do it."

4. There is a fourth factor in mental health which overlaps somewhat on the two preceding. This is the presence of a *sense of humor*. The lack of this often comes from failing to see life in a true perspective. The man who feels that all

his world revolves about himself seldom has a true sense of humor. He may laugh at a joke, as long as he is not the cause of it, but he is too self-centered to laugh at himself. Without the ability to laugh at oneself there can be no complete mental health. Perhaps some people are born with a predisposition toward that happy balance of knowing when to take life very seriously and when to take it lightly. Perhaps training and experience in early childhood are the most important factors in developing this kind of perspective on life and on oneself. It is certain that even in the over-serious adult a sense of humor can be developed. It is not an easy thing to do, and it implies a change of attitude toward oneself. Humor is contagious, and the man who desires to cultivate a true sense of it should associate himself with those who already possess it. If he is not an utterly self-centered person, he will soon find the wise laughter of his friends suddenly bursting forth upon his own lips. A "good laugh" is one of the best ways of releasing physical and emotional tension, and to know how and when to indulge in it is a sign of true wisdom.

When the Bahá'ís were first imprisoned in 'Akká, under conditions where even decent food and water were lacking, Bahiyyih Khanum, the daughter of Bahá'u'lláh, laughed so much that her father sent word to her, "You must not laugh so much. If the guards hear you they will think you are mad, to laugh under such conditions." Yet who can doubt the fundamental sanity of one who saw the need of humor in such difficult circumstances?

5. *Failure to face reality* is a fifth cause of division in the personality. One of the clearest examples of this is to be found in the "dreamer", the person who plans wonderful things, but never seriously tries to accomplish them. We all have acquaintances whose conversation is full of grandiloquent promises of the things they are "going to do", but how seldom do they take the necessary first steps in the attaining of their desires! Others sit in seclusion, dreaming of a new world in which ideal conditions shall prevail for all mankind, but say, "It is hopeless to do anything now. See all the corruption in the world! *Why* was I born in such a wretched age?" They fail to realize that the man who really desires a new world will set himself to understand the causes of present evils, and will then *go to work* at some point where it seems possible to begin to remake life in the pattern of his ideal.

In this matter, as in others we have mentioned, much can be done for the building of mental health by the proper training of young children. Even very little boys and girls can be allowed to plan how part of their day is to be spent. When the plan has been made by the child and has been accepted by him, then the adult who is guiding him should kindly and firmly insist that the plan be carried to completion. As he grows older, he can plan more and more of his own activities, and become increasingly responsible for completion of the "work" he has set himself. In the best of modern education for young children the importance of the development of such habits is understood and utilized. In a group of

five-year-olds, the teacher may say to a child, at the end of the morning, "What was it you planned to do today? You were going to paint a picture of a boat? May I see your picture? You didn't do it? But that was what *you* planned to do. And here we always finish our plans. I think you must stay here and finish your work, while the other children go to the assembly." A child who has thus been taught that activity *must* follow planning runs much less danger of becoming an adult "dreamer" than does the boy who is allowed to go aimlessly from one amusement to another.

Another type of failure to face reality is found in the man who has developed a fairly comfortable routine of working and of recreation, and who is perfectly contented if no one disturbs his pattern of living. The world about him may go through cataclysmic changes, but he sees only the familiar limits of his daily runway. He is the one

who says with deep feeling, "The old ways are good enough for me." He is sodden in routine, and the changing realities of great world movements are, at most, merely an annoying murmur at his horizon's rim. Arthur Christopher Benson has said, "The base, the impure desire is only the imperfect desire; if it is satisfied, it reveals its imperfections, and the soul knows that *not there can it rest.*" The person who is sunk in routine, desires only to rest in it, and he has lost the urge to growth, which is the necessary condition of life.

The man who desires mental health must face the realities of life, —those within his own nature, and those in the outside world. Having thus frankly taken stock of conditions as they are, he must find his own part in the world's work, and give all his energy and ability to building his bit in the ideal structure of the world tomorrow.

(To be continued)

"The Revelation of Bahá'u'lláh contains all the great laws and principles of social government. The basis of God's perfect laws is love for humanity and help for human needs. If all people followed this Revelation the masses would be immeasurably uplifted and the Cause of God glorified. This development of humanity will be gradual, not sudden. It will surely come to pass: it is impossible to swim against the current of Niagara. Teaching the Truth is like building bridges by which humanity may cross over the current which threatens."

—'Abdu'l-Bahá



Some of the several hundred Bahá'ís in attendance at the Annual Feast in commemoration of the visit of 'Abdu'l-Bahá to West Englewood, N. J. in 1912. (See opposite page).

THE SOUVENIR OF 'ABDU'L-BAHA

ALLAH K. KHAN

"Consort with all the people of the world with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world."

—Bahá'u'lláh.

N Saturday, June 29th, 1912, Abdu'l-Bahá, while touring the United States on behalf of world peace, expressed a desire to be host to the believers of the New York metropolitan area. The friends suggested West Englewood, N. J., where there was already a small group of Bahá'ís who could accommodate the large number which were expected. All day people kept arriving from the neighboring towns to share in the great feast at which 'Abdu'l-Bahá would be host. After the material feast, He gave a wonderful talk in which He said, "The efficacy of such meetings as these is permanent throughout the ages. This assembly has a name and significance which will last forever. Hundreds of thousands of meetings shall be held to commemorate this occasion, and the very words I speak to you today shall be repeated in them for ages to come." *

Every year since then, on the last Saturday in June, and in fulfillment of the implied command of 'Abdu'l-Bahá, the friends have gathered in increasing numbers on the beautiful grounds surrounding Evergreen Cabin to commemorate that wonderful visit. This day has become the great day for West Englewood, not only for the Bahá'ís, but for the whole town. Everyone, it seems, has caught the spirit that is manifested there. Everyone who comes is impressed with the variety of

people present. One local paper reporting the event said, "Bergen County has never had such a cosmopolitan crowd gathered together for the spread of peace and brotherhood."

This year the occasion was truly magnificent—unique, both numerically and from the point of view of the variety of people that were present. Over four hundred people and a dozen nationalities were represented—American, Canadians, Africans, Chinese, Koreans, Syrians, Armenians and Persians, Germans, French, Italians, Russians and other European nationalities, as well as all the different faiths—Buddhist, Jewish, Muhammadan, every denomination of Christianity, and the Bahá'í faith which accepts the truth in all religions. All were interested in one ideal,—peace and brotherhood; all imbued with the Spirit of the New Age, listening intently to the speakers on the afternoon and evening programs.

THE PROGRAM itself was of a high order. Mr. Horace Holley, Secretary of the Bahá'í National Spiritual Assembly was the first to speak. He showed the fallacy of the antagonistic economic theories now prevalent, and pointed out the need of love for one another as the sole solvent for this terrible disease of the body politic caused by human greed and selfishness.

*Promulgation of Universal Peace, p. 209.

Mrs. Marie B. Moore, a teacher in the Ethical Culture Society School in New York, read the talk of 'Abdu'l-Bahá given in West Englewood in 1912, in which He called us to unity and helpfulness toward one another:

"You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden; in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth You must be exceedingly kind and loving toward each other, willing to forfeit life in the pathway of another's happiness. You must be ready to sacrifice your possessions in another's behalf. The rich among you must show compassion toward the poor, and the well-to-do must look after those in distress."*

Although not on the program, Mr. H. K. Tong, the manager of a syndicate of Chinese newspapers, some of which are in English, was asked to say a few words. He told of his contacts with the Bahá'ís in China, Europe and America, and said that the teachings of Bahá'u-lláh would help to bring order in China and establish her again as the peace-loving nation that she has always been.

Mr. Mountfort Mills, who happened to be present and who had just returned from Europe where he had been busy meeting world delegates at the Disarmament Conference, and presenting to them the Bahá'í ideals of peace, upon hearing Mr. Tong, recalled the statement of 'Abdul-Bahá about China which was made to him in Central Park, New York City in 1912. He had been walking with one of the Persian friends, a few feet behind 'Abdul-Bahá Who wanted to be

alone. Suddenly 'Abdul-Bahá stopped, turned around and told Mr. Mills that if the Chinese did not receive the Message of Bahá'u-lláh, they would become the greatest military power on earth. Then He left them without another word and continued His solitary walk. Mr. Mills said that he did not realize the significance of that statement until now, when the words spoken by Mr. Tong, in combination with the recent developments in China, revealed in full the prophetic force behind that utterance; and he expressed the hope that China would be awakened to the reality of her mission in the world.

Dr. Genevieve Coy of Columbia University, who for a short time was in charge of the Tarbiat School in Tihrán, Persia, was the last speaker of the afternoon. She spoke on the ever present desire of man to search for *reality*, through nature, science, philosophy—and above all, through the Prophets of God.

After the afternoon meeting the people gathered informally for two hours to get really acquainted, some to greet old friends, some to welcome new ones, some to answer the questions of new seekers as to the basis of Bahá'í Teaching that is capable of creating true love and harmony among such varied groups.

THIS SOUVENIR was a day of surprises. An unexpected pleasure was the arrival of Mrs. Fred Schopflocher of Montreal, Canada, who had a short time ago returned from a world tour in the interest of the Bahá'í Cause. She showed some pictures which she had taken of

*Promulgation of Universal Peace, pp. 209 and 210

the holy places of the world to the interest and delight of the great number who remained for the evening meeting. There were pictures of people, both young and old, in India and Burma, Malay and China, who are followers of the universal teachings of Bahá'u'lláh. The pictures of the holy shrines of Christianity and Islam and of the Bahá'i Faith, especially the Shrines of the Báb, Bahá'u'lláh and 'Abdul-Bahá were of interest. She showed the prison where the Founders of the Bahá'i Faith spent most of their lives, from which Bahá'u'lláh wrote those famous Epistles to the kings and rulers of the earth in 1868, when He summoned all mankind to follow Him as the Guide to the Most Great Peace.

THE CULMINATION of this great day was reached when Mr. Hooper Harris of New York City gave the Message of Bahá'u'lláh. He compared briefly but with great vigor the origin of Christianity with that of the Bahá'i Faith, and showed

how this Cause is putting into operation the laws which Christ brought into the world nineteen hundred years ago.

In every respect the Souvenir this year was a great success. The weather was almost perfect. The audibility of the speakers had never been better, because, as a result of the foresight of the West Englewood Bahá'i Assembly, a series of amplifiers had been placed in convenient places so that all could hear every word distinctly. The surrounding grounds were as always beautiful, and the music rendered by true artists inspiring. The people went away full of joy and thankfulness that Bahá'u'lláh had left a group here in West Englewood as well as in hundreds of other cities throughout the world, who are earnestly working for peace—peace between races, peace between nations, peace between classes, and peace between religions—in other words, peace in the hearts of the people of the world.

“That the Cause associated with the name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind.”

—Shoghi Effendi

WHY DO I ESPOUSE THE BAHÁ'Í CAUSE?

CHIKAO FUJISAWA

Address given at the Bahá'í celebration of May 23rd, in Tokyo. Mr. Fujisawa was for three years a member of the Secretariat of the League of Nations in Geneva. Returning to Japan he held the Chair of International Politics in the Kyushu Imperial University for six years.

HERE is no denying that in recent decades, means of communication and transportation have unprecedentedly multiplied and thereby shortened the world distance, so much so that all nations have become increasingly interdependent; their ever tightening bonds of trade and industry, of finance and economics, of agriculture and education have brought us home to an insight that the oneness of the world is a hardly disputable fact, in so far as the material aspects of our civilization is concerned.

Nevertheless, on the other hand, we are witnessing humanity hopelessly in the grip of moral bewilderment, political chaos and class antagonism, which threaten to undermine the very foundations of our civilization. In the face of these actualities, an easy-going popular belief that the realization of economic, financial and technical solidarity of the nations would *ipso facto* give rise to a golden epoch of permanent peace and sincere cooperation among mankind has suffered a miserable shipwreck and proved a naive illusion. The world war and the post-bellum international complications specifically bear witness to this blunt realism of our day. Indeed, in attempting to combat the social maladies, a variety of ingenious remedies have been proposed such as socialism, communism, bolshevism and fascism, but

they have after all fallen far short of the final solution of the problem concerned. It is a sad story that Soviet Russia, ever boasting of eradicating the evils attendant upon capitalism, has achieved hitherto nothing else than the restoration of a slavery regime, and will, in case of her glaring triumph, plunge humanity for ever into the abyss of despair and horror.

IN A WORD, the unifying tendency of our modern material civilization could not automatically call into existence the spiritual and moral unity of mankind. This is a great lesson fought with far-reaching consequences and which we should take to heart very seriously.

How then is this outwardly somewhat paradoxical phenomenon to be accounted for? As for me, I am persuaded after a prolonged meditation that this exceedingly deplorable state of things is primarily due to the ostensible neglect on the part of the leaders of the world of a thorough-going philosophical study of the inner structure of human beings. Mainly, thanks to the sacred scriptures bequeathed by ancient oriental sages, I have come to apprehend that our human consciousness is generally obscured and bemired with the rust of obstinate bias, as well as of shallow preconceptions, in such a manner that the ultimate truth of the universe re-

mains unfortunately shrouded from us. Hence it is only in erasing, so to speak, all this mental rust by means of a deep introspection and strenuous spiritual training that we may attain to the primordial stage of pure consciousness, wherein the light of the Sun of Truth is revealed as on the spotless surface of a mirror.

Consequently, the spiritual process in question is, as it were, a *regress* towards the inmost recess of our hearts, intrinsically opposite to the popular conception of *progress* which implies no more nor less than a mere precipitating advance, not accompanied by any retrospective act of our soul. This is the principal reason why the wonderful progress achieved in the realm of natural science and material technics has had no direct bearing upon the solution of the philosophical problem of subduing, what we may call *ego centrism* whose lamentable rampancy has hindered us so far from bringing about the unity of mankind on a firm moral and religious basis.

FROM WHAT precedes, it becomes now evident that the matter of great urgency for us all is reconstitution of the absolute authority of one single religion to be worshiped by all mankind, irrespective of the diversity of nationalities, races, languages and traditions, because religion is the very key wherewith to disclose the otherwise hidden sanctuary of our genuine heart, through which only we can have communion with God, the Originator of the universe.

Just as the Sun, the image of God the Almighty lavishes upon all creatures and things so benignantly its

ever fostering radiance and helps them to the consummation of their respective natures, so will we human beings in whose purified hearts the omnipresent God comes to dwell, never fail to behave with deep love and overflowing sympathy towards one another since God will infallibly convince us that we are all the offspring of one common stock. From this unshakable belief there will gradually emerge the grand idea of the spiritual unity of mankind.

However, why have the existent religions ceased to play the supreme role of leading us back to the stern presence of God? It appears to me that there are two causes answerable for this visible decline of religions: one is sectarianism which is adverse to the inner nature of religion itself: and the other is the anachronistic narrow-mindedness of religious leaders. For many a century the great religious communities,—Christian, Buddhist, Muhammadan, Hindu and others have not only existed indifferently side by side, but also they have been in constant hostility and strife one against the other. Besides, what has rendered the situation worse is that each of them have become split up into a large number of sects, which are often bitterly opposed to one another. It goes without saying that this phenomenon has considerably discredited the past religions and deprived them of their original spiritual force. Secondly, religious teachers have shown an exceedingly bigoted and narrow-minded attitude towards the achievements of modern sciences and often betray a hardly justifiable disposition in blindly condemning those who wish to refute candidly such a

fantastic story as the passage from the Bible according to which the world was made in six days by the hand of a personal God. It is obvious that true religion will never come into conflict with science, for the plane of the religious world is situated much higher than that of the scientific world. I believe personally that science is not merely reconcilable with religion, but also it should serve as the most powerful means of carrying into effect the religious ideal on earth.

WE HAVE waited long for the advent of a new all-embracing religion which would be able to fittingly meet the requirements of the times, and this ardent desire was at last fulfilled in the person of Bahá'u'lláh, a great modern Prophet Who appeared in Persia sounding His mighty trumpet call to afflicted humanity.

Perusal of numerous Tablets left for us by Bahá'u'lláh has impressed me so strongly with the unusual profundity of His thought and His penetrating wisdom that I could not but feel irresistibly attracted towards His noble Cause.

Bahá'u'lláh's sublime mission was to recover the unity of all mankind through God. He said among other things that of the Tree of Knowledge the All-glorious fruit is this exalted word: "Of one Tree are ye the fruits and of one bough the leaves." "Let not a man glory in this that he loves his country, but let him rather glory in this that he loves his kind." He conveyed the following message with regard to the future of mankind: "All nations should become as one in faith and all men as brothers; the bonds

of affection and unity between the sons of men should be strengthened, diversity of religion should cease and the differences of race be annulled . . . these strifes and this bloodshed and discord must cease and all men be as one kindred and one family."

As a means of promoting religious unity He advocated above all the utmost charity and tolerance as being conducive to overcoming egocentrism of all shades and he earnestly called upon His followers to consort with the people of all religions with joy and gladness. His magnanimity is undoubtedly unique as shown by any great Prophet and is in sharp contrast to the stubborn narrow-mindedness with which other existent religions are generally marked.

In connection with the desirability of stimulating a close cooperation between the Occident and Orient, 'Abdu'l-Bahá refers to the value of modern scientific civilization as follows: "In these days the East is in need of material progress and the West is in need of a spiritual ideal. It would be well for the West to turn to the East for illumination and to give in exchange its scientific knowledge. There must be this interchange of gifts. The East and the West must unite to give to each other what is lacking. This union will bring about true civilization where the spiritual is expressed and carried out in the material."

Thus, the spiritual unity of mankind must first of all be guaranteed and then contemporary material civilization, instead of continuing, as at present, to weigh heavily upon us, will turn out to be the most efficacious device to translate into real-

ity the divine will of the Absolute.

Another distinct feature of the Bahá'í Religion is the absence of any professional priesthood: all Bahá'ís are exhorted to share, whatever their occupation, in the work of teaching the ultimate truth of the universe, according to their opportunities and abilities. We can directly turn to the Divine Manifestations of the Infinite which will unfailingly reveal Itself in the

deepest region of our consciousness. When we all address ourselves un-animously to one Center, then there can be neither moral confusion nor superficial sophistication, and the nearer we all draw to the rallying force of the one Absolute God, the nearer do we draw to each other.

Thus, there is no wonder that the Bahá'í Movement is bound to sweep the most enlightened strata of society in every country.

THE CRIME PROBLEM

WILLARD P. HATCH

*"If the community would endeavor to educate the masses, day by day knowledge and sciences would increase, the understanding would be broadened, the sensibilities developed, customs would become good and morals normal; in one word, in all these classes of perfections there would be progress, and there would be fewer crimes. . . . Therefore the communities must think of preventing crimes. . . ."**

IN the Bahá'í Revelation three things are proved that are fundamental needs in the solution of any problem involving human conduct: these three things are—(a) the existence of a conscious and immanent God; (b) the immortality of the human spirit; (c) the fact that guidance from God, modern and complete, awaits the awakening consciousness of the people.

This article does not seek to prove any of these statements,—that proof is available for anyone who wishes to find it.

Assuming, therefore, as a basic fact that there is one God for all humanity—an all-conscious, omnipotent power, immanent and actively interested in His creation; the Provider for all, the Lover of all; and, assuming the additional basic fact that the human spirit is immortal, the opening question of this paper is as follows:

If the individual members of the human family had the certain knowledge implanted in them from early childhood that eventually they must appear before an all-knowing and just God for judgment, would, or would not, such a fact make a change for the better in human conduct?

The answer is self-evident—it would.

No sane human being would care to do evil if at all times conscious that his or her every act and thought is known and recorded before God and that, sooner or later, he or she would have to reap the consequences of each act.

Also it is clear that a sane and normal understanding can only be based upon a Faith that is founded on reason and conscious knowledge capable of logical proof. Perfect wisdom is perfect sanity and perfect wisdom must be that which

* 'Abdu'l-Baha in "Some Answered Questions, p. 311.

comes from an errorless and all-wise God—as it is written:

“The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.”*

Young character is plastic character. Every baby is born innocent, this has been clearly proved. Evil comes after birth, from neglected or wrong training, bad companions, wrong environment. Let the training be good, the companionship proper, the environment right and good results will follow. Habits good or bad, once established are difficult to change.

The present attitude towards crime is to wait until the criminal has committed the crime—then to make use of an expensive equipment to detect, to try, to judge, and to incarcerate the convicted criminal. This incarceration plunges the individual amongst a group of other individuals of like character but of various criminal predilections, where each shares with each his especial branch of criminal knowledge.

In a well-written article in the Los Angeles Examiner for June 12th, 1932, Prof. Francis Sayre, director of the Harvard Institute of Criminal Law, says:

“1 . . . ‘criminal prevention work’ should start from childhood . . .”

“2 . . . we should make the foundation of our penal system rehabilitation. . . .”

Prof. Sayre advocates further a more scientific system of detection and a modernizing, tightening, and speeding up of criminal law procedure but ends his article with this statement: “But the greatest advance of all can be made by attack-

ing crime at its source, through moral instruction of all school children. . . .”

Undoubtedly penal laws of some effective type will be necessary for many years to come, but surely it is possible to conceive of a civilization such as is pointed out in the Bahá'í teachings in which, because of early training in the fear and love of God, a consciousness could be created in which the commission of an evil act would cause remorse to such a degree in the individual as to root out any possibility of its repetition.

Such a consciousness as that mentioned in the preceding paragraph has already been established almost universally in regard to cannibalism.

When asked to explain the difference between material civilization and divine civilization ‘Abdu'l-Bahá replied:

“As to the difference between the natural civilization which is in the present day in force, and the Divine civilization which shall be of the results of the House of Justice. The material civilization prevents and safeguards people from committing evil deeds, through the force of the laws of retaliation and correction. Thus you see how prohibitory laws and rules of correction are constantly in circulation and yet by no means any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting the criminals.

“But the Divine civilization will so train mankind that no soul will commit crimes except rare individuals, which exception is of no importance whatsoever. Consequent-

*Baha'u'llah in Words of Wisdom.

ly, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent punishment, and so training them, enlightening them and spiritualizing them that they will shun crimes and evil deeds without any fear (however) of punishment, prevention or retaliation. Nay they will consider crimes themselves as the greatest punishment and mightiest retaliation, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and in spreading qualities acceptable to the Threshold of the Almighty.

“Consequently, consider what a difference and distinction there is between the material civilization and the Divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the Divine civilization so trains men that the human individuals avoid sins without having any fear from punishment (material), and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world with the utmost zeal and fervor.”*

In a God-fearing and God-loving humanity all crime could be made as obsolete as cannibalism, beginning with the great crime of wholesale murder, arson and robbery called war, down to the slightest infringement of the moral code. But in order to be completely effective

the beginning must be made with the plastic years of childhood and kept up until, just as the physical child gradually learns to walk, so the moral and spiritual child may also learn to maintain a character equilibrium amidst the temptations of daily life.

His Holiness Bahá'u'lláh says in His great “Tablet of the World”:

“In our laws and principles a chapter has been devoted to the Law of Retaliation (for homicide, etc.) which is the cause of the protection and preservation of people; but the peoples dread of that law withholds them only outwardly from committing base and unseemly deeds. But that which prevents and guards men both outwardly and inwardly (from base deeds) is the Fear of God.”

“The Fear of God is the real Guardian and the ideal protector. Men must adhere and hold fast unto that which is conducive to this great gift.”

The above is particularly true in the work of the Juvenile Courts of the land—such teaching is the only really effective agent, and those who do not employ such a method are losing their most certain means of obtaining results.

In the Juvenile Court work, as practiced in the United States, the thought is to remove the erring youth coming under its jurisdiction from contact with older criminals, which was formerly their lot when incarcerated with them. Also to establish a friendly but firm probationary period in which every effort is to be made to re-shape lives just beginning to divert from rightful standards of conduct.

The youth of the twentieth century are independent by inclination and, to an extent, this is a sign of progress—but the youth who come before the courts of the land are expressing that independence, in ways that are harmful to themselves, their families and their associates.

*Baha'i Magazine, Vol. 2, No. 3, p. 3.

In their revolt from a family control that is ignorant and unjust in many cases, this type of youth has leaped the traces into conduct completely unsocial, only too often citing cases in which family life has set them a bad example. They evidence by deeds little respect for law and order, often have a contempt for those who uphold it. However, it is true that the plastic youth who come to court will nearly always listen to a mention of an allknowing God, if it is done in the right way. It is as a rule, not hard to train them into the knowledge that nothing can be concealed from God and that, sooner or later 'What a man sows he must reap'. They can be made to realize that God is not a tyrant, laying down arbitrary laws merely because He is all-powerful, but that He is their loving Creator and that His laws are meant for their own good, their health and their happiness. They can, in this way be protected from vice and crime and social diseases. They can be taught the Fear and the Love of God—the one God of all mankind, and the results will often astonish the beholder in the transformations for good that seem almost miraculous.

However, even here the time to begin is before the children do things that would bring them into any court. The time to begin is in the schools of the world. Throughout all schools an undenominational spiritual training can readily be taught side by side with material education. If the reason that this is not done in the United States in a definite and direct manner should

be a creedal fear that some denomination other than one's own will inject denominational propaganda objectionable in nature, or should the opposition of scientists to having superstitions taught in the name of religion be the trouble—then, in either case, all can alike rejoice. Such rejoicing can be because the fundamental moral laws, the proof of the existence of God, and proof of the immortality of the soul, are found in the Bahá'í Teachings in a manner in perfect agreement with science and without the slightest sectarian or denominational limitation. These truths can be taught without the slightest fear of anyone's religion being hurt, for the Bahá'í Cause loves the people of all religions and is not seeking to belittle or subvert anyone's religion, but explains, clarifies and fulfills all true religion, with prejudice towards none.

As 'Abdu'l-Bahá points out, Truth is one and is not subject to multiplicity, and all mankind is from the same God, the devil not having made anybody.

What parents, worthy of the name, but would want to see their children come to honour in the world and achieve a worthy station in the sight of God, and this is true no matter what religion they profess. Then surely, in an intelligent nation, some basis of unity can be reached, some foundation laid down upon which all could work together in love for the laudable aim of giving all children a material and spiritual education, the latter to protect them from temptation to do evil and to adorn them with the Divine virtues which are the real cause of human ennoblement.

WHAT NEXT?

A SEMINAR ON HUMAN RELATIONS

GLADYS AOKI

Many Bahá'is attended a recent Conference of Catholics, Jews and Protestants gathered for the purpose of discussing religious liberty and mutual understanding. The Conference was held in International House near the University of California in Berkeley. The author of this article, a well known Bahá'i, was appointed because a Bahá'i, to prepare a report of Round Table No. 1, the subject for discussion being "The Cause and Cure of Religious Prejudice." The report she prepared was so excellent from the standpoint of the three groups represented, that each and every one felt that she must be a member of their particular faith, indicating the universal attitude in which the report was made.

INTERNATIONAL House, on the edge of the University of California campus, offered a perfect setting for the Seminar of Human Relations held in Berkeley a few months ago. Within its paneled walls, a continuous seminar of human relations is being held, and Asiatic, Negro and Caucasian meet together in easy friendliness.

Into this free atmosphere entered Catholics, Protestants and Jews, and talked together. As they talked, each became aware, to a higher degree than before, of the existence of other groups than his own and of the beauty and reverence and dignity inherent in other creeds.

A group of believers from the Bahá'i Assemblies which encircle San Francisco Bay were interested observers of this sincere attempt to mitigate ancient prejudices. They were thrilled as, one after another, Protestant, Catholic and Jew brought out the thought that those things which we hold in common are the fundamental things. We all believe in the capacity of the human soul to develop religiously. This is our common end. The things which divide us are trivial in comparison with those which unite.

As the Bahá'is joined in the discussion the protagonists of the various groups turned to them as though assured of their sympathetic understanding and finally it was a Bahá'i who was chosen by Mr. Clinchy, the national secretary of the organization, to present the report of Round Table No. 1, before the Seminar as a whole.

GROUP No. 1 was organized for the purpose of discussing the Cause and Cure of Religious Prejudice. When does a difference of opinion become a prejudice? It is a prejudice when it becomes intolerant of the opinions of others; when it is emotional and not founded on reason. Prejudice is characterized by a lack of openmindedness, willingness to gain new truths. We were reminded that Lippman urges us to hold our opinions tentatively, lest they become prejudices.

We decided the chief causes of religious prejudice to be symptoms of the closed mind having their origin in differences of behavior and belief and their manifestation in lack of trust. They are fed by ignorance, by misinformation, which is worse than ignorance, and by

partial or incomplete information. These seminars originate in a conviction, more and more widely held, that the fundamental truth of all religion is one and that true information about the beliefs of others will break down prejudice.

When we had finished the preliminary work, which included a tabulation of those prejudices most commonly held against Jew, Catholic and Protestant, Mr. Clinchy asked Rabbi Weinstein to act as discussion leader for the Jews and explain some of the points urged against them.

Dr. Weinstein dwelt particularly on the "In-Group," "Out-Group" psychology. For many generations, the Jews have been an "Out-Group." Prejudice against them is largely traditional and the explanations which are advanced are, for the most part, rationalizations. The prejudice originated in a period when the religion of the Jew differed from that held by the "In-Group" and in those days a difference in religious views was excellent ground for prejudice. When the religious bonds relaxed, their economic methods were advanced in way of rationalizations; now racial explanations are being offered.

They are an alien people, there is something which marks them off as different. What of it? Why should such a difference be resented? In the days of the Ghetto, the Jew was the inhabitant of a city within a city. At night the gates were barred and none might issue forth. The only escape was the escape of the mind. In those dark days, they learned every subtlety of mental exercise. No wonder the Jew is a disturbing element: quick-witted, penetrating, keen in argument, he is quick to

puncture with his wit the happy platitudes of slower people. Their mental subtlety and alertness, their rich vitality and zest for living, these very things which set them apart are their rich contribution to human society.

FATHER O'CONNELL was the eloquent spokesman of the Roman Catholics. He interpreted the attitude of the Church on Prohibition, the observation of the Sabbath, the worship of images, birth control and purgatory. His explanations were clear, brief and to the point, but to review them all would take too long. One example should be sufficient. Some of the Protestant ministers present asked Father O'Connell why the Catholic Church prohibited her priests from joining with them in conducting services, consecrating buildings, etc. The answer was succinct. The Church regards herself as the one vehicle ordained by Christ for the preservation and transmission of His teaching. All of those who have departed from her fold she regards as heretics and she is a stern and unrelenting mistress. Her ministers may not associate themselves with heretics. She knows no compromise on this point but she does recognize a difference between the Body and the Soul of the Church. The Body consists of all those who openly acknowledge her doctrine but those who, all over the world everywhere, are leading Godly lives according to their lights, these constitute *her soul*.

DR. GEO. T. TOLSON of the Pacific School of Religion in Berkeley spoke for the Protestants. He mentioned the Dayton Case as an

instance of behavior in the Protestant Group that was rather bewildering. When asked to explain the contradictory interpretations of the Scriptures, he replied; "I can't explain it except by saying that the Protestants have perfect religious freedom."

Protestantism stands for freedom; for the right of the individual to approach his God directly without the intervention of priest or ceremony. It believes that revelation is never ending and that even today God speaks to the individual soul and that this inner voice is man's truest and highest guide. That salvation comes to a soul when it is released from all dependence on formulas and dogmas. "We are not saved until we are released from literalism of all kinds which binds us to past ages. Religion is a living and developing thing."

DURING THE discussion it had been suggested that instead of the three columns, Jew, Catholic and Protestant, there should be two, Jew and Christian. An analysis of the attitudes of the three groups seems to show a different alignment. The position of Jew and Catholic is the position of the supporter of the law. For the Jew it is typified by the Torah, for the Catholic by the Church. They represent that great division of humanity which believes that the individual accepting a divine teaching offers up as his first sacrifice the right to individual question and protest. The Prophet reveals the law of God and this law which comes down to us imbedded in the traditions of the past must be implicitly obeyed.

The entire Protestant position on the other hand is based on the in-

herent right of the individual to question and protest. The Protestant however will make the point that what is questioned or protested against is not the law of God but the tradition in which it has been imbedded. Have those human agencies responsible for its transmission been correct in their understanding and interpretation of the divine revelation.

In the face of such an apparently irreconcilable difference we can only remember that unity does not imply identity and that it is only "after the clash of conflicting opinions that the shining spark of Truth flashes forth." The contribution which is of our own particular group is not the only contribution which is valuable. We should learn to appreciate, to savor and to enjoy those things which distinguish us from one another.

We may through intercourse such as this Seminar offered come to the time when the word Jew will evoke a picture of the ideal Jew; who, inspired by a divine madness became a witness for God in an indifferent world. When the word Catholic will bring to our minds the image of a Newman or a St. Francis or a St. Theresa. When the thought of Protestant will be the thought of one who stands for the integrity of the human soul: one, who freeing himself from all human attachments, turns his face toward the Source of Light and solves divine problems by the light of divine illumination.

We may even reach the point where in the most ignoble Jew, the most immoral Catholic, or the most moral Protestant we shall be conscious only of the spark of divinity, and honor and love him for that

spark and for the reason that he too is the child of our Father and our brother in humanity.

BEFORE THE Round Table disbanded someone objected that we had not done anything about the removal of prejudice. Thereupon Dr. Tully C. Knoles rose to the occasion and made a motion that we abolish prejudice.

Feeling that the conference should have some positive result to report to the main body, Mr. Clinchy appointed a committee to consider the next step. This committee was composed of the three spokesmen for the three groups: Rabbi Weinstein, Father O'Connell, and Dr. Tolson, and they reported their recommendations to the Seminar on Tuesday. They were formulated under ten headings entitled, "What Next?" The establishment of these ten points will destroy prejudice.

1. Exact information secured from various sources including depositions written and oral from people devoted to the religion under suspicion.

2. The cultivation so far as is possible of an historical perspective which will relieve uninformed people of fear dating back to enormities practiced in ages past.

3. Intimate friendships and social minglings with members of religious groups toward which one is in danger of forming prejudices.

4. As far as is permissible, attendance with open and enquiring mind on the public services of other faiths.

5. A study of a great number of things in common in the ethical and religious values of Judaism, Catholicism and Protestantism.

6. The cessation of practices that irritate. (Proselytizing and defamation.)

7. The recognition of the shame and scandal of religious dividedness in a world already too much divided.

8. Recognition of the necessity that these three religions stand together and work together to stem the rising tide of secularism which is menacing all idealism.

9. The spread of inter-religious Fellowship.

10. Inter-Religious seminars where all dislikes, differences, prejudices, are being freely acknowledged and discussed in loving consultation.

THE REVELATION of our times is the inter-relatedness of all mankind. Leaders are seeing this in economic and political relations, religious leaders must recognize this idea.

Those things which we hold in common are fundamental things. We all believe in God. We formulate our attitude toward man in the Golden Rule and attempt to express it in some form of social service. We all agree that ethical training is important to that development. These are our common ends. The individual should be left free to choose his avenue of approach.

If prejudice is to be destroyed, the appeal must be to the heart as well as to the head. The power of such meetings as these to destroy prejudice lies not only in the arguments advanced, the resolutions passed, or the programs mapped out, but also in the spiritual emotions which are engendered.

This Seminar of Human Relations held in Berkeley was a rich experience. Jew and Catholic and Protestant spoke eloquently for their faiths and those who listened were lifted to a higher spiritual level than they had known before. They were welded into a unity which transcended all outer differences. At heart they were one.

THE BAHÁ'Í MAGAZINE

VOL. 23

SEPTEMBER, 1932

No. 6

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
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THE CALL OF BAHÁ'U'LLÁH

LET there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other.

* * * *

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine."

—*Shoghi Effendi.*

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“So long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible If he comes under the shadow of the True Educator and is rightly trained, he becomes the essence of essences, the light of lights, the spirit of spirits; he becomes the center of the divine appearances, the source of spiritual qualities, the rising place of heavenly lights, and the receptacle of divine inspirations.”

—‘*Abdu'l-Bahá.*

MANY ARE skeptical regarding the establishment of universal peace; of an effective league of nations; of perfect harmony between capital and labor. They base their skepticism on general grounds of human nature. “War will always be,” they say, “as long as human nature remains what it is.”

Unquestionably true, but human nature can be changed. In fact, human nature is being changed every century, and has been changed gradually throughout all centuries and milleniums of recorded history. Indeed as we believe from natural evidences of evolution, human nature has gradually, during great unrecorded stages of the past, made enormous changes from the time when man knew not how to use his hands to grasp and project weapons; knew not the use of fire, nor any other of the even elemental inventions and discoveries which started him on the path of civilization.

Man has risen constantly from lower to higher planes of living; from animal grossness and brutality to a more sensitive refinement of feeling and thought. There is no reason to suppose that this pro-

gress is going to stop miraculously, and that human nature is now going to remain static for all time.

YES, human nature is changing, and will doubtless continue to change. But there needs to be an immense and spiritual force exerted if human nature is to change with sufficient speed and directness to overcome the imminent danger of cataclysm which the world today faces.

Religion has always been the chief motivation of progress toward more humanitarian institutions. If one investigates the sources of the great reform movements of the nineteenth century—the movement for free public education, the movement for the abolition of slavery, the movement for more humane treatment of the criminals and insane—one will find that the source of all these movements was deep religious conviction, a desire for service strong enough to cause the sacrifice of self for the good of society.

Religion possesses the power of changing human nature and has illustrated the ability in an infinite number of ways. Human nature can be changed, and we trust hu-

man nature will be changed in directions that will ultimately assure universal peace and a universal civilization founded upon the brotherhood of man.

Bahá'u'lláh, over fifty years ago, enunciated certain great principles for organized living upon this planet which, if carried out, would revolutionize human affairs and bring about a much more perfect society. But this ideal organization of human society depends for its achievement upon the perfecting and spiritualizing of human nature. Noble institutions cannot be firmly established in an ignoble humanity, nor can ideal patterns for human living become effective in a society that is without ideals.

A righteous people and an equitable civilization. You cannot have one without the other.

The primary aim of the Bahá'í movement, therefore, is the perfecting of human character. It seeks to elevate and ennoble man's motives and deeds. And it has within it a mysterious power which effects marvelous transformations in human nature, enabling man to characterize himself with spiritual attributes.

THE ULTIMATE universal aim of the Bahá'í movement—that of establishing a more perfect civilization upon our planet, uniting mankind under its unifying and progressive force—this ideal appeals with tremendous power to all whose spiritual conscience has been awakened. Those who accept the new world order of Bahá'u'lláh desire to devote themselves heart and soul to the carrying out of

these noble institutions. Thus Bahá'is, the world over—of various races, creeds, cultural backgrounds, personal convictions and tastes—are working with absolute unity and concord for bringing to pass the world state of Bahá'u'lláh.

Because they accept this new world order of Bahá'u'lláh as a revelation of Truth for today, Bahá'is do not discuss or quibble regarding the principles which He has established. The human tendency to pick ideas to pieces, to advocate changes, to digress—in fact, all that egoistic tendency in man which projects him into argumentativeness, separativeness, aggressive individualism—all this is either eliminated or effectively subordinated in the Bahá'í movement by the reverence and loyalty of its adherents toward Bahá'u'lláh and His Revelation.

BUT IN REALITY, there is nothing in the teachings of Bahá'u'lláh that can reasonably cause questioning or disagreement. The principles enunciated by Him are so lofty, so simple and clear in their outline, so evidently adapted to the crying needs of humanity today, that they win the acceptance of even the most critical minds. In fact, the nobility of these ideals, the loftiness of the cultural edifices which Bahá'u'lláh projects, has been the cause of attracting to the Bahá'í movement many people who had been deniers of revealed religion, yet finding themselves powerfully attracted to the teachings of Bahá'u'lláh have gradually come to accept His cause as definite revelation.

Did not this same thing take

place in the early centuries of Christianity? How many a Roman citizen—cultural, intellectual, man of the world, skeptical as to religion became attracted to the faith of the Nazarene because of the power of its human institutions, because of its strong evidence of a reforming, vitalizing force in the lives of its adherents.

And so today, the Bahá'í movement is marvelously attracting the allegiance of men and women who have a humanitarian vision for the world, whether or not they are in the state of giving immediate allegiance to claims of Revelation. Later this allegiance comes, through witnessing evidences of a perfected life as manifested in Bahá'is through the all compelling attractiveness of the world program as enunciated by Bahá'u'lláh, and through the convincing spiritual power that is perceived to underlie all of Bahá'u'lláh's deeds and utterances.

BAHA'U'LLAH fulfilled one of the primary requirements of a Prophet—that is, absolute severance from the world, renunciation of wealth and position, and in His case even of liberty. How else can spiritual teachings be convincing? Should they come from the mouth of one who lives at ease in the midst of wealth and luxury, surrounded by all the good things of the world, people might well question the sincerity of purpose, therefore the measure of truth, in such utterances.

Religion makes a universal appeal because it proceeds from a source as universal as life itself. And we find in Bahá'u'lláh a uni-

versality covering every plane of existence. Born to a noble family, of high official position and considerable wealth, in line for a high governmental career, Bahá'u'lláh sacrificed all when He set forth to promulgate His spiritual truths.

“Bahá'u'lláh was a prisoner twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Persia His properties were pillaged and His possessions confiscated. First, banishment from Persia to Baghdad; then to Constantinople; then to Adrianople; finally from Roumelia to the prison fortress of 'Akká.

“During His lifetime He was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the 'Most Great Peace' should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and man become the reflection and likeness of God, even so it hath been revealed in the Bible 'We shall create man in our own image.'

“Briefly: Bahá'u'lláh bore all these ordeals and calamities in order that our hearts might become enkindled and radiant, our spirits

be glorified, our faults become virtues, our ignorance transformed into knowledge; in order that we might attain the real fruits of humanity and acquire heavenly graces; although pilgrims upon earth we should travel the road of the heavenly kingdom; although needy and poor we might receive the treasures of life eternal. For this has He borne these difficulties and sorrows.”*

How FAR removed is the Bahá'í ideal for spiritual development of the individual from a narrow religious bigotry or an ecclesiastical pattern for mere personal salvation! It is Society that the Bahá'ís

*Addresses of 'Abdu'l-Bahá, p. 25.

seek to save. They dedicate their lives to service. They strive to spiritualize their natures, not so much for the sake of eternal blessedness as for the sake of doing the job that is vitally needed on earth today—the huge task of transforming human institutions into more noble patterns.

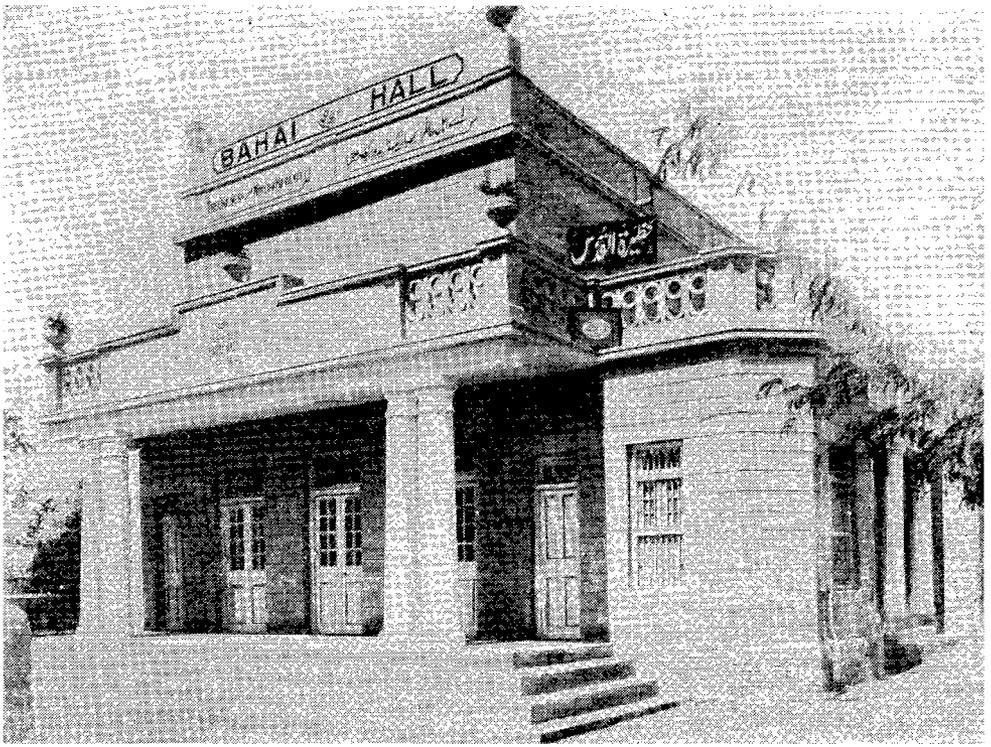
This ideal appeals powerfully to lofty souls. Here is something which stirs all that is generous and noble in human nature and calls forth these hidden energies in the depths of our being which can be realized only by the power of lofty ideals and which, strengthened by divine force, can become powerfully effective in the building of nobler institutions.

THE FIRST BAHÁ'Í HALL IN INDIA

THROUGH the thoughtfulness of Mr. Isfandiari Bakhtiari we are able to reproduce a picture of the new Bahá'í Hall recently completed at Karachi, India, and give a brief account of its dedication held March twenty-first, the Bahá'í New Year's Day. This Hazirat-ul-Quds, as it is called, stands in a charming garden where “in response to the invitation of the Bahá'í friends of Karachi a representative group gathered at six P. M.” A prayer chanted in Persian opened the dedication service and was followed by a reading from the writings of 'Abdu'l-Bahá by the mayor of Karachi “who is taking a keen interest in the Bahá'í Movement.” Mrs. Keith Ransom-Kehler, one of the revered international Bahá'í teachers from the

United States gave the principle address. Then the company proceeded to the main entrance of the Hall, Mrs. Ransom-Kehler chanted a prayer, removed the bouquet of flowers which was fastened to the door-knob and turning the key said, “To the glory of God, and the brotherhood of man I declare this building open for public worship, calling upon Bahá'u'lláh richly to bless all those who enter.” So saying, she entered the building followed by the large group of friends.

After inspecting the Hall and expressing appreciation the guests returned to the tea tables in the garden where delicious refreshments were served. “Then a vote of thanks was given to the Karachi Spiritual Assembly, to the Hazirat-ul-Quds Committee, to the Bahá'í



Community, to His Honor, the Mayor of Karachi, and to the visitor from distant shores who proved by her presence the cementing and unifying power of the Bahá'í Faith. With the chanting of another prayer this happy service was terminated."

Bahá'ís all over the world share with the Karachi friends the joy and satisfaction in the completion of this Hall, and Western Bahá'ís will be particularly happy to learn that a distinguished Bahá'í teacher and lecturer from the United States had the great privilege of participating in this historic event.

Indeed, we may truly say, "What hath God wrought?" Very wonderful spiritual history is continually in the making, demonstrating the efficacy of the Bahá'í Teachings in which many statements similar to

the following are to be found:

"The souls who followed Bahá'u'lláh from every nation have become as one family, living in agreement and accord, willing to sacrifice life for each other. The Muhammadan will give his life for the Christian, the Christian for the Jew, and all of them for the Zoroastrian. They live together in love, fellowship and unity. . . . If you should attend a meeting in the East you could not distinguish between Christian and Mussulman; you would not know which was Jew, Zoroastrian or Buddhist, so completely have they become fraternized and their religious differences been leveled. . . . What God-inspired progress! Ere long you shall witness that the rays of the Sun of Bahá'u'lláh have illumined the Orient and the Occident."

CRIERS OF THE DAWN

DORIS MCKAY

*This heart-appealing story, as set forth by the gifted author of this article, is based on "Nabíl's Narrative" which has been recently published under the title, "The Dawn-Breakers". This book, translated by Shoghi Effendí, constitutes an authentic history of the early days of the Bahá'í Cause.**

OUR forefathers, held close, like the infants they were, to the heart of Nature, heard the rhythmic beating of that heart in cycles great and small. The span of time between flaming dawns and starry nights, between the cold of winter and the heat of summer, between florid birth and pallid death and the yearly rise and fall and rigidity of rivers, proclaimed to untutored ears: *I go but I come again.* Night went; day went; youth and age went; summer and winter went, and something returned always to take the place of that which had gone.

We, who are born to the edifice built by time, see the great Days and Nights of those people who are borne along with the great periods of time called Ages. For those too, nights come, days follow, winters come and springs follow, death comes and Resurrection follows.

There was such a night in Persia. It had been hundreds of years in duration, a night of darkened minds, of dreams of atavistic strivings for supremacy, of delusion and distorted fancy. For in the middle of the last century the great land of Persia, once a powerful and illustrious nation, was in a state of moral and religious decadence. Here were despotism, injustice, cruelty, complacency and conceit, formalism, fanaticism, inefficiency, stagnation—behind all there was

the dread of those who fear to fall from high places. The church was Islám; the state was Islám. These throttled each other with the stranglehold of fear. Over the confusion was spread a splendid, ostentatious mantle of crimson spun with gold. Here were winter, night and death.



HE "who causeth the mornings to break forth" had decreed a dawn for that night. For over a quarter of a century a light had been burning in the soul of Shaykh Ahmad-i-Ahsá'i, causing it to twinkle in the darkness like the Morning Star it was. From his island home beyond the Persian Gulf, Shaykh Ahmad's heart had been wrung with anguish because he saw Islám broken with sects, its holy name degraded with strife and corruption. Then had dawned the conviction that he, by reason of the illumination which had been conferred upon him, had a sublime calling; he must leave home and kindred and call to the followers of Muhammad to prepare the way for Him Who alone could awaken the people from their troubled slumbers. He had left all behind him and journeying through the cities of Iráq had won honor and renown—had become known as a great religious light. At last he entered into Persia the possessor of a

*Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

secret. He made allusions to this secret knowledge but guarded its full import until the *time* when the veils might be finally removed. What he felt was the intimation of *Dawn* and a yearning took possession of his entire being which impelled him in the direction of the city of Shíráz. In this city, where his heart had found its abiding place, he said to the people: "Among you there will be a number who will live to behold the Glory of a Day which the Prophets of old have yearned to witness."

In Yazd, which city Shaykh Ahmad next visited, Siyyid Kázim came, a young man of twenty-two, noted for his learning, his piety, his humility, drawn thither by a dream. How joyfully Shaykh Ahmad greeted him who was to share his *mission*. He left his disciples with the young man, first in Yazd, at a later time in Karbilá, where he said in parting, ". . . verily I say the *hour* is drawing nigh, the *hour* I have besought God to spare me from witnessing, for the earthquake of the last hour will be tremendous." Shaykh Ahmad died at the age of eighty-three while Siyyid Kázim, his chosen successor, awaited the appearance of a *Youth* around Whose advent his very life revolved.



IT WAS dawn and Shaykh Hasan-i-Zunvzí, disciple of Siyyid Kázim, found himself walking with his master through the streets of Karbilá. The Siyyid explained the reason for his early summons: "A highly esteemed and distinguished Person has arrived. I feel it incumbent on us both to visit Him."

At the door of a house a *Youth* was waiting for them. Upon His head was the green turban of a descendant of Muhammad. Hasan saw Him embrace Siyyid Kázim, saw his erudite master speechless and bowed before the loving-kindness of the *Youth* Who so greeted him. They entered an upper chamber of the house, fragrant with choice perfume and bedecked with flowers. Their Host gave them to drink from a silver cup while quoting these words from the Qur'án: "*A drink of a pure beverage shall their Lord give them.*" These were His only words. Soon after Hasan was again upon the street marveling at the strange meeting which he had witnessed.

Three days later Hasan saw the *Youth* seat Himself in the midst of the disciples of Siyyid Kázim. He sat near the threshold and listened to the discourse. The sunshine fell in a little pool in His lap. When the Siyyid beheld Him he fell silent until a disciple begged him to resume his unfinished lesson. Siyyid Kázim answered, "What more can I say? Lo the Truth is more manifest than the ray of light that has fallen in that lap."

"Why is it", persisted the importunate one, "that you neither reveal His name nor identify His person?"

Again, Hasan watched the *Youth* at the Shrine of the Imám Husayn, ere His departure for Shíráz. He saw Him wrapt in His devotions, tears pouring from His eyes, angelic words of adoration pouring from His lips. He saw the pilgrims turn and gaze at Him and unseal the fountains of their tears. He felt his own heart captured and

afame with the contagion of that ardor. He was not to forget the haunting and unearthly beauty of that unknown Youth of Shíráz.



IN THE LAND of Persia the stillness and the darkness deepened. A few felt the stirring of a celestial breeze; a few were listening intently, their eyes strained toward the horizon. One of these was Mullá Husayn, disciple of a departed master, for Siyyid Kázim had passed from this life. With the approach of Dawn the Morning Star had waned. In January of the year 1844 (the "year 60" of Muhammadan tradition,) Mullá Husayn returned to Karbilá from a mission on which Siyyid Kázim had sent him. He was a dynamic figure of faith among the bereaved and bewildered disciples of that great leader. Siyyid Kázim had frequently in the days past alluded to the "secret" and the "mystery" of which Shaykh Ahmad had spoken, and to the *time* when it should be made manifest. Ere his parting he admonished them: "Scatter far and wide, and detach yourselves from all earthly things, and humbly and prayerfully beseech your Lord to sustain and guide you. *Never relax in your determination to seek Him Who is concealed behind the veils of glory.* Persevere till the time when He, who is your true Guide and Master, will graciously aid you and enable you to recognize Him" Mullá Husayn recalled them to the spirit and the letter of these instructions. He exhorted them to a quest like that for the Grail, the success of which, was incumbent upon prayer, renunciation, purity.

Leaving behind him this appeal, Mullá Husayn proceeded on his journey, but not before, as a preface to his holy adventure, he had fortified himself with forty days of retirement, fasting and vigil. When his spiritual preparations were complete, he and his two intimate companions rode out in the direction of Bushir, on the Persian Gulf. Here, for the first time did the traveler feel an inner *registration* of approaching nearness to his Beloved for Whose meeting he yearned. As if drawn by a spiritual magnet he hastened to Shíráz. As Shaykh Ahmad, years before, had been called away from the cities of Iráq to this Persian city, so now did Mullá Husayn respond to that same appealing force. At length the three companions stood before the gate of the city. There Mullá Husayn tarried for a while, sending his brother and nephew into the city ahead of him.

Deep in thought he walked beside the city wall. From above the wall tall cypress trees cast shadows on the sand. He saw the pools of the shadows transfused with purple and blue. Irradiated dust glinted in the slanting rays of the late afternoon sun. Then was Mullá Husayn, traveler in the Path of God, aroused from his reverie by the sudden appearance of a radiant Youth Who came to him through the gold and the purple, with welcoming words and a tender embrace. Not understanding but compliant to the will of this Youth, Mullá Husayn went with Him to His home, becoming more and more astonished at the beauty, grace and authority of his unknown Host. Intuitions and feelings deep in the

consciousness of Mullá Husayn began to unfurl their signals. "Might not my visit to this house," he asked himself, "enable me to draw nearer to the *Object* of my quest? Might it not hasten the termination of a period of intense longing, of strenuous search, of increasing anxiety, which such a quest involves?" A premonition of joy thrilled him.

Later Mullá Husayn was to look back upon a night of wonder and of awe. He was to behold the Hand of the Almighty as a shaper of Destiny; he was to feel himself caught up in that destiny. That night interpreters of prophecy were on the hilltops waiting—in the morning they laid away their ascension robes thinking He had not come. Only one man's ears heard the sounding of that Trump. That man was Mullá Husayn who, all unwittingly, had kept his appointment with the Beloved of the Worlds.

With what passion he had prayed in the Youth's presence: "I have striven with all my soul, O my God, and until now have failed to find Thy promised Messenger. I testify that Thy word faileth not, and that Thy promise is sure."

For Mullá Husayn's comprehension was temporarily to desert Him after the manner of a universe of doubters, who, when they behold One who cries, "Lo! I am He", stray off into byways bewildered by the splendor of the Light. He related to his Host the conditions of his quest, and heard these words, too, too marvelous to accept: "*Behold all these signs are manifest in Me!*" Trembling at his temerity, he sought proofs with

his intellect—remembered the plan he had with which to test the Promised One. Suddenly he found himself in the midst of a rain of melodious words. He saw and heard Revelation! Words, pouring from the lips of that *radiant Countenance*; words, streaming with incredible rapidity from the *racing pen*. Features, limbs, movements, intonations, proclaimed, beyond all doubts and arguments, Himself to be that Word. The Divine Reality, abstract, impersonal, hidden behind a hundred thousand barriers of light, had again taken residence in a human temple.

THE NIGHT was in our reckoning the twenty-third of May, 1844. It was two hours and eleven minutes after sunset. "This night," He declared, "this very hour, will in the days to come, be celebrated as one of the greatest and most significant of all festivals. Render thanks to God for having graciously assisted you to attain to your hearts desire, and for having quaffed from the sealed wine of His utterance . . ."

In an attempt to describe his experience, Mullá Husayn was later to say, "All the delights, all the ineffable glories, which the Almighty has recorded in His Book as the priceless possessions of the people of Paradise—these I seemed to be experiencing that night." On the third hour after sunset, food was brought to him which seemed to him like "the fruits of Paradise". Throughout the rest of the night, he was in a timeless world, as he listened in ecstasy to the peerless utterance that poured in

an unstinted flood of jewels, of music, of light. He was aroused only when the *muadhhdhin* sounded the call for morning prayer.

Before Mullá Husayn took his tremulous departure these words were addressed to him: "O thou who art the first to believe in Me! Verily I say, I am the Báb, the Gate of God, and thou art the Babu'l-Báb, the gate of that Gate." As he left that door, which symbolized the Door which had been opened "to

all in the heavens and in the earth" gladness and strength animated his limbs, exultation expanded his bosom. He has said, "I seemed to be the Voice of Gabriel personified, calling unto all mankind: 'Awake, for, lo! the morning Light has broken. Arise, for His Cause is made manifest. The portal of His Grace is open wide; enter therein, O peoples of the world! For He who is your promised One is come!'"

THE SUCCESSIVE MANIFESTATIONS

ANNIE B. ROMER

SPLIT an atom and you will find a universe", said Bahá'u'lláh, Prophet of the new age, writing nearly three-quarters of a century ago and anticipating by nearly that time the discoveries of science in the field of atomic physics.

The Bahá'í teachings—always in line with science, in fact blazing the way for the savants of science to follow—state clearly that the physical development of man has been evolutionary.

This teaching, it may be said, is not out of harmony with that of any of the revealed religions. God is the Creator. He createth in whatsoever way He willeth, and if He has chosen to bring man up through the evolutionary stages, as has been the case with the animal, He is none the less the creative impulse and the method of the creation is of secondary importance.

The important thing is to find in

God the origin, the beginning, of all things, the source of all creation, the essence of existence, the Father of all, the inspirer of all true religions, the guidance of creation and its highest known product, mankind, down through the ages.

As the physical development of mankind has been evolutionary, so has his spiritual development.

Back in the darkness of primeval man's existence his vision must necessarily have been limited by his physical surroundings. He saw as far as his physical eye could see, and no further. Within him, however, as God had purposed, were the potentialities of a larger vision; of higher things. These had not yet been revealed to him. And in his primitive state it was not possible for him to perceive much of spiritual things.

It was God's great purpose, however, for him to develop, and the method of that development is for the first time in the world's spirit-

ual history made clear by the revelations of the Teacher for this enlightened age, Bahá'u'lláh, the most recent of the series of Manifestations through whom the Essence of Creation has spoken to His creatures.

OUT of the murk of prehistoric antiquity, then, we are shown by this revelation, when man's physical and mental development had progressed sufficiently for him to begin to learn his lesson, came at length the first gleam of light for the soul which was his real animating and moving force.

Man's spiritual eye at this stage must have been exceedingly dim. It could not bear too strong a light. But light it must have, in God's scheme for man's spiritual development.

And light, in fact, it did receive, but a reflected light, not the direct, overpowering beam from the Sun of Existence, which must have blinded it. In His wise providence the Creator provided a medium through which such Truth as man was fitted to receive might be imparted to the struggling creature which was to grow into the mentally developed and spiritually matured product which we can but feel is the state of mankind today, imperfect though it still is in so many ways.

From the Sun of Existence, then, was thrown off an orb, which gave to mankind his first inkling of the higher life that he was capable of living and destined to live. Through what personality this light was projected we shall never know. Its identity has been lost in the mists

of antiquity. And it is not particularly important that we should know.

Without doubt, however, this first reflected Source of light was followed by others, as man developed in spiritual consciousness and became fitted to receive more and more of the divine revelation.

There may have been scores, there may have been hundreds, of these prehistoric teachers, these inspirational spotlights which flooded the humanity of their day with so much of the dynamic force of the Divine essence as it was successively fitted, from age to age, to receive.

WE COME, at last, to the time when man's development had progressed far enough for him to begin to have traditions—to transmit, at least by word of mouth, the impressions, the occurrences, of his generation, his age, down to his successors. And finally, in the recorded words of the earliest times known to history, we strike a name.

The name is that of Adam, for so long the traditional father of the human race, but perhaps, in the light of what we now know, simply the earliest of God's Manifestations of spiritual force to have been known by a *name* that has lived.

The Voice of God had spoken down through the ages, the light of the Eternal had been shed through who knows what mediums. But with the dawn of history, even though imperfectly recorded and so often savoring of mere tradition, that Voice began to speak, that light began to be imparted, through mediums whose identities

have happily been preserved to us in the Holy Books which many lands and many peoples have produced.

To the Hebrew Scriptures we owe the debt of preserving for us those wonderful *names* which to Jew and Christian, are a source of light and inspiration—the names of Abraham, of Moses—who can but be considered true Manifestations of the Creative Essence.

God was speaking to His creatures; teaching them the way of life here; leading them on to an appreciation of what their soul life really meant; guiding them, step by step, degree by degree, to comprehension of the cosmic scheme of existence and knowledge of the life hereafter.

And, contrary to what some of us were taught, at least inferentially and sometimes very positively in our earlier religious training, the Voice of the Creator thrust itself out in the direction of not merely one race or one people. The light from the Sun of Existence shone not alone upon Palestine, but upon India, upon China, upon Persia, upon all parts, indeed, of the then known and inhabited world.

Increasing knowledge of history, in fact, is showing that gleams of religious light must have been shed even in those parts of the globe which were unknown to the chroniclers of events in the habitable world of the East. God is no picker and chooser. He is the Father of all His beings and not neglectful of the development of any of His creatures.

WHAT IS veiling such multitudes from the truth as revealed by Bahá'u'lláh today is their persistence in clinging to the "single manifestation" idea—the idea of an exclusive revelation, a revelation through one channel alone, and the tenacious holding to the belief that the Voice of the Creator stopped making itself heard two thousand years ago.

The Voice has always been the Voice of God, ringing down the ages through His successive Manifestations. He rose to supreme power in the teachings of Jesus, in Whom the virtues and attributes of the Deity were reflected in perfection.

But as God had not begun speaking through Jesus—Jesus the man, the earth-dwelling individual and not the spirit which was manifested in Him, which is ever the same—so the Divine revelation did not stop with the completion by Jesus of His mission here.

Man has heard that Divine Voice calling all down through the course of his development—through Abraham, through Moses, to the people of Israel, in Persia through Zoroaster, in China through Lao Tse and his disciple Confucius; in India through the words of the ancient mystics and through Buddha; again in Palestine and throughout the world through Jesus; in Arabia through Muhammad, and now again from Persia, but with a universal message for mankind, the Gospel of the New Day and the fulfillment of all the prophecies, through Bahá'u'lláh.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

This is the second installment in the series relating the story of the martyrdom of Vargha, the Persian Bahá'í. In the first part, published in the June number, the author gave a summary of Vargha's family history including copies of the Tablets (letters) of Bahá'u'lláh addressed to them.

THE great visit in 'Akká came to an end and the little group started for Tabriz. On the way they went by Mazraeh, near 'Akká to visit the grave of Ali Muhammad Vargha's father; for years before his father, Haji Mulla Mehdi, with the latter's two sons, one of whom was Ali, had started to visit Bahá'u'lláh in the great Prison in 'Akká. They had walked the long distance from Persia, but the journey was too hard and Haji Mehdi had died here in Mazraeh so near to his heart's destination, 'Akká, which place he never reached. The others had gone on to see Bahá'u'lláh. So the reader will see that Ali Muhammad Vargha had had the great bounty to visit Bahá'u'lláh when he himself was still a boy. It is no wonder then that he had come again and brought his little sons. They prayed at the grave of Mr. Vargha's father, and they remembered with thankfulness that Bahá'u'lláh Himself had come several times to that tomb in Mazraeh to pray for their beloved relative.

When they were home again in Tabriz matters did not go quite smoothly. Ali Muhammad's wife's mother was very much against the Bahá'í Cause. She instigated one of their servants, brought up in the home from childhood, to kill her son-in-law. Secretly, however, the servant was a Bahá'í, so he went and told his master to leave the house, because if he stayed the mother-in-law would certainly get

some one else to put her son-in-law to death. So Ali Muhammad Vargha left home and went to stay with a Bahá'í believer. His mother-in-law went to the Mulla and asked him to give an order that her son-in-law might be killed because he was a Bahá'í. The Mulla replied, "He has not confessed to me that he is a believer, I cannot condemn him. If you can prove to me that he is a Bahá'í, I could issue a death verdict against him."

So the grandmother took little Ruhu'lláh with her to see this Mulla. Ruhu'lláh used to speak to everybody and he was a celebrated little teacher. His grandmother told him she was taking him to the home of a friend of his father and that their host was a Bahá'í. So when the child went in he held out his little hand and said: "Alláh-u'Abhá!" The Mulla was astonished at such a salutation, but the grandmother made a sign to him not to say anything. She asked Ruhu'lláh to pray some of his Bahá'í prayers which his father had taught him. The child at once prayed the daily prayer and then he prayed a long one, one of the most deep and beautiful prayers ever revealed by Bahá'u'lláh. After the little boy had finished the Mulla said: "Those prayers are wonderful, no father should be put to death who has trained a child like this one!" and he refused to issue a verdict for the death of Ali Muhammad Vargha.

Ruhu'lláh's grandmother on his father's side of the house was very different. Her husband had had a Bahá'í teacher come to speak with her (which he did without seeing her, for she sat behind a curtain to receive her lessons). When she heard about the Bahá'í Cause and that a Prophet had appeared she said, "We are not waiting for a Prophet; I have studied all the Books, and we are waiting for a Manifestion of God." The teacher had used the word "Prophet" so as not to startle her, but to try to tell her gradually that the great *World Teacher* was here, but she was an apt pupil and more ready than he thought to receive the Truth. She at once became a believer.

ONE DAY in Tabriz, a group of distinguished Bahá'ís were speaking together about who would be the successor of Bahá'u'lláh. Ali Muhammad Vargha said it would be 'Abdu'l-Bahá. Another said it would be the secretary and a third held the opinion that it would be Muhammad Ali, another son. Ali Muhammad Vargha said; "Bahá'u'lláh has stated that if there is anything which we do not understand we should write to Him," so he sent a petition asking this question. Bahá'u'lláh at once wrote back saying that it would be 'Abdu'l-Bahá. Azizollah Vargha has this tablet.

Then Ali Muhammad Vargha wrote a second letter to Bahá'u'lláh asking that not only he but that one of his sons might be a martyr in the path of 'Abdu'l-Bahá, the Greatest Branch. Bahá'u'lláh replied to this petition and accepted their sacrifice, which means that they could become

martyrs. The family moved about from place to place because he was a Bahá'í teacher and traveled throughout Persia.

Once, when the times were very dangerous a lovely Bahá'í woman near Tihrán took Azizollah and Ruhu'lláh into her own home to try to protect them. This was when the Vargha family was living in Tihrán. The husband of the Bahá'í, who was not a believer, though he was a celebrated lawyer and a great statesman, objected to having the children in the house. He said: "You cannot do this, we too, shall be killed."

His wife replied: "Let me ask you something. If a man has been a butcher for forty years and in a dark night some one gives him a dog to kill instead of a lamb, do you think he would make a mistake and kill the dog instead of the lamb?" Her husband said, "No." Then she answered: "Be assured you will not be murdered instead of a Bahá'í". She kept the children for several weeks and during that time nothing happened to any of them.

Ali Muhammad Vargha took his two children, Azizollah Vargha, who was thirteen years old, and Ruhu'lláh Vargha who was eleven, and went again to 'Akká in 1895 to visit 'Abdu'l-Bahá. (Bahá'u'lláh had passed on in 1892.) Valiollah Vargha the youngest child was left at home. There were many happy incidents during the days spent with 'Abdu'l-Bahá, but I wish to relate one which though not quite so pleasant at the moment, reveals 'Abdu'l-Bahá's great character, the quickness of a father to obey and the wisdom of little Ruhu'lláh.

A large group of Bahá'í children

were playing together when one little boy uttered a naughty word; Ruhu'lláh quickly slapped him on the mouth saying he deserved punishment. This child who had said the word was the son of a great martyr and since he had come to 'Akká he had been very favored by the Holy Family and all the believers. The other children marched in a body with this little boy to tell Ruhu'lláh's father and to complain about this matter. Ruhu'lláh, when he saw them going, ran into the court and up the prison stairs, through the open door into 'Abdu'l-Bahá's room and sat down close beside Him. 'Abdu'l-Bahá was by the window writing Tablets. As soon as Ali Muhammad Vargha heard the children's story he started out to find his son. Going into the court, he saw Ruhu'lláh sitting beside 'Abdu'l-Bahá upstairs near the window. He motioned him to come down. Ruhu'lláh was vigorously nodding "no", and 'Abdu'l-Bahá attracted by this motion said, "Why are you nodding out the window?" Then Ruhu'lláh related the whole story of how he had slapped the little boy on the mouth and said he knew if he went down to the court his father was going to punish him. 'Abdu'l-Bahá called the father to come upstairs and said very sternly: "No one must say anything to Ruhu'lláh about this matter!" Usually 'Abdu'l-Bahá was very careful that children must obey their parents, but He repeated it a second time: "No one must say anything to Ruhu'lláh about this matter!" From that time on Ali Muhammad was very respectful to his little son Ruhu'lláh and he

never again reproved him for anything. He was a good father and Ruhu'lláh was a good son; he never consciously did wrong.

'Abdu'l-Bahá during this visit gave Ruhu'lláh the title "Mobaleq"—which means "a teacher of religion", a Bahá'i teacher. When the family returned to Persia they went to live in Zanján which is situated in the northern province of Azarbaiján. The father, Ali Muhammad Vargha, wrote to 'Abdu'l-Bahá from Zanján and Ruhu'lláh who was continuing diligently his study of Persian writing, sent two lines of copy for 'Abdu'l-Bahá to see what progress he had made. When the answer came to the father's letter, there was a Tablet enclosed for Ruhu'lláh who at that time was eleven years old. The Tablet was in 'Abdu'l-Bahá's own handwriting and was as follows:

"He is the Most Glorious!"

"O thou who art nearer to the sucking age! The impression of the musk-like writing of that sign of the Love of God (Ruhu'lláh) was seen. Verily, in a short time thou hast improved greatly, and seeing this great progress is the cause of my joy and happiness. Certainly thou must try thy utmost that thy writing may become better day by day and in the world of writing it may become the glory and the bounty of the Supreme Pen!

"Always I must hear from thee, and thou must describe and explain about those whom thou dost teach (spiritually). Upon thee be Bahá! Signed: E. E."*

When Ali Muhammad Vargha read this Tablet, with great reverence and solemnity he knelt with forehead to the floor and said: "This is the son who will give his life as promised by Bahá'u'lláh, because a pen of wood could not have such an effect,—the effect of the Supreme Pen would be the mighty pen of martyrdom."

(To be continued)

*This E. E. meant 'Abdu'l-Bahá Abbas.

MENTAL HEALTH AND THE NEW WORLD ORDER

GENEVIEVE L. COY, PH.D.

In the first and second installments of this very helpful series, published in the June and August numbers respectively, the author defined briefly and clearly what constitutes mental health, detailing certain attitudes which must be avoided by one seeking a fully integrated personality, and giving suggestions along lines of positive effort in this direction. The article which follows concludes this significant treatise.

THE two greatest positive factors in producing mental health as means for combating negative factors, have been already implied in the preceding installments, and will now be described in full.

1. The first of these is to be found in the individual's *life work*. To find the kind of work to which a man can give his best self wholeheartedly is the surest foundation of an integrated personality. William Burnham has written a book called "The Normal Mind", which is a clear and fine presentation of the point of view of mental hygiene. The essence of this book of several hundred pages is in the author's presentation of the value of a man's work. The essential conditions for happy living, writes Burnham, are three, "a task, a plan, freedom. 1. Perhaps all will agree that the first essential is a suitable task. 2. The second essential is a plan. A mere task without a plan is likely to be mere movement, unco-ordinated activity. A plan makes the action purposeful activity. If a child makes his own plan, that develops interest and initiative. 3. This suggests the third essential, freedom—freedom to take a task or leave it, freedom to form one's own plan." (p. 212) "The most important preventive of mental disorder is a suitable task; and the greatest thing for an indi-

vidual, the ordinary man, or man of talent, or even the genius, is some great task worth while as a life work." (p. 226)

It is obvious that the educator has a great responsibility in helping young people find the life work in which each can best use his abilities. An intelligent and scientific effort in this direction has only just begun. The time when the majority of people can realize their best selves in their work lies in the future, for we have not yet squarely faced the social need of a new type of civilization in which it shall be possible for each person to do work he loves to do. Until such a new world order comes into being, we shall still be confronted with thousands of partially disintegrated personalities,—ineffectual and unhappy men who may have a task, but no freedom to plan.

If an individual, through force of circumstances, is unable to find work to which he can give himself, his only safeguard lies in his use of his leisure time. Under present conditions, the value of a *creative avocation* cannot be overestimated. Not long ago I was talking with an intelligent Negro who said that he was a truck-driver; then he added, "I sing in a choir in Harlem." It was evident that he had found in his singing an outlet for desires and abilities which his day's work

could not have satisfied. The value of creative leisure activity is not limited to the person who is doing work which does not interest him. Many people who are happy and effective in their daily work yet feel that many of their abilities are unused. A wise use of leisure will contribute to the growth of any personality. By "wise use" it is implied that the person spends his free time in some activity in which he makes constructive and whole-hearted use of abilities not employed in his daily work. A gifted doctor spends some of his leisure in wood-carving. An intelligent teacher, who has spent a busy day with little children, enjoys going into her kitchen at night and cooking an appetizing dinner for some friends. A clever seamstress spends some of her free time in raising Persian kittens. A great organist gives several hours a week to work with a club of boys in a church club-room. Who can doubt but that each of these people is finding mental health in these leisure activities as well as in his work?

2. THE SECOND positive essential for mental health is that the individual shall have a conscious ideal of a social and spiritual life for society. In fact, without this he is handicapped in choosing his life work; for this work, in order to be truly integrating, must be such that in it he realizes, not his most animal qualities, but his best and most human self. But he cannot choose his "best" unless he has accepted some ideal goal for mankind. The purposes by which he is to guide

his life, he may describe as his philosophy or his religion. In order really to serve as an aid in the integrating of his personality his goals must be consciously and fully accepted as true for him; they must not be taken over uncritically from his parents or friends. They must be *so much himself* that they become the most dynamic guiding force in his life. The greater value of religion as against philosophy, for this purpose, lies in the fact that true religion commands the allegiance not only of the mind, but also of the heart.

IN THE BAHÁ'Í way of life all the essentials for mental health are found. In accepting the Bahá'í faith, each has realized that in it he has discovered a movement in which his own desires and abilities can be most completely unified. He has found the outline of a pattern of living which he recognizes as answering to his deepest needs. He is compelled neither by fear, nor by desire for profit or position. He is a Bahá'í because in the new world order of Bahá'u'lláh he finds himself most completely "at home".

Bahá'ís have "a task, a plan, freedom". They have the task of building a new spiritual civilization, on the ruins of material civilization. They have a plan of spiritual organization, through which this task can be accomplished. Within the great task are enough small "jobs" for every single individual. There is work for every sincere person. Each has freedom to choose his own task in helping forward the great plan. For each there is

work in which he can most fully use his abilities. He knows himself part of a spiritual unity so great that he can give no place in his nature to disintegrating fears and self-centeredness.

How great the task to which Bahá'is the world over have pledged themselves may best be realized in the following words of Shoghi Effendi, "A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered

judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age."

The true Bahá'í attains mental health,—a fully integrated personality—as he becomes an active, efficient happy part of the great spiritual harmony of life, as he becomes increasingly at one with the Divine Unity.

A MEMORANDUM ON WORLD PEACE

WALLACE R. FARRINGTON

President of The Pan-Pacific Union

"GENERALLY SPEAKING, we know that world peace will arrive when people of all nations can see and understand how utterly stupid is any other policy, how narrow and foolish are methods and programs that line us up to believe that one people, one nation, contain all the ability, all the intelligence, all the power in the world and that theirs is the God-given privilege and duty to swing the world into line or lick the world into line and kill off any that do not do as they are told.

"World peace today as I see it is theory. To bring it into general and universal practice calls for more intensive application of reli-

gious faith than many have dared to imagine. It calls for more education than the most zealous educational bureaucrat has found possible. It requires more mental elasticity than has been shown, except in spasmodic spots. It demands more plain garden variety common sense than most of us honestly believe the human race is capable of exercising in our day and generation.

"EVERYONE AGREES that world peace is the goal to be attained. World peace challenges the best minds of the world because it is regarded as the achievement of the impossible.

“Telling people to be peaceful does not get us far. They forever ask whether there is anything in it for them. They must be shown, they must be convinced that peace will make life easier, happier, better.

“Religion is a medium for peace only as it accomplishes conversion. Some religions make bloodshed and destruction of the enemy the bright particular pathway to heaven. Faith without the right kind of works is like the man at the target range who could not hit the target. Asked what was the matter, he said, “I don’t know. The bullets are leaving here all right.”

“Someone has to convince the followers of some religions that the faiths of their fathers do not hit the mark.



“IT HAS BEEN discovered that trade is more successful when no attempt is made to get the best of anybody else, and it has been discovered that it is most successful when it utilizes all the resources of science so that it may bring the utmost possible benefits to everybody.”

“Upon that discovery, there is something more than a hope for world peace. World peace has now become not only a practical possibility, but the logical outcome of successful business methods. True, there may be another world war before business generally will discover the principles upon which business success now depends; hence, work for world peace must principally consist of helping the world to grasp and to apply these truths.”

“Mass production, in a word, includes the whole world through

serving the whole world. It does not and cannot leave anybody out of its benefits. It destroys antagonisms on the part of consumers by making prices as low as possible, and on the part of workers by making wages as high as possible, and it undermines the whole incentive to war by making world exchange as profitable to everybody as it can possibly be. It is destructive only of the fears and hatreds and traditions which keep human beings from cooperating.

“We need ideals and spiritual urge to inspire us to drive on, and to give us confidence in the future. Somewhere along the line, and better at the beginning of the line, it is necessary for us to visualize every individual as a substantial factor in this beautiful picture. Each one well fed, well clothed, well housed and generally comfortable, comfortable in mind and body. . . .

“We all know that faith without work is of little avail, so the salesmen for peace must be resourceful in economic plans and educational programs as well as skilled in drawing fine word pictures and dramatizing a world at work as against a world at war.

“The opportunity for peace in this economic field is tremendous and beckons the best minds to new struggles for glorious victories that must certainly lead to a closer approach to a permanent stabilized world peace.

“Here in Hawaii our particular mission is to expand the traditional influence of this world center, as one of the few places where various races and nationalities feel at home.”

Excerpts from an Address.--*Pan-Pacific Bulletin*.

THE COMING WORLD ORDER

An Introductory Article to the Bahá'í Cause

KENNETH CHRISTIAN

The following concise and enthusiastic statement of the Bahá'í Cause was submitted as an English theme by the author who is a college freshman. It seems worthy of a place in these pages as a contribution of our youth.

CIVILIZATION today faces a paradox the like of which there is no record. The past one hundred years are marked by an avalanche of inventions, discoveries, and accomplishments. We ride in autos, fly thru the air, travel under water, pick out of the atmosphere a voice coming from a city thousands of miles away. Progress in all lines of human invention has brought us great comfort and the promise of a more varied existence.

But events of the last few years have also brought the realization that our progress is being rapidly offset by the disintegration of institutions heretofore fundamental to society. Our economic system, praised as the zenith of human achievement in business relationships, is crashing about our heads. Seldom has a human institution failed so miserably to protect its adherents. The evils of our social system are easily discernible. Political corruption is rampant while justice seems to have lapsed into senility.

On one hand we are advancing rapidly, on the other failing ignominiously. Our highly vaunted civilization is tottering. And why? Why this disintegration, this economic and social decay? Our Reason cannot help conditions, for it has no power over the emotions of men. Present day Religion can offer no

solution. In short, humanity is stumped.

It is *in* the face of this paradox that thoughtful men and women everywhere are making a serious study of those Teachings proclaimed over sixty years ago by Bahá'u'l-láh, prince of the Persian House of Nur. This great Sage, now recognized by increasing numbers of people throughout the five continents as the *World Teacher* for the present era, has presented to us the outline of a World Order which alone contains the answers to our present difficulties.

When the student first approaches the Bahá'í teachings, he is immediately impressed with their clarity, irrefutable logic, applicability, and completeness. The Bahá'í teachings constitute a written revelation. This fact is of tremendous importance because it eliminates the garbling of thought in hearsay repetition and also constitutes an unquestionable basis of authority.

The logic of the Bahá'í writings is startling. 'Abdu'l-Bahá has set up a standard of proof. Each matter should be tested four ways by these questions:—is it in conformity with reason, is it in accordance with scriptural proofs, is it acceptable to the senses, and, finally, is it agreeable to the promptings of the heart? Each of these in itself is liable to error. Therefore a thing is not true unless it stand all

four tests. This is the standard by which truth is to be ascertained.

There are twelve Bahá'í principles, namely, religion the cause of unity, the abandonment of all prejudice, the independent investigation of truth, the agreement of religion and science, the solution of the economic question, the establishment of an International House of Justice, equality between the sexes, universal peace, universal education, a universal auxiliary language, the oneness of mankind, the fundamental oneness of all religions. The last two principles—oneness of humanity and the fundamental oneness of all religions—are basic in the Bahá'í Cause.

There is a completeness in the Bahá'í teachings which makes the acceptance of Bahá'u'lláh's Plan for a World Order inevitable. Every phase of human activity is considered. While there is complete agreement with science, the Teachings are not cold-blooded and matter of fact. A vital, potent aliveness, coupled with deep spiritual insight, makes them a haven for all types and conditions of people.

AS ALL Movements of moment and value have small beginnings, so the Bahá'í Movement began quietly (as far as the world at large is concerned) in Persia in 1844 with the announcement by a brilliant Youth, called the Báb, that the advent of a new Manifestation of God was at hand. The Báb was publicly martyred; and in 1863, the year prophesied by Him, one of His followers, Bahá'u'lláh, announced Himself as the Promised Manifestation. These early years are marked by horrible persecution on the part of the Muhammadan clergy and the Persian

government. More than twenty thousand Bahá'ís were killed and tortured cruelly. Bahá'u'lláh was exiled to the penal colony at 'Akká in the Holy Land.

With the passing of Bahá'u'lláh, in 1892, 'Abdu'l-Bahá, His eldest son, was appointed the Center of the Covenant in His (Bahá'u'lláh's) will and Testament. According to this document 'Abdu'l-Bahá's Word is the same as Bahá'u'lláh's. In 1912 'Abdu'l-Bahá visited this country where He was well received by churches, social organizations, and progressive people.

'Abdu'l-Bahá passed to the supreme world in 1921 and in His Will appointed His grandson, Shoghi Effendi, as the Guardian of the Bahá'í Cause. It is the function of Shoghi Effendi to preserve the purity of the Teachings and to be a center of unity for their promulgation. Shoghi Effendi, since his appointment, has been inaugurating among the Bahá'ís of the world the Administration outlined by Bahá'u'lláh and 'Abdu'l-Bahá. This Administration, now functioning in world-wide scope, is the beginning of the future organization of human society.

'Abdu'l-Bahá has written, "Every great Cause in this world of existence findeth a visible expression through three means: first, intention; second, confirmation; third, action." This last is the crying need of the world today for the Bahá'í Teachings supplies the intention. The sheer divineness of it all is the motivating power that confirms those who are working for its consummation, and the days of action are at hand as the world comes nearer and nearer to complete acceptance of the World Order of Bahá'u'lláh.

PROGRESS IN PERSIA

Bahá'is particularly, will be interested in the facts and findings in the following brief digest compiled from letters and reports sent to us by Mr. A. Samimi, Mr. A. M. Nabili and Zidru'llah Khadem, members of the "Unity of the East and West Bahá'í Committee" and of the Youth Association of Tihrán, Persia.

OSE who are watching for visible fruits of the Bahá'í Movement can do no better than to look to Persia, the land of its birth. Persia has a civilization back of her, but for centuries she has been stagnant, living on her past achievements. All her power, learning and wealth have been in the hands of a few, the government an absolute monarchy influenced always and often controlled by the most corrupt and fanatical religionists. While many of her beautiful arts and skills have been preserved, until recently she has had no part in the progress or use of modern science. Of His native land 'Abdu'l-Bahá says:

"In former times Persia was verily the heart of the world and shone among the nations like a lighted taper. Her glory and prosperity broke from the horizon of humanity like the true dawn disseminating the light of knowledge and illumining the nations of the East and West. * * * The Persians being distinguished among the nations of the earth as people of conquerors, and justly admired for their civilization and learning, their country became the glorious centre of all the sciences and arts, the mine of culture and a fount of virtues. * * * How is it that this excellent country now, by reason of our sloth, vanity and indifference, from the lack of knowledge and organization, from the poverty of the zeal and ambition of her people, has suffered the rays of her prosperity to be darkened and well-nigh extinguished?"

If the reader wishes an accurate picture of the miserable and degenerate conditions in Persia at the time of the birth of the Bahá'í Movement in the middle of the last century let him peruse Shoghi Effendi's introduction to his recent translation of the *Dawn-Breakers*,

Nabil's Narrative of the early history of the Cause.

But now all things are changing, Persia has a constitution, the present ruler, His Imperial Majesty Reza Shah is liberal in his policies, roads are being built, schools are increasing, many of the youth are being educated in modern science in the schools and universities of Europe and America. The Bahá'is, who are estimated to make up an amazing part of Persia's population and who are all the time increasing, are no longer persecuted and can carry on their activities openly except possibly in certain remote and backward communities. In many cases we find Bahá'is highly respected and occupying high positions in the government and in other responsible places.

AN ACCOUNT recently received from Mr. A. M. Nabili gives us a closeup picture of what the Bahá'í youth are doing in Tihrán and makes us realize how fast the Bahá'í Cause is growing there under the new liberalism and what it is meaning in the education of young people. In the freer atmosphere which His Majesty Reza Shah is allowing in Persia we are having an opportunity to see the rapid spread of the Bahá'í Teachings and the results of the new life which these teachings are pouring into the youth. Instead of the religious fanaticism of the old Persia we find religion becoming the basis for social progress, intel-



Managing Body of the Bahá'í Youth Association of Tihrán

lectual attainments, physical development and health, high moral standards—in fact of everything which makes for the well-rounded man.

The Bahá'í youth of Tihrán are organized in a club known as “The Association of Bahá'í Youth”. Mr. Nabili says:

“This is a sort of a club but you shall find it a very unique kind of club for it has as its object the training of the young men on the Bahá'í lines of organization and preventing their being influenced by the general moral weaknesses.”

A careful study of this report shows how varied and far reaching are the activities of this “Club” and how much is involved in preventing “moral weaknesses”. The club is open to all Bahá'í youth from eighteen to forty in age, irrespective of color, nationality and former religious belief. Those applying for membership are introduced by two young men already members. The organization and

administration is along Bahá'í lines. A Managing Body of nine has charge of all affairs of the association. This Managing Body is chosen by the Bahá'í Spiritual Assembly from nineteen who are elected annually by vote of all the members of the club.

The varied and far-reaching work of this very active organization is carried on by commissions of nine each appointed by the Managing Body. The name of some of these commissions will give an idea of the scope of the work of the association: The Library and reading Room Commission, The Education Commission, The Commission for Teaching the Cause, for Classes in Public Speaking, for Amateur Theatricals, the Sports Commission, the Social and Census Commissions. Other Commissions are Finance, Employment, Assistance, Commercial Institutions, Entertainment. This “Club” is in-

deed only a "sort of Club!" It would seem to be a whole school and welfare organization combined. A few quotations from Mr. Nabili's report will enable us to judge for ourselves whether Tíhrán Bahá'ís are alive to the needs of the age or not.

"Literature in the library is not limited to Bahá'í books but there are also other books by famous eastern and western writers on various subjects. The aims of this Commission are to get the youth acquainted with the Bahá'í literature, increase their general knowledge and do away with their need of applying to other sources for obtaining books and so save them from the possible danger of coming across useless or even harmful, but outwardly attractive, reading material."

The Education Commission organizes classes for teaching English and other languages, arts and craft, music, etc., publishes a bulletin (hung on the wall) every Bahá'í month (19 days) called "The Message of the Youth" in which is given news of activities of the Association and articles on the Cause and other useful general subjects. The latest activity of this Commission is the establishment of a class for teaching music on modern lines." This commission also arranges for dialogues on the lives of the Bahá'í martyrs and the great servants of the Cause. One of these was on the life of Varqá and his twelve year old son Ruhu'lláh*.

"A place has been appointed by the commission for Teaching the Cause, very centrally located, where once a week a teacher receives any seekers brought there by members of the association Among the general duties of the members is to bring at least one seeker of truth to this place in the year." Public conferences on the

various teachings of Bahá'u'lláh are arranged by this commission, leaflets and pamphlets printed and distributed.

One of the most valuable activities, Mr. Nabili says, is the training in public speaking. There are two classes. "A competition is arranged between the two classes every three months. On one such occasion when the subject was *Spiritual love as manifested in Bahá'ism*, "the hall was overcrowded and you could not judge the good results unless you had been present for they were so great that no words could express."

A "Social and Census Commission" keeps a record of the members and is on the lookout for new members. It sponsors social gatherings for promoting acquaintance and friendship among the members.

Social occasions are provided for both by the *Social Commission* and *Sports Commission*. "Picnics, outdoor and indoor games, gymnastics, walks, matches with other teams and everything that helps the body and mind development and is not, like boxing, apt to create a desire for supremacy by force or immoral means" are arranged for and encouraged.

IN A LETTER dated June 19th from Zidrullah Khadem, secretary of "The Unity of the East and West Committee" we learn about the new hall or Hazirat-ul-Quds and are impressed with the rapid growth of the Cause in Tíhrán. He says:

"As you may know we are, since the last six months occupied building a hall, the Hazirat-ul-Quds, surrounded by nineteen rooms for general gatherings and sittings of various committees. The basements are finished and construction of the

*The story of the life of Varqá and his son Ruhu'lláh is told by Miss Root in her article "White Roses of Persia", The Bahá'í Magazine, June, 1932, p. 71.

body of the buildings has risen about two yards. The hall not being finished yet we had to commemorate the Ridvan in the open air. Meetings were held on the first and second day comprising thousands of friends and others. These gatherings are of great importance to friends in Persia who in the past could not even meet in groups of fifty. It is a great occasion to watch the faces of all present illuminated with radiance of love, hope and affection. What a great contrast it makes with the past to see the non-believers coming to our Bahá'í meetings in large numbers. The Hazirat-ul-Quds is situated on one of the main streets outside the city and people seeing the friends proceeding in that direction some in public busses, some in taxis, others in private cars and still others in carriages, whisper to each other that Bahá'ís are celebrating a religious festival, and to see what is going on they, too, proceed thither. They are admitted into the Bahá'í meeting place with the spirit of that universal brotherhood which Bahá'u'lláh wants to be prevalent amongst all the children of Adam, and which they do not yet know is what they have been massacring us for."

WE CANNOT refrain from quoting further from this letter in regard to Bahá'í children who were gathered together on the ninth day of Ridvan:

"Joy felt by the friends knew no bounds when they heard small children recite some of their lessons while others, only big enough to be playing, discussed moral points, international questions and history of the Bahá'í Cause. The oldest of these students, about fourteen years of age, spoke for half an hour on the first law of the Book of Aqdas regarding knowledge of God through His Manifestations and how it should be accompanied by acting His commands else neither of the two is acceptable. The saying of Prophets of the past, reasserted in this Manifestation, that in this era the children seven years old are as wise as men of seventy of other times was indeed very evident on this occasion."

And again we quote this item of interest: "This Ridvan, for the first time, the Bahá'í Schools declared a two day's holiday, because it was a Bahá'í Feast, and got it and no questions were asked. We have every reason to feel encouraged. Our Bahá'í schools stand high with the Board of Educa-

tion and the Muhammadan Community. We have over one thousand and children in both schools."

WHAT IS the cause of the rapid development among Persian youth, this interest in education, this use of western methods, this desire for progress in every direction? All their communications to us show that they are endeavoring day and night to carry out the instructions of Bahá'u'lláh and 'Abdu'l-Bahá Who have shown us how to adapt the spiritual laws of God to the needs of this age. Letters from Shoghi Effendi and the words of friends returned from visits to Shoghi Effendi constantly add to their inspiration. Large meetings were recently held in Tihrán to hear the messages brought by Mr. Alai, recently returned (to Persia) from Haifa. "The Guardian wishes the friends in Persia," says Mr. Alai, "to show a new spirit of energy and steadfastness in the way of serving the Cause of Bahá'u'lláh.*** We have to prove to the world the truth and genuineness of the Bahá'í principles by deed and not by word only."

In this we see the beginning of the fulfillment of the words of 'Abdu'l-Bahá:

"Praise be to God! She (Persia) became the East of the Sun of Truth in this age. The Light of Eternity dawned, the Everlasting Glory unveiled her countenance and the Reality of Mercifulness became manifest. This is the prosperity of Persia. Undoubtedly she will progress day by day under the shade of the Blessed Tree until her illumination shall penetrate throughout the wide expanse of the earth."

EXPERIENCES IN THE AIR

The author of this article describing a dramatic episode in the air, is an inventor in the field of aeronautics. He has had a varied career. He is an Australian, but has lived in this country several years. He heard of the Bahá'í teachings soon after coming here, and became a follower of this universal religion. Written as a letter, this material seems worthy of publication.

ASSOCIATED with a pilot of a company that uses several airplanes in its selling operations, I have had some interesting experiences. A recent flight to Boston was specially thrilling. There was very low visibility going up, so that air fields reported no callers in two days. We landed in rain at the Boston Airport after enjoying the glorious landscape around Providence—such a harmony of color, like a rare Persian carpet.

Coming back a strong head wind delayed us so that we had to decide, in the air, whether to land at an emergency field at dusk or push on with night settled down long before we could reach the home airport.

The pilot put it up to me, and I replied that it was all right with me either way, just to see what he would do. He asked if I had a box of matches. I had. There is no light on the instrument board, so we continued to strike matches periodically to see the meters throughout the length of Long Island.

What an eerie atmosphere it is in a cockpit suspended between earth and sky when the sun has gone behind a bank of threatening clouds, after the day has really closed its doors and windows, and there is a brief suggestive period just before the lights become visible below! It seems ominous, significant, a period of decision which makes contact with established solid

forms slip away, and one's very life becomes dependent upon subtle invisible powers. The air feels suddenly—something more than just a little chillier, and the normal rhythmic tone of the motor sounds different—perhaps it is like the chromatic descent in Tosti's "Goodbye."

Then in the distance ahead a long row of street lamps flash on, giving a new horizon, and the spell is broken; the spirit is once more a prisoner of earth, but what a changed world!

We have been plunging forward at one hundred miles an hour all the time towards the crowded districts around New York; lights have flashed on quickly in all directions—jewels in the crown of night—and as far as the eye can see, it has become a fairyland, a dark world transformed by the genius of Edison. Now he has gone to the finer world of Light that casts no shadow. No wonder he is universally mourned, or rather revered.

What a view it is! Its cost must be a staggering figure, but worth whatever it is, and all should see it for its effect on the soul. Directly below the scene is more distinct and prosaic. Houses and streets are etched in flooding light. Electric sparks sputtering from car lines look like comets amongst the stars.

One thinks of the myriads of people in homes and theatres, unconscious of our flight through the

larger space above them; and it is significant that from the height there is a tendency to feel detachment from the mass of life below. It seems so generalized. Spawn in the sea; fungus in a forest; humanity in cities; it seems all about the same from a great altitude. A foot can kick aside the fungus in its path with no compunction whatever.

That signifies what will happen in a war from the air, with attackers psychologically warped in the direction of destruction.

I felt the necessity for the definite *act of will* in holding the realization of *the oneness of humanity* and the obligations it imposes. How clearly it became a fact that man can progress scientifically far beyond his capacity to use his knowledge for safe and sane continuity. Without acceptance of a Universal Magnet in the compass of his motives to hold his other faculties on their proper course he will surely be lost.

And yet the *wills must all be free*. There's the rub. They must come to a state of completely free awareness of the necessity for the Magnet, and voluntary acknowledgment of it for direction. There is no substitute for experience, and many can only learn by going through the torture chamber of their own making. But I am wandering.

I started to write about getting home in the dark. It is a thrill to see the revolving beacon of the airport in the distance while there is nothing immediately below but packed house roofs to land on. But I have never had even the slightest fear in the air. In the tightest

corner I am just keenly interested in how it will turn out.

We reached the field and started the usual left turn in to make a landing, and at that moment, the field light was turned out! These are circumstances in which piloting skill really begins to show itself, in what is done and how, on the spur of the moment. My friend throttled the motor and continued steadily in the gliding turn.

It is certainly a queer sensation settling down in black darkness at the speed of a train. I felt a most delightful tingling sensation of expectancy—of what—it did not matter at all. It was the nth degree of speculation on the unknown, keyed up by its concentration into a second of time. As soon as I knew the pilot's decision, I took the proper precautions, unlatched the door so that it could not be jammed, put on the belt, took the hold with my hands that would best protect my head, and quietly waited for the feel of the wheels on the ground if—

It touched and bounced. That gave the sense of touch on the control a basis for the necessary slight quick action. Another contact, and down went the tail for almost as good a landing as in broad daylight. The fellow in the hangar said he had been phoned by the boss to turn off the light as they did not expect any more in that night and he did not hear our motor. And that was all to that.

Up at five a. m. again for a take-off and over the mountains here.

THE BAHÁ'Í SUMMER SCHOOL AT LOUHELEN RANCH

ORCELLA REXFORD, B. SC.

"Bahá'w'lláh has drawn the circle of unity. He has made a design for the uniting of all people, and for the gathering of them all under the shelter of the tent of universal unity."—'Abdu'l-Bahá.

THE unexpected sometimes proves to be the most satisfying. So it was with our first visit to Louhelen Ranch, the Bahá'í Summer School near Flint, Michigan, at its second summer session. We had other plans, but at the eleventh hour a friend urged us to go, so like the pioneers of old, scarcely knowing whither we were bound we set out in our car, from Chicago, where I had been lecturing, to attend this gathering of Bahá'ís.

We were instructed to take the road out of Flint to Davison, and then to make inquiries. We were all eagerness as we got on the proper route for we felt that every turn of the road might reveal the object of our quest. There is something exhilarating in the thought of meeting with the Bahá'í friends and we scanned each farm carefully lest we pass by. As we came round a curve in the highway we espied the name Louhelen Ranch on the barn and were at the end of a most pleasant journey through the lovely state of Michigan.

We drove up a winding driveway past a large white farm house around a circular drive in the center of which was a nine-sided building which housed the water-pump, showers and other conveniences.

Our host and hostess, Mr. and Mrs. L. W. Eggleston, who are developing their farm into a Bahá'í

Summer School, gave us a warm welcome and assigned us to a room in one of the new cabins which had been erected at the rear of the house. Here we were most comfortable. Besides the four cabins there was a large two-story dormitory called Pullman Lodge, which took care of an unbelievable number of people, as well as the large farm house tent, and the log cabin down in the woods overlooking a miniature lake formed by the dam, —a delightful spot!

But even so the facilities of the ranch were taxed to their capacity, many coming who were not expected. However everything seemed elastic enough to stretch and let them all in. We marveled many times at the manner in which they were all housed and fed, knowing the great difficulties which had to be surmounted. Yet everything went along smoothly and easily as far as we could observe. All were deeply appreciative of the difficulties of taking care of such a crowd, and each I am sure resolved to help the situation out next time by making reservations in advance.

These friends had verily "come from the east and from the west, from the north and from the south" to study the reality of religion, to partake of spiritual food (the teachings of God), and to share this food with

others. There were representatives from California, and Maine, and one believer was there who had recently returned from a trip around the world. Several who had met in Florida last winter were reunited here again. Nearby states supplied their quota; and Wisconsin, Illinois, Ohio, Indiana, Pennsylvania, New York, Washington, D. C. and Canada were also represented. It was a veritable home coming.

Of all the groups the most inspiring was the youth group, for young people made up nearly half of those present. Young college students as well as younger children were there—thoughtful, serious—attacking present day problems with the scientific knowledge at their command. Yet the lighter side of life was not neglected, for there were swimming and dancing parties at nearby lakes, horseback riding, the hikes in the



A group of Bahá'í teachers at the Summer School. Left to right: Mr. Eggleston, Mrs. Eggleston, Miss Easterbrook, Mrs. Gift, Mr. Vail, Mrs. Kirkpatrick, Orcella Rexford, Mrs. Greenleaf.

It was not however just the casual coming together of people who enjoy each other or who want a pleasant vacation in the country, but an earnest gathering of those interested in the realities of life, pioneers in a great spiritual movement which is to usher in a new era of civilization. Here we saw the spirit of sacrifice exemplified, the stretching of lean purse strings, the giving-up of long planned vacations in order to study together the best methods by which to disseminate our knowledge of how to heal the ailments of a sick world.

Keenly alert, wholesome, radiant, these young people were ready to go home and start to "do something", to turn the tide of affairs toward universal peace, universal education and the elimination of prejudice from every walk of life.

THE FIRST day was occupied with the outline of the teaching program for the coming year, closing with a consultation of all regarding the most successful methods of teaching. During the week there were classes in effective speaking; for

the study of Nabil's Narrative, a marvelous book on the early days of the Bahá'í Cause; daily lectures on subjects of general interest which were open to the public; daily consultation periods; and in the evenings a camp-fire down in the woods where a small out-of-doors auditorium had been erected.

On the closing night of the conference the Youth presented us with an original play at last answering that old couplet of Burns, "O wad some Pow'r the giftie gie us to see oursels as Others see us". Each one of them "took off" one of the older ones present showing up some idiosyncracies. This furnished good-natured fun and hilarity for all who witnessed it.

The next day, Sunday, brought to a close a week of comradeship, in which we had drawn very close to one another. New friends had been discovered, our spirits were illumined and refreshed that we might go forth and apply our energies to solve the problems in which the world finds itself, the remedy for which has been supplied by Bahá'u'lláh Who has given us the solution to every one of these great problems and has promised us that when these are accepted and lived the "world will indeed become as a paradise and all men will live as brothers". We had just a little taste of what it might mean here at Louhelen Ranch, where the spirit of unity and harmony prevailed for a whole week and all appeared

with radiant, happy faces, expressing the peace and joy within their hearts.

MAY WE share with you some of the gleanings from a cherished notebook, kept throughout the conference:—

"In youth we find the acceptance of challenge. As long as youth is present at this gathering, we need not fear for the future of this Cause."

"Many think that Universal Peace is impractical, a chimera. Nothing can be regarded as unattainable. The day will come when its beauteous light will shine on all mankind."

"In Shoghi Effendi's *Goal of a New World Order* there is outlined a change in society such as the world has never seen."

"Out of suffering comes the love of service."

"Whatever our problems, we can turn to the writings of Bahá'u'lláh and 'Abdu'l-Bahá and find the answer."

"In every age we gain the higher consciousness by turning the mirror of our souls toward the divine Revelator and thus we gain illumination."

"Blessed is he who can recognize a Manifestation."

"The study of the Bahá'í writings is a short cut to education. The books are never dull, nor obscure, but are vital, life-giving, and create the mind anew."

Our readers will be glad to know that "Bahá'u'lláh and the New Era" by Dr. Dr. J. E. Esslemont, is now available in the Swedish language through the devotion of two faithful Bahá'í sisters: the translation was done by Mrs. Rudd-Palmgren, and the entire cost of printing this first edition was paid for by Mrs. Louise Erickson of Brooklyn, N. Y. whose generous and long devoted service to the Bahá'í Cause is well known. Price \$1.50, Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City. The price in Sweden is five kronor.

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THE BAHÁ'Í MAGAZINE

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REBUILDING THE WORLD

HUMANITY, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

No appeal for mutual tolerance which the wordly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unre-served acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

—*Shoghi Effendi.*

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“That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities.”

—‘*Abdu'l-Bahá.*

“LIFE-CHANGING on a colossal scale,” says Hugh Redwood, editor of the London Journal, “is the only hope left for the world today.”

“Many people, I fear, today fail to realize the very critical period through which the world is passing,” warns Stanley Baldwin. “I confess that I am not sure, if a Wesley or a St. Francis arose today, that to found a body of preaching friars would not be the best thing they could do for the world.”

“Human wisdom has failed,” preaches Dr. Frank N. D. Buchman, leader of the Oxford Movement. “The modern world—disillusioned, chaotic, bewildered—demands a solution adequate to its disorder. The fundamental cause of all our troubles is personal selfishness and fear. Men must be changed if problems are to be solved. Leadership that is God-directed, this is our primary need.”

“Man is not yet spiritually ripe for the possession of the secret of atomic energy,” Sir Oliver Lodge declares. “Technically we are demi-gods, ethically still such barbarians that we would probably use the energy of the atom much as we used

the less terrible forces that almost destroyed civilization during the last war.”

WHATEVER be the causes of the present chaos into which the world has fallen, many are agreed that a spiritual rejuvenation of humanity is the first requisite for reformation and stabilization. There must come to humanity a deeper sense of brotherhood—individual, national, and racial. Man must realize emotionally, as he already does intellectually, the actual interdependence of all peoples. No nation today can live unto itself. We are bound together by indissoluble ties.

This planet, sociologically and economically speaking, is plainly an organic unity. The prosperity of all depends upon the prosperity of one, just as the prosperity of one depends upon the prosperity of all. One nation cannot thrive while all the rest are plunged in economic disaster. Our modern industrial and technical civilization requires free and universal interchange of raw materials and commodities. The whole world as well as any part of it depends for its prosperity not

only upon its ability to produce goods, but also upon its ability to sell goods. When any great nation is destroyed as a consumer of world-goods, the whole world suffers as well as that nation.

So it is within each country. The prosperity of the whole depends upon the prosperity of every part. Selfishness, aggressiveness, and exploitation on the part of one group not only does harm to other groups, but eventually returns like a boomerang to injure the offending group. The capitalist, taking more than his share of the profits of industry, finally harms himself by lessening the consuming power of the masses; and the masses, when usurping all power, deprive themselves of the leadership necessary for industrial organization and efficiency.

INTELLECTUALLY we realize these truths. But how ineffectual is that realization in the way of actually causing a change to occur in our economic and political institutions! These new ideals have not yet penetrated the emotional life of humanity deeply enough to motivate action. Self-seeking greed is still the strongest motive of conduct, and greed is ever shortsighted. A dollar held before the eye can shut out all the world.

When we realize how deep-seated and primitive is the acquisitive instinct in man—the tendency to greed—we can understand how this basic emotion naturally injects itself into the whole economic structure of life and how difficult it is of control. Yet until this baser, more primitive side of man's nature, is greatly moderated, there is danger that any economic reform, any at-

tempt at ameliorating the faults in our economic institutions, will meet with failure for no institution can rise above the character of the men and women who constitute it.

WHAT, THEN, can cause man to sublimate this animal instinct of greed; for not until this is done can noble, equitable, and beneficent institutions be established. Man's emotional nature must be changed, sublimated, exalted. A world composed of the man-of-the-street as he is today cannot organize itself ideally. Whatever is attempted will fall under the stress of greed and exploitation. The cure of today will last only until another fever spell returns. The only permanent cure is a change in the motives and conduct of the individual.

What can bring about this change? Can we appeal to man's group intelligence and cause him to progress simply by the warning: "If you do not change your nature, you may suffer in the future?"

No, merely putting the facts before people is not going to idealize their mode of action. A higher force than this is necessary to change the course of this huge mass of humanity, with its immense momentum. And such a force must needs be a spiritual force, something capable of penetrating the heart of man and transforming it.

We have seen this occur in past epochs. We know that religion is the most powerful emotion that can grip the heart of man. We know that it is capable of possessing man's whole being, subordinating other emotions to their proper place.

Under the power of religion man

becomes willing to forsake all personal aims, and dedicate himself to universal goals and ideals. Willing to dedicate not only his intelligence and strength, but even his life. That is what is needed today and many thoughtful people are seeing and saying just this.

IT IS EVIDENT that religion is the only force capable of welding together into an amicable working unity all the nations, races, creeds of the world.

“Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this unity is temporal and may be abrogated by the whim of either of the high contracting parties.

“But the divine power unites na-

tions and peoples and cements them together in the bond of brotherhood and peace for ages and cycles. . . . There must needs be divine power for the accomplishment of this universal aim. . . . Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporal union for a few years. Men may so compound the various ingredients as to be promiscuously mixed together. But there must needs be the solvent so that they may become perfectly blended and united. In the human world that solvent is the power of the Holy Spirit which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects.”*

*Abdu'l-Baha, “The Divine Art of Living,” p. 154.

WHEN we review history from the beginning of human existence to the present age in which we live, it is evident all war and conflict, bloodshed and battle, every form of sedition has been due to some form of prejudice, whether religious, racial or national, to partisan bias and selfish prejudice of some sort . . . prejudice is a destroyer of the foundations of the world of humanity whereas religion was meant to be the cause of fellowship and agreement.

“Religion must be the cause of love. Religion must be the cause of justice, for the wisdom of the Manifestations of God is directed toward the establishing of the bond of a love which is indissoluble. The bonds which hold together the body-politic are not sufficient. . . . The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive not destructive.”

—‘Abdu'l-Bahá.

BAHIYYIH KHANUM--AN APPRECIATION

ELLA GOODALL COOPER

The author, a loyal Bahá'í for many years—one of the pioneers of the Bahá'í Cause in this country—has made visits to the Holy Land, (several times accompanied by her mother, Mrs. Helen S. Goodall) and is numbered among the very first American pilgrims to visit 'Abdu'l-Bahá. She has had advantages which enable her to draw a fine pen picture of the noble and saintly sister of 'Abdu'l-Bahá who was known as the Greatest Holy Leaf. This is a story which will be dear to the heart of every Bahá'í.

IT is now thirty-three years since that never-to-be-forgotten first pilgrimage to the *Most Great Prison*¹ was undertaken by a group of believers from the West and, while many details of the visit have faded into the background, there are certain events and personalities that remain clear and vivid in my memory, and which time seems powerless to efface. Next to meeting the Beloved Master Himself² was the privilege of meeting His glorious sister, Bahiyyih Khanum, known as the Greatest Holy Leaf. Her personality is indelibly imprinted upon my memory. Tall, slender and of noble bearing, her body gave the impression of perfect poise between energy and tranquility, between wiry endurance and inward composure, imparting to the beholder a sense of security, comfort and reliance, impossible to describe.

Her beautiful face was the feminine counterpart of 'Abdu'l-Bahá's the lines of suffering and privation softened by the patient sweetness of the mouth; the dominating brow, bespeaking intellect and will, lighted by the wonderful understanding eyes, in form like those of 'Abdu'l-Bahá, but deep blue rather than hazel. Watching their expressive changes—as one mo-

ment they darkened with sympathy or pain, the next moment sparkled with laughter and humor—only served to deepen the impression of her irresistible spiritual attraction.

THE LADIES of the blessed family eagerly explained to us the loftiness of her spiritual station, which we instantly felt but could not analyze. They told us that Bahá'u'lláh had written for her a precious Tablet (letter) in which He had stated that so great was her spiritual attainment that her prayers would always be accepted at the Throne of God, and that her supplications and interventions for others would never fail to be answered. Thus she was set apart as the purest and most saintly of women, and through her He glorified the position of woman in this New Day. All this was recognized by the maid-servants, whether wise or simple, high or low. It was touching to witness their humble homage, scarcely less than that accorded 'Abdu'l-Bahá Himself as, reverently touching her shoulder with lips and forehead, they would beg her to supplicate at the Holy Threshold in their behalf, the while their tears fell like rain.

Small wonder that such a strong

(¹) Refers to the Prison in Akká, Palestine where 'Abdu'l-Bahá and the members of His family were incarcerated for forty years.

(²) 'Abdu'l-Bahá.

yet gentle quality of authority made her naturally the head of the household group that circled about 'Abdu'l-Bahá. She presided over the room called *Ladies Room* which was the center for all family gatherings, and where the women visitors were entertained. From the hour of the early morning tea, at which 'Abdu'l-Bahá was often present, to the last good-night, whispered by some weary yet grateful traveler, *Khanum* (as she was affectionately called) was ever in demand. During the long day, which began before six in the morning and rarely ended before eleven or twelve at night, there were frequent spontaneous gatherings in this general room, and save for the brief midday siesta, this association with the women constituted the only variation in the monotony of their prison lives. The spiritual peace and joy pervading these simple meetings was a new and unbelievable experience to us—the Western pilgrims.

The chanting of the sacred tablets by the Persian ladies, at the request of the Greatest Holy Leaf (who had thus made them happy) the murmur of low voices as news, generally tragic, was imparted, the bubbling of the friendly samovar as tea was handed around by the young serving maids, and, above all, the impalpable yet vibrant atmosphere of love and service made these meetings attract all including the children,—Shoghi Effendi among them, who slipped in for a little while and knelt quietly to listen. Even the birds seemed to feel the friendly spirit for they flew freely in and out through the open

door leading to the court which was open to the sky.

THE GREATEST Holy Leaf was also custodian of the spiritual treasures of the family—(they had no material riches)—such as the sacred writings of Bahá'u'lláh and other revered relics belonging to Him and to some of the lamented martyrs. Under her care were the precious attar of rose, symbolizing the “fragrance of the Love of God,” the favorite perfume of Bahá'u'lláh,—and the collection of gold rings, set with stones of carnelian carved with the Greatest Name, the devout handiwork of the poor Bahá'is of Persia, who sent them to Khanum to be given to the pilgrims or new believers, at her own discretion.

Her authority, so real yet so humble, was instinctively accepted by the family of the Master, who sought her wise and loving counsel upon every occasion. In this way all cooperated to save the time and strength of 'Abdu'l-Bahá Whose life must be given to the service of all mankind, as they well realized. Even the believers of other lands, having come to know of her power through the accounts of the early pilgrims, have been wont to write her of their problems and beg her prayers at the Holy Shrines. And although she neither spoke nor wrote English, yet her influence, subtle and beneficent, has penetrated even to the far West, bringing courage and assurance to many a distressed soul.

DURING a later pilgrimage to 'Akká, when I accompanied my mother, we were privileged to

view another aspect of the life of Bahiyyih Khanum. Having in mind the first picture of her purely spiritual activity, we found her life, like a finely-cut gem, had many facets, some of which we were yet to know. It happened that there were many Eastern pilgrims to be cared for and, consequently we had little opportunity of seeing Khanum, whose time was fully occupied with household tasks.

One day we caught a glimpse of her in the kitchen seated on a low stool, her firm, capable hands busy with a large lamb that had just been brought in from the market. Quickly dividing it, she directed which part was to be made into broth, which part served for the evening meal, which part kept for the morrow, and which sent to those poor or incapacitated friends who were daily supplied from 'Abdu'l-Bahá's table. On the shelves were huge pans holding rice soaking in clean water to be ready for the delicious pilau (a famous Persian dish), and there were many other visible evidences of the hours of preparation necessary to provide for the material welfare of the visitors.

It was then we learned of her practical efficiency. The enormous amount of work attendant upon such entertaining with only the crudest and most primitive facilities, must be seen to be appreciated. We learned that she had organized the household affairs, and each one of the Master's daughters took her turn at directing them for a week — planning the meals and marketing, and seeing that all was cooked and served to the different groups twice each day. Without running water, with only charcoal

for fuel, with no gas or electricity for lighting, only oil,—the cleaning and filling of the lamps alone consumed a large amount of time and energy. I well remember seeing one day the array of lamps waiting to be filled and returned to their respective rooms. The tired little sigh with which one of the ladies was regarding them, told the story, and I thought how true it is that here in the East as well as in the West, "Woman's work is never done!"

Seeing this side of the character of the Greatest Holy Leaf, we recalled the answer made by 'Abdu'l-Bahá to one in this country who said to Him: "Please explain to me the story of *Martha and Mary.*" He did not do this, but said: "It is My hope that you will revive the lights of both those revered women." In Bahiyyih Khanum we found this exquisite balance between the practical and spiritual teachings perfectly exemplified, and once more could be thankful for the privilege of becoming witness to the possibility of actually living the life of a true believer, fully and joyously, even in a Turkish prison, under the most trying and difficult conditions that could possibly be conceived.

When the dreaded moment came to say goodbye, the sorrow of parting from the beloved ladies was lessened only by the hope of a future visit. The last face I remember was that of the Greatest Holy Leaf, calm, gentle, radiant, her deep understanding eyes shedding the light of the Love of God upon us, that light which only glows brighter with the passing of the years.

EQUALITY OF MAN AND WOMAN

THE REALITIES of things have been revealed in this radiant century and that which is true must come to the surface. Among these realities is the principle of the equality of man and woman; equal rights and prerogatives in all things appertaining to humanity. His Holiness Bahá'u'lláh declared this reality over fifty years ago.* But while this principle of equality is true, it is likewise true that woman must prove her capacity and aptitude, must show forth the evidences of equality. She must become proficient in the arts and sciences and prove by her accomplishments that her abilities and powers have merely been latent. . . . Woman must especially devote her energies and abilities toward the industrial and agricultural sciences, seeking to assist mankind in that which is most needful. By this means she will demonstrate capability and insure recognition of equality in the social and economic equation. Undoubtedly God will confirm her in her efforts and endeavours, for in this century of radiance His Holiness Bahá'u'lláh has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one. He has shown that although individuals may differ in development and capacity, they are essentially and intrinsically equal as human beings, just as the waves of the sea are innumerable and different but the reality of the sea is one. The plurality of humanity may be likened to the waves but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

“Therefore strive to show in the human world that women are most capable and efficient; that their hearts are more tender and susceptible than the hearts of men; that they are more philanthropic and responsive toward the needy and suffering; that they are inflexibly opposed to war and lovers of peace. Strive that the ideal of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of Universal Peace.”

—‘*Abdu'l-Bahá.*

*Now over seventy years ago.

THE SOCIAL EMPHASIS IN THE BAHA'I REVELATION

HUSSEIN RABBANI

The author of this enlightened article has been a student at the American University in Beirut. He presents his subject in two parts; herein he gives us a new and concrete view of the application of religion to the art of living. The second part will be published in the November issue of the magazine.

TO-DAY one of the most vital and challenging problems in the field of religious thought is the changing attitude of the people towards religion as a whole. Men have come to lose somewhat their traditional belief in the necessity of a religion and have abandoned their original faith in the efficacy of spiritual forces in bringing about a better social order. This tendency is particularly prominent among the younger generation who have found in the different religious organizations nothing but old dogmas and outworn creeds and have consequently turned their faces towards newer fields of human activity. The modern youth, indeed, has come to realize the difficulty of adjusting obsolete religious doctrines to the present conditions of a scientific and highly industrialized society. The revolt has been mainly directed against the different ecclesiastical organizations which, owing to their conservatism and their rigidity, have refused to meet the present needs and circumstances of the world. Instead of finding a practical remedy for the many ills that have afflicted mankind, these religious bodies have preferred to adhere to their traditional beliefs and have boldly rejected every attempt to

bring about a thorough reform. The same old conflict between traditionalism and modernism which has appeared so often in the course of history is now being repeated though on a much larger scale. Blind faith has not only been discarded but severely condemned. Metaphysical and theological speculations have proved their inadequacy to solve our social problems and the result has been a gradual shift of interest from the domain of theory to that of practice.

WE ARE to-day living in an age of pragmatism; pragmatism not only in the field of religion but also in all the other departments of life, in the political as well as in the industrial and the economic. Any institution, any plan or idea, which is unable to improve our social, political and religious conditions is of no worth. "You know the tree by the fruits it yields", is an old saying and is to-day a common dictum. No wonder then if religious skepticism has developed to such a degree. If our various religious bodies have lost their true significance, if they do no more administer to our vital needs but instead reduce their activities to mere ceremonial and administrative works, then let them either reform

and adapt themselves to the new circumstances of the age or be swept away and relegated to the limbo of obsolescent and forgotten doctrines.

The religion of an Aquinas or an Assisi can no more satisfy the needs of a modern man. What was considered during the Middle Ages as essential is to-day but of a mere secondary importance. For a mediaevalist, religion was essentially a matter of creeds and dogmas, of unquestioning obedience to authority. Religious life consisted in mortifications and abstinence from food and other worldly affairs. Asceticism was the ideal and celibacy the "sine qua non" of sanctity.

Not so with the modern idea of religion, at least from the Bahá'í point of view. For Bahá'u'lláh as well as 'Abdu'l-Bahá have both emphasized in their writings the social function of religion in our present age. In His well-known epistle addressed to Emperor Napoleon III, Bahá'u'lláh strongly reproves the monastic life. "O concourse of monks!" He says, "Seclude not yourselves in cells and cloisters; nay, abandon them at My bidding and engage in that which profiteth your souls and the souls of mankind." And again in another passage speaking about the Sufis He says: "Some of these souls (the Sufis) hold to that which causes indolence and solitude Man must show forth fruit. A fruitless man, in the words of His Holiness the Spirit (Christ), is like unto a fruitless tree, and a fruitless tree is fit only for the fire."

These two passages clearly indicate Bahá'u'lláh's idea as to what a modern religion should not be. It is not through seclusion and physical austerities that the individual can practice true religion, but every action of his daily life should be performed in such a way as to denote on his part a religious attitude of mind. Religion should not be a cause of sorrow and should not produce torpidity. Far from that, its real purpose is to invigorate the soul, to stimulate us to action, and inspire us to think in the right way and to act in the right direction.

"A solitary life and severe discipline" says Bahá'u'lláh, "do not meet God's approval. The possessors of perception and knowledge should look unto the means which are conducive to joy and fragrance. Such practices come forth and proceed from the loins of superstition and the womb of fancy, and are not worthy the people of knowledge . . . Deprive not yourself of that which is created for you."⁸

CONCEIVED as such, religion stands above petty dogmas and creeds and transcends all human limitations. It acquires a universal character by laying emphasis on the essential rather than on the accidental and the temporary. "Religion is a reality," said 'Abdu'l-Bahá, "and reality is one. The fundamentals of the religions of God are one in reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ,

(1) J. E. Esslemont—"Bahá'u'lláh and the New Era"—p. 153.

(2) "Bahá'í Scriptures"—p. 147.

(3) Bahá'u'lláh—"Words of Paradise"—p. 56.

strife, discord and quarreling take place.”⁴

Furthermore, He says: “Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to the eternal happiness. Religion is the cause of everlasting honour in the world of man.”⁵

Bahá'u'lláh did not only reject monastic life for being fruitless but He equally condemned all sorts of self-mortification. Since religion should be a cause of joy and activity, and inasmuch as it seeks to improve the conditions of men in their earthly life, it should give them ample opportunities to develop as fully as possible their natural gifts. Hence, the futility of celibacy. For a mediaevalist who conceived of this world as the great scene of the “drama of salvation” and for whom this earthly life was but a prison, the enjoyments of life seemed to be unlawful. His sole preoccupation was how to save his soul from eternal damnation, how to kill and stifle his passions and his carnal desires in order to avoid the wrath of God. For him the world of body was of no importance whatever. What really mattered was his soul—therefore, the best life, according to him, should consist in the elimination of our earthly desires and not in their rational satisfaction.

Such a view of life is contrary to the Bahá'í ideal. For, Bahá'u'lláh wished His followers to avail themselves of all the opportunities which this earthly life affords. True happiness consists in devotion and self-sacrifice not in seclu-

sion and total disregard of our physical needs. It is in the world below that man should strive to realize the “Kingdom of Heaven”. And what is religion if not our attitude towards God as reflected in our attitude towards men? Our physical life has its own value which should not be underestimated. Therefore, it is useless for man to deprive himself of what he is rightfully entitled to enjoy. Celibacy should be discouraged and monogamy be universally practiced. All forms of austerities should be eliminated and life be made as pleasant as possible. Religious ceremonies and rituals, elaborate sacerdotal hierarchies have to be suppressed and religion must assume once more its original purity and its social function.

NOT ONLY so, the word prayer itself must needs be extended so as to include not only religious meditations but every kind of work which is performed in the spirit of service. Prayer, therefore, is not a mere recital of some words or formulae but also consists in right action and right thinking. In this connection Bahá'u'lláh's words are significant. “It is made incumbent on every one of you,” He says, “to engage in some one occupation, such as arts, trades, and the like. We have made this—your occupation — identical with the worship of God, the True One.”⁶

And ‘Abdu'l-Bahá commenting on these words in one of His Paris talks said the following: “In the Bahá'í Cause arts, sciences and all crafts are counted as worship. The man who makes a piece of note-

(4) “Bahá'í Scriptures”—p. 318.

(5) *Ibid*—p. 388.

(6) “Bahá'í Scriptures”—p. 143.

paper to the best of his ability, conscientiously concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fulness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice, and believing in the solidarity of the human race, is giving praise."¹

A concrete embodiment of the principle that faith and worship are not sufficient in themselves but should be supplemented by social service is to be found in the institution of the "Mashriqu'l-Adhkár" (the Dawning Place of the mention of God) which will combine the two main elements of which the

Bahá'í worship is composed, namely; spiritual meditation and social service. This dual feature of the Mashriqu'l-Adhkár makes of it one of the basic institutions of the Bahá'í commonwealth of the future.

Thus, Bahá'ism in fact, teaches us that, far from seeking to renounce this world and to withdraw into a spiritual domain where all material preoccupations are entirely suppressed, it is here below that we should develop, so as to attain to a higher spiritual condition. Our subsequent growth depends on the way we have profited by the time passed on this earth; and as on this material earth we are physical beings as well as spiritual ones, it is by the appropriate use of all our faculties that we shall accomplish the perfecting of our souls."²

(To be continued)

(1) 'Abdu'l-Bahá—"The Paris Talks", 2nd ed., p. 164.

(2) H. Dreyfus—"The Universal Religion: Bahá'ism"—p. 154.

"How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

—Bahá'u'lláh.

AS WE SOW, SO SHALL WE REAP

WHEN the conduct of life man is actuated by two main motives—the *hope for reward*, and the *fear of punishment*. This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under government. Their business in life it is to consult together for the framing of laws, and to provide for their just administration.

The tent of the order of the world is raised and established on the two pillars of *reward* and *retribution*.

In despotic governments carried on by men without divine faith, where no fear of spiritual retribution exists, the execution of the laws is tyrannical and unjust. There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences. If administrators of the law would take into consideration the spiritual consequence of their decisions, and follow the guidance of religion, "They would be divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own." If a governor realizes his responsibility, and fears to defy the divine law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that "as he sows so must he reap," such a man will surely avoid injustice and tyranny.

Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of divine favors and a spiritual kingdom of joy, he will lack the incentive of just dealing and the inspiration to destroy oppression and unrighteousness.

When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that, if he be not found wanting, he will come into the celestial kingdom and that the light of the heavenly bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that ministers of state should be enlightened by religion!

—‘*Abdu'l-Bahá*.

THE WORLD COUNCIL OF YOUTH HELD IN PASADENA

NELLIE S. FRENCH

The author, a member of the Bahá'í National Spiritual Assembly, has contributed this article at the request of the editors. With her knowledge of events and her close association with the young people, she seemed eminently fitted to make a general statement about this very important conference as one not a member of the youth group but intensely interested in the success of these extremely worthy and noble endeavors.

IT was eminently fitting that so much excellence of brawn and such physical prowess as was assembled in Southern California for the celebration of the Tenth Olympiade should find its higher expression subsequent to the athletic contests, in a World Council of Youth for the consideration of intellectual and spiritual matters as well. Thus the World Council of Youth,* conceived in the mind of a brilliant young graduate of the California Institute of Technology, was born and developed remarkable proportions right here under our eyes, and while independent of the sponsorship of any particular educational institution, it was accorded the hospitality of the Institute of Technology where one of the lovely new buildings was placed at its disposal. Practically all of the closed sessions of the Council were held in the Humanities Building except on a few occasions when cordial hospitality was extended from various sources.

The age limit of eligibility to participation in the discussions was thirty years, and the only adults whose presence was welcomed were those especially invited to shed light upon some given subject, or to act as advisors. Two large public meetings were held however, one at the opening of the Council, when

the aims and plans were announced, and the second at the close of the ninth day, in order that the public might be made cognizant of what had transpired during the discussions. But altho these meetings were held behind closed doors one could but feel the vibrant forces set astir by the clean, honest, earnest discussions, in which these hundred and more delegates, young men and young women from thirty-four countries, representatives of many races, associated together in a real quest for the means of better international understanding. The public meetings were held in the new Civic Auditorium where fifteen hundred or more people attended, evidence sufficient of the interest and enthusiasm with which this new gesture was received.

The accompanying photograph, and the resume of proceedings which appears elsewhere, written by an accredited delegate** to the Conference, will amply justify the pride and gratification which the writer, as patroness, experienced in having lent a humble share to the success of this unique and significant event. It was a rare privilege merely to *meet* these splendid, intelligent young people, outstanding representatives of the celebrated universities of China and Japan, of Germany, India and Eng-

*Pasadena, California, August 16-27, 1932.

**See article by Marion Holley, p. 213.



land, and of our own and other countries, all fine looking and some particularly attractive in their native costumes, and all, heart and soul, dedicated to the spirit of service to humanity.

When the Council came to an end, and the separation took place there stole over all a cloud of sorrow at the parting of the ways, for a bond of true friendship had been formed which had its roots down deep in the hearts of every participant. Every argument, every difference of opinion, every feeling of strangeness had given place to the most harmonious conclusions, the most respectful consideration, the most lasting friendship. A sameness of purpose had engendered a knowledge of the sameness of ideals and

established that incontrovertible proof of human oneness, regardless of color, race or creed.

And so we have seen the first World Council of Youth come and go, but not without lasting results, for we have also witnessed the organization of a permanent Council with definite plans for a next meeting to follow the Eleventh Olympiad in Berlin in 1936, and we have burnished up the star of hope until it shines radiantly in our minds with the promise of future glories yet untried, and future internationalism yet unknown; one not founded upon political or mercenary relationships, but upon the law of justice to all and the consciousness of universal love for God and man.



RELIGION AND THE WORLD COUNCIL OF YOUTH

MARION HOLLEY

The author, (a Bahá'í) chairman of the Commission on Religion and Philosophy of the World Council, gives herein a brief resume of the findings of this Commission—a wonderful picture of group thinking. Our readers of all ages will be interested in following this superb demonstration of advanced thinking of a group of young people so earnest, so sincere and so determined to find the common denominator in religion to apply mutually.

BAHÁ'IS must find a special interest and significance in the proceedings of the World Council of Youth. And particularly they may discover, in a study of its discussions, implications of a method susceptible of sensible development and wide application to the field of spiritual education.

The World Council, conceived in the mind of its chairman, Mr. Ray

Cromley, as a mental counterpart of the Olympic Games, held its first sessions in Pasadena, at the California Institute of Technology, August 16-26, 1932. Out of a total of one hundred and ten delegates, approximately sixty represented nations other than the United States. Among these delegates were numbered men who had worked with Gandhi; one who had

suffered imprisonment for pacifism; men outstanding in educational fields in China and Japan; leaders of the European and American Youth Movements; actual participants in the Olympic Games; countless others, renowned and obscure, but each one vibrant with purpose to discover those mutual ambitions and needs which might serve as bonds in a world whose physical proximity demands a spiritual mating.

In the words of its chairman: "Youth must learn to face things clearly, to find behind the confusion and the misunderstanding, wrongs to be righted and bridges of friendship and cooperation to be builded. Always, it seems, the standards of education and religion have conflicted with the standards of life—and Youth raised in an idealistic world is flung unprepared into a world of life, whose every purpose seems contrary to that former world. What then is Youth to do—reject the teaching of its training, or attempt to inculcate those teachings into life? But were this statement obvious—and it is not—there is yet the question of what education? What religion? What life?"

To answer one of these questions was the direct purpose of the Commission on Religion and Philosophy. To facilitate progress, discussions were divided among four sub-commissions, on *The Place of Religion in the Life of Today*, *Comparative Religion*, *Young People's Methods*, and *Missionaries*. These, after four days, gathered again to attack their problems together. The subject was vast, and time of necessity limited. Yet in

a few days, the horizon of religion, distant and vague to a modern mind, divided into questions of concrete and specific import, questions met squarely and shaped into some analysis of value. What is religion? What are its indispensable minimums? Is philosophy a sufficient ethical impulse? How are the arguments of a scientific naturalism to be met? Is religion chiefly humanitarianism? Will an atheistic order of society be sufficient for the needs of a future world? Is religion's present ineffectiveness due to religion, or to man? What relationships are discoverable between the various forms of religion? What must be the essentials of the religion of the modern? Is there any justification for missionary endeavor? What applications has religion to the fields of economics, politics, education?

Such were the problems attacked, and in a manner to develop that creative discussion which "represents a faith in the possibility of setting up thought-conditions by which people will find the right ways for themselves." The method is none other than that of group thinking, a process at first alien to a collection of individualistic egos, but an ideal much sought after by those who glimpse, in the amalgamation of diverse viewpoint, the possibility of a greater creation than may develop from the lonesome sterility of an isolated mind. Let us not impute a mysterious power or inspiration to rational method. Upon the foundation of share thinking, no structure will rise unproportionate to the dimensions of its base. The scope, pro-

fundity and quality of intellectual material inevitably shapes the result; and a well-stocked mind, tolerant and imaginative, may thus alter the whole course of group thought.

Here, indubitably, appears the Bahá'í opportunity. In the sessions of the Commission on Religion, it was often the privilege of Bahá'ís to indicate the more comprehensive attitude, to suggest explanations which, in their lucidity and reasonableness, appealed as obvious to delegates not yet informed of our modern Educator. But influence exerted in this manner must never be understood as the imposition of one opinion upon unwilling recipients, nor propaganda seizing unfair advantages. The laboratory of a creative discussion group is receptive only to those ideas which appeal.

THE CONSIDERATION of religion in a World Council must needs be general in its implications. It was our fortune to have among the participants a Hindu; a Buddhist; an atheist; white, colored and Chinese Christians, representing diverse Protestant sects and Catholics; a Theosophist; and three Bahá'ís—numbering thirty-four in all. The foremost problem, before any advance could occur, was to mark off religion from other phases of activity, characterize it, find its basic factors, if any, and judge these factors as to validity and usefulness in the modern world. Had the Commission, in other words, anything to apply to society, or was religion a chimera of the uneducated mind, at best an outworn mode of belief and behavior? Moreover, did these various delegates

find in their elementary faiths a common denominator to apply mutually? Or must they return to their home countries and circles, condemned to local endeavor? If so, the vision of international consultation and action found itself shattered.

This was not to define religion, however. The optimism of the first sessions dissolved into despair, as philosophy, humanism, atheism, naturalism, humanitarianism, institutionalism, insistently monopolized a discussion which had set itself to understand the nature of religion. These might be interesting subjects in themselves, but surely to consider them must only delay the course of that inquiry which pointed towards the place of religion in the world today. Let us grant that "philosophy is the rational approach to reality," an intellectual activity, whereas "religious experience involves the whole personality," working radical changes in man. Refute naturalism as an insufficient explanation of the origin of life, not to mention spiritual manifestations. Show the impotency of humanism to transmute character in the large, and in the face of grave discouragement and tests, to sustain an exalted social attitude, a vital and efficacious morale. Admit the lamentable ineffectiveness of present religious institutions, but face the dilemma that no social force may operate except through an institution. Consider all of these problems. But in the end a solution remained as remote as the day you began. You had not yet defined religion. Thus did the sessions appear at the close of three days.

BUT SUDDENLY, and with what astonishment, the group perceived in this chaotic mass of data and deliberation the outlines of a definitive form. Clarity of conception on the nature of religion, a clarity long since resigned to the land of unknowables, shaped itself in the minds of the exhausted delegates. And they realized to their delight that time spent in wrestling with these impinging ideas had served to mark them off from their object. Religion, elusive to the finish, had unwittingly been captured and bounded and set off, both from its opposites, and from related subjects. Although they had not yet settled upon what it was, they knew very well what it was not.

Now this is a very great triumph. The gravest difficulties that beset a believing man, the most bewildering arguments, silence him principally because he cannot disentangle from the opposing viewpoint those factors which do not apply to his case, those assumptions having no relevancy because they attack something he does not in reality support.

The members of the Religion Commission discovered that religion is usually under-estimated. Either it is judged as an institution, and an outworn one, or envisioned as a purely personal relationship with the motivating Power often named God. Neither conception is adequate or just. Consequently, neither conception can withstand the concentrated scrutiny of an antagonist. The very minimum definition, they decided, must include both phases. And indeed, what phenomenon of nature is there that does not require two things: the idea or impulse or

spirit, and the expression or form? Religion, therefore, according to this group, must be defined as "an attitude toward Divinity which is reflected in life."

WITH THIS to stand on, the burden grew considerably lighter. Two facts, puzzling in themselves, found meaning in reference to their decision. The sub-commission on Comparative Religion had reported that their study revealed a distinction in the teachings of religions. Each religion consisted of two phases, primary and secondary. The primary doctrines seemed comparable in every major faith. These include a belief in some sort of power controlling the universe, and a consequent attitude toward humanity, an attitude social, or brotherly, or loving. This sounded like the long-sought definition of the group. And in fact, it would seem natural that a minimum definition should apply to the teachings of all Prophets. If Muhammadanism and Buddhism and Christianity could be called alike religions, then one might expect a common core of similarities between them.

There were in addition the secondary teachings, and these appeared to vary, according to historical time, locale and culture. These shaped the institutions, and gave them a specific character. Moreover, they often grew into a nuisance. As one boy wrote: "Secondary teachings that find expression in form, theology and moral concepts differ widely, change with the times, are often corrupted, and have been the cause of religious prejudice and strife. They have

been the means of alienating religiously-inclined people and peoples from religion. They have fostered the strife between the liberated modern mind and religion." Institutional form, in other words, quite logically became outmoded, or found no justification when applied to an alien society. And form was too easily confused with the fundamental thing. Men forgot that the stream of religion might be turned into new banks, if occasion should warrant it. Here, indeed, was an explanation of our present situation. Dynamic life could not accord with static dogma.

"When man and his particular religion seem to come to the parting of the ways it need not necessarily imply that either one or both of them are inherently wrong within themselves. Quite possibly they did not keep pace down the avenue of time. At an impasse such as this, one or the other must change pace or direction, conform to the other, or go a separate way. The institution, divorced from man, cannot survive. Man, on the other hand, can survive and found new institutions."

Well then, what shall be the nature of these institutions? Five points characterized the description:

1. "The religion of the modern must satisfy the intellect.

2. "Religion must aid in and hasten the development of culture. Philosophy and art ought to be cultivated in connection with the modern's religion.

3. "The religion of the modern must strive determinedly for the abolition of all prejudices and rivalries between those of various religious beliefs, and for the abandonment of superstition.

4. "The religion of the new type must maintain and increase the humanitarian activities of the present, at the same time not neglecting the development of the spirit-

ual phases of man by a too-absorbing interest in the alleviation of suffering and pain in others.

5. "The religion of the modern should cultivate wholesome physical development and the recreational side of life.

"SUMMARY: The new form of religion which must come will touch all phases of man's life. The body must not suffer at the hands of the spirit, neither must the spirit occupy all the attention. The intellect must be satisfied, man must retain his sympathy for and interest in his fellows, he must develop his body, and especially must he attend to the needs of his spiritual nature."

THUS ENDED one aspect of the discussion. In a summary of this sort, more must be omitted than included. There has been no mention of that portion of the argument which introduced the judgment that religion is a basic human institution, the essence of culture, and that a decadent religion must of necessity herald a decadent society. Nor have these fundamental assertions been developed, in their application to economics, race problems, international politics, education. The compass of the paper does not permit it.

Bahá'is, however, must ask at least these questions. The Commission has stated that "intelligent spiritual leadership is the only thing which can reinstate the dynamic of religion." From whence do we procure this leadership? What persons may we look to? Is it reasonable to expect that men, heretofore dependent upon assistance, may at last lift themselves by their own bootstraps? Does any movement of humanity stir to life, crystallize and vigorously wheel into action, without a rallying point, without that impulsive Center Who alone is the nexus between unlimited Power and feeble but responsive instruments?

THE NATURE OF THE DIVINE MANIFESTATIONS

1. THIS EVOLVING WORLD

GLENN A. SHOOK

Professor of Physics, Wheaton College

In this, the first of three chapters treating the different phases of this interesting subject, the author directs particular attention to the slow evolutionary process of the concept of God from the earliest times, and shows how we have stressed what men thought about God rather than striving to gain a knowledge of God. Students of religion will find this series most informing.

IN SPEAKING of prayer 'Abdu'l-Bahá once said, "Effort should be made to make attachment to God." When asked how this attachment is to be made, he replied, "Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God."

From the earliest times—the knowledge of which we obtain only by inference—down to the present, man has been profoundly effected by thinking about God.

The concept of God, like any other fundamental concept, was undoubtedly a matter of slow development. In the last analysis the only way in which man can know God is by experience. The individual knows by his own experience or that of some other person or that of the race. This knowledge cannot be like the knowledge of familiar objects around us, or the knowledge we gain by observation, experiment and inference. Naturally we put more stress upon what men have *thought about God* in the past than we do upon some means by which we may gain a *knowledge of God*. This puts a very heavy burden upon traditional be-

lief and the latter is not always equal to it.

The mere fact that men have believed in God in the past is not sufficient grounds for a vital faith today. For several hundred years men believed that the earth was the center of the universe but that belief was discounted when the Copernican theory was established. Again what men have thought of God in the past is of importance to us today because it is only by such study that we can know how man has developed religiously. The only way we can discover certain phases of the Divine Plan for this race, or the only way in which we can read any meaning into life, is to study man's development.

Before the modern historic method was applied to the history of religion it was customary to paint an ideal picture of our religious development, especially the development of our own religion, with the result that most of us are not prepared for any kind of critical study. Until quite recently it was practically impossible for a scholar to write an unbiased treatise upon comparative religion. White's *History between Theology and Science**

* *History of the Warfare of Science with Theology in Christendom*, by Andrew D. White.

is the story of a long conflict between scientific facts on the one hand and unwarranted tradition on the other. There is no doubt that many sincere religionists of that period honestly felt that the position of God in the universe would be impaired by the advance of science.

In all this we see the struggle of the race for truth but we must never suppose that we are out of the struggle. It is a very hopeful sign that today men from all walks of life are making a defense for God. The warfare today is against unscholarly and superficial thinking, the kind of thinking that overlooks the most obvious facts of man's development, namely his mental and spiritual experience.

This idea of an evolving, progressive concept of God has not received sufficient attention in the past. While we realize that early man's notion of God cannot compare with the exalted ideas of today nevertheless we do not like to feel that the world was entirely deprived of the great spiritual bounties. This is not error but only natural, however we must expand our ideas of the universe. Just as we permit a child's primitive ideas of God, realizing that there are mature people with more exalted concepts, so we must think of the earth as a part of the universe. Man has always existed so when this planet was in comparative darkness and ignorance, other worlds may have been enlightened.

On the other hand there is a kind of progressive belief, a product of the desire for truth, that does, in a real sense, create the object of the belief. Some men be-

lieved in the Ptolemaic theory after it was refuted. This kind of belief creates nothing, but there were others that believed in the Copernican theory long before it was fully demonstrated and their belief led to the truth. It is this kind of belief that has advanced the knowledge of God. A static dogmatic belief is never real although it may become an integral part of our religious life while a progressive dynamic belief is always real and consequently contributes something to the sum total of our knowledge.

In dealing with man's spiritual development we cannot confine ourselves to the historic method.

We fail to realize that there are laws in the universe, governing man's mental and spiritual growth, laws that we discover by drawing near to God and not by making God in our own image. Some of our modern philosophers amid the comforts of life may find difficulty in reconciling the omnipotence of God with His mercy but the great saints of all time have never been in such a dilemma. It is a singular fact that the truly great souls suffer the most and complain the least, but it is something more than this—it is a fact that must have its say in any religious discussion. The fact that we are in any sort of dilemma would indicate that we too are in the process of becoming.

In this connection the theory of evolution, which by the way is the only means we have for extending our knowledge in time, is of great assistance to us for it helps us to see the Divine Plan as it really is. We realize more and more that ideas, as well as things, have been,

are and ever shall be in a state of change. As long as we hold to the notion of spontaneous creation in any field of thought we are unable to make any real progress in that field. This has been confirmed by experience. To be sure when an evolving biological world first made its appearance it led directly to a mechanistic concept of life but we must remember that at the time of its inception the leading minds of the day were decidedly materialistic.

While we cannot adjust discoverable facts to fit a static philosophy we can adjust our philosophy to fit the facts. We have discovered, after a good many years of anxiety, that we can conceive of a God of an evolving world quite as readily as we can a God of a world of spontaneous creation. The only difficulty is that many traditional and philosophical ideas started with a static world, so that the moment we begin to push back into history to search out an idea like creation, we fear for the eminence of God. But if we fear to look backward we are also afraid to look forward, which is worse. In a sense this merely indicates that we have no real knowledge of God, for if we have ever been conscious of His presence no theory regarding His non-existence will disturb us; and if the heart has never known Him then no theory regarding Him may be of much assistance, but it may prepare the way.

The great Prophets realize this, so when they appear upon earth they first appeal to the heart. Thousands of people, inside and outside of Christendom, think of

God as a loving Father because of the life and words of Christ. Hundreds of pilgrims entered the presence of 'Abdu'l-Bahá with perplexing questions, only to find that they were relatively unimportant. They came away with something that no philosopher has ever been able to bestow, namely the love of God, dynamic and enduring.

Nevertheless Christ came into the world to reflect to us the attributes of God and we cannot think of Christ and His mission without this background of ideas concerning God. For thousands of years the world was being prepared for the Gospel of Christ and Christ prepared the world for the coming of Bahá'u-lláh.

It is this everchanging flux of ideas concerning God and the place of the Manifestations in the scheme of things that concern us here. In the long run progress always results. We would like to see things move along without breaks and setbacks but that is not so much an indication of our fine sense of orderliness as a confession of our ignorance of the laws of nature, of our own limitations, and the Divine Plan.

Every loyal adherent of an ancient religious system firmly believes that his religion and his religion alone has the power of expansion and that finally the other religions will come to realize this. Yet the difficulties of such a position are perfectly clear, for the atheist and agnostic are equally sure of their position. This shows how very difficult it is for man to see the world in its entirety.

(To be continued)

SIGNS OF THE NEW DAY

LOUIS G. GREGORY

"The oneness of the world of humanity shall be realized, accepted and established. When we reflect upon this blessed principle, it will become evident and manifest that it is the healing remedy for all human conditions. . . . In this century of radiance His Holiness Bahá'u'lláh has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one."—'Abdu'l-Bahá.

THE little world known as Green Acre, summer colony of the Bahá'is in Maine, is not impressive by its size and numbers. Its eighty acres might be lost in the ample dimensions of so large a village as Eliot. Neither can it be counted a rival for the great resorts considering the numbers it attracts. It is rather the charm of beauty, idealism, thought, spirit, sociability, mysticism, that makes a deep impression upon its visitors and workers and hold a subtle sway from year to year.

THE ANNUAL conference for racial amity, one of the most virile and useful of Green Acre activities, was this past season more than ever before a laboratory for the study of reality in human relations. It was dignified in procedure; its six sessions seemed to touch more people and phases of life than ever before, while its enthusiasm and happiness left nothing to be desired.

It was providential to have as the opening speaker of the conference, Judge Edward H. Adams of Portsmouth, N. H., an honored citizen of the community. His theme was, "The Faith of Lincoln," and he proved himself one of the most eloquent speakers that ever graced a meeting. Modestly he disclaimed capacity to interpret Lincoln, saying that only the great can interpret

each other. But he had not gone far before he seemed to his hearers to belong to another age, living amid scenes which tested the heroic; to be one with that band of patriots and lovers of freedom who saw "*the Glory of the coming of the Lord*"; an associate and worker with our great martyr president, one of the most illustrious names of any clime or age. In poetic phrases pregnant with thought, the sublime faith of the great American liberator was eloquently set forth.

Mr. Samuel A. Allen, industrial secretary of the New York Urban League, was the next speaker; he is one of those who, as a student, heard 'Abdu'l-Bahá when He spoke at Howard University, Washington, D. C., twenty years ago. The subject of Mr. Allen's address was "Economics and Race Relations." From his vantage ground of service and observation, he showed how one of the most virulent results of prejudice is the way it affects people trying to earn a living, those prepared for service yet debarred by the accident of race. Social relations are much more easily established. But depression has greatly intensified the race problem. In New York City the Negro is denied admission to twenty-five unions. It sometimes happens that colored workers are laid off and whites substituted the very next day. Thous-

ands are being driven into the radical parties under such pressure. Education and property do not make people happy. Fellowship and love do. If employers are to be reached and softened it must be by the Bahá'í method. Simple justice is needed, not mercy. Bahá'ís should seek service on public welfare committees. A burning desire for right on the part of each can melt the cold world into oneness, he felt.

The chairman, Mr. Harlan Ober, in closing the session said that Lincoln was great because he had no separatist mind but thought in terms of the whole. His spiritual love gave him vision. Now someone was greatly needed who could give Lincoln's vision to the whole world. He then reviewed the teachings and great message of 'Abdu'l-Bahá and showed how they affect both economics and race relations and how all difficulties, "due to lack of love and altruism" must pass away in the light of the new teachings. Limited relief supplied by limited minds cannot solve such problems. But the divine love and wisdom from the Universal Physician will give relief. He exhorted patience to those who are victims of oppression.

MR. CARL CARTWRIGHT, a graduate of the University of Florida, a fine representative of the liberal youth, was presented as the principal speaker at the second session. He has discovered from his scientific studies that the so-called Nordic race is non-existent, to say nothing of its claim to dominate history. There is no scientific sanction for the belief that one race is superior to another. Under his subject,

"Negro Scientists Overcome Prejudice", he reviewed the life stories of two eminent Negro scientists, Dr. George W. Carver and Dr. Ernest E. Just. The bold research work and wonderful discoveries of these men have won them international fame and many honors. An amusing incident related was how the Lions Club, a business men's organization of Columbus, Ga., recently entertained Dr. Carver at luncheon. A local editor, irate at such sociability, denounced the occurrence. Thereupon the president of the club retorted that doubtless the editor's real grievance was that he had not been considered important enough to be included in the invitation! This is another illustration of the growing liberality of the South. The students of a white college in Mississippi invited Dr. Carver to address them. When the reactionary faculty heard of it, they forbade the Doctor to enter the campus. The students not to be outdone, hired a hall off the campus and gave their guest a great ovation when he appeared among them. What they felt was a great honor to the school had been turned into disgrace by the faculty, they declared. The speaker felt that the great abilities of these men and others like them would bring home to the world the certain knowledge of one humanity.

THE THIRD session was featured by two formal addresses, one by Mr. Philip A. Marangella on "Racial Amity and World Peace," and the other by Mrs. May Maxwell on the limitations existing in the minds of people of various races and nations, now happily disappearing before

the glorious Light of the Sun of Truth.

The informal conference brought to the fore a bevy of youth, some four or five young ladies and a Persian student, Foad Ashraf, all of whom showed fertility of thought and fluency of expression and indicated very clearly that the orthodox limitations and racial prejudices of the old order were to them non-existent and unthinkable. It will doubtless require the youth to set the world in order. How beautiful are they in their faith, courage and consciousness of power. We find, from the study of Nabil,* that both Táhirih and Mulla Husayn-i-Bushru'i closed their dazzling careers at thirty-six; the Glorious Báb at thirty; Quddus at twenty-seven; and that such characters as Zaynab, Váhid and Hujjat were all included in the category of youth. We hail the beginnings of our American youth as amity workers. May their ends be glorious!

THE SPIRITUAL meeting of Sunday morning had as chairman Mr. F. St. George Spendlove, who expressed the idea that human enlightenment must precede human relief. The ideal cannot be attained until first projected. Each race must draw upon the resources of all centers of culture. The problem of races suggested to Rev. Henry Benton Harris, the first speaker, the cross purposes of Jews and Samaritans in the time of Jesus when He spoke to the woman of Samaria. This woman became a new creature through the light of Christ. The same spirit of universality is voiced by Bahá'u'lláh and 'Abdu'l-Bahá Whose light has dawned and Who

are asking all mankind to see each other as servants of one God. Some, they exhort, are as children. They must not be hated because weak. All are created in His image and likeness. Such a movement as this is the world's greatest need. May it change mankind into what it should be. In conclusion he quoted 'Abdu'l-Bahá as saying that he is blessed who prefers his brother to himself.

Mr. Howard C. Ives opened his address with Words of Bahá'u'lláh:

"Verily the Words that have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness."

Everything in existence, he declared, has a center, whether it be a star or a system. Perhaps there is a great central *Sun* around which the universe revolves. Even as an army gets direction, power and victory from its general, so ideal forces and light are now flowing from the Great Center which establishes the higher Unity. He then presented four aspects of unity, following the outline of 'Abdu'l-Bahá: the unity of mankind, the spiritual unity, the unity of the Holy Manifestations and the unity of the Divine Essence. Why should we still turn to man when we can turn to God? To accept and apply the decrees of the Manifestation of God is to attain the higher unity wherein nothing but reality exists.

THE WORKER'S meeting on Sunday afternoon called forth expressions from those who are doing something to relieve human ills. It was a heart to heart gathering. Influ-

*The Dawn-Breakers, Nabil's History of the Dawn of the Bahá'i Cause.

tial friends who had come to Green Acre for the first time, were encouraged to pour out their souls with perfect freedom. Others who were veterans in service likewise responded, sharing their rich experiences and extended studies. Harlem,* the metropolis of the Negro world, had impressive representatives of both races. Boston, sometimes referred to not as a city, but a state of mind, appeared to find its heart in this gathering. Self-examination, as well as study of the psychology of the prejudice of others, received due emphasis. The special object of this meeting was to brighten hopes and to tell ways of overcoming the various barriers to unity, that the ideal and real may be one.

Grateful acknowledgements must be made to the talented friends who contributed dramatic readings, vocal and instrumental selections at the various meetings, expressing amity in so pleasing a form.

THE LAST session was held in the People's Baptist Church in Portsmouth, N. H., the City by the Sea. The congregation and successive pastors of this colored church over the years have given fine cooperation to this work. Mrs. Ludmila Bechtold of Brooklyn, N. Y., was chairman, bringing to bear her intelligent interest and love of the work. The Hull House ** address of 'Abdu'l-Bahá was read as a fitting introduction.

Mr. Samuel A. Allen again spoke and gave a striking picture of the numerous ills which attack the racially varied population of Har-

lem, as well as other cities. He shed his searchlight upon prejudices in various forms, *intra* as well as *interracial*. One curious incident related was that of a school teacher, training her children in jumping, who through prejudice held the rule higher for her colored pupils, only succeeding thereby in making them better jumpers than the others; another was how in a certain place a teacher who had a Japanese boy take the place of George Washington in a play, lost her position because of it. A. A. Schomberg, colored curator of a ten thousand dollar collection of books about the Negro race, collected it because when a boy in Cuba and called upon to write an article about his race, he was unable to find books in the library bearing upon that subject. In closing his address Mr. Allen related the story of two parents who were greatly alarmed one day to come upon their infant son and to find that by some means he held in his hands a carving knife. Fearing to approach him lest he harm himself, the mother tactfully held out to him an orange, whereupon he at once let fall the knife and reached for the fruit. The speaker again expressed his love of Green Acre and the conviction that a sick and sore humanity would find relief only through the divine remedies.

Orcella Rexford, the last speaker of the conference, made a fitting climax in a word picture of the world of the future. The absence of extremes of wealth and poverty, locomotion by wings as well as planes, false doctrines removed that

*In New York City.

**Located in Chicago, Ill.

cause strife, ignoring of national boundaries that separate, all employed and all educated, everybody wishing to do right, all governed by universal law, all speaking the same tongue, all knowing and loving the same God, all acknowledging the Supreme Tribunal and living in amity with all mankind—these were some of the details of her wonder-

ful picture of the future under Bahá'u'lláh's divine civilization.

The speaker expressed the wish that each and all might stand in the smile of God. "A man who turns to God finds sunshine everywhere", says 'Abdu'l-Bahá.

So closed this amity conference, one of many that have been held. But the last always seems the best.

THE source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life.

Therefore we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body-politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God.

—'Abdul'-Bahá.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

This is the third part in the serial story of the martyrdom of Vargá and his little son Ruhú'lláh, early Persian Bahá'is. The preceding chapters gave a summary of the family history; copies of the Tablets (letters) of Bahá'u'lláh addressed to them; a brief account of the wonderful visit of the father and his two sons to 'Akká to see 'Abdu'l-Bahá; and a copy of 'Abdu'l-Bahá's Tablet to Ruhú'lláh. The story will be concluded in the November number.

Ruhú'lláh, a boy so timid that he would never even go alone into the garden in the evening, was always remarkably courageous when it came to doing anything for the Bahá'i Cause. He thought a great deal about becoming a martyr, and in this connection wrote the following poem which he sent to 'Abdu'l-Bahá. One can see in reading it, how the Teachings of Bahá'u'lláh train even a child into becoming a savant and a philosopher. No translation from the Persian can give the exquisite meter nor an adequate interpretation of the Persian metaphors alluding to literature and letters which the cultured people of Irán know so well. Here is his poem:

“In the Name of our Great Lord
 El-Abhá!
 O Cup-Bearer, fill the cup to the
 brim
 Make this Zion of my heart full of
 fire with your Wine.
 It is the time of receiving Bounties
 and the day of help.
 Face O friends of Bahá
 Towards the world with the ban-
 ners of Guidance.
 Any one rising to serve God,
 The Lord of Mankind will help him,
 The one who sacrifices his life in
 the Covenant of God,
 The Face of God will turn towards
 him.
 O Cup-Bearer, give a cup from Thy
 Bounties
 That I may be pure from sin,

Although my sins cannot be
 counted,
 Still I am hopeful through the
 Favor of God.

Welcome, O Cup-Bearer of the An-
 cient Gathering.

Let fall a drop to this earth (body)
 through Thy Favor

Till through Generosity, this ray
 may shine

And be worthy of sacrifice.

O God, when the time will come
 that at Thy Door

I may give my life for the Love
 of Thy Face

What a happy day it will be,

That in the square of love

I may give my life

In the path of the Beloved's Love!

What a happy moment it will be,

That I may say openly

The praise of King Bahá on the
 cross!

O God, when shall come that time

That I may be severed from this
 fated body,

Facing towards the eternal Rose-
 Garden

Becoming verdant from the Boun-
 ties of seeing God?

I am burning in the desert of pri-
 vation

And inflamed from the sparks of
 remoteness.

Take the veil from Thy Face
 ('Abdu'l-Bahá)

O King of the Worlds

In order that from the Light of
 Thy Face

The heavens may become illumined.

O Prince of Covenant!
 O King of Covenant!
 From your fire the Paran of Covenant is on fire.
 O Thou, who hast named Thyself
 "Abdu'l-Bahá."
 (The Servant of Bahá)
 Through Thy Commands the banners of Guidance are uplifted.
 Thou art the Dawning-Place of the secrets of God;
 Thou art the spring of the rivers of God,
 Like the letter A thou hast stood to uplift the Cause of God
 O powerful King of Kings!
 But like the letter B, thou art humble in service near the door of the Shrine of Lord Bahá.
 O Thou who art the Greatest Branch of the Tree of the Cause,
 O Thou who art Branched from the Ancient Root,
 O Thou who art the Dawning-Place of the Inspiration of God,
 Through Thee the eyes of Abhá people are enlightened.

"Give a cup from the divine wine, that I who am sleeping may become conscious;
 Rend asunder the veils of doubt and superstitions,
 Soar to the zenith of the Seventh Heaven,
 Pass from this dark cage of earth and water
 Going to the pure spiritual Kingdom;
 Become free from this world full of torture and pain,
 Facing the spiritual Native Land,
 Inhaling from the Rose-Garden of the soul
 The fragrance of the Beloved;
 Returning like a wind from the Land of the Beloved,
 Blowing fragrant and life-giving breezes

Bearing sorrow-sweeping Glad-Tidings;
 Saying openly to the friends of the world
 It is the Day of the Covenant!
 Friends be on your guard,
 O lovers of the Face of the Beloved,
 Turn your souls toward the Land of the Beloved,
 O comrades, grasp the opportunity,
 Help and assist the Cause of God,
 Try, O friends, that there may be spread in the regions of the earth
 The Teachings of the Powerful God
 Until the sleeping creatures may become conscious,
 May lay aside superstitions and prejudices,
 Their eyes becoming enlightened with the Light of God;
 The thorn-gardens of their hearts becoming rose-gardens,
 Try, O friends, it is time for service.

Give a glance through Kindness to this yearning, sorrowing bird,
 Who, being far from Thee, is restless and inconsolable.
 Through being so distant from Thee, my heart is on fire,
 Being away from Thee has inflamed my whole being,
 Help, O King, of the Kingdom of hearts!
 Being far from Thee has put my heart into flames;
 I am burning, O King, from being so far from Thee.
 Here, in this desert of loneliness and longing,
 Liberate this bird from the trap of sorrowfulness
 O King of Bounty and Sovereign of Favor!
 Do not look unto my station and capacity
 But look unto Thy Favor, O Bountiful One!"

“It is imperative that we should renounce our own particular prejudices and superstitions if we earnestly desire to seek the Truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and Truth on the other, we cannot succeed. When we are in earnest in our search for anything, we look for it everywhere. This principle we must carry out in our search for Truth.”

—‘*Abdu’l-Bahá.*

IN THESE days the notes of human unity and international amity are being strongly and widely struck in the utterances and writings of world leaders. The settlement just effected at Lausanne, though not in all respects as comprehensive as could be desired, should go far to accentuate and develop this most desirable sentiment among the nations. In essence, the common brotherhood of mankind is not only both explicit and implicit in Christianity but also in the other great religions of the world. More than eighty years ago this was elaborated and pointed out to reigning sovereigns of the time and to the world in general by a great Persian teacher whom his followers named Bahá'u'lláh (the glory of God), and has been reiterated all along by the successive guardians of the Bahá'í Cause.

“It is strange that this movement is so little known in Great Britain, though it is one of steadily increasing influence in other parts of the world. Is this because it is of Persian origin? What of that? Truth is truth, and wise leading is wise, from whatever source it may come. Was not our Lord a Jew and the great Christian religion of Judean origin?

“Anyhow, Bahá'ism is, we think,

destined to play a great and rich part in the advance and welfare of humanity in the years to come. It has many publications, one of the most lucid of which is by a Scotsman, the late Dr. J. E. Esslemont of Aberdeen; and it also publishes an excellent magazine which we have on several occasions appreciatively reviewed.

“The Bahá'í system shows how Christianity and all that is best in other religions can be practically and administratively applied. In this respect it is a Revelation fitted to the needs of the present age.

“Several issues of the *Bahá'í Magazine* are again before us, and the latest, that for this month, is a special number containing a treatise in the form of “A Study in Bahá'í Economics and Socialization.”* It would be well if our leaders in political and religious thought were thoroughly conversant with the principles and teaching here set forth. Yet we see little if any reference to the movement in any of our newspapers or magazines. Carefully and conscientiously read and studied, the Bahá'í writings and teachings will command universal respect.”—*John O’Groat Journal, Wick, Scotland, July 15, 1932.*

*Article by Alfred E. Lunt, *The Bahá'í Magazine*, July 1932.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
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Group taken at the Feast held as one of the social features of the Bahá'í Summer School, Geyserville, California, July 1932. (See page 244.)

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“The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God. * * * I pray earnestly that the Light in this advanced age will so illumine the world that all may rally under the banner of unity and receive *spiritual education*. * * * The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew.”—*Abdu'l-Bahá*.

IN THIS epoch of universal religious decline and moral decay the whole world is suffering from the effects of a spiritual chaos. But mature age suffers less than does youth at the portals of life; for it is here, at the beginning of life's experiences, that mistakes are most far-reaching and that wrong doing is most deeply tragic in its life-long results. Here, also, in this naturally turbulent period of life when the blood runs strong, when adventure and self-expression are the chief desires,—here more than at any other period is needed the calming influence and safe direction of religion.

But what do youth find to feed these crying needs? They find an adult world materialistic; lacking in the consciousness of God; and if practicing religion at all, practicing it mostly in a merely formal way. They find religious doctrines so full of theological superstitions, so at variance with the known truths of science as to give them little inclination toward the church. And education has still less to offer. For the college—with its questioning and skeptical attitude toward all

things and its scientific laboratory methods which accept as truth only what can be proved—tends to make agnostics of youth.

Today, therefore, we find the young people either totally materialistic, having no consideration for religion and spiritual matters; or else if feeling a tendency toward religious life, doubtful and skeptical concerning established religious dogmas of the day, searching everywhere but seldom finding a complete spiritual satisfaction.

THE RESULT of this irreligious life on the morals of the rising generation is cataclysmic. For youth, with its tendency to seek wide experience, its drive toward adventure, its quest for happiness, its thirst for gratification of the senses,—how can it guide itself safely through the many temptations which the world of matter offers the struggling soul?

Behavior has become to the youth of today merely a question of expediency. With pleasure and self-indulgence the chief motives of action, youth is prone to try all things in the hope of finding new pleasures,

new satisfactions of the moment. With the aid of modernistic schools of psychology, inhibitions are considered baneful and are thrown aside. Hedonistic self-expression, the search for pleasure and happiness at any cost, what else is there but this basic desire of our lower nature to influence the conduct of the youth of today?

Without the strong sanctions and authority of religion the ordinary precautionary maxims of age and experience count but little with youth. "Honesty is the best policy," we are told. But is that true? How many grafters are thriving, high in popular esteem? How many business men of shady principles are eminently successful in the world's eye and able to enjoy all those comforts and luxuries which youth aspires to? If materialistic success is to be given a higher claim than character upon our esteem, then youth is justified in wondering whether honesty after all is the best policy.

Again it is said, "Be good and you will be happy." But youth is willing to try other paths to happiness than those which lead to spiritual heights; and in its adventure into sensualism it finds that there are many pleasures from which it has been debarred by the code of ethics of the past. Why should these bars exist? Youth will have none of them. And adult warnings regarding future consequences are of little effect. For prognostications regarding the results of actions can be individually proved only by method of trial and error, and that is just what youth is endeavoring to do today.

Left without the guidance of religion, without those sure principles of action which the great spiritual teachers of humanity have taught us, the rising generation is embarking upon dangerous and catastrophic quests.

IN THE MIDST of such a world it is a most refreshing and hopeful sign to see a certain body of youth finding a moral earnestness, a deep spiritual conviction in the teachings of the Bahá'í Movement. The New World Order of Bahá'u'lláh, appealing profoundly to youth because of its humanitarian principles, also is convincing on its spiritual side because of its complete harmony of religion with science. Here is a reasonable faith—one not only consistent with man's highest intellectual development but offering to humanity solutions for its major problems such as even man's intellect today is unable to achieve.

Into this great world-wide movement the youth of many countries, of many races, of many hereditary religions are throwing themselves with deep sincerity and with earnest endeavor. Here youth are finding again a solid foundation for life activity, a sure guide to conduct and to expression. Here they find motives higher than those of mere expediency. The eternal quest of the soul for beauty, guidance and truth finds assurance in the spiritual principles laid down by the great teachers of humanity. Whenever a personal problem arises a solution is clear from the point of view of what is spiritually right, of what is consistent with the plain directions of the word of God.

Thus groups of young people in Persia, in Germany, in America, in China, in Japan, and in many other countries, are studying the revealed Word of Bahá'u'lláh and are endeavoring to fashion their lives according to its pattern. Out of this earnest spiritual endeavor grows a character as beautiful as it is natural and wholesome—a character of purity, of integrity, of kindly service, of earnest responsibility both toward the development of oneself and toward the advancement of humanity. Superb are these souls, nourished by the Word of God. In their hands human affairs can be safely en-

trusted. Wise and learned in the learning of this world, and in addition dowered with a rich spiritual grace which reflects in all their acts, they are the salt of the earth.

Of whatever nationality, race, or creed, these youths are bound together by the closest of spiritual ties into a universal brotherhood working whole heartedly for the peace and progress and prosperity of all humanity. Never before in the history of this planet has so lofty a goal definitely inspired the vision and absorbed the energies of Youth. May the numbers of such become legion, and their influence be felt as a rising power in the affairs of nations!

“There is a point on which the philosophers and the Prophets differ. The philosophers make education the test of knowledge, holding that any man who receives sufficient education can attain a state of perfection. That is to say man possesses the potentiality for every kind of progress, and education enables him to bring this into the court of objectivity.

“The Prophets say that something else is necessary. It is true that education transforms the desert into a rose garden, the virgin forest into an orchard, saplings into trees, and single flowers into double and treble flowers, but there is a fundamental difference in men. . . . While recognizing the influence of education, we must also become acquainted with the innate disposition.

“The Prophets are sent to educate this innate quality in humanity. They are like gardeners who sow the grain which afterward springs up in a thousand forms of advancement. The Prophets are therefore the first Educators of the world, the headmasters of the world. . . .

“Bahá'u'lláh has said two steps are necessary for human development: material and divine education. . . . Divine education is the sum total of all development. It is the safeguard of humanity.”

—‘Abdu'l-Bahá.

THE SOCIAL EMPHASIS IN THE BAHÁ'Í REVELATION

HUSSEIN RABBANI

In a previous article the author emphasized the new conditions which humanity faces in this age and the importance of the social function of religion. In this, the second part of his article, he carries the subject into the spiritual field and shows the power of the Bahá'í Movement to mould the social life of man into more perfect patterns.

AN OUTSTANDING feature of the Bahá'í Revelation, and one which adds greatly to its social significance, is the absence from its sacred writings of any elaborate system of theology. The Bahá'í writings are mainly devoted to the enunciation of some spiritual, social, economic and political principles which, taken together, constitute the main foundations upon which the Bahá'í Organization of the future will be gradually built up. The Bahá'í Faith, therefore, has no theological system in the sense that is commonly attached to this term. What is meant by this is that the Bahá'ís have been enjoined by the Founders of their Faith not to indulge, as the adherents of other religions have done in the past, in theological and metaphysical speculations about the essence of God or the nature of His attributes and other similar problems which by their very nature stand above human comprehension.

In this connection, Bahá'u'lláh has revealed the following: "Knowledge" He said "is like unto wings for the being (of man) and is like a ladder for ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words."¹

The Bahá'í view of religion, therefore, is that it neither consists solely in knowledge nor in leading the life of a hermit or of an anchorite. It transcends all selfish and individualistic limitations. It abolishes all priestly castes, suppresses mystery cults and purifies human life from all sorts of egotism and superstition. Service is the cornerstone of the Bahá'í Faith. "O Son of Man!" proclaims Bahá'u'lláh, "If thou regardest mercy, look not to that which benefits thyself; but hold to that which will benefit thy fellowmen. If thou regardest justice, choose thou for others that which thou chooseth for thyself."²

Thus, individualism is not condemned but the superiority of devotion, cooperation and self-sacrifice is duly emphasized. As a certain writer puts it, the Bahá'í teachings "Meet the egoistic longing for an independent individual *perfection* or *blessedness* by enunciating the sound psychological principle that, because all human beings are interdependent, fulfillment comes only to him who seeks satisfaction in mutual rather than selfish good."³

This should in no wise imply that the Bahá'í Cause underestimates the worth of the individual. Far from that, it merely emphasizes the fact that a man can best attain his

¹J. E. Esslemont—"Bahá'u'lláh and the New Era"—p. 136.

²Bahá'u'lláh—"Words of Paradise"—J. Esslemont—*Ibid*—p. 77.

³"The Bahá'í World"—Vol. III—p. 9.

true end by renouncing his purely selfish desires and wishes. If man is a 'social animal', if he is destined by nature to live in a group life he should look first to the interests of the *group* and only after that to his own needs. For without sacrifice and without at least a partial renunciation of our "egos" we would be unable to live in a world of peace and concord. Surely, in a world contracted and transformed into a single highly complex organism through the tremendous progress achieved in the realm of physical sciences and by the expansion of industry and commerce, individual solitary and selfish living is impossible, nay detrimental to the individual himself. The more society advances the more impelling becomes the necessity of cooperation and social control. We are today living in a world in which social and political interdependence necessitate on the part of the individual some sacrifice, some genuine realization that mutual aid and mutual abandonment of our own individualistic point of view is of the utmost necessity if life is to be made worth living. We should strive at all times to look to "wider horizons" and through self-abnegation and voluntary submissiveness to soar on a higher plane than that in which we are actually living.

THIS IS at least the Bahá'í view of social life. It attempts to reconcile the apparently conflicting principles of individualism and group consciousness. It does not disregard individual differences but emphasizes the necessity of their subordination to the collective inter-

est. It is at once a compromise between extreme individualism and the total annihilation of the self.

With such an emphasis on the social value of life what we have already remarked concerning asceticism, self-mortification and other forms of austerities seems but a logical conclusion. A purely individualistic religion, we said, is no longer compatible with the social conditions of our present world. Religion is no longer an exclusively individual concern. It is above all a social force. Its aim is to further the cause of brotherhood and goodwill and to bring people into a closer contact than before. It is no more a mere personal relationship between the individual and God but essentially a bond of cooperation among the children of mankind.

But the Bahá'ís believe that religion cannot yield its fruits unless it is organized and directed towards a definite goal. Without a social plan and without a common coordinating agency the principles and ideals of Bahá'u'lláh cannot be efficacious. "High aims and pure motives, however laudable in themselves, will surely not suffice if unsupported by measures that are practicable and methods that are sound. Wealth of sentiment, abundance of good-will and effort, will prove of little avail if we should fail to exercise discrimination and restraint and neglect to direct their flow along the most profitable channels. The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice, and the spirit of initiative and enterprise should be reinforced by a deeper realization of the su-

preme necessity for concerted action and a fuller devotion to the common weal."¹

HENCE, THE necessity of some sort of organization. And by organization we should not mean an elaborate sacerdotal hierarchy, a set of rigid dogmas and creeds enforced by an irresponsible authoritative body. Conceived as such, organization stifles the true spirit of religion and becomes a substitute instead of a means. History abundantly proves that in the past such forms of ecclesiastical organizations have hindered true progress and have been causes of stagnation and death.

But the Bahá'í Faith which in no wise upholds the necessity of elaborate religious ceremonies, which possesses no clergy and discards all sorts of verbal traditions, creeds and dogmas, can but condemn every attempt at organizing religion on the same model as the former religious leaders have attempted to do. The Bahá'í religion recognizes the necessity of organization but considers it as a mere tool and not as an end. It further possesses very few institutions and these far from being rigid have been formulated in such a way as to provide for the inevitable changes of time and place.

"As the administrative work of the Cause steadily expands," remarks Shoghi Effendi in one of his general letters, "as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all these administrative activities, however harmoniously

and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Bahá'í Faith. Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause, we lose sight of the Divine purpose for which it has been created."²

And in another passage explaining the guiding principles of Bahá'í Administration, he says "Bahá'í Administration, should, I strongly feel, be made to serve a twofold purpose. On the one hand, it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should insure the internal consolidation of the work already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystalize, and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the coordination of activities among the divers elements that constitute the Bahá'í community."²

What can all these words indicate if not the vital and active role which the Bahá'í Movement must needs play in the social and political regeneration of mankind? Not that it should mix itself entirely with social and political problems and thereby lose its specifically spiritual character and be reduced to a mere ethical philosophy. But, it should give people the necessary impetus, the firm conviction in the efficacy of God's power for the salvation of the world. It should act as an incen-

¹Shoghi Effendi—"Bahá'í Administration"—p. 78.

²Shoghi Effendi—"Bahá'í Administration"—p. 99.

²Shoghi Effendi—"Bahá'í Administration"—p. 93.

tive, as a driving force and not as a political party solely occupied with the material and physical interests of the people.

But assuredly all these social transformations cannot be realized unless the individuals strive on their part to improve their moral and spiritual conduct. For it is only through individual progress that we can hope to see the accomplishment of the progress of societies.

“Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even

¹Shoghi Effendi—“Bahá'í Administration”—p. 57.

by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.”²

In such a manner religion will be no more “divorced from man's social life but will rather guide it, stabilize it and protect it, although its own domain is not to be confused with social and political activities.”

“We have arrived . . . at a stage in human evolution when moral value—that which serves the good of humanity and not merely the interest of any one group—determines not alone the desirability but also the feasibility of every public policy and every social program.

That is why the present world crisis escapes every effort to bring it under the control of normal social agencies. When another international war seems imminent, we call the crisis “political” and effort is made to control it by political bodies. When the economic depression seems most acute, we call the crisis “economic” and seek to control it by economic bodies. It would be just as logical to call the crisis “religious” and base our hopes of recovery upon the influence of the churches. In reality, the crisis is at once political, economic and religious, but humanity possesses no responsible, authoritative agency capable of coordinating all the factors and arriving at a world plan which takes all factors into account.

These considerations reveal the vital importance of a new principle of action, a new attitude and a new quality of understanding such as the student of society encounters in the teachings of Bahá'u'lláh. Here one makes contact with a world view raised above local and partisan interests, and a spirit of faith in divine Providence so profound that it sustains the certitude that mankind will be guided through the most terrible storm of confusion and strife the world has ever faced.”

—Horace Holley.

EDUCATORS OF MATURING MAN

ORROL L. HARPER TURNER

*"The essential requirement and qualification of Prophethood is the training and guidance of the people. * * * The proofs establishing the validity of a Prophet, the proofs of His inspiration, are, after all, the very deeds of valor and greatness which He performs. If a Prophet has proved to be instrumental in the elevation of mankind, undoubtedly His Prophethood is valid."—'Abdu'l-Bahá.*

PERSISTENT, EVER more frequent, rings the question: "Who—are Bahá'u'lláh and 'Abdu'l-Bahá?"

Fifty years ago the mass mind would have replied: "More freak names."

Today, when foreign titles are sought after; when a "Ghandi" holds the front page; when wars and reparations have entangled nations; when a "World Court" and a "League of Nations" meet in periodic conclave; when the economic structure of the world trembles; when the peoples of the earth are drawn together in mutual suffering and need—

We pause. And consider.

Perchance, from out the mist of the yet-to-be-known may come a blessing.

Questing souls the world over are searching, constantly for—

A remedy.

The once impassable mountains of strangeness, division, prejudice for the unfamiliar, fear of the unknown and inexperienced — are crumbling before the eyes of necessity.

The whip of suffering has roused humanity from a sleep of ages. Man is sitting up, rubbing his eyes, peering through the bars of his fingers—with surprise!

Complacency, self-satisfaction, smug assurance, are lashed on the raw. Man is forced to listen, for

sounds that may bring—help.

The pot of human ignorance is stirred from the bottom. Defects of nature float to the top—waiting to be skimmed.

Starvation—has directed man's attention to his "inner parts."

Mistakes, frustrations, aborted efforts, apparent failure, have turned man loose in the "valley of search." The bewildered traveler looks with dismay at the banks of clay on either side—that must be climbed—if the vista beyond is to be glimpsed!

Hopes, plans, ambitions, have been backed up and promoted by—effort. Artists, architects, have "dreamed" their "castles" and struggled to produce them in outward form. Students have concentrated, worked, borrowed, to obtain an education. Physicians have prescribed, treated, operated, put forth utmost endeavor to establish health in their patients. Sincerity has strengthened effort, giving power to the toilers.

SUCCESS HAS BEEN ever in prospect and yet, we see on every hand: unappreciated pictures; empty houses; trained instructors without a school; people—starving, homeless, without work, minus salary; people—sick, disappointed, disillusioned, dead.

If: "Capacity increases — with sincerity and striving."

And: "Capacity attracts"—fulfillment of life.

Why: Is the world at loss? In chaos? At war? In despair?

Why: Is the night of man's ignorance so black?

Why: Are the steep of attainment so difficult to scale?

Why: Is the bird of man's soul so helpless?

"Why?" Because man (in the mass) does not know his *real* "inner part." Is not conscious of an immortal self. Is not awake to eternal values.

Materially minded, he mixes his brew of mundane adventure: eats, drinks, sleeps, plays, works, in and for—a limited self.

Not until—vicissitudes, trials, tests, catastrophes, experience, drive man's effort beyond the "limited," beyond unconscious, automatic evolution; not until man awakens from the "sleep of ages," can he become conscious of—a spiritual Self.

Only a comparative few of earth's inhabitants have learned to free their souls from matter, have begun to spread the wings of spirit and soar to heights of illumined knowledge.

WRITERS LIKE THE noted educator, Stanwood Cobb, manifest an awakened spirit. In his book, "Discovering The Genius Within You," he says:

"The soul of man should be the master, not the slave, of the world-about-us. . . .

"Improvement of the Self will unfailingly bring an improvement of the environment. . . .

"Every heaven must be earned. . . .

"Can we not conceive that there may exist *somewhere* perfection, though the material universe as a transitory phenomenal concatenation of events is still in the making? . . .

"May it not be . . . that in the main the concepts of the idealists and of the pragmatists may both be true and capable of harmonious adjustment each to the other?"

"The universe is in the making—yes! We have both the opportunity and obligation of perfecting it. But the Plan is there, already existing as a potentiality and as a constructive force; and when we strive wisely we work in accordance with the blueprints of Destiny!"

In another book, "The Meaning of Life," Mr. Cobb asserts:

"I have come to the conclusion that *the sole purpose of life, so far as the individual is concerned, is growth through struggle. . . .*

"Movement is the sign of life. It is more than that. It is the *essence* of life. . . .

"Right effort applied wisely and persistently cannot fail to win out. A remarkable statement to this effect emanates from one whose own life exemplifies extraordinarily the power to achieve a world mission in the face of apparently overwhelming odds; for although a prisoner for forty years, he yet managed from prison walls to spread over the whole world his message of universal peace and goodwill.

"Man must be tireless in his efforts," says 'Abdu'l-Bahá in 'The Divine Art of Living.' 'Once his effort is directed in the proper channel if he does not succeed today he will succeed tomorrow. *Effort in itself* is one of the noblest traits of human character. Devotion to one's calling, effort in its speedy execution, simplicity of spirit and steadfastness through all the ups and downs, these are the hall-marks of success. A person characterized with those attributes will gather the fruits of his labors and will also win the happiness of the Kingdom."

In his chapter on "Intuitions and Inspirations," in "Discovering the Genius Within You," Mr. Cobb says:

"'Abdu'l-Bahá, Persian seer and interpreter of the world-wide Baha'i movement, explains how it is that the cosmic rays reach man, in the form of spiritual and creative guidance. The Divine Power of the universe—that Power which we call God—must remain incomprehensible and impenetrable to man. It can never be directly perceived. But its force reaches human beings, just as the force of the sun reaches the earth, by emanation and radiation. The Spirit which makes contact with the spirit of man is this radiant messenger which bridges the gap between unknowable divine Reality and man. Only if the mirror of man's heart is tarnished, dull and dusty is little reflection possible. That is why some individuals strongly reflect the crea-

tive force of the universe and others but weakly. "This spiritual force," says 'Abdu'l-Baha, 'is the energizing factor in the life of man.' By its means are manifested the various expressions of man's genius in the realm of art, of learning, of science and of achievement in general!"

In his chapter, "The Midas Touch," Mr. Cobb says:

"It was Bahá'u'lláh, the Persian prophet, who in speaking of the dignity of labor said: 'Work done in the spirit of service is equivalent to prayer.'

"When I visited Haifa to interview 'Abdu'l-Bahá, the successor to the leadership of the Bahá'í movement, I noticed among His followers a man with a white halo of hair and a very saintlike countenance. He attracted my attention. He seemed to me the most spiritual of the men in the Persian colony living with 'Abdu'l-Bahá. Upon inquiry, I learned that this man was quite illiterate, but had for years served Bahá'u'lláh lovingly and faithfully in the capacity of cook. His whole life had indeed been a proof that work done in the spirit of service is a spiritual exercise, refining both to man's personality and to his innermost soul."

THUS, from a soul "awake" to life's vital meaning, do we receive the beginnings of an answer to the question: "Who are Bahá'u'lláh and 'Abdu'l-Bahá?"

Mr. Cobb tells us that Bahá'u'lláh and 'Abdu'l-Bahá lived in Persia.

Bahá'u'lláh is the Founder of a "movement" for "universal peace and goodwill." A "Prophet" with a *message* to the *world*. A man "whose own life exemplified extraordinarily the power to achieve a world mission in the face of apparently overwhelming odds." A man who upholds the "dignity of labor." Calls "effort one of the noblest traits of human character." A "spirit of service," of "devotion to one's calling" — "equivalent to prayer." A man who proclaims the "spiritual force" of the universe—"the energizing factor in the life of man."

'Abdu'l-Bahá, "interpreter of the world-wide Bahá'í movement, lived forty years in prison."

Why was He in prison?

History tells us, He was the Son of Bahá'u'lláh. Was thrown into the penal colony of 'Akká (Acre) in Palestine along with His Father and a group of Bahá'u'lláh's adherents in the year eighteen hundred and sixty-eight.

Why was Bahá'u'lláh imprisoned?

Because His teachings were spiritual and far in advance of the day in which He lived. The mass mind steeped in the ignorance of materialism made Him a target for drastic persecution.

What did His teachings consist of?

That is a big question. Its answer involves the perusal of numerous volumes — unending study and thought.

Can you imagine a man, thrown into a vermin-infested dungeon, weighted down with heavy chains, surrounded by stench and filth, a man we had never met or even heard of—so *interested* in you and me, in the welfare of the entire human race—that He would spend hours of each day praying for us?

Can you imagine a man incarcerated for life, kept in close confinement for years, taking the trouble to send a message to the ruling heads of nations?

To beg help for Himself? No, indeed. To call the attention of the leaders of each country to the beginning of a new era in which universal peace would become a dominant note.

Do you know that as far back as

eighteen hundred and forty-four, the need for—universal peace—was proclaimed?

Realize if you can, that between the years eighteen hundred seventeen and eighteen hundred ninety-two, there lived on earth a Being—so concerned about your happiness and mine, about your progress and mine, about the well-being of all created people, that he was *glad*, for our sakes, to live and die in prison!

Are you aware that in nineteen hundred and eight, 'Abdu'l-Bahá was freed from the prison from which His Father had soared to other realms—sixteen years before?

During the latter part of the incarceration, Bahá'u'llah and family were given a house in the prison city. Have you heard that people—from all over the world—were permitted to visit that prison home?

From all accounts it must have been an inspiring scene even if one did not profit by the spiritual uplift. Americans, Europeans, Asiatics, Africans; Jews, Christians, Muhammadans, Buddhists; white skins, brown skins, yellow, red and black skins—sat around His table and mingled in friendly contact. People from everywhere, from all walks of life: scientists, scholars, physicians, lawyers, artists, educators, laborers, rich and poor—sought Him out.

I was not there. Bahá'u'lláh had come and gone before I was old enough to think. But I was privileged to meet and talk with 'Abdu'l-Bahá in nineteen hundred and twelve when He visited the United States.

The story of that almost unbelievable experience is too long for

this brief article. Suffice it to say, the effect of that contact is with me—*always*.

WHO was Bahá'u'lláh?

He was: A Manifestation of divine Love. A Friend to every created being. A heavenly Gardener for human-flowers. A spiritual Physician for the healing of world-woe. The divine Educator of maturing man. A Unifier of diversities. A Harmonizer of difference in opinion.

'Abdu'l-Bahá was the interpreter, the expounder of Bahá'u'lláh's teachings. His name ('Abdu'l-Bahá)—means "Servant of God." He desired no eulogy. He told us His highest glory was found in the station of servitude. 'Abdu'l-Bahá, the Servant of the servants of God.

Do I hear you calling for more information concerning the teachings of these illumined Messengers?

If we talked for a lifetime, we should but scratch the surface of their import. I shall, however, mention a few high points of interest.

1. They proclaim:

The fundamental—Oneness—of humanity; "Ye are all the leaves of one tree." The fundamental—Oneness—of phenomena; (microcosm and macrocosm). The fundamental—Oneness—of science and religion. The fundamental—Oneness—of all religions. One God. The fundamental—Oneness and continuity of prophetic Revelation.

2. They point out the benefits of:

Universal peace. Universal love (seeing the "good" in everyone). Universal cooperation. Universal arbitration. Universal understanding. Universal education. A uni-

versal language. Service to mankind.

3. They advocate:

Universal disarmament (simultaneous). A Universal Tribunal in which every nation in the world—large and small—shall have representation.

The changing of warships into merchant marine. An international police.

4. They offer a detailed Plan for:

Economic adjustment (with the poor and rich fully protected and provided for).

Taxation.

Support of schools of learning.

Adequate, assured compensation for trained instructors.

The care of the helpless, sick, aged and unfortunate.

5. They glorify the farming community as a nucleus for a world-wide material civilization.

6. They glorify the home as a nucleus for human civilization.

7. They glorify the evolving consciousness of man as a nucleus for a world-wide-spiritual-civilization.

8. They tell us a new race is in process of formation.

9. They tell us a universal civilization is passing through the pangs of birth.

Who was Bahá'u'lláh?

He was a pure Channel for the creative Word of God in our age. Again, we can say: "No man spake as this man."

The "breezes of the Infinite" wafted and His Pen was used to convey to mankind a Revelation, divine in origin, universal in scope, exact in detail.

What proof have we that Bahá'u'lláh's Message is Divine? The proof: of life, of prevision, of remedy.

His life was a full-blown Flower of Service planted in the earth-of-man; watered by the blood of more than twenty thousand martyrs; and sacrificed for the benefit of human kind.

Long before you and I had begun to think of universal peace, Bahá'u'lláh had proclaimed its need. Years before the world found itself at loss, strangled by the devastating effects of war and greed, Bahá'u'lláh had sent out a warning—suggesting specific means for prevention and remedy.

How can we be sure the Revelation of Bahá'u'lláh contains the "remedy" we need?

"By their fruits ye shall know them."

In "The New World Order," Shoghi Effendi, Guardian of the Bahá'í Cause, says:

"Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh and to meditate upon the World Order which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization."

STUDYING THE NEW WORLD ORDER

Bahá'í Summer School, Geyserville, California

MARION HOLLEY

The author, member of the Bahá'í Youth Group on the Pacific Coast and a recent graduate of Stanford University, gives us here a vivid picture of her observations as a student at the Summer School. The appeal of the Bahá'í Movement to Youth is happily described by her when she says, "Youth touched the environment there to new radiance of enthusiasm."

IN these days of increasing trial, when a renewed and supreme effort must be exerted by the followers of Bahá'u'lláh who would meet the intense struggle for existence and in addition complete the structure of their Temple in Wilmette, near Chicago, Illinois, when the labor of teaching grows with the opportunities and needs presented by this breakdown of a social system, when hearts have been strangely spiritually quieted by the passing of Bahiyyih Khanum¹—in such crucial times it is surely very fitting that a true omen of victory should appear, to hearten and strengthen their endeavors. From all parts of the United States comes news of success: a National Bahá'í Convention memorable for its spirit; enthusiastic days at Louhelen Ranch;² a vigorous conference for racial amity in Green Acre.³ And on the Pacific Coast Bahá'ís were privileged to experience a similar success.

The delegates to the Bahá'í Summer School at Geyserville, California, an institution of six years' standing, achieved at last that full sense of unity and fellowship towards which the whole movement of Bahá'í activity drives. With what simplicity one may state an accomplishment of this sort. But it is simplicity which belies the strug-

gle, minimizes the single-hearted concentration on an ideal, obscures the hopeful desires of a hundred people, and omits all mention of the intoxication of mind and heart which results to these participants, and indeed to all who rest their conviction upon the future of a new type of humanity, conducting their mutual affairs in a harmony quite alien to our present competitive society.

The whole nature of a Bahá'í Summer School is subtly expressive of the institutions of the coming age. Although its principle purpose is education; although the curriculum is arranged to meet the needs of developing teachers, thus including courses in the history, program and administration of the Bahá'í Cause, as well as instruction by competent teachers in the fields of economics, comparative religions, and social institutions; although a large proportion of the activity is purposely intellectual, as is the activity in any secular university; yet the operations of the mind are seasoned with a spiritual awareness which is no by-product, but a conscious object, and a tangible expression of the inter-relationship of all the fields of human endeavor.

For, strictly speaking, in a Bahá'í society there is no distinction between things secular and things re-

¹The sister of 'Abdu'l-Bahá. ²Bahá'í Summer School in Michigan. ³Bahá'í Summer Colony, Elliot, Me.

ligious. The abiding sense of the stable presence of a Creator Whose will is manifested to this world through the person of a Prophet, remains with Bahá'is to permeate and guide their lives, in whatever objective pursuits they are engaged. No longer does a core of faith draw around itself immobile dogmas and practices; a distinct institution denoted as religion is not possible. The faith, rather, goes out to engage in life, and the secular, being spiritualized, is raised to the level of a new order of action. "People think religion is confined to an edifice, to be worshipped at an altar. In reality it is an attitude toward divinity which is reflected through life."¹

Undoubtedly the sources of inspiration were stronger at Geyserville this summer than at any preceding time. From the opening Feast, spread under a great and ancient fir tree now grown symbolic to Western Bahá'is, direct contact was established with the energetic spirit of Shoghi Effendi, Guardian of the Bahá'í Cause. Returning pilgrims carried his influence; and his own messages to the School and to the American friends established his presence so firmly as to make him seem a real and potent participant. It was by his explicit desire that the program was altered to include a complete study of *The Dawnbreakers*.² And it was from this study that the significant power of the Geyserville School arose.

Who, in one hasty reading, could estimate the full weight of Nabil, or discover within his dignified and quiet pages those "hidden springs

of celestial strength" which so subtly exert their authority upon the minds of earnest students? Delight succeeds interest, and astonishment delight, as the characters of the early believers stir to life, move and act out their intense drama before a wondering imagination. The shock of their tragedy, at first stunning the reader, later invigorates him and impels him to a profound re-dedication of his energies to that Faith whose tremendous import has for a moment been visioned. Such a process, stimulating enough to an isolated student, gains an enormous impetus within a group, and at Geyserville engendered a corporate experience of exhilaration and unity never to be forgotten.

Parallel lectures, accompanying the study of Nabil, served to point out in other ways the unique position of the Bahá'í Cause. From a survey of the competitive and conflicting tendencies of the present order, the need for a renewal of religious and moral motives became all too evident. It was also effectively pointed out that the older sources of inspiration for such motives are so overlaid with static institutional expressions, with meaningless dogma and efflorescent organization, that man is not warranted in expecting from them the assistance he requires. Not even Christianity and Muhammadanism, most recent of the religions, have escaped the process of history, that process which unflinchingly crystallizes and vitiates.

A renewal of religion is therefore constantly required, and it was to

¹Abdu'l-Bahá, Bahá'í Year Book, Vol. 1, p. 59.

²Nabil's Narrative of the early history of the Bahá'í Cause.

fulfill this purpose that the Bahá'í Cause was promulgated. It is the spirit for this age; but although, like other earth-bound manifestations, it may be expected to grow inflexible in a proper time, this spirit differs from previous religions in one very vital aspect: namely, the World Order of Bahá'u'lláh. For the Bahá'í Faith is first among all the religions of man to bring its own form or Order, an Order which exerts an equally divine authority, and through which the power of the original impulse can be fitly and fully externalized.

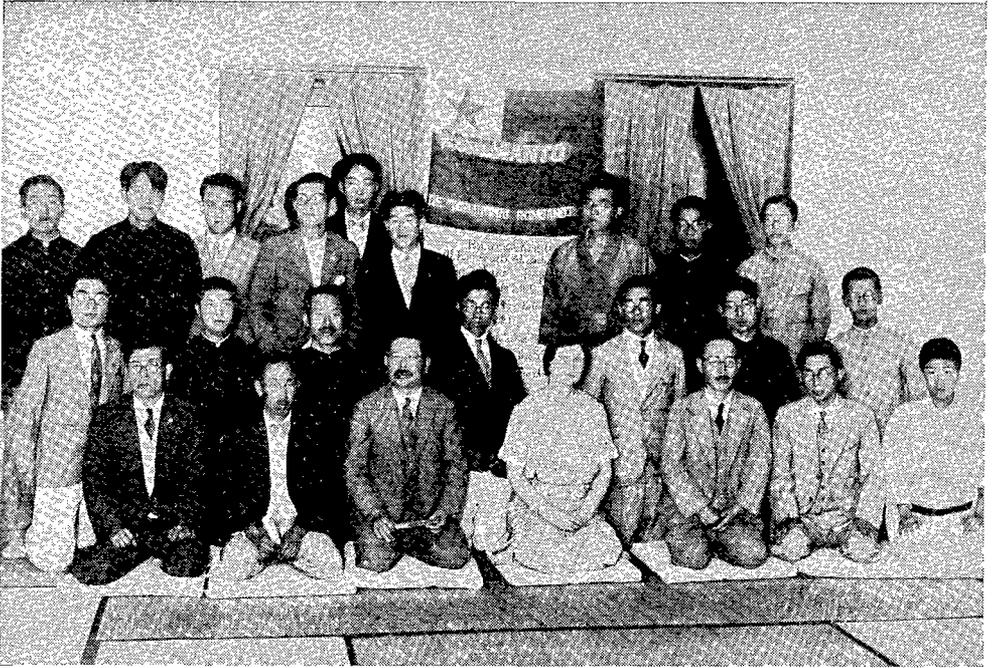
It is with constant amazement that one recalls the variety and extent of Summer School activities. No arena of life goes unrepresented. While the mind grapples with concepts strange and often difficult, the soul pursues as tenaciously those elusive qualities with which it seeks to array itself. Yet Geyserville is not a solemn place when Bahá'ís assemble. Recreation—whether in the form of sports, or music, or dancing, or that informal discussion which settles down so happily under the shade of the Big Tree—is an integral part of the program. Nor are the practical phases neglected, for a school is as much a laboratory

as a study. Consequently, there are public meetings where teaching theories may be tested, and children's classes conducted by younger Bahá'ís. It is a source of pleasure that these activities are building themselves into the lives of the townspeople, who send their children to associate with ours, and often plan to share both meetings and entertainments.

Infinite are the memories of the summer, memories fragrant with the hospitality of our hosts, John and Louise Bosch, memories humorous and provocative and sobering. But how sterile must be a description of two such weeks, wherein a constant innovation of thought and feeling outdistanced, rendered forceless one's choicest words. Youth touched the environment there to new radiance of enthusiasm; profound mutuality of enterprise mingled individual restraint; fellowship generated cheerfulness; and the achievement sustained itself at times to the border of that condition wherein men find themselves "as one soul in different bodies." Geyserville, crown of long effort, presages that new day, when at last "the supreme virtues of man will glisten over the face of the earth."

"That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

—Bahá'u'lláh.



Photograph taken at the welcome meeting given by the Esperantists of Tomakomai, Hokkaido, Japan, to Miss Agnes B. Alexander, August 3, 1932. Front, row, from left, Mr. Tadashi Watanabe, the promoter of the meeting, and third from left the Mayor

THE above picture will be of special interest to our readers because it was at this meeting given by the Esperantists of Tomakomai that the Bahá'í Teachings were explained for the first time on the Island of Hokkaido. The meeting was arranged by Mr. Tadashi Watanabe of the Tomakomai Technical School and an enthusiastic Esperantist. Miss Alexander, distinguished Bahá'í teacher, also a fluent Esperantist, gave the Bahá'í Teachings in that language. On many other occasions on her tour of the Island, she spoke on the Bahá'í Teachings in Esperanto, Mr. Watanabe translating into Japanese. Her audiences were composed for the most part of professional men, teachers, druggists, etc., exceptional young men, outstanding thinkers, progressive, searching for truth with unprejudiced minds.

It was through the great principle

of Bahá'u'lláh—that of a Universal Language—that these introductions and opportunities were made possible. Mr. Watanabe whose untiring efforts paved the way for this service, heard of the Bahá'í Teachings in Seattle, and when he returned to Japan and the Island of Hokkaido he published many fine articles on the Bahá'í Cause.

Thus the leaven works because it is good leaven. The peoples and races of the world are being slowly but surely linked up into one community. The old barriers which kept different sections of the human race apart are disappearing. When Bahá'u'lláh appeared "in the fullness of time," He poured out the spirit on all humanity, through the power of His creative Word, which destroyed forever those solid walls of cast and creed and prejudice which were so characteristically divisive.

M. H.

WINGS OVER EUROPE

FLORENCE E. PINCHON

"The Hosts of the Kingdom of Abha are drawn up and filed in battle array on the plain of the Supreme Apex and are expecting that a band of volunteers will step upon the field of action, with the intention of service, so that they may assist that band and make it victorious and triumphant."

THE destinies of Europe hang tremblingly in a delicate balance. Mighty forces impelling towards co-operation or chaos, harmony or disruption are swaying this way and that in fateful combat. Beneath the hovering wings of the angels of Light and the watchful Hosts of the Supreme Concourse, the principalities and powers of Darkness marshal their unseen array. Every hour seems fraught with issues of world-wide importance.

Those aware of the operation of these conflicting forces, and who find themselves sensitised to changes taking place in their mental and spiritual environment, will be in a position to appreciate the significance of many fresh undercurrents in the spiritual life of Great Britain today.

Here, in her mighty capital, beneath all the gay social functions of the season, the frivolous and changeful fashions, the music, exhibitions and holiday affairs, the national waves of excitement that attend sweepstakes, sporting contests and our famous horseraces, a deeper note is sounding. It is something more than the result of financial anxiety, or mere humanitarianism—that natural kindness of the British nature towards the sick and suffering, whether in the human or animal world. It is typified by the fact that, for the first

time in our history, London churches are not only uniting in prayer for the distressed world, but are flinging wide their doors to the masses of city workers for daily intercession and meditation.

Muhammad declared that: "Prayer is a ladder by which everyone may ascend to heaven." And the natural instinct of even the most thoughtless of men is to turn, in the time of trouble and calamity, to some greater Power. As 'Abdul'-Bahá points out, so intimately is the universe interrelated in all its parts that even physical calamities, such as floods or earthquakes, are an indirect consequence of humanity's violation of God's laws. Yet are the sufferings involved not judgments of wrath, but have been designed, in His mercy, to exercise remedial and educative effects on the minds and in the hearts of men, and cause them to turn to Him.

The quickening of the Spirit is also manifest in an increasing effort towards closer union among the churches, both Established and Free, with a pronounced broadening and spiritualising of their message. While on the radio, in lecture hall, conference and summer school, professors, experts, and men and women prominent in widely different capacities analyse, with an unusual candour and sincerity, the problems that confront the world, and advocate the principles of a new internationalism.

Among the many recent anti-war demonstrations, the most impressive were those organized by the Women's Peace Crusade, and held simultaneously in Manchester, where it was led by that great internationalist Professor Gilbert Murray, and in Queen's Hall, London.

Here, in this famous centre of the music-loving world, assembled what Sir Philip Gibbs described as "a truly great and historic gathering." And not even the magic baton of England's most popular conductor could have evoked a warmer response or touched to deeper emotion the crowded audience, painfully aware as it was of the tremendous issues now at stake,—issues that involve the fate of Europe and ultimately of civilization itself.

In this beautiful hall, adorned with the ensigns of the nations and the green and white banners of peace, it was a moving sight to see such veteran pioneers for women's freedom and emancipation as the aged Mrs. Despard and Mrs. Pethick-Lawrence, and that noble band who through long years have laboured and suffered in order to create new and higher ideals in the minds of their fellow-countrymen. The fruit of their work appeared in that it was now possible for women of every class, creed and party to meet, on equal terms with men, in support of one common cause—the cause to which they have lately testified at Geneva by some two million signatures. Bright shade of Qurratu'l-Ayn did you rejoice in that hour?

AMONG THE many distinguished speakers was Viscount Cecil of

Chelwood, now grey and worn by many a noble battle, whose quiet but authoritative voice has through long years swayed with such wisdom the councils of the friends of universal peace. He reminded us that the tasks before Statesmen at Geneva were immensely complicated, with all the Government experts floundering in a slough of technicalities. Scarcely had their representatives begun to deal with the intricate maze of international affairs. Yet with soft words and vague aspirations the peoples could no longer be satisfied. They now demanded decisions, followed by deeds. Experts should not be allowed to decide policy; that was the function of Governments, fully sanctioned by their peoples. Earnestly he advocated the control of civil aviation which could in any way be adapted to military purposes, and the formation of an international air force by the League of Nations with sanctions to defend any country attacked. Only a sympathetic understanding of the difficulties existing between France and Germany, impartial justice, a sense of their profound responsibilities, and a determination to overcome all the obstacles that prevented the establishment of arbitration and complete international control, could save civilization. Profoundly grave were Lord Cecil's warnings. "There is a very sinister feature to all the disarmament conferences. I refer to the tremendous power wielded against all the proposals by armament firms." He instanced the opposition which was internationally organised and working very effectively by underground methods; the power of money over the

press, vested interests, and other reactionary forces which were fostering suspicion and increasing the sense of national insecurity.

To Bahá'í friends, many of whom were warmly supporting the meeting, the words of this wise Statesman came as an echo of the councils of Bahá'u'lláh. And as 'Abdu'l-Bahá once observed:

"God has set up no frontiers between France and Germany . . . selfish souls for the promotion of their own interest assigned boundaries and outlets and day by day attached more importance to these, until this led to intense enmity, bloodshed and rapacity . . . if this conception of patriotism remains limited within a certain circle, this will be the primary cause of the world's destruction."

DR. MAUD ROYDEN, the well-known woman preacher, the formation of whose Peace Army recently created so much interest, touched all hearts as she described the monster Fear, to whom the peoples were in bondage. Fear of loss in every shape and form, fear of poverty and unemployment actual or perspective, fear of sudden attack from the air by gas and poisoned chemicals, fear of other nations which was akin to a madness and drove humanity on towards the very things it feared. Significant words! A confirmation of the warning given by Bahá'u'lláh so long ago:

"O People of the Earth! Know verily a sudden ordeal is following ye, and a great eagle is pursuing ye."

The speaker emphasised the responsibility of just ordinary men and women—the little people. In the parable of the Ten Talents, it was the man who, having only one talent, would not bother to use it, that received severe condemnation.

To lighten the burdens of our neighbours, to contribute our mite of money or time or influence, to spread the spirit of co-operation and goodwill among classes and nations was the duty of everyone, however humble, and God would require it of us.

As 'Abdu'l-Bahá advised:
 "When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love."

SIR PHILIP GIBBS, with that gift for touching scenes of darkness and terror with spiritual beauty which made him famous as a war correspondent, recalled some of his experiences at the front. Had the world not even yet learnt its bitter lesson? Had the dolorous road to the Menin Gate been trodden by the flower of our Youth in vain? Above our beautiful green earth hovered again, today, the menacing wings of fire, destruction, chaos. Yet Youth, to whom the last war seemed only like some dim nightmare haunting the background of childish memory—continued heedless. Would they not strive to cultivate a sense of their responsibility, and answer the call to a nobler form of service in the cause of Peace? Coming from one whose writings evince such sympathy with the outlook of the younger generation, the warning and appeal created a deep impression.

Sir Norman Angell, author of "The Great Illusion" and other brilliant analytical works which have done so much to destroy the false glamour and expose the pitiful futility of war, spoke of the difficulties that workers for World

Peace have to encounter, alike from concealed foes or irrational friends. From those who unreasonably demand a sudden Utopia, and those who believe that Utopias are impossible. Let us meet such with clear thinking, patience and courage. Let us be willing to take any step so long as it is forward. Lethargy and indifference stood across the road to Security. The attempt to secure a nation's safety by each one trying to become stronger than its neighbor had failed. It had failed to give us security of daily bread, security from unemployment, from financial disaster, from the complete breakdown of our civilization. Prosperous trade, a stable money, a sound economic future for the British people could only be secured by international means. Any monetary system, for instance, would break down unless it was based on international agreement. But international agreement for any purpose whatever, was impossible so long as nations could not agree to combine for their defense. The first task of international cooperation was international cooperation for defense. Under the old system, the litigants armed themselves, and tried each to be his own judge; under the new, we were trying to stand behind the law against the isolated peace breaker. To the degree to which this process of transferring power from the litigant to the law went on, disarmament became workable, and power could perform its proper social function in an organised society.

The Resolution then adopted by the meeting urged the Conference at Geneva to abolish certain classes of warships, submarines, tanks, naval and military aircraft, the private manufacture and traffic in arms, and establish international control of aircraft that could be converted to offensive purposes.

A young airman, in neat blue uniform, then stepped forward, and receiving the packet amid enthusiastic applause, passed quickly out into the night. Imagination followed him, as he winged his lonely flight across the tender blue of the summer sky, bearing to the Councils of the Nations the hope and resolve of the women of these islands, that so should be brought a little nearer that Most Great Peace, for which longs a heavy-laden and agonised world.

A FEW DAYS later, the Bahá'ís held a public meeting of their own, which was addressed by that devoted servant of the Cause, Mrs. Mary Hanford Ford, who emphasised the spiritual solvents offered to the troubled world by God's great Messenger. Alike to statesmen in their perplexity, and to the suffering and bewildered peoples, the Plan and the Way had been made plain for all to see and strive to follow.

Thus slowly but surely the Light of a New Day is breaking through the storm-charged clouds, and spiritual energies are finding release through fresh channels, as those that are outworn crumble away.

THE NATURE OF THE DIVINE MANIFESTATIONS

2. SPIRITS AND GODS

GLENN A. SHOOK

Professor of Physics, Wheaton College

In the first chapter in this series, published in the October number, the author directed particular attention to the slow evolutionary process of the concept of God from the earliest times. Herein he stresses the nature of the Divine Manifestations. The third and concluding chapter will appear in the December number.

IF, even in our own day it is difficult for men to grasp the concept of the world as a whole, it is surely not surprising that among earlier mankind such an effort was not made. As man in early times found it impossible to explain every phenomenon in terms of his own physical activity, he was led to create a galaxy of more or less independent spirits to account for what he saw and experienced. Then, as his time and opportunity for thinking and clarifying and co-ordinating ideas increased, he simplified this system by introducing deities for some universal cause. For example, at first a multitude of spirits healed various diseases, or perhaps the same disease upon different days and occasions, but as man came to think of healing in a general sense, a deity was assigned to this concept of healing. The deity can now preside over all healing, and what is more important, as Hocking points out,¹ the deity has a continuous character and may support a definite relationship. The god is no longer attached to particular physical objects but he is still associated with the tangible.

With a deity ruling over recurring events real progress begins, for

now experience enters in and it is even possible to maintain a record of the god's deeds. Such records form a large part of the tradition of every religious people. Greek history is replete with the deeds of their gods, as Hebrew history is filled with the deeds of its God. The continuous character of a deity may even be studied, so to speak. The local prophet often reviews the tradition of his people, stressing points that have been overlooked or neglected, and adding to their knowledge of God or their gods as the case may be. When St. Paul was in Athens he made good use of the Greek propensity for gods in his famous speech on Mars Hill. In a few paragraphs he gives them an exalted picture of the *one true God*.

While some of the early ideas of their deities seem crude and materialistic to us, we should not overlook the fact that the most highly developed mystics of our day sometimes think and speak of the Divine Presence as a light, a vibration or an outpouring, although realizing at the same time that the Absolute can have none of these attributes. Perhaps even primitive man often thought and felt beyond the imagery of his religious institution.

¹Hocking—"The Meaning of God in Human Experience"

Again, if we are in a state of development we cannot think of the growth of the concept of God as a progress from error to truth. Our scientific experience of the last three hundred years has demonstrated that, as far as scientific knowledge goes, we have not passed from error to truth, but rather from one stage to a higher stage. The crude ideas of primitive man were true to him, but new experience down through the ages has extended and modified his concepts. There is a god of healing and a god of plant life, but we believe it is the same god. On the other hand we still believe in tribal gods until we unite all religions, and in a few hundred years, at most, the entire world will look upon this present plurality of religions as an error. In short, a plurality of gods is no more error than a plurality of religions, however complaisantly we may regard the latter.

WE ARE NOT concerned, however, wholly with what primitive man thought about God. We may pause to ask what was God's relation to man? Did the deity to whom primitive man prayed answer his prayers? Did he receive help and comfort in the time of his troubles? Undoubtedly God answered prayers then as He does today, namely according to our capacity. God cannot confer bounties upon people if they are not ready for them. An ignorant, undeveloped man has no cultural wants or desires. He does not ask for faith and knowledge of God, and he, therefore, cannot be endowed with those qualities.

Primitive man probably asked for such things as rain, sons, and victory in battle, and these he undoubtedly received according to the wisdom of God. Some of the principles of the Bahá'í Cause like the oneness of the world of humanity, independent investigation of truth, equality of men and women, would have been almost meaningless to the early Christian church even at its zenith.

But humanity as a whole did not evolve gradually, step by step. It is highly probable that every advance was made by some spiritual genius. Every real advance that has been made in art or music, for example, can be attributed to some individual rather than to the masses. Even the so-called folk songs are believed to be the creation of some musical genius and not that of a group of people of average musical ability. What we label good music today is that which has been created by masters and not the sum total of all the creations of mediocrity. Thus it is not unlikely that in prehistoric times some exceptional individual with greater insight than the average served to raise the general level of religious thought. This does not mean, however, that only the best was transmitted, or that the best was very near to what we might be pleased to call the truth. Hocking was undoubtedly right when he said¹; "It is a curious paradox that this most original and constant knowledge should be the most and longest subject to change, the most ancient subject of human experimentation, the most encumbered with rubbish and

¹Hocking—"The Meaning of God in Human Experience"

error. We understand in part the reason for these errors. We understand that it is not natural for man to reflect, becoming fully aware of that *with which* he is thinking. We understand that we have little or no native power of recognizing either self or God apart from mediators: so that in the conceptions we make of God there must always be an overburden and overinfluence of the *medium*, physical or personal, wherein God is thought."

From remote times, then, man has struggled with two ideas, God as pure spirit and God incarnate, or the One and the Absolute, on the one hand, and the moral and personal on the other. In speaking in this connection Hocking says¹; "After all, there is no other essential error in thinking of God than this: that God becomes an object among other objects, natural or psychical. And this is *not all error*. For not only do these over-materialized conceptions hold fast the genuine objectivity of God (which all-important character is usually weakened by attempts to think of God as pure spirit); but further, there is indispensable truth in the tendency to incarnate God in his works, and to think of him as there where his activity is and where his objects are. I would rather have a worshipper of a thousand idols than a worshipper of a subjective deity or an abstraction."

When we come to recorded history the ideas are more refined, but still in the process of development. We need not dwell upon this period as everyone is familiar with Old Testament history and it is replete

with examples of the changing viewpoint. As a passing example, contrast the God of Genesis, who cannot find Adam when he hides from Him, with the God of the Psalms, or again the God of the Proverbs with the God of the New Testament.

WHEN THE Universal Manifestation comes He floods the earth with light, and questions that perplexed the sages of all time are elucidated in a few words, that is, to the people of capacity. Thus with the coming of Christ the world was confronted with new questions. Christ gave a new interpretation of God and He also raised questions regarding Himself. Those nearest Him could not comprehend His station and they were not a little bothered by this fact. In one instance He raises the question Himself; "Whom do men say that I, the Son of man, am?" They answered that some said that he was John the Baptist, Elias, Jeremiah or one of the prophets. When He asked the disciples what they themselves thought, Peter answered, "Thou art the Christ, the Son of the living God." The Jews as a whole put the burden of proof upon Him as is clearly shown by their question: "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." But He could not tell them plainly, for they were not seeking the truth. Eventually, however, a few did realize His station and they revolutionized the religions of Europe. Although His own people did not accept Him, nevertheless they were better prepared than most of the nations to promote

¹Hocking—"The Meaning of God in Human Experience"

His teachings. Merely as an historical character the progress He made in divine knowledge was so great that He must be classed as a spiritual genius. He is now recognized as peerless and unique.

What happened? Manifestly the world was ready for a great message and God sent this great light. To many devout followers of Christ this is the consummation of all religious history, and yet there is nothing in the words of Christ nor the prophets that would lead necessarily to this conclusion, and our experiences would indicate that a great spiritual leader is as necessary today as at any time in the past. Christ did not indicate that divine revelation had come to an end. Everything was not accomplished at this time. The world must go through greater agony and confusion in order to appreciate the value of prophetic religion. We are still worshippers of idols in the form of gold and philosophical abstractions.

Nevertheless this is the Divine Plan as we comprehend it. The race, as the individual, learns of its weakness through blunders. It grows and develops by striving and overcoming. Through the dark

ages the station of Christ was an enigma. Was He human or divine? The church apparently solved this fundamental problem by combining the cultural mysticism of the Hellenistic mystery-religions with prophetic or revealed religion resulting in the so-called "Christian God-mysticism". The morals and ethics of the church were derived from revealed religion, i. e., from the Old and New Testament, but their ideas of God and Christ were considerably modified, to say the least, by mediaeval mysticism.

The disastrous results of this experiment are obvious to any student of religious history. Heiler, in speaking of this period says,¹ "The static God with whom the mystic in his ecstasy becomes wholly one is outside time and space, without any vital relation to the world and history." And again: "Mysticism and religion of revelation are the two opposite tendencies of the higher piety which in history ever repel, yet ever attract each other."

The Religion of Bahá'u'lláh, however, is inclusive and needs no interpreter other than 'Abdu'l-Bahá who was appointed by the Divine Manifestation, Bahá'u'lláh.

¹Heiler "Prayer"

"When religion, shorn of its superstitions, traditions and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles, and then will mankind be united in the power of the love of God."

—'Abdu'l-Bahá.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

This is the fourth and concluding part in the serial story of the martyrdom of Ali Muhammad Varqá and his little son, Ruhu'lláh, early Persian Bahá'ís. The preceding chapters gave a summary of the family history, copies of Tablets (letters) of Bahá'u'lláh addressed to them, a brief account of the wonderful pilgrimage of the father and his two sons to 'Akká to see 'Abdu'l-Bahá, and in the last number the poem which the little son, Ruhu'lláh, wrote in connection with his desire for martyrdom.



RHUHU'LLAH: you are worth a thousand Násr-ed-Din Sháhs! Násr-ed-Din Sháh was the Sháhan-sháh (King of Kings) who ruled when the Báb was shot with a thousand bullets, when Bahá'u'lláh was exiled with His family; and he was the Ruler in Ruhu'lláh's day.

Persecutions quickly increased in violence in Zanján and Ali Muhammad Varqá was urged to bring his family and come to Tihrán to teach the Bahá'í Cause. He sent Azizollah, who was then fourteen years old, on ahead to stay with the grandfather, and he and Ruhu'lláh started one month later. They were arrested with other Bahá'ís when they were about half-way to Tihrán and were taken back to Zanján with heavy chains about their necks and their feet in stocks. The governor of Zanján spoke with them and asked if they were Bahá'ís. Ali Muhammad Varqá spoke first and said, "Yes." Little Ruhu'lláh when questioned said, "Yes, I am a Bahá'í." But one old man denied the faith saying "No, I am not a believer." The Governor in disgust struck him saying, "Everyone knows you call yourself a Bahá'í and now you deny it; but this little boy who is just at the beginning of his life and has so many hopes in the world, has had the courage to say he is a Bahá'í."

The Governor asked the Mullas to come and talk with these Bahá'ís.

The Mullas said that they must be killed because their faith, their Teachings were against Islám. The Governor sent to ask the Prime Minister in Tihrán what should be done and the Prime Minister said to send the Bahá'í prisoners to the capital. So they were sent in their chains to Tihrán and a photograph was taken as soon as they arrived. It was the custom to take photographs of prisoners and send them to the state. The description was written on the picture. Ruhu'lláh's aba (coat) and kulah (cap) had been taken away from him and the ones that appear in the photograph were hastily borrowed from another prisoner and put on the child. They were much too large for him. They are not his own clothes at all. Now the family actually has the original photograph that was filed with the prison record. (In the revolution of 1908 when all the old archives and records were thrown out, a Bahá'í official saw this photograph and took it to Azizollah Varqá and the indictment, the crime, written is that they had become Bahá'ís, Bábis). After arresting Ali Muhammad Varqá the policemen had gone to his home and carried off his beautiful painting of the Báb (and there is only one other in the world), taken many of his precious Tablets, plundered the family books, even the register that gave the dates of

their birth so that some of the family do not know when their birthdays are. They confiscated their property.

When all this had taken place and they were settled in the prison, Azizollah succeeded in getting permission to go and see his father and brother in the prison. "Ruhu'lláh, what do you need, what can I bring you?" asked Azizollah and the little brother said eagerly: "Please bring me a Book of Tablets and the Book of Prayers to read in the prison, for they took away all my books." The food was very bad in that prison and the child had very few clothes, but he did not ask for any material things.

One of the prisoners who is still living told Azizollah Varqá that one night in the dungeon when all the others were sleeping he saw Ali Muhammad Varqá lean over his little son, Ruhu'lláh, look at him so long and so lovingly, pray, and then he said: "O Bahá'u'lláh, I thank Thee that Thou hast accepted our sacrifice." This was not human love for his boy. It was divine love!

ALI MUHAMMAD VARQA WAS thirty-eight years old and his little son, Ruhu'lláh, was just beginning his twelfth year. They had been in the Tihrán prison just two months when one Friday, Násr-ed-Din Shán, Ruler of Persia, went out to Sháh Zadeh Abdu'l Azim, a village near Tihrán where there is one of the Muhammadan holy Shrines. He had ruled from 1844 until this Friday in 1896, when at the holy Shrine he was shot and killed by a Muslim revolutionary.

Everything that ever occurred in Persia at that time was blamed up-

on the Bahá'is. The Prime Minister knew that the murderer was a Muslim and said so. However, the Chief of the Court without consulting the Prime Minister commanded the executioner to come into one room of the dungeon with him and the Bahá'í prisoners to be brought into the long dark corridor leading to this room. There the men stood in a row waiting their turn to enter. First to go in was Ali Muhammad Varqá while his little son Ruhu'lláh stood in the open doorway as he was second. The Chief of the Court cursed Ali Mahammad Varqá, saying: "It is you Bahá'is who have murdered the Sháh!" The prisoners had had no news, they had not heard that the Sháh had been shot that day. Ali Muhammad Varqá answered him: "Bahá'is would never kill His Imperial Majesty the Sháhansháh." Angered by this, the Chief of the Court ordered the executioner to put Ali Muhammad's head into the stock and to cut his body to pieces. Ruhu'lláh witnessed the marvelous heroism of his great father as he suffered this horrible death. Then the Chief of the Court turned to the child who had stepped into the room to receive his own death, and said: "You must curse Bahá'u'lláh; if you do, you can go free and I will give you whatever you wish." Ruhu'lláh, looking into his eyes said solemnly: "I have seen Bahá'u'lláh! I could never curse Him! I will go with my father."

The Chief of the Court whispered to the executioner to strangle the boy well in order to frighten him, but not to kill him. This was done. They put the rope about his neck so tightly he swooned and it looked as

if he were dead, but after some time he slowly regained consciousness and the Chief of the Court again ordered him to curse Bahá'u'lláh, "No, I will never curse Him, I will go with my father," said this child and intuitively he threw himself on his knees and began to pray to God. The Chief of the Court was so unnerved and upset, that he shouted to the executioner to kill the child quickly and he himself ran out of the room past the other Bahá'í prisoners and out of the place to his own home. The executioner quickly cut Ruhu'lláh's throat and the supreme sacrifice of two of 'Abdu'l-Bahá's great heroes was over.

Many have been martyred in the Cause to establish the Bahá'í religion, but the eternal glory of Ali Muhammad Varqá and little Ruhu'lláh is, that they voluntarily offered to give their lives to help establish the Teachings of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. The other Bahá'ís in that corridor were never killed, they were set free. The Prime Minister was very angry with the Chief of the Court. He called him and demanded why he had done this hideous deed. The only answer was: "I thought perhaps Bahá'ís had killed the King and I wanted revenge!" The Prime Minister replied: "You knew the murderer was a Muslim!" That Chief of the Court still lives, a miserable, unhappy, trembling man when the Varqá name is mentioned. He still walks the streets of Tihrán.

THE STORY of the martyrdoms of Ali Muhammad Varqá and Ruhu'l-láh is absolutely true. It is told by the third prisoner in that line in the

corridor who was standing on the threshold just behind Ruhu'lláh and he was still residing in Zanján until his death two years ago.

Also, the Chief of the great Bachtari Tribe whose son today has an important place in the government, wishing to hear the truth about this atrocious crime, a few year ago invited that former Chief of the Court to dine in his home. His sons were present and a few other men relatives. They asked him to tell them the whole story about the killing of the Varqá father and son. There was a reason why they wished to hear because the host's own brother had become a Bahá'í years earlier through the teacher, Ali Muhammad Varqá. The former Chief of the Court did tell them everything and it was exactly as the third prisoner had related it. The Bachtari Chief and his relatives wept, and they were so angry they beat the former Chief of the Court and kicked him out into the street.

In the thirty-three years since the holy blood of these two martyrs was shed, a new white rose has begun to be cultivated in Persia, a rose whose perfume will be more heralded than all the attar of Irán, for this is the rose of "tolerance in religion". For more than a thousand years Persia had not known this rose.

I HAD LONGED to visit the graves of these two great martyrs, to bow my head in humblest, tenderest reverence where their dear hurt bodies are laid to rest. One day the opportunity came very unexpectedly. We were driving out to see the Bahá'í cemetery and friends said "There in the distance where you

see the trees and the garden is the mausoleum of Ali Muhammad Varqá and his son Ruhu'lláh; we are going to take you there after we visit the Bahá'í cemetery." I had expected to go there with the Varqá family, but in the busy days of speaking and writing there had never been a free hour, so it seemed good to go now and we went. In the days of the passing of these martyrs there was no Bahá'í cemetery and in fact their bodies were hid for a number of years. Then Azizollah Varqá and his younger brother Valiollah bought a little estate near Tihrán (about twenty minutes ride by motor car from the Yussef Abad Gate of the city.) It is inclosed by high walls and divided into two parts by another high wall. The first part is like a miniature farm or very large garden with little houses for the caretaker and his family. Each member of this peasant family was so clean, so sweet, so spiritual, one could but feel that they had been refined and ennobled by their cherished task of caring for the garden where such glorious saints are resting.

Going through the first garden into the second was like stepping into paradise. It was still winter, but the trees, the vines, the rose bushes showed plainly that in the spring and summer the place is a haven of shade and perfume. It was a typical Persian garden with a stately little lake and the birds were singing softly. The mausoleum is a beautiful nine-sided building approached with nine paths through the garden and within are nine sides and the whole is in pure white.

O, what a real peace in that place!

The sun poured through the windows as if it loved to come and dwell there! I knelt to pray and whispered first: "O Bahá'u'lláh Thou art here with them! It is the same kind of *peace* that I experienced in Bahjí at Thy Tomb! Thou hast never left them, living and dead Thou art with them always!" Truly it was a spiritual communion to pray in this holy spot!

Silently we passed out from that holy shrine, pressed the hands of the kind caretakers, and came back into the world of service in Tihrán.

IT IS LIVES like these of Ali Muhammad Varqá and little Ruhu'lláh that mirror forth the power and the beauty of the Bahá'í Teachings.

As the aftermath to this story, would you not like to hear of the two other sons, Azizollah and Valiollah? They are two of the most spiritual and efficient Bahá'ís of Tihrán. Azizollah went to Paris to help 'Abdu'l-Bahá when He journeyed to Europe, and Valiollah was called to be one of 'Abdu'l-Bahá's secretaries during the historic journey to the United States and Great Britain, in 1912. Friends in New York will remember that the night before 'Abdu'l-Bahá started to California, a great many friends had called to say good-bye. Valiollah Varqá was down in the drawing-room greeting them and serving tea to each one. 'Abdu'l-Bahá came down the stairs from His apartment into the drawingroom and called out: "Valiollah, come my soul, my dear!" He took his hand. Then He went over and sat down by the window and addressed the friends, saying: "Tonight I shall introduce

to you Mirza Valiollah Khan Varqá. He is my son, whatever he says it is true. Believe it." Then 'Abdul'Bahá told the story of the grandfather of Valiollah, the story of his father and little brother Ruhu'lláh ending with their martyrdom. When He had finished He went upstairs and below the silent

guests heard Him weeping.

So, darling little Ruhu'lláh, you and your good father were not only teaching the Bahá'í Cause in Persia, you are teaching it down the ages and in every continent. Every eye that reads of you, every ear that hears of you is urged forward to action!

THAT WHICH BENEFITS MANKIND

BERTHA HYDE KIRKPATRICK

THE announcement that a new institution of learning is to be opened in the United States in less than a year gives us a feeling of hope and assurance. In this time of abnormality when so many of our cherished institutions of education and religion are sorely curtailed and hampered for lack of funds we grasp eagerly at the piece of news that two of our citizens have set aside \$5,000,000 for the establishment of an Institute for Advanced Study.* For in *normal* times we were accustomed to hear, occasionally at least, of such gifts made for the purpose of "that which benefits mankind". So it gives us a feeling of hope and confidence to learn that a small group of scholars and philanthropists has a vision of the needs of the future and is building for them. This is constructive—a relief from the news of failures, losses and strikes.

Of the plans for this project we are told:

"The Institute will be unique among American institutions of higher education. It will concentrate its aim exclusively upon quality in the selection of teachers and students and in the nature of its work in scholarship and research. There will be no emphasis upon mere numbers, either in teachers or students or courses. It will consist of a small number of scholars, teachers, research workers and students, who will devote themselves to the really fundamental things under a regime of the most severe intellectual pattern.

"The Institute will consist of a series of schools, the first of which will be a School of Mathematics; the second, it is hoped, a School of Economics and History. It will be exclusively a post-graduate university. Students will be selected on the basis of their aptitude for the work rather than the possession of formal college degrees. It is expected, of course, that most of the students will enter with Ph.D. degrees or their equivalent, but the lack of a formal training will not bar any student who otherwise is qualified to work with the professors in the Institute."

IF ONE may judge from the limited information available this proposed institution would seem to be in harmony with the needs of the

*This fund was donated according to the *New York Times* in 1930 by Louis Bamberger and Mrs. Felix Fuld of Newark, New Jersey. Plans are being made to open the first department, the School of Mathematics, in October, 1933. Temporary quarters will be found in Fine Hall, at Princeton University, until permanent buildings—probably near Princeton—are ready. The Director is Dr. Abraham Flexner, well known as a leader in the educational world, and the first appointee is Dr. Albert Einstein whose name is inseparably connected with the Theory of Relativity. As Professor of Mathematics and Theoretical Physics he becomes head of the first school to be opened.

New Age at whose threshold we stand. Those who are familiar with the teachings of 'Abdu'l-Bahá know how consistently He urged us to prepare ourselves for the *new age* and how thoroughly cognizent He was of its needs. At a talk given at Leland Stanford University in 1912 He said:

"The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. . . . The highest praise is due to men who devote their energies to science; and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity."

The importance of the study of the higher sciences is further emphasized by the place Bahá'u'lláh gives institutions for such study in the Mashriqu'l-Adhkár, the worshipping place of the future. Grouped around the central edifice and an important part of the complete plan for the worship of God are humanitarian institutions for the relief of poverty, sickness and other suffering and "*a university for the study of higher sciences giving post-graduate courses*". Mankind must advance a little farther before we see scientific and research institutions visibly associated with houses of worship but we believe that in the hearts of those who are making possible this new place for research and study and of those who are organizing it there is the sincere spirit of worship in the service to humanity.

We find Bahá'u'lláh stipulating that the study of science should be of "such sciences as are profitable, which conduce to the elevation of mankind". When asked concerning the value of the study of pure mathematics and physics, the practical

value as we are in the habit of saying, Dr. Flexner said:

"An institution such as we are engaged in establishing need at no time ask of itself what of practical importance can be expected of this or that person, this or that subject, this or that investigation. The history of civilization proves abundantly that sound scientific work does not only gratify human curiosity but almost invariably leads to unexpected results.

"Concrete instances in support of this position could be cited from every realm of human thought and endeavor. . . . It is as true today as it was when Goethe closed his eyes in death, that what the world needs is more light—more light to illuminate what is obscure, more light to enable us to reorganize our intellectual and political and social lives. No one is wise enough to tell the source from which illumination will come, but the experience of the race will not in the future be different from what it has been in the past, and an institute which enables men of superior wisdom and capacity to indulge their curiosity and to promote understanding will in due course produce consequences of which neither they nor we now dream."

THERE ARE other features of this institution which give us assurance, which savor of a *new age*. The founders have laid down the principle that "in the appointments to the staff and faculty as well as in the admission of workers and students no account shall be taken, directly or indirectly, of race, religion or sex."

"We feel strongly", they added, "that the spirit characteristic of America at its noblest, above all the pursuit of higher learning, cannot admit of any conditions as to personnel other than those designed to promote the objects for which this institution is established and particularly with no regard whatever to accidents of race, creed or sex."

When we reflect upon the present plight of suffering humanity and realize the grave need for illumination upon its problems we would wish that all who enter this institute will "search untiringly for truth", and speedily give to the world "whatever harmonizes with the crying needs of the hour."

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WALK WITH HIM

E. LEIGH MUDGE



I saw a man of another race,
Foreign garb and an alien face,
And was turning away with a bitter frown
When an angel voice came whispering down.
“Walk with him,” I heard it say,
“Only a mile along his way”.
I walked with him to the highway’s end
And found that the alien was my friend.

I saw a man in a servant’s gear,
Walking alone, though crowds were near;
Then I walked with him as with the other
And found that the servant was my brother.

I walked with men of dusky faces,
Men from the distant Mongol races,
Men of varied political schools,
Divergent in faiths and forms and rules.
With a common fatherhood, all were brothers,
Yet each stood alien from the others.

Then I heard the voice of the Master say,
With the grieving tears of a distant day,
“How oft would I have gathered you,
But ye would not.” Oh, brothers true,
How can peace on earth be wrought
Till we learn the lesson the Master taught?

Yonder a stranger walks today;
Go with him a mile upon his way.

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“The *reality* of Jesus was the perfect meaning—the Christ-hood in Him—which in the Holy Books is symbolized as the Word. . . . The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that court of sanctity are one, there is neither multiplicity nor division.”

—‘*Abdu'l-Bahá.*

CHRIST was born into a world filled with sin. All the evil of ancient Ninevah and Babylon, had been gradually seeping through into Syria; into all of Asia Minor; had corrupted the Greek civilization; and was now beginning to infect the hitherto sound and sturdy culture of the Roman people. The virtues of primitive peoples—simplicity of living, loyalty, hardiness and hospitality, religious devotion and faithful performance of ethical obligations in the name of religion—had given place to a spiritual apathy, to extreme sensualism, to an attitude of cynicism as regards the claim of any duty. Greed, envy, hatred, held terrible sway upon the hearts of men. The race was to the swift and cunning. Others fell by the way and lay there, as in the story of the good Samaritan, with little chance of help.

This was the world into which Christ came, bringing a message not new—because spiritual truth is pristine — but vitally renewing, resurrecting in the hearts of men the ancient truths of simplicity, of faith, of charity.

IT WAS not easy for Christ, with all His spiritual potency, to make saints out of His disciples. Peter, giving way to anger and violence

in the garden of Gethsemane, overcome with fear and disloyalty at the trial of Christ; John, Apostle of love, urging Christ to call down from heaven fiery battalions of angels to consume their enemies,—hardly could we recognize in these disciples the glorious devotees they were later to become when the leaven planted in them by their Teacher had had time to work and bring glorious results of character development. The episodes during the lifetime and mission of Christ form but an introduction to the colossal work of developing Christian living, of slowly forming Christian communities in the Mediterranean world.

All of the apostles, in striving to train these little groups of early Christians, emphasized the necessity of keeping one's self “unspotted from the world.” Particularly did they urge the importance of considering the body as the temple of the spirit, and of preserving its purity and integrity.

And what a need there was for some effective doctrine of purity! For Paganism was permeated with sexual depravity similar to that traditionally associated with the cities of Sodom and Gomorrah. Sexual laxity and indulgence was eating like a cancer into the core of

the vitality of the Mediterranean culture. It had ruined the Greeks and was now reaching into the very heart of the Roman world, vitiating its ancient moralities and starting a current of degeneracy which Pagan moralists were unable to prevent.

Now in the midst of all this evil there began to grow up little communities holding ideals dazzling in their beauty, chastity and spiritual love.

The ideals were there in shining glory. But it took several generations for even these Christian communities to manifest real purity of living. This they did achieve in time, by dint of utter segregation from the current of life of the Pagan world about them.

There was no possibility of reforming the Pagan world. Therefore the injunction of the apostles to their little flocks was to withdraw from the life of the world. The Christian communicants must begin to lead new lives wholly distinct from the Pagan life about them. They must be born not of the flesh but of the spirit. They must endeavor to live the Christ-life, relying for help in their pilgrim's progress upon prayer and a sense of unity with the Christos.

WHAT a marvelous appeal all this made to the innate spark of nobility in every man and woman! The poor, the down-trodden, the sensualist, the drunkard heard it and responded. Many in positions of social superiority, of wealth, of luxury, heard it and became attached.

Gradually complete little communities grew up, isolating them-

selves from the Pagan life about them. Communities well balanced; economically self-sufficing; representative of every strata of society, of various vocations, of various degrees of wealth.

Harmoniously and perfectly these early Christians learned to live together, in their common love for Christ and their earnest desire to follow in His steps.

HUMANITARIAN institutions began to blossom out in these communities as a direct expression of the Christian doctrine of the love of God and man. The early Christians put forth every endeavor to bring it about that their communal life satisfied the ideals of service and cooperation which their souls acknowledged as divine truth.

Committees were formed for the care of the sick and needy; committees to distribute food and necessities to the poor; institutions to care for the orphans and widows.

In these Christian circles no longer did the law of the jungle hold—that the race was to the swift and that the devil could take the hindmost. Now a livelihood was assured to every communicant. No one should suffer dire want while others possessed abundance. In the name of God the Father and of Christ the Son, all members of the living church were knit together in a brotherhood as efficacious in practice as it was glorious in concept.

AT FIRST these benevolent practices of the early Christians had to be carried on in secret because of the persecutions to which Christians were liable. But as the rigor

of these persecutions lessened and a general Pagan tolerance developed, we find the Christians manifesting their kind deeds in a more public way.

Soon their unique humanitarian works began to attract the attention of Roman moralists. "We must," they said, "emulate the benevolence of the Christians, if we would prevent this Sect from growing to the point of absorbing the whole Pagan world!"

These writers realized that the universal practice of love and service which characterized Christian communities was proving a very tempting attraction to Pagan peoples in whose midst these Christians existed; specially attractive to all who were in suffering or misfortune.

It was far easier for the Christians to practice moral living than for the Pagans, even those of the highest ideals. For the Christians had that greatest of aids to ethical living—the motivation of religion. They believed that they possessed, each one, an immortal soul; that this soul was their real self; that the proper development of the soul was the chief aim of life upon this planet; that all their deeds here built into character, into soul-structure and would bear fruit in one way or another in the future life. This pitiful handful of years which formed their destiny upon this planet was of infinitesimal value compared to the great stretch of eternity which lay before them. How childish, how foolish, how even tragic—to waste the rich spiritual opportunities of this life in riotous or selfish living, and thus

incur immense liabilities toward the future existence!

Therefore the Christians, prompted by the most efficacious moral motives which any one can have—the love of God and the desire to grow more perfect—endeavored to express righteousness in all their thoughts and deeds. *They knew that the greatest reward for doing right is to grow more and more near to God; and that the greatest punishment for doing evil is to grow more evil and more densely veiled from that Truth which the initiated know as Love.*

Compare this noble path of progress onward and upward forever with the doctrine which held the lives of the contemporaneous Pagans. "*Carpe diem!*" sang Horace, "Let us seize the day, spend it in profligacy, enjoy ourselves, make merry, for we know not what the morrow will bring!"

IN HOW similar a situation to the ancient Mediterranean world at the time of Christ is the paganistic world of today! A world without faith, without guidance, without moral standards. A despairing world, seeking in pleasures of the senses an anodyne to the drab sorrows of hopelessness.

And again, as in the days of Caesar, a Day Star rises on the horizon to flood the murky earth with penetrating rays of Warmth and Light. Again the Spirit of Truth spreads abroad the beneficent, purifying, invigorating Message of the Kingdom:

"O Son of the Supreme! To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?"*

*Baha'u'llah—"Hidden Words."

THE MEANING OF CHRIST

A compilation from the revealed Words of 'Abdu'l-Bahá, the divinely appointed authoritative Interpreter of the teachings of Bahá'u'lláh.

HRIST'S birthday is a glorious day. . . . It is necessary that these anniversary celebrations be observed, else man in his negligence would forget all about his Creator. But we should seek to penetrate the dark veils of custom and imitation of ancestors, perchance we may discover the reality of the meaning.

The advent of Christ on this earth was a blessed day for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world's calendar, it was the beginning of a Heavenly Spring. . . . When He was on earth He was not thought much of notwithstanding they were awaiting His coming with great impatience. They thought that they would be His intimate friends. When He came they knew Him not; they persecuted Him and finally killed Him. (*Unity Triumphant*, p 111).



THE REALITY of Christ, that is to say the Word of God, is the cause of spiritual life. It is a "quicken- ing spirit," meaning that all the imperfections which come from the requirements of the physical life of man, are transformed into human perfections by the teachings and education of that spirit. Therefore Christ was a quickening spirit, and the cause of life in all mankind. The position of Christ was that of absolute perfection; He made His divine perfections shine like the sun upon all believing souls, and the

bounties of the light shone and radiated in the reality of men. . . . The Reality of Christ was a clear and polished mirror of the greatest purity and fineness, and the Sun of Reality, that is to say, the Essence of Oneness, with its infinite perfections and attributes, became visible in the mirror. . . . The Christ sacrificed Himself so that men might be freed from the imperfections of the physical nature, and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the reunion of all perfections, and appears through the breath of the Holy Spirit; it is the divine perfections, it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality. . . . (*Answered Questions*, pp. 136-137).



CHRIST came saying, "I am born of the Holy Spirit." Though it is now easy for the Christians to believe this assertion, at that time it was very difficult. The text of the Gospel says, "Is not this the son of Joseph of Nazareth whom we know? How can He say, therefore, I came down from heaven?"

Briefly this man, who apparently and in the eyes of all, was lowly, arose with such great power that He abolished a religion that had lasted fifteen hundred years, at a

time when the slightest deviation from it exposed the offender to danger or to death. Moreover, in the days of Christ the morals of the whole world and the condition of the Israelites had become completely confused and corrupted, and Israel had fallen into a state of the utmost degradation, misery, and bondage. . . .

This young man, Christ, by the help of a *supernatural power*, abrogated the ancient Mosaic law, reformed the general morals, and once again laid the foundation of eternal glory for the Israelites. Moreover, He brought to humanity the glad tidings of universal peace, and spread abroad teachings which were not for Israel alone, but were for the general happiness of the whole human race.

Those who first strove to do away with Him were the Israelites and His own kindred. To all outward appearances they overcame Him, and brought Him into direct distress. At least they crowned Him with the crown of thorns and crucified Him. But Christ, while apparently in the deepest misery and affliction, proclaimed: "This Sun will be resplendent, this Light will shine, My grace will surround the world, and all My enemies will be brought low." And as He said, so it was; for all the kings of the earth have not been able to withstand Him. Nay, all their standards have been overthrown, whilst the banner of that Oppressed One has been raised to the zenith.

But this is opposed to all the rules of human reason. Then it becomes clear and evident that this Glorious Being was a true Educator of the world of humanity, and that

He was helped and confirmed by Divine Power. (*Answered Questions*, p. 20.)



WHEN His Holiness Christ appeared amongst the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. . . . The fame of Moses, through the Christian Movement, was spread broadcast . . . it was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large. . . .

Likewise, with the superlative power and the efficacious Word of God He gathered together most of the nations of the East and the West. This was accomplished at a time when those nations were in the utmost of contention and strife. He ushered all of them into the overshadowing tent of the oneness of humanity. He so educated them that they united and agreed, even so that the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended, and the heavenly civilization was the result. (*Bahá'i Scriptures*, p. p. 394, 395.)



THOSE who looked at the material body of Christ, and saw Him enduring all the hardships and trials, marveled that He was the Messiah because He was in this lowly condition. As they were considering His physical being they failed to see the Light shining within it. But those

who looked to the spiritual and the real existence of the spirit in Christ, firmly believed in Him.

We must not look at the lantern but at the Light—the candle inside the lantern. (*Bahá'í Scriptures*, p. 498.)



CHRIST SAID that nothing could ascend into heaven except that which came down from heaven. He also said, "I came from heaven and will return to heaven," and "The Son of Man is in heaven." He said this while still upon the earth and notwithstanding the fact that he had been born from Mary. There is no doubt Christ came from heaven and always was in heaven, but when He spoke He did not mean the literal sky. What then is meant by heaven? Science proves that there is no heaven or sky, but all is limitless space and one universe. In this limitless space the heavenly spheres revolve and have their orbits. But the "heaven" of Christ is that invisible world which is beyond the sight and comprehension of mere man. It is the spiritual condition. Therefore the "heaven" of Christ is the Will of God. The Sun of that heaven will never set. In it the moon and stars are always shining. It is the limitless Kingdom of God. It is sanctified from all place. Christ is always there. (*Ten Days in the Light of 'Akká*, p. 26.)



WHEN CHRIST appeared He manifested Himself at Jerusalem. He called men to the Kingdom of God, He invited them to eternal life, and He told them to acquire human perfections. The Light of Guidance was shed forth by that radiant Star,

and He at length gave His life for humanity. All through His blessed life He suffered oppression and hardship, and in spite of all this humanity was His enemy. They denied Him, scorned him, ill-treated Him, and cursed Him. He was not treated like a man—and yet in spite of all this He was the embodiment of pity, and of supreme goodness and love. He loved all humanity, but they treated Him as an enemy and were incapable of appreciating Him. They set no value on His words, and were not illumined by the flame of His love.

Later they realized who He was. That He was the sacred and Divine Light, and that His words held eternal life. His heart was full of love for all the world, His goodness was destined to reach each one—and as they began to realize these things they repented, but He had been crucified!

It was not until many years after His ascension that they knew Who He was, and at the time of His ascension He had only a very few disciples; only a comparatively small following believed His precepts and followed His laws. The ignorant said, "Who is this individual; He has only a few disciples?" But those who knew said, "He is the Sun who will shine in the East and in the West, He is the Manifestation Who shall give life to the world. What the first disciples had seen the world realized later. (*Wisdom Talks in Paris*, p. p. 114-115.)



THE HOLY, divine Manifestations did not reveal themselves for the purpose of founding a nation, sect or faction. They did not appear in

order that a certain number might acknowledge their Prophethood. They did not declare their heavenly mission and message in order to lay the foundation for a religious belief. Even His Holiness Christ did not become manifest that we should merely believe in Him as the Christ, follow Him and adore His mention. All these are limited in scope and requirement, whereas the Reality of Christ is an unlimited essence. The infinite and unlimited Reality cannot be bounded by any limitation. Nay, rather His Holiness Christ appeared in order to illumine the world of humanity, to render the earthly world celestial, to make the human kingdom a realm of angels, to unite the hearts, to enkindle the light of love in human souls, so that such souls might become independent, attaining complete unity and fellowship, turning to God, entering into the divine kingdom, receiving the bounties and bestowals of God and partaking of the manna from heaven. Through Christ they were intended to be baptized by the Holy Spirit, attain a new spirit and realize the life everlasting. All the holy precepts and the announcements of prophetic laws were for these various and heavenly purposes. (*Promulgation of Universal Peace*, Vol. 2, p. 438.)



THE CAUSE of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of man-

kind. The spring of this year is the same as the spring of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ, the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age. (*Tablets of 'Abdu'l-Bahá*, Vol. 3, p. 535.)



TRUTH is one and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today, the bud is unfolding into a flower. Bahá'u'lláh has expanded and fulfilled the teachings, and has applied them in detail to the whole world.

There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great Prophets and Messengers who have manifested His brightness and glory. (*Wisdom Talks in London*, p. 93.)



CHRIST was a heavenly physician. He brought spiritual health and healing into the world. Bahá'u'lláh is likewise a divine physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power. (*Promulgation of Universal Peace*, Vol. 2, p. 244.)

LETTERS HOME

KEITH RANSOM-KEHLER

In her world travels in behalf of the Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we are glad to be able to present to the readers of the Bahá'í Magazine. The first installment appearing in the January 1932 number described the author's visit to Nikko and other places in Japan. In the April number she gave some of her impressions of China. Herein we find a description of her contacts with the Maoris of New Zealand.

LOST for centuries in the forgotten back-wash of nations, the Maoris of New Zealand furnish a remarkable ethnological study.

As you can well imagine I have no authority near me here in Persia, but if I remember correctly Griffith Taylor, Professor Dixon and others assert a close kinship between the Ainus of Japan and the Maoris, assigning to these primitive folk a Caucasian origin. This is a direct challenge to the Polynesian descent ordinarily ascribed to them. I remember Professor Thomas' having dealt with this subject but as it is now near twenty-five years since we sat under his inspiring tutelage I can't in the least recall his conclusions.

However, Griffith Taylor, with characteristic vigor and clarity, presents an exciting graph in which he shows that the oldest races have strayed furthest from the point of origin. The most primitive vehicles are those furthest from the great cities; those only recently discarded within a closer radius, while the newest modes of locomotion are in the city and its environs. In excavating, the oldest things would be found in the lowest strata, the later things nearer the surface. Basing his conclusion on this argument he says that the Ainus and Maoris have been flung to the periphery of the globe by gradual dis-

placement from the seat of their Caucasian origin through the development of newer races.

But my interest in the Maoris was neither formal nor ethnological. Here is a group, fast vanishing, that gives us a picture of life in a spacious, poetic aspect.

Clever and alert the Maori, to his great detriment, has quickly assumed the habits of our western civilization. Our customs and practices are totally unsuited to the requirements of races who, through cycles of unmolested effort, have developed their own proper and protective *mores*. As a result of abandoning by force of circumstances, his own mode of life, the Maori population of New Zealand has been decimated. These statistics are quite informal but some one told me that whereas they numbered over a million at the time of the British occupation there now remain some sixty-five thousand.

They must have been a nation of poets and artists for everything they touched, before they were corrupted by civilization, seems to bear the impress of beauty except Niki the mascot, and the totem figures.

In the War Memorial Museum (which graces and dominates the city of Auckland overlooking from an eminence its beautiful harbor), are preserved the finest examples

of early Maori artistry. A magnificent war canoe fashioned to carry near a hundred warriors was hollowed from a giant tree and spliced with infinite ingenuity to form its double prow. The indelible decoration of conventional design in black and white on the red background of the exterior showed a mastery of balance, scale and symmetry. It was far more akin to the Arabic than to the Greek, the two masters of pure design, and unlike any Polynesian art with which I am familiar.

Their ubiquitous wood-carvings are of a *genre* entirely different from their painting. Although they lack delicacy, and the figures are crude, literal and often ugly, there is an opulent vigor of detail about them that bespeaks a robust and dramatic taste. The houses, with their low-hanging eaves, had originally no windows and only one entrance door.

At Rotorua, the famous thermal region of New Zealand, there is a model "Pa" or village. It interested me far more than the natural wonders, which in spite of great exploitation on the part of New Zealanders seem decidedly feeble in comparison to Yellowstone Park, for example. But in the "Pa" I saw a faithful reproduction of the original environment of the Maori.

Around the village is a double stockade designed with deep strategy, to discomfit an attacking enemy; for inside the first stockade is a trench in which the spearmen concealed themselves, wounding the legs of the attackers and thus incapacitating them. The Priest and One Chief dominated the village life and occupied the best houses. A cache, on stilts

very like that used by our northern tribes of Indians, preserved the village food from marauding animals. Specially selected maidens prepared that of the priest and fed him by hand.

The Town Hall, as it were, the central meeting place, was a thing of joyous beauty in miniature: the broad roof-tree and beams were decorated with Arabesques in black, red and white, since the house is thatched with stout straw the low eaves were supported by red pillars ornately carved with the legends and traditions of the race. Much mother of pearl was used on the figures and the whole effect was that of the exotic, the remote and the wondrous. There was not one false note, not one detail that marred the sense of perfect harmony.

Many heroic and interesting tales are told of the Maoris by the British in their experience of subjugating them. They had a sense of justice and fairplay well illustrated by the fact that when their ammunition was exhausted the Chief sent word to the English Commander that hostilities must cease until they could supply themselves. They were astonished when their opponents refused, since they themselves never took advantage of a helpless enemy.

The native poi or dance is remarkably graceful. There is scarcely any movement of the body except a plastic pose, but the intricate coordination of the hands and arms in the manipulation of the poi-ball calls for magnificent skill. The Maoris are tall and muscularly built (another evidence in favor of their western origin), and execute the war dance, in-



Miss Rangi, a Rotorua guide in Maori costume.

tended to excite the valor of the fighters, with inexhaustible vitality and ease.

THROUGH the kindness of the Maori Society in Auckland I was given a letter of introduction to Chief Mita Taupopoki when I set out for Rotorua. By good fortune, on the evening of my arrival, I met Guide Rangi, a clever, gifted and beautiful Maori woman, with the accomplishments of both races. I spoke to her of my letter to the Chief and of my mission and told her that I would visit Wacka, the Maori village, upon my return from Wairacki.

Chief Taupopoki, as you can see from his photograph, is a handsome and impressive old gentleman. He received me with dignity and kindness, explaining that a previous

meeting had long been arranged for that evening, but that if I would come he would gather together as many as possible to hear my message. On my return after dinner, I was greeted by a delegation, conducted to the central meeting place, while the Chief sent a boy around with a huge bell to announce my arrival and summon the Arawa tribe. In ten minutes the hall was quite filled and the Chief arose to welcome and to introduce me.

After a few complimentary phrases he said, "To what great matter are we about to listen? A subject of such urgent importance that this stranger traveling over many seas and abandoning her native land has come to share with the Maoris, obscure and forgotten, her valuable news. We await impatiently the unfolding of her purpose."

Although I speak no Maori I could recognize it as an endearing and gracious language. Its expressions are poesy and its cadences a song. The Maoris are natural orators, the women as well as the men, and express themselves on public occasions with singular rhythm and felicity.

In giving the message I stressed the fact that the solidarity of mankind to which Bahá'u'lláh summons us does not mean the reduction of all human beings to a dead level of similarity; but rather the interdependent functioning of the various races and kindreds, each making its unique and indispensable contribution to the perfect expression of the body politic. In the Bahá'í social scheme the purpose is not to make Maoris something quite different from themselves, but to stimulate them and all other peo-

ples to attain their own highest development as a contribution to human advancement and welfare.

Then I spoke of how Bahá'u'lláh had already accomplished the purport of His message in uniting all the religions, races, nations and classes of the world, how ancient animosities and hereditary hatreds had been conquered and forgotten under the Banner of Divine Unity.

When I had finished there were a series of intelligent and important questions asked me. The Maoris are a very keen and apt race and the educated amongst them attain the highest culture. In this connection I think Mrs. Rewa Bennett, the first Maori woman to hold the office of magistrate; Mrs. Colwill and Mr. Paul, official Maori interpreter to the government.

When the questions had been answered the Chief asked a native Christian minister to thank me and then closed the meeting. "It is now evident", he said "why this great news must be spread far and wide. The cessation of hatred, the establishment of good will in the world—surely there is nothing greater than this. The Maoris heartily welcome the assurance that this One of Whom our messenger has spoken is already accomplishing this end."

On my return to Auckland I was honored by an invitation to a Maori banquet at Oraki. It was very impressive. Following the custom, the men came out to greet us but the women performed the welcoming poi. I was to witness the ancient method of cooking called *te hangi*. A trench is dug and into it are flung stones which have lain in a great fire; onto the stones is thrown the



Chief Mita Taupopoki who summoned the Arawa tribe of Maoris to hear the Bahá'i Message.

meat and around it are piled potatoes and other vegetables; a large basket of clams is placed at one side and at the other, fish wrapped in flax leaves. When all is ready, equally hot stones are placed on top of the food and a bucket of water dashed over the whole which is now covered with rough cloths, on which earth is immediately packed, closing in the hot steam.

In the mean time the women have been deftly weaving lovely baskets from flax leaves which will serve as dishes for the hot food.

Since the hangi cannot be disturbed for an hour we go into the hall to carry on the program. Mrs. Witaka, the spokesman of the village, arises to greet me.

"The Maoris rejoice that one from afar has come to share with them her knowledge of the great world. But you have come to a deserted home, where only a tale and a recollection can speak to you: the Maoris have departed! You must seek for them beyond." Her words were intensely solemn and impressive, and though I could not understand her, I saw that those who could were deeply moved. "The affairs of those far removed are echoed here amongst us, nor are we so remote that we can escape the cares that burden mankind. We would know if you bring comfort and peace to those who need this message. That you have honored us with your coming and displayed a generous kindness to us has warmed and rejoiced our hearts. Speak then that we may know the purpose that speeds you round the world. My greetings are finished."

When her speech had been translated I gave the Bahá'í message, Mr. Graham, a naturalized Maori, translating. Once more I spoke of how Bahá'u'lláh had united His followers and redeemed us from our prejudice and hardness of heart. Since the Maoris are nearly all Christian converts, I stressed the fact that the foundation of His message is identical with that of Jesus.

"To whatever degree the Maori tribes fought and contended, at least you were united in your religious belief: you all worshipped alike Rangí, the Mother of Heaven; but now your religion has divided you. You have taken over the quarrels and contentions of Christendom and in your sectarian loyalties are learning to hate and oppose each other. And this, too, in the name of Him Who said: 'By this shall men know that you are *My* disciples—that you love

one another,' a Maori can't say 'my basket', 'my food', 'my coat': you must say 'our basket', 'our food': but you are forced to say 'my religion' for you do not hold it in common—religion the one thing that was revealed to bring unity, joy and concord into our lives. Bahá'u'lláh has wiped away these differences and united us as children of the One Heavenly Father."

After a poetic speech of thanks on the part of Mrs. Witaka we went to open the hangí. The odor was delicious, and piling the food into the flax baskets and trays, we sat down to a delectable feast.

After an appropriate ceremony I took my leave, performing *te hangí* the pressing—not the rubbing—of noses with my gracious hostesses.

It is many a winter, my dear, since we tramped across the campus in the slush, to our class in "Social Origins"; but you were a haunting presence at these interesting and significant meetings. Here is a gifted, an ingenious and a socially-minded people dropping into desuetude. Nature has but one motto: "Adapt or perish." They were perfectly adapted to their natural surroundings. Will they be able to readapt to the requirements of an artificial life soon enough to preserve for us the evidence of their ancient and generous culture?

"THE GARDEN OF THE HEART"

TO A BAHÁ'Í

There is a garden in your heart
 That is filled with blossoms rare.
 How do I know, you ask of me?
 Because I catch the fragrance there!

—Elizabeth Hackley.

NO MULTIPLICITY OF RACES

PREJUDICE of all kinds, whether religious, racial, patriotic or political are destructive of divine foundations in man. All the warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and nativity. God has created mankind with *equal endowment* and right to live upon the earth. . . . Racial prejudice or separation is unnatural and proceeds from human motive and ignorance. All are the children and servants of God. Why should we be separated by artificial and imaginary boundaries? . . . We are human and superior in intelligence. Is it befitting that lower creatures should manifest virtues which lack expression in man?"

* * * *

WHEN the man who is spiritually sagacious and possessed of insight views the world of humanity, he will observe that the Lights of the divine bounty are flooding all mankind just as the lights of the sun shed their splendor upon all existing things. All phenomena of material existence are revealed through the ray emanating from the sun. Without light nothing would be visible. Similarly all phenomena in the inner world of reality receive the bounties of God from the Source of divine bestowal. This human plane or kingdom is one creation and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. . . . All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. . . . God did not make these divisions. These distinctions have had their origin in man himself. Therefore as they are against the plan and purpose of the reality they are false and imaginary."

* * * *

RACIAL and national prejudice which separate mankind into groups and branches, likewise have a false and unjustifiable foundation, for all men are the children of Adam and essentially of one family. There should be no racial alienation or national division among humankind . . . they have neither significance nor recognition in the estimation of God. . . . God has not divided this surface by boundaries and barriers to separate races and peoples. . . . By this division and separation into groups and branches of mankind, prejudice is engendered. . . . Therefore it has been decreed by God in this day that these prejudices and differences shall be laid aside."

—' *Abdu'l-Bahá*.

THE CALL WENT FORTH

DORIS MCKAY

Nabil's Narrative of the early history of the Bahá'í Cause published under the title "The Dawn-Breakers" and translated by Shoghi Effendi, is of such supreme importance that articles have appeared from time to time reviewing portions of this sacred book. Mrs. McKay's first article on the subject appeared in the September number.*

IN the world that men call *real* importance is attached to the solid and the tangible. Ponderousness and resistance impress us with their durability until someday when we see how a sprouting seed has cracked a stone.

With all its fragility, the seed belongs to a higher kingdom than the stone. It has within itself the quality of growth. Its expanding cells must fulfill their destiny of accomplishment, so the persistent, tender, green thing triumphs over the venerable stone.

Every age has its fertile seeds which render acquiescent the soil from which the New shall grow. For instance, today we see the young shoots of the new internationalism conquering the old world order.

In Persia, at the time of the Declaration of the Báb, a spiritual reformation made an attack upon the ramparts of a long-established "Church-state". Those who were most aware of the decadent condition of a nation and a Faith that still claimed their loyalty, perceived that by the process of crystallization this institution had become, even as the mineral, incapable of aught but decomposition. Growth was not in it. This condition expressed itself through moral decay, fanatical adherence to tradition, political corruption. Against this legion of monsters were to be arrayed the celestial purity of pur-

pose, illumination, attractiveness and high courage of the Forces of Light. It was the battle of the eternal sun with the transient clouds, of good with evil.

In the records of the Bábí Movement we recognize among deafening discordant sounds, "the Voice in the Wilderness". We hear the Call and the answering voices of those who respond—voices which promise ere long to swell to a chorus, ringing throughout the world.

IN PERSIA the greatest event of the day is the *first*, for the sun rising on the horizon becomes for a moment an inverted cup; at this instant, according to Muhammadan tradition, the divine bounties are poured upon the world.

That hour had come and Ali-Muhammad (later known as the Báb) climbed to the roof of His merchant uncle's house in Bushir to apostrophize the rising orb. That His was not an ordinary orison the neighboring roofs could testify. With joy, tears and prayers He raised His arms in the direction of the divine symbol, imbued for Him, by reason of His inner knowledge, with a significance which brought daily ecstasy. He addressed His Vision, charging the golden atmosphere with syllables of adoration, the beauty of which made His devout Muhammadan neighbors remember the angel Gabriel.

*Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

By day, this Youth was well known in the market-place. He was a courteous and soft-spoken dealer in grains, respected for His ability, in spite of His extreme youth, in handling His uncle's business. It was in the year '59 (1843) that the potential qualities innate in this pure spirit found their destiny in a dream. He thought He drank a few drops of the blood of the martyred Imám Husayn. This mystic *communion* made the fire which glowed within Him to burst into a flame. "When I awoke", He later said, "I felt that the spirit of God had permeated and taken possession of my soul. My heart was filled with the joy of His Divine presence and *the mysteries of His Revelation were unfolded before my eyes in all their glory.*"

It was not long after this experience that the Call became articulate upon the lips of this same Youth for His was the chalice designed to hold the celestial wine, the cup offered to a parched and thirsty world. Great events were shaping when, in the year '60, He made known His Mission to the disciple, Mullá Husayn. It was at Shiráz, on the memorable night of May 23rd, 1844, that He declared to that first apostle: "O thou who art the first to believe in Me! Verily I say I am the Báb, the Gate of God, and thou art the Bábu'l-Báb, the gate of that Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation. Unwarned and uninvited, each of these must seek independently to find Me . . . Ere we depart we shall appoint unto each of the eighteen souls his special mission and shall send them forth to accomplish their task. We

shall instruct them to teach the Word of God and to quicken the souls of men."

It was as He said. A few weeks passed and His expected band of followers gathered in His presence. These persons, known as the Letters of the Living, had been disciples of the revered *t e a c h e r* Siyyid Kázim, who throughout his life had taught the advent of the Promised One. A company of them had followed Mullá Husayn from Karbilá to Shiráz, in which direction he had left them in pursuit of his divine Quest. When upon their arrival they read in his face signs that tranquility had taken the place of the agitation with which he had left them, they asked what could have appeased his longing for his concealed Beloved. Mullá Husayn begged them to retire to the seclusion of their cells in the Masjid-i-Ilkháni and to supplicate God for illumination. In this period of meditation and prayer their intuitive powers became so acute that each one attained to the desired knowledge and was guided, even as Mullá Husayn had been, to the recognition of the Báb. Now He had summoned them to Him to receive their instructions for the time had come for them to depart.

He, to whom they so reverently listened was a Youth of twenty-two, of medium height and pleasing appearance, wearing the green sash and turban of a descendant of Muhammad. Quddus, the youngest and last of His chosen disciples, had recognized Him instantly by the majesty of His gait. This power and grace spoke through His slightest gesture. His voice was a fountain of enchantment, melodious

accompaniment to words of divine grace. His manner was a blend of humility, great kindness and complete fearlessness. His eyes seemed to gaze upon the past, present and future as one scroll. They were wells of unfathomable wisdom; in their depths one might become submerged in that sublime and unparalleled passion, the love of God. Thus seemed the Báb to His Letters on the day of their setting forth.

Such words as these He then addressed to them:

"O My beloved friends! You are the bearers of the Name of God in this day. . . . You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation. . . .

Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, can tarnish the purity, or embitter the sweetness of the grace that flows through you. . . .

I am preparing you for the advent of a mighty Day. Exert the utmost endeavour that, in the world to come, I who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming. . . . Arise in His name, put your trust wholly in Him, and be assured of ultimate victory."

The significance of these words was well understood by those who of their own choice were prepared to embark upon this most dangerous enterprise. This miracle of a Youth Who had welded their souls together with the fire of Love, was the Manifestation of God, as, in another age, Muhammad and Christ had been. He had been chosen for the Authorship of Words which welled involuntarily from a Divine Source. He was the vehicle of the Supreme Intelligence. He was the angelic herald of *change*. His mission was to proclaim another event

still more marvelous, the near advent of another divine Appearance, Who would be the promised Messiah for all the religions of the world.

The apostles hastened into the arena of the Islamic world, each to his own province, to the cities of Najaf and Karbilá in Iráq, to Isfáhán, K á s h a n, Tihiran, to Khurásán. In each the call was raised, "*Awake, awake, for lo! the Gate of God is open, and the morning Light is shedding its radiance upon all mankind! The Promised One is made manifest; prepare the way for Him, O, people of the earth! Deprive not yourselves of its redeeming grace, nor close your eyes to its refulgent glory!*"

The Báb, accompanied by Quddus made religious pilgrimage to Mecca and Medina with the intention of formally stating His Mission in those strongholds of the Muhammadan Faith. At Mecca, confronting Mírzá Muhít, leader of the Shaykhi Community,* He spoke as follows: "Verily I declare none besides Me, in this day, either in the East or in the West, can claim to be the Gate that leads men to the knowledge of God." The historian says that "Mírzá Muhít, unable to withstand the sweeping Revelation proclaimed by the Báb, fled in terror from His face."

For wherever this Message was sounded it was as if a powerful searchlight had been turned upon the souls of all men; the moths hurled themselves into the dazzling light regardless of life itself, the beetles scuttled away in consternation. The Muhammadan world was expecting the appearance of the Báb but when brought face to face with the full import of His declaration and proofs, the thought be-

*Followers of Shaykh Admad and Siyyid Kazim.

came intolerable — even as the claims of Jesus had aroused the opposition of Jews. The religious leaders in whom the thought of self predominated tried with incredible cruelty to exterminate the growing Movement. But there were others who were spiritually awake who listened to the arguments attentively and accepted their good fortune with astonished joy.

What a drama on all the Persian stage! What moving scenes! What echoes of clamouring mobs, firing squads, cannons, chanting of prayers and cries to God! Mullá Sádiq, the venerable divine, listens to the lad Quddus; he pronounces the Báb's words from his pulpit and is scourged by a thousand lashes. A sifter of wheat runs through the bazaars of Isfáhán on his way to "sift" the souls of the people in the Persian cities; he cries: "Whomsoever I find ready to espouse the Cause I have embraced, I will ask to join me and hasten forthwith to the field of martyrdom." Táhirih, jewel of Persian women, rides hundreds of miles across Persia in a *howdak* and before the conference of Badasht repudiates Muhammadan tradition by tearing off her veil. Mullá Husayn raises the Black Standard (of Muhammadan prophecy) and marches across Persia while the ranks of his supporters lengthen; he and his companions are starved, attacked, bombarded, at the Fort of the Shrine of Shaykh Tabarsí; he dies in the arms of Quddus while a smile lingers on his lips. A dervish comes from India to see the Báb in prison, he starts back, alone and on foot to labor for the Cause in his native land. Seven famous men are executed at Tihrán eagerly seeking to precede each other in

this final test of their sincerity. Vahíd, the most learned man in Persia, leans out of an upstairs window in his house at Yazd, and exhorts his followers who even then are hemmed in by a furious mob led by a regiment. Sulaymán Khán dances and sings while candles burn in sockets cut in His flesh; he is on his way to his execution and the mob hurls epithets and stones. People stream in the direction of the Báb, to curse, to question, to adore. The Movement grows.

IT HAD taken the Báb two months of sea voyaging to reach the city of Mecca where He addressed an epistle to an inattentive Sherif in which He set forth His claims. It is now seven years later and the Sherif is questioning a pilgrim from Persia as to the Author of this manuscript, which at length had been read. What had been the circumstances attending that Call in the land of Persia?

"*A great commotion*" remarked the pilgrim, "*has indeed seized that land during the last few years. A Youth, a descendant of the Prophet and a merchant by profession, has claimed that His utterance was the voice of Divine inspiration. . . . A multitude of people, both high and low, civil and ecclesiastical, among the inhabitants of Persia, have rallied round His standard and have willingly sacrificed themselves in His path. That Youth has, during the past year . . . suffered martyrdom in Tabríz, in the province of Ádhirbáyján. They who persecuted Him sought by this means to extinguish the light which He kindled in that land. Since His martyrdom, however, His influence has pervaded all classes of people.*"

AWAKENED PERSIA

A RECENT letter written by Mr. A. H. Naimi, secretary of the Unity Committee of the East and the West of the Tíhrán Spiritual Assembly, contains much of interest to readers of this magazine since it shows what is taking place in the country which gave birth to the Founders of the Bahá'í Movement in the last century; the country which was capable of producing souls of such purity and fortitude as were necessary to understand and spread the Great Message and the country which at the same time could produce those misguided souls who inflicted such revolting tortures and such inhuman persecutions upon these pure ones as we shrink from recalling. Present developments in such a country are of significance.

In his opening paragraph Mr. Naimi says: "We certainly believe that the Bahá'í Cause will spread throughout the world and will shed its spiritual light into the darkest corners of human misery, but it is in human nature for one to rejoice over every new sign which indicates the realization of the triumph he is seeking.

"Fortunately such signs are not wanting. The message of Bahá'í love is spreading in the world with wide and sure steps. There is, no doubt, the indifference and disinterestedness of the mass of the people, in the East as in the West, toward all matters concerning religion; but there are armies of life and light,—persons endowed with pure souls who understand the glory and majesty of the divine message as soon

as they hear of it. . . . The Qur'án says that such persons are like pure and inflammable oil which ignites even if untouched by a flame. This class of pure souls abounds in the time of all Manifestations; the powers of the Spiritual Springtime bring the plant of their souls to such a state of maturity . . . that the buds open out by the merest breeze—nay by the merest nothing. They range between wonderful orbits of spiritual light, like St. Peter, Ali and Quddus . . . and ordinary believers who . . . obtain their admission into the divine fold by easy search or difficult groping."

In paying tribute to the intrepid few who established the Cause and made possible the present progress Mr. Naimi says: "But consider what these few did; with soul and body they lived for the divine cause. They forgot wife and children, life and wealth, and dashed headlong into the field of battle; showed such chivalrous fortitude and intrepid courage as brought tears of compassion from their direst enemies. They were the army of freedom, the veteran warriors of peace and human felicity who did their duty with purity of motive; who brought about the present comparative comfort for friends; who paved the way for the onward march of the divine message to continents and realms beyond their imaginations."

"As a result," he continues, "we see annual Bahá'í conventions holding meetings in various centers of the world; we witness the sixth Bahá'í All-Persia Annual Convention opening and continuing its ses-

sions with a serenity befitting the congress of a dominant nation in place of the secret and cautious meetings of the early friends in subterranean haunts under the continual peril of detection and persecution.

“We wish that every one of the believers could witness with his own eyes the manifest progress of the Cause in the light of this Sixth Annual Convention which held its twelve sessions from the second to the thirteenth Shahr-ul-Jamal 89 (April 29 to May 10th, 1932). Delegates from all parts of Persia took part in the proceedings with such a love of duty and devotion to the divine interests of the Cause that it touched the hardest in heart and the most stubborn in disposition.

“Resolutions adopted by this body of Bahá’is cover a vast range of human activities bearing on many phases of life, both material and spiritual. In educational matters, for example, the convention resolved that a kindergarten be created wherever there is a Bahá’i school; that the Bahá’i community in localities where there are no public schools should try to influence the local and central educational authorities with a view to the creation of such schools or in the event that such efforts fail to produce the desired effect and where local Bahá’i resources are far from being sufficient to provide for the opening of a school, however primitive and primary, the Bahá’is should send their children to the neighboring towns where there are public schools. In a country where unity of purpose and national associations or understandings are unknown or sneered at, the Conven-

tion requires that the Bahá’i Youth Association should open branches throughout the country and the plan is already partially carried out.

“The Convention expressed the wish that inter-marriage between friends of different original creeds should be encouraged and sponsored by the Spiritual Assemblies. Examples of inter-marriage between Israelites and Moslems and between Zoroastrians and Moslems exist nowhere in the country outside the Bahá’i religion.

“In a realm where some years ago the mere suspicion of attachment to the new religion would have entailed dire and cruel tortures and certain death for the suspected ones, the Convention required that Bahá’i dates should adorn all commercial, private and general correspondence; that friends should greet with *Alláh-u-Abhá* instead of the official Moslem greeting of *Salam-un-Aleikum*; that under no circumstances should Bahá’is conceal their faith; that they should register their names and those of their families as Bahá’is in the local census; that they should keep Bahá’i festivals in their commercial, scholastic, and office activities; that they should marry according to Bahá’i precepts to which official recognition has been given in some districts and that they should dispose of their legacies in accordance with the Bahá’i regulations concerning inheritance.

“In Persia where there are no sustained and continued efforts for the advancement of the women, the Convention suggests that Bahá’i adult women’s classes should be created everywhere; that instruction in various domestic and orna-

mental arts should be provided for the Bahá'í women; that Bahá'í women of culture should write treatises for the education of the women and contribute articles to the local press bearing on subjects of spiritual interest; and that Bahá'í Women Teaching classes should be opened in every center for the training of women teachers to spread the Cause.

“We dare not go into more details of the numerous subjects which were dealt with by the Convention as such an attempt would require a volume, but the fact is definitely established to us and to all impartial non-Bahá'ís that the Cause has made a steady headway amidst destructive and opposing factors in Persia and in many other countries. It remains for us to sustain and intensify our efforts for some more years when we shall certainly have our reward in seeing the world awakening to the sense of its imme-

diate and imperative need for these teachings of Divine Guidance.”

SOME forty years ago ‘Abdu'l-Bahá, in a treatise, addressed these words to the Persian people; “You that were masters of the world and in the van of mankind—how is it that you have lost your ancient glory, that you have slept in the corner of obscurity? You who were once the fount of teaching and the spring of the progress of humanity—why have you now become so exhausted and degenerate and negligible? . . . Open the eyes of your judgment and discern what it is that you sorely need. Gird up the loins of resolution and enthusiasm, and strive for the means of education and advancement.”*

Surely Mr. Naimi's letter gives us evidence that our friends in Persia are now girding up the “loins of resolution and enthusiasm”.

—*Bertha Hyde Kirkpatrick.*

*“Mysterious Forces of Civilization,” p. 104.

WORLD FRIENDSHIP

MARGARET CAMPBELL

THE occasion of the tenth Olympiade at Los Angeles, California, offered to the Bahá'ís of Southern California an unparalleled opportunity to arrange a meeting to celebrate world friendship. Leaders of several groups joined together in a concerted effort to promote better understanding between members of different nations. On the night of August Fourth, at the rooms of the Friday Morning Club, the power of the Bahá'í principles was proven in a never-to-be-forgotten commingling of clubs.

Mrs. Stuart W. French graciously presided at this International Friendship Meeting and introduced Mayor Porter, who welcomed the guests and friends at that time. According to Mayor Porter, the promotion of friendship through the housing together of thirty-eight nations gave rise to great satisfaction. Heretofore it has been considered impossible to bring into friendly living conditions the representatives of such varying manners and customs. While the world watched, Los Angeles became the garden in which blossomed such a flower as

the Olympic village. Have we not 'Abdu'l-Bahá's own promise that "Los Angeles is a good city?" In the light of that promise we are not surprised when the fragrance of fellowship, such as the world has never before witnessed, becomes a living fact.

DR. ADRIAN HARTOG, Consul of the Netherlands, with pardonable pride called attention to the fact that he represents a country so wise that it has wasted nothing on armed combat for more than a hundred years. While other countries are deep in the struggle with war debts, moratoriums and heavy death taxes, the Netherlands is using its funds for construction. Instead of paying for past mistakes, it is able to pay for the reclamation of its water front and many other improvements. Holland wastes no time criticising any other country for foolish expenditures, but she is busily engaged in setting an example for the new race to follow. The Bahá'í principle of equal opportunities of development and equal rights and privileges for both sexes was well exemplified by the representatives from Holland for they sent an equal number of young men and women to the Olympic Games.

OF TREMENDOUS import was the address of Ralph Lindstrom, Olympiad Committee representative. The spirit of peace hovered near while he spoke. His was a message of pride and gratitude for the perfect sportsmanship of the national contestants in the games. As seen through this man's eyes the various contestants were not more interested in carrying the day for their own countries than in advancing for all humanity a new record. Un-

doubtedly the highest note sounded in the symphony of the evening was struck by this visitor (Ralph Lindstrom) when he said that no nation could justly advance its own standards by painting its own virtues against a prepared background of the faults of other countries. Mr. Lindstrom expressed enthusiasm for international sportsmanship which he considered the most natural lubricant for the creaking joints of prejudice.

THE meeting closed after Mrs. French repeated 'Abdul'-Bahá's

Prayer for All Nations:

- "O Thou kind Lord!
Thou hast created all humanity from the same parents,
Thou hast decreed that all shall belong to the same household.
In Thy Holy Presence all are Thy Servants;
And all mankind is sheltered beneath Thy Tabernacle.
Thy children are gathered at Thy Table of Bounty
And have become radiant through the light of Thy Providence.
- "O God! Thou art kind to all.
Thou hast provided for all, dost shelter all, conferest life upon all.
Thou hast endowed each and all with talents and faculties,
And all are submerged in the Ocean of Thy Mercy.
- "O Thou generous Lord! Unite all.
Let the religions agree and make all nations one;
So that they may see each other as one family
And the whole earth as one home.
May they all live together in perfect harmony.
- "O God! Raise aloft the banner of the oneness of mankind.
O God! Establish the Most Great Peace.
O God! Weld our hearts into one heart.
- "O Thou Kind Father, God!
Gladden our hearts through the fragrance of Thy Love.
Brighten our eyes through the light of Thy Guidance.
Delight our ears with the melody of Thy Word,
And shelter us all in the stronghold of Thy Providence.
- "Thou are the Mighty and Powerful;
Thou art the Forgiving;
And Thou art the One Who overlookest the shortcomings of all mankind!"

THE NATURE OF THE DIVINE MANIFESTATIONS

3. THE TESTIMONY OF THE PROPHET

GLENN A. SHOOK

Professor of Physics, Wheaton College

In the first chapter published in the October number, the author stressed the slow evolutionary process of the concept of God from the earliest times. The second chapter in the November number treated of the nature of the Divine Manifestations. Herein is emphasized the importance of the Prophet as the way to God and the Medium through Whom the Light flows to the world. The fourth chapter, which will appear in the January number, will conclude the series.

WHEN the Prophet comes into the world He always differentiates, in no uncertain terms, between the scaffolding and the solid structure of religion and it is sometimes a surprise to religious doctors that the majority of their ideas are useless. But just as fitful spirits paved the way for deities of continuous character so our metaphysical notions may have been a necessary preliminary to the truth that has been given to us by the Manifestations for this day. Therefore many of our traditional ideas in religion and philosophy must give way to advanced ideas, ideas compatible with the maturity of this age. This is particularly true with the current concepts of the nature of the Divine Manifestations. Even the great mystics, who have preserved the reality of religion for us, have often gone astray upon such concepts as the Divine Essence. To quote Heiler¹: "The incomprehensible paradox that the small human 'I' has become an infinite 'I' the mystic can understand only as meaning that he himself has become God. As Plotinus says, the ecstatic 'has become God, nay, rather he is God.' Catherine of Genoa declares joyfully: 'My "I" is God, and I know no other "I" but this my God.' And Madam Guyon expresses herself in a similar fashion."

In the very nature of the case the

Prophet alone can assist us in tearing down the scaffolding which has helped construct the edifice but which is now not only useless but unsightly. We must there turn to the Prophet and let Him report what He has seen and experienced.

AT THE outset, the idea of a Manifestation of God coming to our planet in this day is so unique that the world at large cannot grasp it. To the majority of mankind religions are, in the last analysis, institutions of the past, and to this majority progress can only be made by walking reluctantly backwards. The popular belief today concerning Christ amounts to nothing more than this: He was and is an example of a perfect life and can therefore serve, regardless of theological controversy, as a model for our lives. But this vacuous belief is inadequate for our present needs. It is popular because it satisfies a flickering desire for something religious without interfering with our every-day pursuits.

It often happens that the more we study an ancient religion the more irrelevant does that religion become to our modern life unless we possess some spiritual quality. This is confirmed by experience both past and present. If we are spiritual, however, then our study will assist us in making a correct

¹ Heiler, Frederick, "Prayer" p. 141.

estimate of any religion. Hocking* gets at the root of the matter when he says, "The deeds of the mystics constitute the hard parts of history; the rest has its day and passes."

We are concerned here, however, with a world which is not primarily spiritual. Hence at the outset, we cannot expect the unspiritual philosophers to make many contributions to our knowledge of the nature of the Prophets; rather we must be prepared to reject many of *their* conclusions.

In dealing with every-day affairs we constantly fall back upon generalizations derived from experience. The good executive uses standardized decisions wherever he can to simplify his work and to avoid mental strain. When we discover a new principle, however, our generalizations may be of very little value to us; we must rely upon logic. It is no less true in the field of religion. When the great Prophet comes into the world He brings truths that we cannot grasp if we hold to the superstitions of our ancestors. Bahá'u'lláh not only warns us of the futility of falling back upon tradition but sets it forth as a principle. The "independent investigation of truth" and "the abandonment of all prejudices" are as necessary for the preservation of society today as the "Thou shalt nots" of the Pentateuch.

TRADITIONAL CONCEPTS OF GOD

Let us see then, in the light of the writings of Bahá'u'lláh and 'Abdu'l-Bahá how far our knowledge of God and the Manifestations

of God agrees with the truth.

When we say that God is just, we are not describing God for we cannot think of justice unless we think of some person. Therefore the word "justice" gives us no concept of His form or being. On the other hand we cannot think of God as unjust, therefore in the words of 'Abdu'l-Bahá,¹ "We affirm these names and attributes, not to prove the perfections of God but to deny that He is capable of imperfections." The difficulty here is not that God is just and something more which is beyond us, but rather that we do not know what the justice of God is, for if we did we would probably understand the essence of God. As 'Abdu'l-Bahá says,¹ "It is not that we comprehend His knowledge, His sight, His power and life, for it is beyond our comprehension; for the essential names and attributes of God are identical with His Essence, and His Essence is above all comprehension." If we could understand the reality of God we would then look beyond for what, I suppose, we might call the essence of essences and should we attain that we would still look beyond; which is just a complicated way of saying we never can understand the essence. We speak the truth when we say that God is just, He always has been just, and always will be just, but the statement does not imply that we comprehend God's justice.

Nevertheless, we are forced to admit that such a statement must convey something to the mind for we all feel that when we think of God's justice we have something very defi-

*Hocking "The Meaning of God in Human Experience."
¹ "Some Answered Questions" p. 170.

nite in mind but 'Abdu'l-Bahá makes it clear *that the qualities attributed to God can have meaning only when applied to the Manifestations of God*, otherwise we are thinking of God as a creature like ourselves which is pure imagination. He says,¹ "Accordingly all these attributes, names, praises, and eulogies apply to the places of Manifestation; and all that we imagine and suppose besides them is mere imagination, for we have no means of comprehending that which is invisible and inaccessible."

This is a very illuminating statement for it shows clearly that all philosophical speculations as to the nature of God are futile. In this instance then, we are not *justified* in making any inference regarding the justice of God. 'Abdu'l-Bahá says,² "Therefore reflect that different peoples of the world are revolving around imaginations, and are worshippers of idols of thoughts and conjectures. They are not aware of this; they consider their imaginations to be the Reality which is withdrawn from all comprehension, and purified from all descriptions. They regard themselves as the people of unity and the others as the worshippers of idols; but idols at least have a mineral existence, while the idols of thoughts and imaginations of man are but fancies; they have not even mineral existence." Again He says,³ "However far mind may progress, though it may reach to the final degree of comprehension, the limit of understanding, it beholds the divine sign and attributes in the world of creation, and not in the world of God."

THE SCIENTIFIC development of recent years may be of assistance to us here. Up to the end of the nineteenth century scientists were confident that we could reduce the physical world to mechanical models and that when a model could be built to represent a given phenomenon, the phenomenon was completely explained. In that period they sought for no reality beyond the mechanical explanation. To them, matter could be reduced to small particles like billiard balls, and light was a wave disturbance in an ether, like a wave in an elastic solid, say, a rope. Today, however, we realize that the reality must lie beyond the models, beyond the mathematical equations. If we cannot comprehend the reality or essence of the physical world which is visible, it seems highly improbable that we will be able to throw much light upon the world of God.

It is interesting to recall, in this connection, a statement by Eddington³ just a few years ago. He says: "Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being we reach only symbolic description. Far from attempting to dogmatize as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism."

When we turn back to early man, therefore, we see that his God must have been, in the very nature of the case, decidedly anthropomorphic. Even idols have their place in primitive religion and may be regarded with as much respect as philosophical abstractions.

¹ "Some Answered Questions" p. 176.

² "Some Answered Questions" p. 167.

³ Eddington, A. S., "Science and the Unseen World."

WHAT applies to justice applies to any other attribute like mercy or power. When we say that God is merciful we simply affirm that He cannot be unmerciful and be God, but that does not mean that we, His creation, understand His mercy. We may understand the mercy of man, a creature like ourselves, but the mercy of God may be something quite different from the mercy of man. We are merciful to our children and deprive them of that which is harmful but they may in some instances regard our mercy as punishment.

When the world is dark and deprived of the Divine Spirit, man sometimes raises this question, "If God is merciful how can He permit suffering?" This question has always bothered sincere people who are loving and kind. They would relieve the suffering of the world; how can a merciful God permit it? Is He not as kind as they to His creatures? The question implies that we understand the mercy of God, or what amounts to the same thing, that the mercy of God is identical with our mercy. This may seem a little difficult at first, but it is because we have never realized our limitations when it comes to speculations concerning the nature of Divinity. Again, as we pointed out earlier, all extant religions were born in a static world but we actually are living in an evolving world and it is certain that we will get more and more light as the world advances. It is also interesting to note, in this connection, that the great saints have always suffered and yet they never feel that suffering is incompatible with Divine mercy.

Let us consider another attribute. We may say that God is infinite or omnipotent but here again the statement does not carry with it the assumption that we comprehend the infinite or omnipotent character of God. To begin with we cannot form a definite picture of infinity in the physical world. If something increases without limit it exceeds all bounds. No matter how the mind strives to conceive of a great physical magnitude, infinity always lies beyond. This limitation certainly holds in the spiritual world.

'Abdu'l-Bahá¹ makes this clear when He says, "It is evident that the human understanding is a quality of the existence of man, and that man is a sign of God. How can the quality of the sign surround the creator of the sign? That is to say, how can the understanding, which is a quality of the existence of man, comprehend God. Therefore the Reality of the Divinity is hidden from all comprehension and concealed from the minds of all men."

We are now in a position to consider a modern philosophical dilemma. "How can God be merciful and omnipotent? He might permit suffering because His power is limited or He might have the power to eliminate suffering but not be merciful. How can He be both merciful and all powerful?" The question seems plausible, at first sight, but in the light of the great spiritual truths revealed to us in this day the statement is meaningless. If we cannot comprehend the omnipotence of God we cannot make any inference regarding it.

To affirm certain attributes of God is not therefore, identical with understanding these attributes when applied to God.

¹ "Some Answered Questions" p. 168.

The attributes apply to the Manifestations or Prophets of God. To quote 'Abdu'l-Bahá again, "Therefore all that the human reality knows, discovers and understands of the names, attributes and perfections of God, refer to these Holy Manifestations. There is no access to anything else: 'the way is closed and seeking is forbidden.'"

Many great philosophers have realized that the Creator of all things must be unknowable. Spencer makes this clear in his *First Principles*. He says: "By continually seeking to know and being continually thrown back with a deepened conviction of the impossibility of knowing, we keep alive the consciousness that it is alike our high-

est wisdom and our highest duty to regard that through which all things exist as the Unknowable."

Unfortunately, however, such men sometimes fail to realize that a knowledge of the attributes of God may be obtained through His Manifestations. In other words, we are not entirely devoid of any knowledge of God, or of the Unknowable, except as this knowledge refers to His Reality.

The approach to God then, is only through His Messengers. All our knowledge of God must come through the Manifestations. "The source of all learning is the knowledge of God, exalted be His glory, and this cannot be attained save through the knowledge of His divine Manifestation."

¹ "Some Answered Questions" p. 169.

² Bahá'u'llah, "Words of Wisdom."

ONLY YESTERDAY

SYLVIA PAINE

"*Only Yesterday*" by Frederick Lewis Allen. New York—Harper's—\$3.00. A brief review of a widely read book by a member of the Bahá'í Youth Group who is now a graduate student at one of our large universities.

IT is always a fascinating game to turn the clock back in our imagination a few years and note the changes in our lives and outlook since then. Lewis Allen in his recent book *Only Yesterday* does this very thing for us in an unusually comprehensive and readable manner. Merely as a review of facts this would be an extremely profitable and entertaining account, but Mr. Allen adds further interest by interpreting these events causally and showing the prevailing state of mind and general attitude of the people which underlay the facts. The book leaves us wonder-

ing if after all we are not more ready to accept the element of faith which we have so light-heartedly thrown to the winds in the past ten years. Our search for new and greater freedom in social, religious, and economic realms has led us to a revolt from pre-war morals and religious beliefs. But to our surprise we are left rather cold with no guarantee of economic security and in a life which, although new, is barren of certainty and meaning.

To PICTURE mentally what we have experienced let us glance

quickly at the picture Mr. Allen paints for us.

Immediately after the war came the period of the Red Scare in which any idea smacking of reform or progress was branded as radical and hence dangerously anti-American. It was a natural hangover of war time patriotism and extreme nationalism when everybody promoting every conceivable interest "wrapped themselves in Old Glory and the mantle of the founding Fathers and allied their opponents with Lenin."

Then followed the revolt in manners and morals when people, intoxicated with the spirit of "eat, drink and be merry for tomorrow we die" laughed Victorian restraints and taboos to scorn and sought new thrill and freedom in movies, sex confession magazines, violation of prohibition, and Freudianism.

The Coolidge era of prosperity was one of blatant advertising big business promoted by high pressure salesmanship and schemes for installment buying. This "prosperity spirit" spilled over into fields of education and religion. There was a boom in production of outlines of knowledge. It was the time when Bruce Barton sold Christianity to the public by showing its resemblance to business. "Jesus", he said, "picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world . . . nowhere is there such a startling example of executive success as the way in which that organization was brought together.

His parables were the most powerful advertisement of all time . . . He would be a national advertiser today."

The companion god to Big Business was Science. The heated debate over evolution took place. People were surrounded with new machines, read of new discoveries and delved into Einstein and Eddington's latest theory of the Universe. Dr. Fosdick is quoted:

"The men of faith might claim for their position ancient tradition, practical usefulness, and spiritual desirability, but one query could prick all such bubbles 'is it scientific?' When a prominent scientist comes out strongly for religion all the churches thank Heaven and take courage as though it were the highest possible compliment to God to have Eddington believe in Him."

If we are to find a new faith, it must be one which will best take account of the contributions of science and of the scientific outlook we have gained thereby.*

There was a restlessness about the whole spirit of the decade. For a time we went wild over Mah Jong, then Cue and crossword puzzles. Red Grange was the national hero one day, Lindbergh the next. But Mr. Allen points out that the really unique and pathetic thing about the spirit of new freedom and rebellion from religion, morals and ethics of pre-war days was the disillusionment which set in almost as soon as the rebellion. Nothing in the new philosophy of life was secure, its very purpose was scientifically undiscoverable and "in all this fog there was no solid thing on which

*Abdu'l-Bahá, Expounder of the Bahá'í Faith enunciated this principle of unity between science and religion: "There is no contradiction between true religion and science. When a religion is opposed to science it becomes mere superstition; that which is contrary to knowledge is ignorance . . . it is impossible for religion to be contrary to science even though some intellects are too weak or too immature to understand truth. . . . Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles and then will mankind be united in the power of the love of God."

a man could lay hold and say 'this is real' ”.

And so with Al Capone and alcohol, racketeering and gang warfare, the stock market boom and succeeding crash, the tempestuous post-war decade ended.

Of the future Mr. Allen hesitates to predict. He points out clearly that with the end of the prosperity era Americans find themselves living in an altered world which calls for "new adjustments, new ideas, new habits of thought and a new order of values. The psychological as well as economic climate is changing."

AS WE ARE finding that a faith is indispensable, even in the present changing world, may we not discover that progress and change are as possible in the religious as in economic and social realms? 'Abdu'l-Bahá in a talk given in

America in 1912 at the Unitarian conference in Boston said:

"Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation . . . It is evident that no vital results are now forthcoming from the customs, institutions, and standpoints of the past . . . This is the century of Universal Peace and the reality of the divine kingdom."

May it not be possible to find, in a faith which recognizes reason, science and the fundamental unity of all religions a stimulus to put new meaning into the new life toward which we are evolving, a force which may carry us to the highest stage in the evolution of society which we yet have known?

WORLD THOUGHT AND PROGRESS

INTERDEPENDENCE and technical socialization are responsible for marvels of industrial achievement, yet business administration has inherited the creed that business is primarily for financial profit, and that he who acquires most profits is most enviable. That attitude has been restrained and modified by prevailing decency of men in business, yet an acknowledged philosophy has a way of working itself out in practice.

"The theory of business primarily for profit constantly mars or thwarts creative effort. In recent years financial manipulation by

some industrial leaders for private gain has largely destroyed the confidence in industrial leadership on which business rests. To a large degree our present economic plight is the fruit of business for the greatest possible profit. The idea of "profits first," by discrediting our industrial order, may destroy the present spontaneous and vital interdependence of industry, and bring upon us arbitrary political socialization.

"Watching workmen pour out of an automobile plant, or observing the range of ideas and interests at a convention of executives, one won-

ders that from frail human nature and limited background there can emerge such a miracle of skill as the modern automobile. Yet to the designers even that seems crude as compared with possibilities.

"Things men can make are so fine, yet social aims and conduct are so crude! Are men of a high order of intelligence in dealing with things, but of a low order in dealing with men? I believe not. Interest in social relations and responsibilities as intense as now exists for industrial supremacy would change human relations in industry as greatly as it has changed productive methods. The average man can better understand what is fair and fine in human relations than he can understand mechanical complexities. If desire for leadership could be centered on improving human relations, near miracles could be achieved in that field.

"A cure can come only by the dominance of other incentives than 'profits first'. This is an ethical issue."—*Excerpts from a series of articles on Ethics by Arthur E. Morgan, President of Antioch College, Antioch Notes.*

THE ORIENT is in a period of transition; it is at the doorway and entrance of a new economic and industrial life and expansion that staggers human thought to effectively grasp. The commerce of the world is shifting to the Pacific, the home of two-thirds of the population of the globe. Despairing today perhaps, yet even now, the peoples of the Pacific must begin to prepare for a period of prosperity such as the world may never have dreamed of. Misunderstanding among the

peoples of the Pacific may retard their great destiny, but cannot prevent it. It is inevitable."—*Japan Times and Mail, Tokyo.*

"HAWAII offers to the world something unique. The Islands are a vast human laboratory, and in the years just ahead the eyes of thoughtful men and women the world over will be focussed on what will be working out here. The new internationalism is upon us. Soon it will be impossible to divide the world into water-tight compartments, whose insulation is a selfish nationalism. To be water-tight in that sense is not to be war-tight, and the future will concern itself more and more with the fusion of races.

"The most interesting phenomenon in Hawaii, to my mind, is this racial fusion. The Islands, as part of the United States represent a crucible within a melting-pot. In the crucible you find in process of fusion, races generally regarded as antagonistic. Closer and more prolonged studies than are possible to a passing publicist are necessary to evaluate what is happening and to predict the ultimate results. Direct political consequences today may blind observers to the promises of tomorrow, but Hawaii should attract the greatest ethnologists in the world to watch and measure the progress that is being made in the greatest racial experiment the world has known. Truly East meets West in these Islands, warring philosophies have had to make a truce under the American flag, and have had leisure in that enforced peace to study each other and endeavor to find a common ground, a lowest common denominator. Hawaii will,

perhaps, one day furnish a tremendous object lesson to the world."—*Frank A. Russell, special Commissioner "Melbourne Herald."* From an article in the *Honolulu Advertiser*.

"CHINA is the oldest living country but today it is also one of the youngest republics. It occupies an important place in the world not only because of the extent of its territory and the density of its population, but also because of its tremendous undeveloped natural resources. Once her resources are developed and made available for the use of mankind, China will undoubtedly move forward to a place of power among the modern nations.

"No matter in what direction one may turn in China, he will see that Old China is passing and New China arriving. The young republic is now in transition from the agricultural to the industrial stage. Modern education is opening the eyes of the Chinese people to the advantage of new machinery and scientific research in the industrial development of the country. As a result of this, both men and women everywhere have awakened to a national consciousness and their attention is being directed to the development of the

unlimited wealth of the nation.

"Today changes are many and rapid in China. Keen observers of Chinese affairs are witnessing the rapid displacement of the old order of things by the new. For the first time in Chinese history laws are enacted that bestow upon women equal rights in matters of property and inheritance. Laws recognize no marriage contracts except those consummated by the young folk and permit women to sue for divorce. Chinese women have come out of their homes and are now active in practically every walk of public life.

"There are now more than two hundred Chinese women holding important offices in the service of the national government at Nanking. Women clerks, secretaries and typists are to be seen in Canton as well as in Peiping. It is a pertinent indication that our women folks are awake politically and otherwise. And for this, they should be congratulated and encouraged. For the first time in the history of China, men and women are working hand in hand, in the upbuilding of a new political life in China. The hand that rocks the cradle will help guide the destiny of the Chinese Republic."—*King-Chau Mui, Consul of China, Honolulu Advertiser.*

"If you desire to love God, love thy fellowmen. In them you can see the image and likeness of God. If you are eager to serve God, serve mankind. Renounce the self in the Self of God. When the aerial mariner steers his airship skyward, little by little the inharmony and incongruity of the world of matter are lost, and before his astonished vision he sees widespread the wonderful panorama of God's creation. Likewise when the student of the path of Reality has attained to the loftiest summit of divine love, he will not look upon the ugliness and misery of mankind; he will not observe any differences; he will not see any racial and patriotic differences; but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life."

—'Abdu'l-Bahá.

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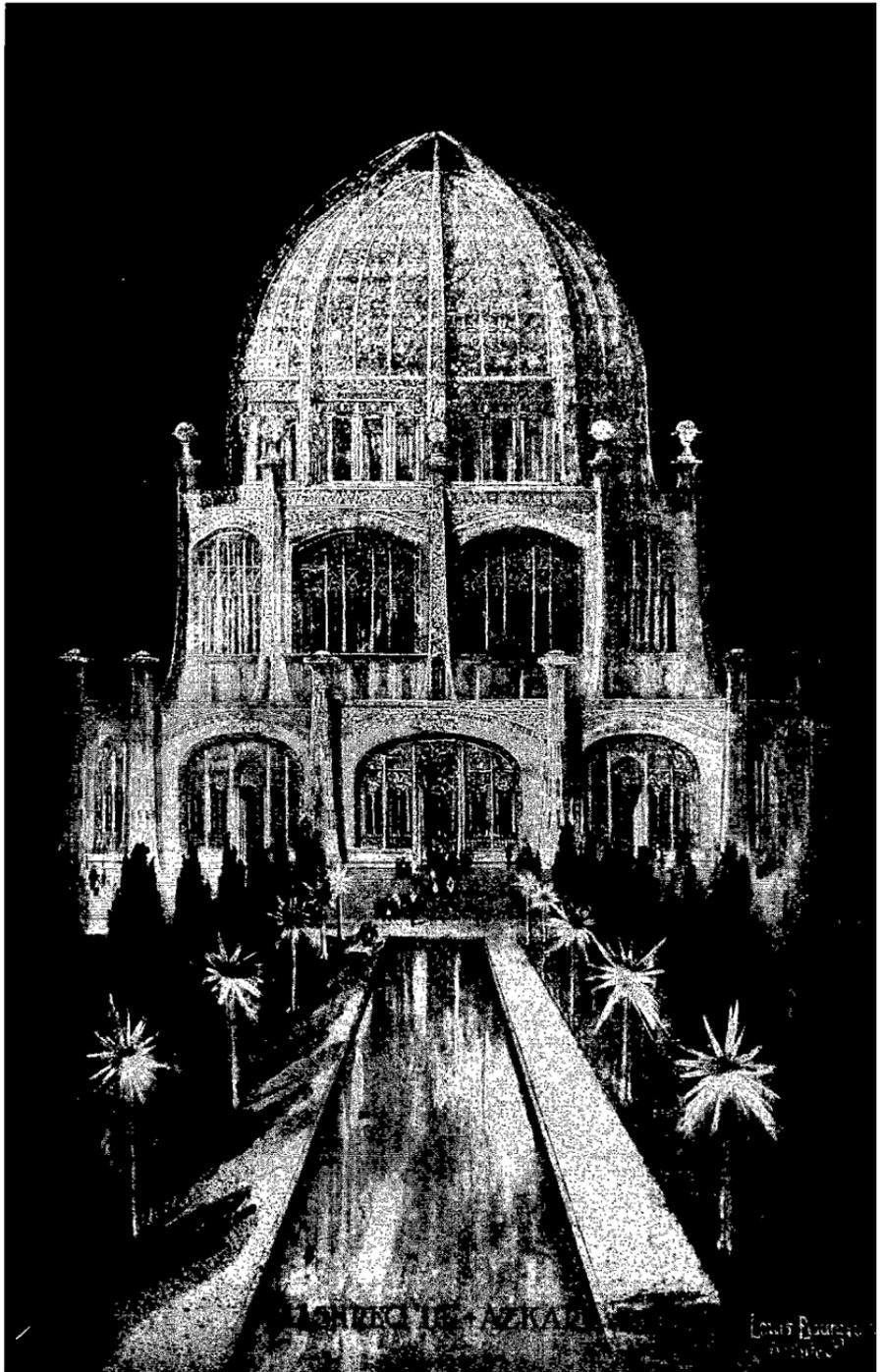
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The Bahá'í Temple being erected in Wilmette (suburb of Chicago), Illinois. Contributions are voluntarily sent to the Temple Fund by Bahá'ís in almost every country of the world (see page 320).

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“It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.”

—*Shoghi Effendi.*

RELIGION, if it is to hold the allegiance of the people today, must not only show a deep concern for the economic problems which confront humanity, but must even be able to demonstrate a remedy and engage in the actual effort of directing the achievement of new and more ideal economic principles. Those who say that religion should not meddle in such affairs are mistaken.

It is not the function of religion merely to bind up the wounds of the fallen. True religion is a creative force, guiding humanity into new and better modes of living. It is only in its decadence that religion abrogates such responsibilities. Plainly, religion cannot compete with other directive forces in the life of today unless it makes use of its prerogative to aid in the construction of a better civilization.

Those who follow the progress of inventions in the field of automatic machinery prophesy that within three years there will be in this country, unless a new economic organization takes place, many more millions unemployed. What machinery is able to do today is little short of the miraculous. It has been estimated that four hundred men working with the most modern type of brick-making machin-

ery, could make all the bricks needed in this country. In ancient days of hand manufacture, it took five and one-half days to make one pair of shoes; today the shoe industry in this country alone, with its modern machinery equipment, has the capacity of making nine hundred millions shoes per year. A century ago in this country one man produced twenty-five tons of pig-iron a year; today our modern blast furnace technology has made it possible for one man to produce four thousand tons per annum. One modern steel-rolling mill operates without a single human being on the floor.

The technological development of the last twelve years has made almost as striking a revolution in industrial processes as the original industrial revolution of the 18th century which first substituted power machinery for hand labor. From the beginning of the industrial revolution up to the present, power machinery has multiplied the output of the first human machinery nine million times; *but by far the greater part of this increase of machinery power over hand power has come within the last thirty years.*

A similar change has been taking place on the farm. Machinery

and modern scientific organization have reduced greatly the number of men necessary to employ in agriculture while at the same time multiplying tremendously the amount of crops. A hundred years ago it took six million men to harvest the grain crop of America. Today the same amount of grain could be harvested—with the use of modern machinery—by six thousand men.

THE AMAZING thing about the present depression is the fact that it is based not upon scarcity of food and manufactured goods but upon an over-production in these fields. That is to say, the very wealth of food and goods which machinery has enabled man to produce has proved an economic curse under our present economic organization.

Yet if we analyze the situation we shall perceive that the chief cause of the economic plight of humanity today could be made the means of the greatest permanent prosperity and material happiness which the world has ever known. With such an abundance of food products and of goods it is clearly only a just distribution of the products of machine-labor which is needed in order to assure to every individual the utmost comfort and security.

Let us conceive an analogous imaginary situation: A hundred men are by some accident wrecked on an uninhabited island of equable climate and of considerable natural resources. Some important mechanical equipment and material are salvaged in Robinson Crusoe fashion. These men, organizing some sort of a government, start to

work to prepare shelters for themselves. At the same time they take steps to assure themselves a constant supply of food when the stores brought with them are exhausted. At first it takes all the labor of the group to get shelters built and to secure food, but a time comes when not all of the labor is needed for these purposes. Ingenious channels for the energy of the group are then found, for making life not only secure but pleasing. The power of the tides is harnessed and made to contribute to manufacture.

Can it be conceived that if the whole effort of the group is devoted to ameliorating life upon this desert island, the majority would become wretched and deprived? No! Clearly, the more human ingenuity and energy was applied to the life of this group, the more secure and comfortable and happy would be both their corporate and individual life. There is only one possibility of the contrary happening. If the organization of this group should result in an exploitive control by a few members, then and then only could it happen that labor plus machinery might fail to bring comfort and security to all. For greed can destroy all that human ingenuity builds up.

Applying this fable to the life of today, we may see that in reality the only thing that can disturb economic prosperity is greed. Greed can always create obstacles to human welfare. It can obstruct the ideal expression of economic forces. It is not the invention of machinery which is bringing trouble upon the human race, but the economic organization of humanity.

UNDER an ideal economic organization machinery can be nothing but a means to universal comfort, security and happiness. It will create new sources of pleasure and culture at the same time that it increases the amount of leisure for the individual.

One can conceive, as indeed many industrialists are already doing, that the day will come when every workman will own his own plot of land on which he will raise vegetables and flowers, devoting many of his leisure hours happily to the enhancement of his domestic life. With radio, with magazines and books, he will have almost limitless means for increasing his knowledge and improving his culture.

BUT WHAT part does religion have to play in this economic evolution of humanity? *Religion is, in fact, the only means by which the ideal world economic organization can be brought about.* Since self-seeking motives, greed and exploitation have been the cause of the present cataclysm, it is plain that no ideal economic system can be established except by the subordination of the self-seeking emotions to the altruistic emotion.

One of the chief functions of religion is to ennoble the spiritual nature of the individual man and make him potential material with which to build up ideal institutions. Religion has, however, another function equally as important—that of pointing out, thru implication or explication, the actual type of institution which should regulate the life of humanity. Unless such institutions should appear with the backing of Divine Author-

ity, how could they be accepted and established universally, as is necessary today?

IN THE NEW WORLD ORDER of Bahá'u'lláh we have the perfect pattern of the new economic organization of humanity, both national and international. We have here an industrial system which by justly sharing the profits of industry between capital and labor abolishes dangerous conflict and also guarantees to the workman a buying power which enables him to consume the goods created, thus assuring normal constant circulation in the economic body of the nation. Internationally, the World Order of Bahá'u'lláh, by abolishing racial prejudice, warfare and tariff barriers—produces a free and healthy flow of raw material and goods between the countries of the world. These and other principles of the New World Order of Bahá'u'lláh, when put into effect, will not only heal the present ills of humanity but will be preventive of any such debacles in the future.

Can the year 1933, then, be considered too early to attempt wholeheartedly the spiritual awakening of humanity? Drab and dreary as is the outlook, materialistic and self-seeking as are the vast majority of people under every flag, can it be said that there is any better time than the immediate present for launching a reform?

May this year see the turning of the tide, not only toward prosperity but also toward the growth of a vast spiritual consciousness in humanity, a willingness to follow implicitly and unselfishly the guidance of God!

THE BAHÁ'Í VIEW OF AUTHORITY AND ORGANIZATION

HUSSEIN RABBANI

The author, a graduate student in one of the large universities in the East, has an exceedingly illumined concept of what the Bahá'í Teachings are and how they work out in actual practice toward establishing a better social order. Readers of the magazine will remember his two important articles under the title, "The Social Emphasis in the Bahá'í Movement," published in the October and November 1932 issues of this magazine. Those who have not read them would do well to do so as they form somewhat of an introductory background to the following contribution which defines the attitude of Bahá'ís toward organization and administration. The second and concluding part of this article will be published in the February number.

TO a student familiar with the social teachings of Bahá'u'lláh and 'Abdu'l-Bahá it will be but evident that the problem of authority stands at the very foundations of the Bahá'í social program. Both of these teachers have, as a matter of fact, laid emphasis on the necessity of a coordinating power or agency capable of directing men's efforts in the right path. They have found the world in a state of chaos and it was their primary aim, therefore, to set up a society in which people could lead a life of peace and prosperity.¹ The environment in which they were destined to live was one of moral and political corruption. The rulers and sovereigns under whose rule they carried out their mission were most tyrannical and unjust. Whether in Persia or in Turkey their experiences with the public officials were of the greatest bitterness. Instead of order and tranquility they witnessed social and political confusion. Instead of just and able rulers they saw tyrants and despots. They themselves were twice persecuted; once at the orders of the Shah of Persia and another

time at the instigation of the Sultan of Turkey. Indeed, their very existence was under continual threat and they rarely found a moment of happy tranquility in which they could freely engage in their work.

The following passage, in which Bahá'u'lláh relates some of the incidents connected with the early days of His mission, deserves quoting: "We had nothing to do with this odious deed,"² He says, "and our innocence was indisputably proved before the tribunals. Nevertheless, they arrested us and brought us to the prison in Tihrán, from Niyavaran, which was then the seat of the Royal Residence; on foot, in chains, and with bare head and feet, for a brutal fellow who was accompanying us on horseback snatched the hat from my head, and many executioners and guards hurried us along with the great speed and put us for four months in a place the like of which has not been seen. In reality a dark and narrow cell was far better than the place where this wronged one and his companions were confined. When we entered the prison,

¹ Cf. Bahá'u'lláh's "Epistle to the Son of the Wolf"—pp. 44-48.

² Bahá'u'lláh refers to the attempt at the assassination of the Shah by a certain irresponsible and insane Babi.

on arrival, they conducted us along a dismal corridor, and thence we descended three steep stairs to the dungeon appointed for us. The place was pitch dark, and its inmates numbered nearly a hundred and fifty—thieves, assassins and highway robbers. Holding such a crowd as this, it yet had no outlet but the passage through which we entered. The pen fails to describe this place and its putrid stench. Most of the company had neither clothes to wear nor mat to lie on. God knows what we endured in that gloomy and loathsome place!"

And yet, in spite of all these tribulations Bahá'u'lláh never attempted to undermine the social and political institutions under which He lived. He did not reject authority as such, nor did He encourage His followers to revolt against their government. He joyfully accepted what had befallen Him and instead of preaching revolution and sowing the seeds of insurrection and discord He bade His companions to act with justice towards the authorities, to be truthful to them and to serve them to the best of their abilities. His message was one of peace and brotherhood and it is as such that He addresses the rulers of the earth in His Tablets. His was an attitude of respect, though not one of uncritical and blind obedience to authority. It is true that He emphasized the necessity of obedience and respect towards the repositories of power and yet at the same time He warned them to act with justice towards the people, to consider themselves as simple trustees rather than as irresponsible governors and statesmen.²

That, in the Bahá'i view obedience to authority is essential for the protection and the safety of mankind, is abundantly proved first by the attitude of submissiveness and respect expressed by the authors of the Bahá'i Faith themselves towards all possessors of authority, whether political or otherwise, and secondly by the specific provisions of their writings.

Indeed, a careful perusal of Bahá'u'lláh's and 'Abdu'l-Bahá's writings clearly indicates how respectful they were towards the possessors of power and command. Never did they mention their names with the slightest degree of irreverence, though they atrociously suffered at their hands.

Not only so, Bahá'u'lláh as well as 'Abdu'l-Bahá specifically enjoin their followers to act towards their governments with truthfulness and sincerity. "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness."³ And speaking on reverence, Bahá'u'lláh says: "O people of God! I exhort you to reverence. Reverence is, in the primary station, the lord of all virtues. . . . He who is endowed with reverence is endowed with a great station."⁴ Furthermore, in His Will and Testament He reveals the following: "It is incumbent upon all to aid those souls who are the day-spring of authority and the dawning-points of command, and who are adorned with the ornaments of equity and justice."⁵ And 'Abdu'l-Bahá Himself confirming Bahá'u'lláh's own words declares

² Bahá'u'lláh—Quoted in J. E. Esslemont's "Bahá'u'lláh and the New Era", p. 33. ³ Cf. "Bahá'i Scriptures"—p. 112. ⁴ "Bahá'i Scriptures"—p. 141. ⁵ Ibid—p. 138. ⁶ Ibid—p. 260.

in His Will that, "We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself, and wishing evil to the government a transgression of the cause of God."

ALL THESE statements show that the Bahá'ís are under strict obligation to respect and obey their governments and thus be loyal and faithful citizens. They should act so for two fundamental reasons; first, because of the necessity of authority as the prime requisite of any social organization, and secondly, because of the divine origin of authority itself.

To begin with, it is obvious that under present-day circumstances no social plan can be effectively carried out unless it definitely provides for a certain authoritative body or agency which will have the full competence of adjusting and coordinating the diversified and complex interests of men in their social and corporate life. For, however dispassionate and truthful men may appear yet, it is indubitable that in many of their actions they seem to manifest some selfishness which, unless curbed and wisely regulated, will lead to conflict and war.

Human beings are not pure angels as the anarchists seem to imply. Their motives are not always pure and untarnished. They are not moved to action solely by the desire for service. Back of every human action there is some element of egotism and self assertion. We are all to some extent selfish creatures, seeking our own individual interests often without

due consideration to the welfare and interests of our neighbours. And yet, at the same time, these selfish creatures are capable of such a devotion and love that no force, however insidious and persistent, will ever succeed in checking their course of action.

History abundantly proves that under certain circumstances human beings have acted in such a glorious way that they have sacrificed all their interests for the sake of the collective welfare and success. Patriotism has been and still is the mainspring of many noble emotions. To defend their fatherland against the unjust encroachments of foreign invaders many lives have been willingly sacrificed and many sufferings have been shared in common. Perhaps no cause has aroused more zeal and enthusiasm than religious faith. Religion, whether we approve of it or not, has been the strongest bond of unity among all peoples and nations, irrespective of their race and language. It has knit them together so closely that no power has proved of any avail to disunite and separate them. Religion has inspired many noble souls to disregard their own welfare for their neighbor's sake. It has acted as a strong bulwark against all disrupting forces from within and from without. It has made collective and group life possible by inducing the individuals to joyfully obey the laws of God and those promulgated by His prophets. In such wise the burden of authority has been lightened and instead of being a scourge has come to be looked upon as a heavenly bestowal. "Ye shall know

¹ Shoghi Effendi—"Bahá'í Administration"—p. 4.

the Truth, and the Truth shall make you free.”

HUMAN NATURE, therefore, is a complex bundle of feelings, emotions and thoughts, which should be looked upon from different angles and different viewpoints. It is not a uniform system but a mixture of elements as diverse and as intricate as those which enter into the composition of our physical body. The individualists and the collectivists have both of them given us a one-sided account of the nature of man. “Men seem,” remarks a well known writer, “to be more separate and individual in some at least of their actions than the organic theory of society allows, and more social than the individualists allow.” We can not fully agree with Thomas Hobbes when he says that the life of man in the pre-social state was “Solitary, poor, nasty, brutish and short” and that his sole incentive to organize a society was to preserve and further his individual selfish interests. For such a conception seems to indicate that society is not natural but accidental, that group life is a deliberate creation of the rational man and not the necessary outcome of man’s social nature. Nor can we accept the other extremist view held by

Hegel and Idealists, who regard the state as “a self-conscious ethical substance and a self-knowing and self-actualizing individual”, for whose sake the individual should annihilate himself and to whose biddings he should readily submit.

Both, the individualistic and the idealistic interpretations of human nature are too narrow and hence inaccurate. We are moved by a twofold motive: a selfish motive and what we may call a “social service” motive. Egotism and self-sacrifice are both of them essentially human and are deeply rooted in our inner being. The social theorist, therefore, should always take these two elements into consideration, lest he may elaborate a social plan entirely out of harmony with the actual conditions of life. The philosophy of anarchism which is based on too genteel a conception of human nature cannot be a workable theory of social organization. Nor can the extreme socialistic view which disregards the individual and sacrifices him for the sake of the group be an adequate philosophy of corporate life. The truth, as usual, is half-way between the two and it is that which the Bahá’ís strive to materialize both through their individual and their collective efforts.

“Surely the world, contracted and transformed into a single highly complex organism by the marvelous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelation of the past in a language suited to its essential requirements.”

*Shoghi Effendi.
The Goal of a New World Order.*

COUNT LEO TOLSTOY AND THE BAHÁ'Í MOVEMENT

MARTHA L. ROOT

WHEN I was in Prague, Czechoslovakia, in 1927, I met the secretary of Count Leo Tolstoy, Mr. Valentin Bulgakov; we had a long talk about Count Tolstoy and his contact with the Bahá'í Movement. Later, in December 1930, I met Miss Alexandra Tolstoy, the youngest daughter of this great Russian writer and humanitarian. She said to me then, "What Mr. Bulgakov has told you about my father's interest in the Bahá'í Movement is true. He was with him during the last four years of my father's life; he was his secretary and arranged his library." Then, too, I corresponded with Mrs. Isabel Grinevsky of Leningrad in 1927 and she wrote me about Count Tolstoy.

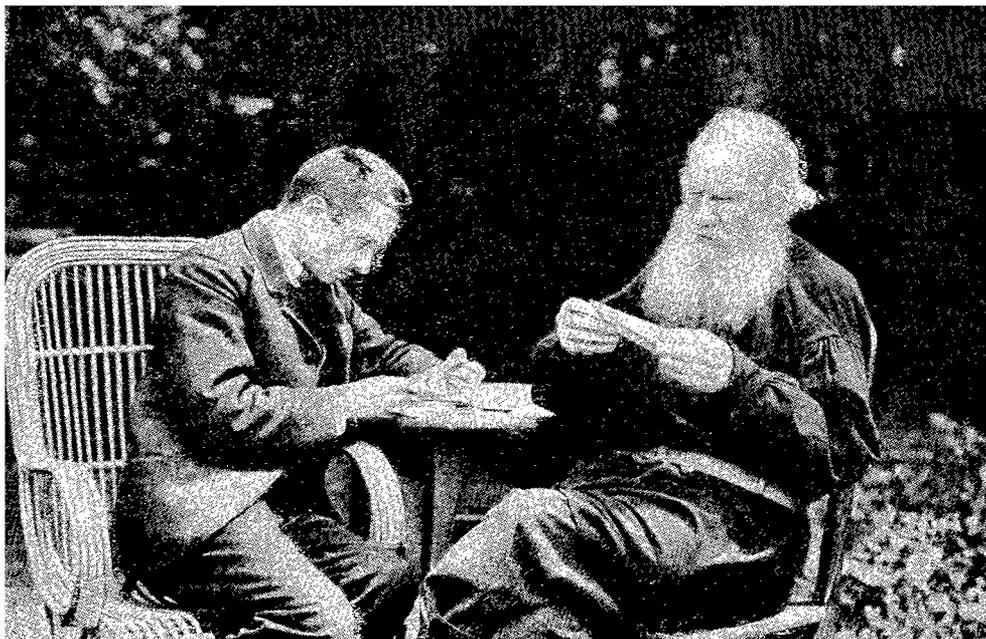
It is through these kind friends that I have the facts for this article. An added interest was given to the subject for me when only a few days ago, May 31, 1932, I interviewed the president of a Roman Catholic university in Poland who had met 'Abdu'l-Bahá in 1914, in Haifa, Palestine. 'Abdu'l-Bahá said to him that there was no greater writer in Europe than Count Leo Tolstoy. "What a pity that Tolstoy, who so admired the Teachings of 'Abdu'l-Bahá, never had the privilege of meeting Him.

"Count Tolstoy knew the Bahá'í Teachings through literature. I think he did not know any Bahá'ís personally," said Mr. Bulgakov in his talk with me. "He first heard

of the Bahá'í Movement in May, 1903, when Mrs. Isabel Grinevsky brought out in Leningrad (the former capital of Russia that then was called St. Petersburg) a great drama called *Báb*; it was in verse and gave the illumined history of the Forerunner of the Bahá'í Movement, a young man called Báb and His disciples called *Letters of the Living*; the scenes were laid in Persia. This drama was played in one of the principle theatres of St. Petersburg, in January, 1904, and given a remarkable reception. Some of the critics went far in its praise. For example, the poet Fiedler (who afterward translated the drama into German) said: 'We receive from the five acts of the poetical drama *Báb* more information about the Bahá'í Movement than from the deep, scientific researches of Professor Edward G. Browne, Gobineau and Russian scientists and historians. As the *Herold* has already published two full feuilletons about the poem, we shall speak only of the performance of the play. Rarely has the renown of any play preceded the performance as has this of Mrs. Grinevsky.' "

The *Herold* of January, 1904, printed the following:

"The drama appeared in May of last year, 1903, the most inconvenient time for the coming out of a book, but nevertheless pens of critics began to move in the journals and magazines in praise of the author's work. Moreover, enlight-



Count Leo Tolstoy and his secretary, Mr. Valentin Bulgakov, taken in 1910.

ened Persian society sent an inspired letter of thanks; and above all, Isabel Grinevsky had the high spiritual satisfaction that among those who praised her drama was the lion of contemporary Russian literature, Leo Tolstoy."

Mr. Wesselitzky, a Russian journalist and president of the Foreign Press Association in London, gave an address about this drama *Báb* in London, in English and the lecture was published in pamphlet form in French and English. I quote one paragraph from this speech: "Amidst the sorrows of disastrous war and those dreadful inner troubles, that book, *Báb*, was my only happy impression and it has remained since a permanent source of joy and comfort as a manifest proof of the vitality of Russia and its creative genius."*

"Count Tolstoy read this drama *Báb* with great interest," Mr. Bulgakov told me, "and sent a letter to Mrs. Grinevsky praising her work and telling her he was in sympathy with these teachings of the Bahá'í Movement." His letter to her was published in the press of Russia. Mrs. Grinevsky also wrote me about this letter from Count Tolstoy which she has preserved.

Next Count Tolstoy read a booklet by Mr. Arakewian that described further the history of the early followers of the Báb and gave a short account of the teachings. He studied it with eager interest, his secretary told me, and sent a copy of it to one of his friends, Mr. Boulanger, who was writing a book about all religions. Count Tolstoy urged Mr. Boulanger to include a chapter on Bahá'ism in this new

*Taken from a pamphlet, the speech delivered by Mr. Wesselitzky, President of the Foreign Press Association of London, published in French and English. London, 1907, at the press of "Chronide", 29 Besborough Street, London, S. W.

book. Unfortunately the book was not published before Count Tolstoy passed on, then came the world war and it was never printed. "Count Tolstoy's heart and soul were in all universal movements like the Bahá'í Movement that aim at the unity of all mankind," said Mr. Bulgakov.

He also told me that Count Tolstoy read with deep appreciation the book, "The Voices of the Peoples" by Ivan Nagivin, in which the author writes much about different religions, the old Christian sects in Russia, the Indian Religions, and about Bahá'ism. Tolstoy liked this work because it opposed militarism and all fighting and stood for universal peace. He gave copies of this book to several of his friends sending them from his home in Yasnaya Polyana.

When I asked Mr. Bulgakov if Count Tolstoy had Bahá'í books in his library, he replied: "Certainly, he had Bahá'í books in several languages. After he had read the drama *Báb* and knew of the Bahá'í Movement, he sent and bought what books he could get. I remember a picture in one of the English books—a picture of a young man who looked like Christ, and was the Founder of this movement."

The secretary said that Count Tolstoy had studied the Bibles of all religions profoundly.

As one of the principles of Bahá'u'lláh is a universal auxiliary language, I asked the secretary what Count Tolstoy thought about such a language to help promote world peace, and quickly he replied: "He thought it was very important, and when he heard for the first time about Esperanto he was so delighted that he took an Esperanto grammar, studied it two hours and wrote a letter in Esperanto! He was then about seventy years old. He knew many languages, Russian, English, French, German, Italian, Hebrew, Greek, Latin."

Count Tolstoy, I feel, was a Bahá'í in spirit, for the word signifies in the Persian language "Light-bearer", even though he heard of the Teachings late in life. He was born September 10, 1828, and so was nearly seventy-five when he first learned through the drama *Báb* of this universal religion for peace which had its rise in Persia about the middle of the nineteenth century. He passed on November 10, 1910, but in one of his last writings, I hear, he penned these words which will be read not only by this generation but by millions yet unborn: "We spend our lives trying to unlock the mystery of the universe, but there was a Turkish Prisoner, Bahá'u'lláh, in 'Akká, Palestine, who had the key!'"

"Mankind needs a universal motive power to quicken it. The inspired Messenger Who is directly assisted by the power of God brings about universal results. Bahá'u'lláh rose as a Light in Persia, and now that Light is going out to the whole world."

—'Abdu'l-Bahá.

SICK AT HEART



THE world is sick. Everybody talks about it. Everybody also talks about the achievements of Science, and about knowledge of which there is no dearth, and yet the world is sick. Of food there is plenty and yet hungry people walk the streets. Factories turn out clothes and shoes and boots, and yet men and women and children are in rags. This sickness is traced to the great War, and while in one part of the world disarmament is talked about, in another arms are being sharpened for ready use

“The intellect of humanity is not sick; however great the quantity of false knowledge, there is sufficient appreciation of what is true: who does not know that sacrifice, cooperation, brotherliness, are the remedies? Why are they not applied? There is a gulf between apperception of a fact and its effective use. The will to do must be developed. Our humanity suffers from a weak will, and is not able to do that which it perceives as right. It is sick at heart

“What are the real causes which produce a poverty-stricken society? Lack of moral perception and of moral stamina Neither political legislation nor social-service will avail These cannot inspire humanity to awaken t verities and realities”—Excerpts from Editorial in *The Aryan Path*.

SONG OF THE NEW YOUTH

SILVIA MARGOLIS

We are the Youth of another World,
 We are the Pulse of another Earth!
 We are the Breath of another Cycle,
 We are the Fruit of another Birth!
 We will not wander erringly
 Where you, our Sires, have lately trod;
 We will not make a mockery
 Of the Commandments of our God!

Your harbors of security,
 Your citadels of brain and brawn
 All, all have reached their setting-point
 And will not have another dawn—
 They waste away and are consumed!
 But from the Emerald Hill come We,
 The Youth, the Youth of another World,
 All fragrant with fidelity!

We are the Youth of another World,
 We are the Drops of another Sea!
 We are the Breath of a Golden Era,
 We are the Leaves of a Living Tree!
 We will not stretch an arm to strike,
 We will not lift a sword to slay,
 We will not crush, we will not plunder—
 We are the Youth of another Day!

We are the Youth of another Age,
 Of another Grace are we the Fruit!

We will not deal in transient passions,
We will not waste in vain dispute!
We are the Youth of another Day,
We are the Youth of another Grace,
And we will band the East and West,
And we will heal the human Race!

We will not sit in judgment seats,
We will not learn—greed or lust,
We'll make the earth one commonwealth
We will not cavil with our Trust!
For we have come from the Emerald Hill
Bearing composure for the Earth!
We are the Youth of another World,
We are the Sons of another Birth!

We will not follow in your steps,
We will not tarry in your way,
We will not war, we will not smite,
We are the Youth of another Day!
We will not doubt, we will not wave
The false bright banners of your might!
We'll band our forces fast together—
We will not cavil with the Light!

We are the Youth of another World,
We are the Pulse of another Earth!
We are the Breath of another Cycle,
We are the Fruit of another Birth!
We will not wander erringly
Where you, our Sires, have lately trod!
We will not make a mockery
Of the Commandments of our God!

LETTERS HOME

KEITH RANSOM-KEHLER

In her world travels in behalf of the Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we are glad to be able to present to the readers of The Bahá'í Magazine. The first "letter", which appeared in the January 1932 number, described the author's visit to Nikko and other places in Japan. In the April number she gave some of her impressions of China; and last month an interesting description of her contacts with the Maoris of New Zealand. Herein she has recorded a few of her observations while traveling through India.

DO you recall, in our brave young days, how we longed to go to India to imbibe her hoary wisdom and become impregnated with her spiritual life? To visit India means to readjust every preconception. It is as remarkable as our imaginings but quite different. Japan is inscrutable, China mysterious, India baffling—to the western mind quite incomprehensible.

From her population of three hundred and thirty millions, there are forty millions accredited beggars who for religious reasons are supported by the working population. This army of parasites would abstract, as a minimum, four annas a day from the public wealth. Although, as you undoubtedly remember, my mathematics has never been spectacular, I have a vague idea that this would amount to several million dollars a year, paid as a religious duty to non-producers.

The population is notoriously undernourished, especially requiring oils. I suppose about five per cent of the people use them; but at the great shrines, like Muttra Patna, crowds stand in line waiting to pour monds (eighty pounds) of precious oil or butter onto the altar fires, in payment of some pledge to the gods, or as an inducement for future favors.

In Hyderabad, Deccan, one of the

most enlightened and advanced states in India, as elsewhere, the lepers wander freely through the bazaars. When I remonstrated with one of the officials about it he said blandly: "Just how could we confine them in a lazaretto? The different castes could not occupy the same quarters, they could not eat the same food, they would require different classes of attendants; institutions of this sort would not only tax the state to the utmost because of the endless duplication required, but would create a storm of protest on account of the molestation of established religious customs."

When a holy beggar sits with a mond of rice in front of him collected in a village where the children are only half-fed, and you say to the headman, "Why do you give far more to this man than he can possibly consume when your children are hungry?" He merely answers, "It was the custom of our fathers," and this explanation fully satisfied him.

If a cow occupy the narrow lane through which your automobile must pass and you molest her in order to proceed, the villagers come to protest, saying that the cow has her own divine inspiration as to when she wishes to rise or to lie down, and must not be disturbed.

You are to wait, if necessary, two or three hours until the cow moves, but in the intense heat and the famines when men and beasts are exhausted and famishing, if the crows begin to pick at the open sores on the cow's back, not one of the villagers will disturb himself to drive away the offenders.

That is why I say that India is baffling. My mind is too feeble to reconcile these drastic contradictions.

BUT OUT of my first revulsion and amazement at these childish incongruities, came the delighted recognition of that inner spell and fascination which India casts upon the soul. I had the great advantage of traveling with Pritam Singh, late Professor of Economics at Allahabad University, Secretary of the National Spiritual Assembly of the Bahá'ís of India and Burma, and Editor of the "Bahá'í Weekly." Through his unflinching kindness and efficiency I saw the spirit and culture of India in ways entirely closed to the tourist.

My first glimpse of ancient India was at Benares, and it was here too that I first looked upon Holy Mother Ganges. No wonder the Hindus worship this river; winding for eighteen hundred miles across the great central plateau of India it makes fertile a million fields and lends to the earth her glad increase.

Benares is like a fabled city; you can scarcely convince yourself that it is not the reflex of some half-forgotten dream. It is one of the sacred places of the Hindus, for it was here that the sublime Buddha first revealed His mission—the Buddha Whom the Hindus, with

consummate subtlety and acumen, elevated to one of the incarnations of Vishnu, when driving His followers forever from their soil.

To bathe in the Ganges is to receive the protecting embrace of Vishnu Himself, for does not this sanctified flood spring from his very head manifesting in the form of a cow?

At sunrise the banks are astir with life. As we leave the hotel a band of pilgrims travel-stained and eager, who have evidently walked many miles during the night, are passing on their way to the consummation of their deepest yearning—to commingle with God in the holy waves of the Ganges.

Sealed in comfortable hour-glass chairs on the deck of an enormous rowboat, the glittering phantasmagoria unfolds before us as we float along. It is as if some stupendous being sprinkling largesse from a gigantic cornucopia had scattered, with lavish hand, temples, palaces, balustrades and galleries, appropriately to crown these holy precincts.

The temples, serrated pyramids of red sand-stone, crowd against each other from bank to brink, and magnificent palaces reared high of solid masonry dignify the scene. In the distance the slender twin minarets of a mosque remind us that an alien culture has been grafted upon the ancient stem of India; but Islam is here only a formal intruder. (In Agra I shall see the evidences of the Moslem occupation). Flung from the lofty parapets of the palaces are brilliant *saris*, crimson, saffron, purple, magenta drying in the early sun, and fluttering with every vagrant breeze.

From place to place long flights of broad stairs lead into the river; these are now thronged with worshippers clad in a glorious riot of color, vivid and beautiful. The women do not remove their saris (the six or nine yards of material in which they so gracefully drape themselves) when they enter the river, but the men strip except for the loin cloth, and usually a garland of daffodils or marigolds around the neck.

Of course I realized that nowhere else on earth could this sight be duplicated and I wanted a thousand eyes to impress every detail upon my memory.

Small wooden piers are built out over the river to accommodate the more bathers, and giant umbrellas, twelve feet in diameter, protect them from the sun, already hot at its rising. Naked priests sometimes sit under them, votive offerings of food and money piled before them, with earnest disciples learning from them the discipline of deliverance. The pilgrims, lifting a joyous song, march, a white-clad band, along the irregular path that crowns the bank. Everywhere is color, motion, sound. I have never heard anything, outside a boiler factory, comparable to the infernal din of the Temple bells. The gods must have much stouter nerves than mine if they withstand these strident petitions.

Near the widest flight of steps is the burning *ghat* where the dead bodies are cremated. On the morning of my arrival a little group of men ran past the car with a body suspended on a narrow crude litter. "Why, what is that?" I exclaimed. "A corpse", replied Professor

Singh casually. "They are taking it to the ghat." Here we find none of the western sentimentality about death. To the Hindu it is a brief and deserved respite between the struggles, trials and sorrows of a multiplicity of earthly existences. Our tender regard for that last souvenir of the soul, the lifeless body, seems to have little place in Hindu psychology.

At this *ghat* there are three pyres. The mourners, very few in number, sit on a little mound above, while an attendant with a long stick (the fires are intensely hot) pokes the corpse from time to time to make it burn the better. Wood is scarce and expensive. In theory the corpse is burned to ashes and these scattered in the river: in reality if there is not enough wood in the pyre completely to consume the body, its charred remains are thrown in as they are. Immediately next the *ghat* the city drain empties; a great flow of filthy water may be seen constantly pouring into the stream and immediately next the *ghat* and the drain is the broadest flight of stairs, the largest amount of piers and the greatest number of bathers.

That millions of people can survive these unhygienic and unsanitary conditions is due to the powerful actinic ray of the Indian sun, to which germs and contagions are a very trifling matter.

The water is by this time swarming with men and women offering their morning prayers; the temples are packed, the piers crowded. Lifting up the water in hollowed hands the worshippers pour libations to the sun. And now departing they fling their gay garlands

upon the surface of the waters, a reminder of their prayers and their pledges.

HERE LIES a man powerless and lethargic. "What ails him?" I ask. "He is a twenty-pounder", I am told. "He looks more like twenty stone", I answer. "What do you mean?" "He is a *sadhu* (a religious beggar) who can eat twenty pounds of food at a time." It seems that an affair of great credit is to feed these abnormal men. Ramakrishna at last has a son. He vows a pilgrimage for himself and his wife to Benares, and there, as token of his gratitude, he will feed two fifteen and one twenty pounders. The *sadhus* gorge with choice food until they are absolutely distended with this unnecessary nourishment and then lie helpless for two or three days digesting it. They would not dare take a drink of water lest the food ferment and kill them. This, with millions half-starved in India.

Returning to the city a priest accosts us and bids us visit the gold-domed temple. We are not permitted to enter, as we are heathen, but view from a balcony the surging crowd that *worships*. The dome, a gift from some ancient rajah, is covered with lakhs of pure gold. Carved elephants and bulls, the various incarnations of Krishna, are hung with garlands.

INDIAN LIFE is full of poetry. The most lovely of their customs is the use of flowers. There are bouquets and garlands for every occasion and the women wear the most charming decorations of blossoms. Mr. Telang, a learned and delight-

ful Hindu, General Secretary of the Theosophical Society, who entertained me the day I spoke at the Theosophical University, told a sweet little story. Some masons who were building a house, for a Moslem, by-the-bye, found a little bunch of wilted flowers by the roadside, abstracted a few of the bricks and placing the drooping bouquet in a small earthen pot of water, built a tiny shrine around it, lighted a candle and started still another place of worship.

On my way out to fill engagements at the Benares Hindu University, I noticed a candle burning in the root of a mighty tree, placed there by some humble devotee who found God everywhere.

Fortunately it was the month of marriages so that I saw a series of these gayest of all festivals. Radiancious processions follow the gorgeously apparelled bride in her litter, with a profusion of extravagant color, flowers and ornaments. The groom, on a richly caparisoned horse rides behind, no less magnificently clad than his lady. There are cymbals, music, song, shouts and laughter. Our western life seems inexcusably drab, inert and self-conscious in comparison to these spontaneous ceremonies.

Several times on returning to the hotel we had to push aside a sacred cow or heifer before we could mount the stairs: one night an enormous creature blocked the entrance. "Ah, here is the main bull," exclaimed Professor Singh quaintly.

In Benares is situated the most important Hindu University in India. Although it was closed I was given the opportunity of pre-

senting the Bahá'í message to the faculty, who accorded me very flattering attention. The tendency of the Hindu is not to oppose or persecute but to exclude.

In India I had much the feeling I had in China—that of a crystallization so powerful that nothing except the destruction of the mould could dissolve. "What but the power of Bahá'u'lláh", I said to my dear companion, "can blot from men's recollection their outworn superstitions, their paralyzing dogmas and emancipate them for the sublime adventure of making of 'this world another world that will be filled with the holy ecstasy of the Grace of God?'"

If ever I find time again I want to tell you about my visit to Agra, Aligarh, Amritsar and Hyderabad. I longed for you a thousand times in Burma and Java. No description can convey the reality of "magic casements opening on the

foam in faery lands." Here are a thousand ancient things to remind us of Beauty but to the Beauty of Holiness, which the Message of Bahá'u'lláh conveys, we turn blind eyes and deaf ears.

Oh, I nearly forgot to tell of my experience with a Brahmin advocate. As you know it is contrary to their most cherished custom to eat with any other than a Brahmin: indeed they lose their caste by so doing. Quite unwittingly I offered him a cup of tea. "You must excuse me; I am orthodox", he said. "But you Hindus teach that every human being is the immediate Presence of God: that God literally dwells in every created soul. What is there about God so unclean or so offensive that you would not want to drink a cup of tea with him?" He looked enormously embarrassed and nonplussed, but still refused the tea. You see why I call India baffling.

CONTRIBUTIONS OF THE COLLEGES AND UNIVERSITIES OF CHINA TO AMICABLE INTERNATIONAL RELATIONS

IN EUROPE and America several universities have established a department of Chinese studies or have offered courses in Chinese history and culture. These courses certainly are of help to students to get a better understanding of the culture of old China and an appreciation of some of the biggest issues of China's present-day problems.

It interests and inspires me very much to visit some of the universities in America where a depart-

ment of Chinese studies has been established. If I am not mistaken, Columbia was the first American university to start such a department. The founding of the department was made possible through the generous gift of General Horace W. Carpentier. General Carpentier had a Chinese servant named Dean Lung who had served him faithfully a number of years. It is said that in his humble service Dean Lung had exhibited such characteristics and self-evident virtues that

on his death the General decided that an effort should be made to study the civilization out of which such virtues grew. He made his donation to Columbia—a total of \$226,200. General Carpentier also donated to the University of California a sum from the income of which important collections of books both in Chinese and in Japanese were purchased.

In 1928 the Harvard-Yenching Institute in Cambridge, Mass., was established. This most generous gift of Mr. Charles M. Hall of Niagara Falls has enabled the Trustees of Harvard University to organize that department which in the future will be one of the most important media for international intellectual intercourse and for promotion of amicable international relations between America and the Orient. In McGill University, Montreal, there is a department of Chinese studies, of which Dr. Kiang Kang-hu, former professor at the National Imperial University, Peking, and at the National University at Nanking, is the head. In McGill University there is also the Gest Chinese Research Library, which contains, in addition to works in English and European languages, a Chinese collection of several thousand volumes. In the Congressional Library at Washington are found no less than 125,000 volumes of important Chinese works. In the libraries of Columbia, Yale, the University of California and our University of Hawaii are found many notable collections of Chinese and Japanese works. In these works are recorded the intellectual achievements of the great thinkers of the Orient, particularly of the past. At present these works are

only useful to a handful of investigators but in future they should become one of the most important intermediaries of international intellectual understanding.

To ACQUAINT the students in China with the better aspects of modern Western civilization and with some of the great personalities who are guiding modern thought, prominent college professors from America and Europe have been invited to give lectures in the universities and other educational institutions. In return some of the educational leaders of China have gone abroad to give talks on present-day China and her problems, so as to cultivate an adequate understanding between the Chinese and their friends.

Quite a number of Western professors have been connected with the colleges and universities of China for more than 20 years and they are still there. Their very presence in those educational institutions which they have been serving so unselfishly and loyally shows the existence of harmonious and amicable relationship between them and their Chinese associates. International gatherings of social and academic nature on the college campus are commonplace events in the Chinese educational world today

It is my sincere hope that the political and economic aspects of international relations will soon be improved so that China's relationship with all nations will not merely be amicable but truly friendly. And to this end Chinese educators must dedicate their task.—*Excerpts from an address by Dr. Shaw Chang Lee. Mid-Pacific Magazine.*

THE NATURE OF THE DIVINE MANIFESTATIONS

4. GOD'S RELATION TO MAN IN PROPHETIC RELIGION

GLENN A. SHOOK

Professor of Physics, Wheaton College

In the first chapter in this series, published in the October number, the author stressed the slow evolutionary process of the concept of God from the earliest times. The second chapter, in the November number, treated of the nature of the Divine Manifestations. The third chapter, published in December, emphasized the importance of the Prophet as the way to God and the Medium through Whom the Light flows to the world. The fourth chapter, published herein, concludes the series.

FOR the first time in recorded history we have authentic information on the nature of a Divine Manifestation or Prophet. That is, the Prophet for this day has given us some light about His own station.

Humanity has always struggled with two ideas about God. He is the One, the Absolute, and the Infinite and again He is a moral and personal God. The first concept finds expression in medieval mysticism which is cold and non-personal compared with prophetic religion which is always warm, dynamic and progressive. To the mystic, God is not a revelation in history; God reveals himself to every man in mystical inspirations and visions. Of course mysticism does not always appear in its pure form. The Christian God-mysticism and the Sufist-mysticism of Islam have always shown fervour and personal warmth.

In general, mysticism has been independent of ecclesiastical authority and consequently it has been able to emerge from religious dogma and materialism in the past and we see popular forms of it even today.

Some of the mystics of the past and some modern cults teach that there is a part of the Divine Es-

sence in each individual or that we are potential gods. Now this is only natural and indicates a real striving toward God, for we may ask, "How can we comprehend the Divine unless there is a little of the Divine within us?"

'Abdu'l-Bahá tells us that our relation to God is like the connection between the ray and the sun. The rays emanate from the sun but are not part of the sun. Again we are the creation and not a part of the Creator. To illustrate, the author writes a book which may produce a profound effect upon society but the book does not contain a part of the writer. The author might be likened to the essence of the writing as he always transcends the medium which expresses his thought. Again the musician sends forth sound vibrations into the air which may produce visible effects upon his audience but the music is not a part of the composer but rather an emanation, as it were, from the composer.

In speaking of the relation between man, the created, and God, the Creator, 'Abdu'l-Bahá says that this "proceeding", "coming forth" or "dependence" is like the ray which emanates from the sun or the discourse which comes forth or emanates from the speaker.

There is however another kind of coming forth of proceeding through "manifestation", like the coming forth of the flower from the seed. In this case the reality or essence of the seed passes into the flower. Man's proceeding or dependence is not like this, for 'Abdu'l-Bahá says', "But the appearance through manifestation is the manifestation of the branches, leaves, blossoms and fruit from the seed; for the seed in its own essence becomes branches and fruits, and its reality enters into branches, the leaves and fruits.

"This appearance through manifestation would be for God the most High, simple imperfection, and this is quite impossible; for the implication would be that the absolute Pre-existent is qualified with phenomenal attributes; but if this were so, pure independence would become pure poverty and true existence would become non-existence and this is not possible."

Hence we, His creatures, *emanate* from Him like the light which emanates from the sun and are therefore not a part of the reality or essence.

In some respects the great Prophets or Manifestations are like other men. 'Abdu'l-Bahá says', "We said that the Manifestations have three planes. First the physical reality, which depends upon the body; secondly, the individual reality, that is to say, the rational soul; thirdly, the divine appearance, which is the divine perfections, the cause of the life of existence, of the education of souls, of the guidance of people, and of the

enlightenment of the contingent world."

On the other hand 'Abdu'l-Bahá makes it clear that the Holy Manifestations have a station that is unique. He says that no matter how far the disciples of Christ advance they will never reach the station of Christ³. In this sense Christ was not a man like other men.

Although the Manifestations have a station that is beyond our comprehension, even they are not a part of the Divine. They manifest the *attributes* and *perfections* of God in the sense that the perfect mirror reflects the rays of the sun to us. 'Abdu'l-Bahá says', "But the proceeding through manifestation (if by this is meant the Divine appearance, and not division into parts), we have said, is the proceeding and appearance of the Holy Spirit and the Word which is from God." He emphasizes the point more strongly in another place⁵; "And know that the proceeding of the Word and the Holy Spirit from God, which is the proceeding and appearance of manifestation, must not be understood to mean that the Reality of Divinity has been divided, into parts, or multiplied, or that it has descended from the exaltation of holiness and purity. God forbid!"

Was Christ God incarnate? If we mean by this that Christ was the perfect Manifestation of God; that He was the perfect reflection of God and that when men looked upon Him it was as if they looked upon the face of God, then the answer is, *yes*, for this is the testi-

¹ "Some Answered Questions"—p. 237. ² Some Answered Questions p. 177. ³ Some Answered Questions p. 271. ⁴ Some Answered Questions p. 240. ⁵ Some Answered Questions p. 241.

mony of Himself. To quote from John 14; “. . . he that hath seen me hath seen the Father; . . . I am in the Father and the Father in me..” That is, the Divine attributes of God are reflected in Christ.

God can dwell in us only in the sense that the sun dwells in the mirror.

While we cannot understand the essence of God we are commanded to try and understand the “wisdom and greatness of God”.

To recapitulate; man emanates from God like the ray from the sun and is not therefore a part of the essence or reality of God, and in consequence he is not a potential god. If God were love, mercy, justice, etc. we might manifest Him for we have these attributes but we have shown that the essence lies back of the attributes, so to speak, and is unknowable.

Even the great Prophets like Christ and Bahá'u'lláh do not contain a part of the Divine in the

sense that the Divine is divided into parts. *They manifest to us the Divine Perfections.* The proceeding or coming forth, in this case, is not like the ray from the sun, nor the music from the musician for it is not a creation emanating from a creator. Hence the term “emanation” is not used in this connection. The Manifestions are mediums through which the Divine Perfections are transmitted to us and we may think of their station as analogous to the fine, polished mirror which reflects *perfectly* the rays of the sun.

Our knowledge of God comes through His Manifestations and they inform us only of His attributes and not His Reality. Moreover this knowledge is limited by our capacity.¹ “Knowing God, therefore means the comprehension and the knowledge of His attributes and not His Reality. This knowledge of His attributes is also proportioned to the capacity and power of man; and is not absolute.”

¹ Some answered Questions, p. 256.

THE MANIFESTATIONS OF GOD

FROM THE TEACHINGS OF 'ABDU'L-BAHA

NO ONE hath any way to the Reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact. Tablets, Vol. 1, p. 214.

THE KNOWLEDGE of the Reality of the Divinity is impossible and unattainable, but the knowledge of the Manifestations of God is the knowledge of God for the bounties splendors and divine attributes are apparent in them. Therefore if man attains to the knowledge of

the Manifestations of God, he will attain to the knowledge of God; and if he be neglectful of the knowledge of the Holy Manifestation, he will be bereft of the knowledge of God . . . The Holy Manifestations of God are the center of the bounty, signs and perfections of God. (Answered Questions, p. 257.)

THE REALITY of the Divinity is hidden from all comprehension, and concealed from the minds of all men. . . . How can man, the created, understand the reality of the pure

Essence of the Creator? This plane is unapproachable by the understanding, no explanation is sufficient of its comprehension, and there is no power to indicate it. . . . Minds are powerless to comprehend God . . . every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections. . . . The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-Places, the Universal Realities, and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. . . . Therefore all that the human reality knows, discovers and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. . . . The individual Realities of the Divine Manifestations have no separation from the Bounty of God and the Lordly Splendor. In the same way the orb of the sun has no separation from the light. . . . The Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the mirrors is One Sun. (Answered Questions.)

THE GREATEST proof of a Manifestation is the Manifestation Him-

self. We do not have to prove the existence of the sun. The sun is independent of proof . . . Another great proof of a Manifestation is His power to develop souls. Miracles are but secondary proofs. (Ten Days in the Light of 'Akká, pp. 32-35.)

WHEN THE Prophets of God appear upon this earth, their validity is established by means of certain proofs. One of the proofs is through the fulfillment of former prophecies, the second proofs are their creative words and phrases which salute the hearts of humanity, the third are their deeds and the fourth are their teachings.

A clear proof of validity lies in the achievements and here we are confronted by certain irrefutable facts A supreme proof is the teaching. For instance the precepts of Christ were sufficient proof of His validity. There is no greater proof than these teachings. They were the Light of that cycle and the spirit of that age. All that He said accorded with the needs of the humanity of that time. They were peerless and unique.

Consider His Holiness Bahá'u'lláh and His teachings. They are the spirit of this cycle—the light of this age The principles of Bahá'u'lláh are the remedy and balm for the wounded world; and without their inculcation, reconciliation between the nations will not be reached. These very teachings of Bahá'u'lláh are the greatest proofs of His claim. Such a power hath appeared from Him as will suffice to convince the whole world.

The proof of the sun is its light and heat. (Divine Philosophy, pp. 43-45.)

A WERTERN VISITOR IN THE LAND OF BAHÁ'U'LLAH

Readers of the Bahá'í Magazine who have been following Mrs. Keith Ransom-Kehler's "Letters Home" in which she gives us the high lights of her teaching trip around the world will be interested in the account of her arrival and first days in Tíhrán, the capital city of Persia. Two letters glowing with enthusiasm have been recently received by the editors from our Persian brothers A. H. Naimi and A. Samimi, both employed in one of the Legations in Tíhrán. Since we cannot print these letters in their entirety we make them the basis of the following brief article.

MRS. RANSOM-KEHLER arrived in Tíhrán from Haifa the 29th of last June for a three month's visit to the land of Bahá'u'lláh in order to associate with Bahá'í friends, strengthen the bonds of unity and understanding between the East and the West and visit the historic places of the Bahá'í Cause. Her visit had been heralded by a letter from Shoghi Effendi, the Guardian of the Bahá'í Cause, introducing Mrs. Ransom-Kehler to the Persian friends.

"On learning of her arrival in Persian territory," Mr. Samimi says, "a number of friends from Tíhrán went to meet her at Qazvin situated at a distance of ninety-six miles from Tíhrán. When our visitor, accompanied by a party of the friends, reached Keraj, a village situated half way between Qazvin and Tíhrán, they were

joined by a large number of friends who had come to meet their sister. 'I was much impressed,' she said, 'by the warm welcome given to me by the friends and especially to be able to witness with my own eyes the realization of 'Abdu'l-Bahá's promise that the East and West will join together under the banner of unity and brotherhood.'

"When the party reached Tíhrán they found that friends, men and women, to the number of about a thousand had gathered in a garden belonging to one of the Bahá'ís outside the town to welcome Mrs. Ransom-Kehler. Our dear visitor greeted the friends most warmly and joyously with the Bahá'í greeting of "Alláh-u-Abhá'. She was especially pleased to meet among the friends Dr. Susan I. Moody, Miss Adelaide Sharp and Mrs. Clara H. Sharp, American friends."

"How soul-refreshing it is to us Persians," says Mr. Naimi, "to see a Westerner so confirmed in the Cause of Bahá'u'lláh, so freed from the usual materialistic interests of the western world that in spite of delicate health she traveled over the barren plains and mountainous roads of Persia in accordance with the expressed wishes of the Guardian to serve the Cause in the East."

Mrs. Ransom-Kehler had brought with her greetings and messages of love from the household in Haifa. In a beautiful talk she gave these messages to the friends gathered in the garden to welcome her. A

message from Bahiyih Khanum* was especially emphasized. It proved to be her last message to the Persian friends. "When saying good-bye to the Greatest Holy Leaf," Mrs. Ransom-Kehler said, "she told me to give to the men as well as to the women the same message of love equally. She said also, 'When you enter the holy city of Tihrán, enter it in my name and when you speak, speak in my name.'"

After an enforced rest of two weeks in the hospital Mrs. Ransom-Kehler was able to give a public talk at the first of nine memorial services held on nine successive days in various quarters of the town in honor of the Greatest Holy Leaf. In referring to the message given to her by the Greatest Holy Leaf Mrs. Ransom-Kehler said that she now realized that it was indeed a parting message and signaled the fact that her material life was fast approaching an end.

Mr. Naimi's description of one of the gatherings where Mrs. Ransom-Kehler spoke gives us a vivid picture of the group. "A great number of the friends, young and old, children and adults, were seated on two symmetrically built flights of steps leading to a spacious elevated veranda covering the front part of a typical Persian house of old style belonging to one of the friends. The steps, the veranda and the rooms in the back-

ground were simply packed with friends. Eager faces were seen from all points gazing at the sister from the Occident with such pure feelings of Bahá'i love and gladness of heart that Mrs. Ransom-Kehler could scarcely control the tears as she said: 'Only the unlimited power of Bahá'u'lláh is able to attract such a love and unity and bring about this soul-to-soul communion between the East and the West.'"

"Mrs. Ransom-Kehler is now trying," writes Mr. Samimi, "as far as the condition of her health permits, to attend the memorial meetings which are being held in different parts of the town. She cannot help expressing her joy at the sight of the friends of all classes, men, women and children who are eager to attend the meetings and see their spiritual sister from the West. We are glad to witness the ties of real brotherhood and unity which bring the friends from the East and the West closer to each other. We are looking forward to hearing the inspiring lectures of this pure and illumined soul who is the bearer of the message of love from our dear brothers and sisters of the West. These lectures are indeed tending to strengthen the bonds of real brotherhood and friendship which unite the followers of Bahá'u'lláh in these two distant and far-off countries."

—*Bertha Hyde Kirkpatrick.*

*Bahiyih Khanum, sister of 'Abdu'l-Baha' and known as the Greatest Holy Leaf passed into the next world soon after Mrs. Ransom-Kehler's arrival in Tihran.

"In this radiant century divine knowledges, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia."

—*'Abdu'l-Bahá.*

TEMPLE PILGRIMAGES

ORCELLA REXFORD, B. Sc.

BEAUTY is food for the soul, it lifts one above the mundane sphere and places one in rapport with life's finer forces. Perhaps that is why man has ever exerted his greatest artistic efforts to build and decorate his temples to Deity.

Wherever one travels and in whatever land, more tourists seem drawn to a famous temple than to any other spot. There may be a feeling of spiritual adventure associated with it, who knows, for one often makes these trips even at some personal discomfort.

In the center of Guatemala the lure of an ancient Mayan Temple drew me to wade in dew-bedecked grass to my waist, past huge buttressed trees, covered with long-rope-like vines, in which swung monkeys and bright hued parrots screamed. Opalescent butterflies as blue as a fleck of the tropical sky flitted around us as we approached the ruins of a mighty pyramidal temple buried deep in the heart of the jungle. Its walls were beautifully carved but mute to the question of what manner of people built the temple at Quirigua or what concept of Deity they held.

LATER we took a long, dusty trip up the Nile to visit the temples of another civilization. Here again were evidences that religion gave rise to art and architecture, for the Egyptians built magnificent structures to their gods, decorating them in color and with sculpture. Their ceremonials developed music and rhythm, so man has unfolded

his higher sensibilities simultaneously with his religion, which is always the civilizing factor among all peoples. What mattered that we went back a thousand years in transportation to ride by camel and donkey to the lovely Temple of Isis at Denderah, with its zodiacal ceiling? Pausing to admire an exquisite carving of the winged sun-disk symbolizing the sun god, I recalled Prof. Henry Breasted's description of King Ikhnaton. "Ikhnaton had gained the belief that one God created not only all the lower creatures but also all the races of men both Egyptians and foreigners. Moreover the king saw in his god a kindly father who maintained all his creatures by his goodness so that even the birds in the marshes were aware of his kindness and uplifted their wings like arms to praise him." It was remarkable to find at this time "one who had such a vision of the great father of all." No wonder he was responsible for the building of so many temples.

TO STAND on the site of Solomon's Temple in Jerusalem where so many temples had been builded and to visualize its magnificence was a stirring experience even if to-day the spot is covered by the colorfully tiled Mosque of Omar, one of the most beautiful of its kind. We donned sandals to walk over luxurious oriental rugs within, thankful that the changing times permitted a Christian to view its sacred Muhammadan precincts.

AND THEN in Europe—who can describe the glories of those magnificent cathedrals of the Middle Ages—Milan, Notre Dame and many others yet to be visited? While standing in the “Street of the Clock”, and admiring the wondrous towers of the Cathedral of Rouen, a proud townsman informed me that this building was erected by *master craftsmen*. They were artists so inspired by the privilege of building that magnificent structure that they worked day and night without compensation, giving all that was in them, heart and soul, that they might erect a cathedral which would go down through the ages as a monument to their love of God.

BUT THE crowning experience of all was after journeying from early dawn up the Mississippi valley in an airplane to stand at evening within that universal Temple of Light just outside Chicago with the moonlight streaming through its dome of glass. Other temples visited represent love and sacrifice but the building of this temple in Wilmette, near Chicago, represents the love and sacrifice not simply of those in one locality but of people from all quarters of the globe. In regard to this ‘Abdu’l-Bahá has said:

“Praise be to God, that, at this moment, from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashriqu’l-Adhkár in America. From the day of Adam until now, such a thing has never been witnessed by man, that from the furthestmost country of Asia contributions were forwarded to America. . . . The mystery of the edifice is great, and cannot be unveiled yet, but its erection

*Suburb of Chicago, Ill.

is the most important undertaking of the day . . . Its gates will be flung wide open to mankind; prejudice towards none, love for all.”

To enter the doors of this temple is indeed a bounty of God, for within these walls one feels alive, inspired by an abounding love for all peoples and a deep abiding peace,—free from a disturbed world.

AND FINALLY nearly a year and a half later we quietly motored out of Washington, D. C., down a modern highway in Virginia past a wooden fence, where a sign with the drawing of a glorious temple announced that we had at last come to the place where history is in the making. The sign reads that the outer decoration of the Bahá’i Temple is in the process of construction within.

Mr. John J. Earley, the master craftsman under whose direction the outer structure of the dome is being built, greeted us and showed us about. He first called our attention to an upright wooden structure, an exact replica of one-ninth of the dome of the Mashriqu’l-Adhkár in Wilmette,* reproducing the outer steel work. This is to support the plaster models of the ornamentation that is to cover the outside of the Temple dome; making a building of lacework in stone.

I was impressed by the enormity of the work being carried on there, the great amount of detail involved, the great care being exercised to get every little thing exact, the vast amount of checking to be done, and the problems to be solved for which there was no precedent, since the

building of this Temple is a distinct departure from other forms of architecture and new materials and methods of construction have had to be created. It embodies the first new idea in religious architecture since the thirteenth century.

How wonderful are the ways of Providence! The Bahá'ís have for years been trying to erect this Temple to Universal Peace, but it could not have been built before this time for the materials that were to go into it had not been discovered. For instance a new type of non-corrosive metal will be used to hold the ornamentation in place.

Since the Temple must stand for ages like others that have been built, materials must be used that will withstand the climatic conditions around Chicago. It has taken twelve years of study and research to find a material that is not porous, for the outer covering. A sparkling white quartz, the hardest material known next to a diamond, is to form the outer surface of the concrete ornamentation, which will glisten like frost crystals in the sunlight. When it rains it will be washed clear as a diamond so that the building will always present a pristine whiteness, symbolizing the purity and oneness of religion.

When I inquired about the snow accumulation in the design, (for it seemed to me that a heavy snow would break the glass underneath) Mr. Allen McDaniel whose untiring efforts have made much of the engineering work possible, explained that the dome was fitted with steam pipes and during a snow storm the dome would be heated, causing the snow to melt and thus

there would be no accumulation. Every emergency seems to be provided for; it is really remarkable how nothing has been overlooked.

Several units of the dome decoration in plaster were already completed and in place on the dummy wooden structure outside the plant. As I gazed on its beauty, it quite overcame me. I have never seen anything so compelling, it seems to speak and stir the soul to action. I wanted to cry out to the whole earth, "Let us hasten and complete this building, which will do so much to inspire mankind to a better way of living."

Next we went inside of a long building where there was a blue print seventy feet long, on which was a full size drawing of a rib of the dome. Here was a man carving out the copy of this design, which had been traced on clay in one of the wooden moulds. Next this carved clay was to be cast in plaster, another artist bit by bit would carve away the extra plaster, and then this would be made into a mould into which the final material will be poured. They told me that the artist who works on the carving, as indeed is true of all who are working on the Temple, has captured the spirit that animated the master craftsmen of the middle ages. They work long hours after they are supposed to lay down their tools, so inspired are they by the beauty of the design. I was told that many of the workers were making a thorough study of the Bahá'í writings that they might be even more capable of placing the spiritual essence of them within the lacey work of the Temple decorations.

Everything about this construction is different, one can't describe it. Even the building of the dome first, is contrary to the usual procedure.

It is a Herculean task. When I commented on the great amount of work involved and wondered how the engineers in charge could get time to attend to it with their other duties, they answered with great radiance in their faces: "We are glad that the conditions of the times are such that our other work does not now demand so much of us and

we have the great privilege of giving almost our entire time to this work."

Somehow that is the spirit I carried away with me, the joy of sacrifice, the privilege it is to have even a small part in contributing to the erection of so marvelous a structure, that millions will view throughout the ages, that will inspire a spiritual understanding which will bring love and cooperation among all the nations. May its completion be hastened!

WORLD THOUGHT AND PROGRESS

"WITH THE most marvelous inventions of the past hundred years, through telegraph, locomotive, cablegram, wireless, radiogram, airplane and others, the world has been reduced to a very small-sized habitat for the human race. No nation can now shut its doors and live sufficient unto itself. Whether we wish it or not, we are bound to be drawn together as a family of nations, each producing what by natural endowment it can best produce and supply the needs of others. Instead of nationalism there is to be internationalism. World consciousness is to take the place of national egotism. Cooperation among nations is to supplant the hitherto bickerings, struggles for supremacy, strikes and wars between them. The establishment of the World Court, the founding of the League of Nations, the resort to arbitration instead of force, the agreement of all the countries of the world to the Kellogg-Briand

Peace Pact, all tend to realize the dream of universal brotherhood so succinctly stated by Confucius over twenty centuries ago that "all within the four seas are brethren."

"In making the above statement I am not blind to the forces of reaction, jingoism, national pride and jealousies, and the general weakness of human beings. It may take decades, yea even centuries, before we will be able to bring about this ideal state of world brotherhood, cooperation and peace. But shall we desist from pursuing our course because of these difficulties? We shall not. We shall rather redouble our efforts and inculcate in the minds of our children and our children's children this high idealism till its full realization. May the Lord of the Universe, in whatever name He is named, bless us in these worthy endeavors of ours."—*Dr. C. T. Wang, Pan-Pacific Banquet, Shanghai.*

“THERE ARE a few notes of cheer. This afternoon a group of students are holding an organization meeting for the promotion of a congress against war. If the universe should blunder again into a gigantic orgy of war and destruction, there are a few intelligent individuals in our universities, pulpits and publications that would strenuously protest. This is more hopeful than the situation in 1914 and 1917 when everyone from ministers to outlaws yelled for the smashing of the Central Powers in a cause that was to “make the world safe for democracy” and a “war that was to end wars.”

“We as college students today are for the most part more mature and more conscious of the problems in the outside world.”—*Editorial in The Daily Northwestern, official newspaper of eleven thousand students at Northwestern University.*

“WE PERCEIVE in Japan two main currents of civilization flowing in many fields—namely that of the East and the West. But the most essential is that the current has the nature of the mixture of the East and the West.

“From the East Japan has learned much about materialism and utilitarianism, but she is not forgetting to retain the spiritualism and idealism of the East. Japan owes much to the West in the introduction of modern inventions, but she is striving hard to retain oriental art and beauty.

“The progress of western civilization is moving westward and it is going to meet with Eastern civilization somewhere on the Pacific. They say that the meridian is the

dividing line of the East and the West but I must say that it is also the bond between the West and the East. The aim of Japan, considering her geographical situation, is to establish the new type of civilization made by the assimilation of both Western and Eastern civilizations.”—*Dr. Kokichi Morimoto, Mid-Pacific Magazine.*

“WHEN FOLKS know one another well they build close and lasting friendship Fate has brought together here a strange citizenry. It is not so much the people that make Hawaii different it is the thought and feeling that flows through their minds to level former prejudices and subdue the community to a new and vital life.”
From a radio address by Raymond S. Coll, Managing Editor of The Honolulu Advertiser.

“A CENTRAL clearing house should be at work somewhere in the Pacific area to gather and disseminate information about professors who are traveling on sabbatical leave or furlough so that universities in their path could take advantage of their coming. Also, efforts should be made to develop a plan whereby professors on leave could be invited on visiting appointments at universities across the ocean. What if language barriers do exist! Interpreters can be provided. Take them in socially as well as educationally. It will prove an excellent antidote for race prejudice.—*David L. Crawford, President University of Hawaii, Pacific Regional Conference, World Federation of Education Associations.*

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*President Thomas Masaryk, the "George Washington" of Czechoslovakia.
(See page 334)*

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“When the holy divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is revitalized.”

—‘*Abdu'l-Bahá.*

IF I HAD to choose between the so-called pious life of restraint, and a life of creative expression I should feel obliged to choose the latter. For life that is not some form of expression is worse than death.

But fortunately real religion does not entail the sacrifice of creative expression. On the contrary, religion enhances expression and exalts it to high planes. It brings greater penetration of insight and lends a subtle vibrating charm to utterance. It enhances man's emotional nature and focuses it upon useful and noble aims. It inspires aspiration and leads to the most glorious creations of which human beings are capable.

RELIGION is not an artificial compulsion, an abnormal restraint upon life, nor a passive unreasoning submission to exigencies and events. It is something dynamic, active. It releases creative forces in the individual and attracts to the individual creative forces greater than his own personal powers.

True spirituality means the full exercise of the creative intelligence in changing and ordering one's life so as to make it harmonious and joyous. Through the aid of the scientific intellect and of guiding

and stimulating forces from a super-plane man becomes the ruler of his environment—organizing and administering the world about him so as to adapt it to his needs. Religion is in reality the cause of infinite progress.

IN RELIGION we find the chief origin and the highest forms of expression of all the arts. The art of painting has reached its greatest heights in the service of the church, both in Christendom and in the culture of the Buddhistic world. The art of music is connected with the dim past of temple worship and of religious festivals, as is also the art of the dance. The art of oratory shares its development between statecraft, law and the church. Literature began in every country as an expression of religious thought and the noblest literature which the world has produced is that which forms the scriptures of the various races. Architecture began as an expression of the spiritual aspiration of man and its highest forms have been thus created in the name and under the inspiration of religion.

Thus religion causes man to produce not only the most powerful forms of art, but also those purest in conception and in design. For

the soul of the religiously inspired artist, being relatively free from the obstructing forces of egotism and vanity¹, can become a true channel for those creative forces which flow, we know not whence, to the glory and beautification of this planet.

MORE IMPORTANT even than creating forms of beauty and of art is the task of creating character within ourselves. This is a task which is placed in man's own hands. No one can create another's personality. This is our individual responsibility and it is the most important task before us in life.

As we create our higher Self on the inner plane, so correspondingly will be the effects of all our efforts on the outer plane. Everything flows from this center. We must *be* in order to *do*. And *what we do* is always an expression of *what we are*.

Nothing can build character as religion can. It furnishes inspiration and motive power. It holds before every individual the perfect model. It inspires him with intense desire to attain to perfection. It gives him power and guidance to work constantly in the direction of his goals.

Psychologists, much as they deprecate emotional aberrations in the name of religion, recognize what a powerful motive religion is toward the reconstruction of the Self. No force has proved so efficacious in lifting men and women from depths of degradation and despair and helping them to recreate their lives.²

Nor is religion of use only in cases of degradation. It is a normal force building up every life daily to more complete perfection. It can inspire superhuman enterprise, courage and wisdom.

Christ said, "I am come that ye might have life and have it more abundantly." A religion which inspires and motivates action is indeed the cause of more abundant, more creative living. "Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny."

Every individual, in the process of lifting his own life up to nobler heights, finds himself inspired with a great zeal for helping to uplift humanity.

In the process of human evolution, from the savage satisfying only his animal wants to modern man with his multitudinous desires, there "at last came the selfless and compassionate man who pitied the hungry and the maimed and the heavily burdened, and dreamed a splendid dream—that he might collaborate with God in creating a world free of misery and wrong and injustice."³

What enormous possibilities await this loftiest task—the building of a more perfect world! Humanity has only for a brief two centuries been conscious of itself as a struggling evolving society. It has only within this brief span of its existence come to envision and assume conscious goals of perfection toward which to strive.

Today the conscience of men the world over is being aroused as never before to the urgent need and

¹ Cf. also the exquisite art forms of Europe during the Middle Ages, so much of it anonymous. The reverence and humility of the cathedral builders of this epoch wrought in stone the fairest and noblest of architectural forms.

² William James in "Varieties of Religious Experience," and Harold Begbie in "Twice Born Men," give scientific testimony to this recreative power of religion in the life of man.

³ Robert Quillen.

the glorious responsibility of creating a *new world order* which shall establish security and happiness for the individual. In this titanic effort where man's ordinary intelligence stands baffled and halting, why not utilize all the creative power which religion has to give?

The mere force of the intellect will never suffice to remake the world. There is needed the heart of charity and the soul of vision.

WHAT AN inspiring goal to work for—the goal of a New World Order! For this lofty purpose Bahá'is are working with all the power and ability God gives them. They realize their own limited powers to be totally inadequate to the task. But they work as part of a concerted movement the plan of which they believe to be perfect, and the effectiveness of which is clearly to be measured by the zeal and unity of its adherents.

The formulation of principles of organization for humanity and the guidance of humanity into such a world order is too immense a task for any human personality. It requires a super-planetary power. It is, fortunately, a responsibility which God assumes and which He alone is capable of carrying out. The function of the individual is to become a channel for this Divine

force which seeks to remake the planet into a better and happier home for man. In this great endeavor the Holy Spirit—that Light which guided the Prophets and shone forth from them—this Light must be our guide.

“When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.”*

So HERE, in the working out of a modern world religion, is a creative task fit to call out all our powers.

No work to which man can dedicate himself is more noble, more inspiring, more worthy of the utmost consecration and concentration than that of helping to build a better world.

Within the vast scope of this superhuman task we may all be privileged to become quarriers, architects or builders—each one an artist in the true sense of the word, each one a creator working in the service of the Great Architect and for the service of humanity.

*Abdu'l-Bahá “Divine Art of Living.”

“Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestation would be apparent.”

—Bahá'u'lláh.

THE BAHÁ'Í VIEW OF AUTHORITY AND ORGANIZATION

HUSSEIN RABBANI

This is the second and concluding part of this article begun in the January issue. There the author pointed out how, by the instructions of Bahá'u'lláh, Bahá'ís regulate their national life in conformity with the requirements of their respective governments with absolute obedience and loyalty thereto. Herein the author dwells on the necessity of organization for the social regeneration of mankind.

WHAT the world today is suffering from innumerable diseases no one can deny. And that the fundamental causes of such a state of unrest are due to the absence of a just and powerful authority no unprejudiced mind can refuse to accept. In His Tablet to Queen Victoria, Bahá'u'lláh compares mankind to an organism which has been subjected to many diseases and attributes these sufferings to the injustice and the incompetence of rulers and statesmen. Addressing the latter, He says: "Oh, members of the Assembly yonder and in other countries! If you desire advancement, reflect and deliberate upon that which will calm the world and its condition. Consider it as the body of a man, once sound and whole, which has succumbed to malady in various forms. This body cannot be cured in a day, but rather the sickness will be aggravated, because it has fallen into the hands of unskilled physicians. However, if a wise doctor, a seeker after God, the Lord of Worlds, takes charge, one of the members will become whole, and consequently the others. Thus you are notified by Him who knows. Today I see this body in the hands of those whom the wine of pride has intoxicated to a point

where they cannot prescribe a remedy. How then will they recognize this great and glorious Cause?"¹

INDEED, we are living today in a world of partial chaos and anarchy. Whether in the national or in the international sphere of activity, we have been and are still witnessing signs of an impending disorder. The disastrous results of a fierce and aggressive nationalism, with its two natural concomitants, imperialism and war, have harassed humanity by directing its energies into wasteful channels. The way out of such a chaos, the Bahá'ís believe, is not through the overthrow of the existing foundations of society and the abolition of every organized center of authority. What the world is in dire need of is not anarchy but organization. As society develops and social relationships increase in complexity our need for organization becomes more impelling. Modern society, indeed, is a vast organism and as such necessitates a coordinating power to adjust its different parts. As 'Abdu'l-Bahá has said: "The body-politic may be likened to the human organism. As long as the various members and parts of that organism are coor-

¹ Bahá'u'lláh—"Epistle to the Son of the Wolf", p. 48.

dinated and cooperating in harmony we have as a result the expression of life in its fullest degree. When these members lack coordination and harmony we have the reverse which in the human organism is disease, dissolution, death. Similarly, in the body-politic of humanity, dissension, discord and warfare are always destructive and inevitably fatal."¹

And in another passage, He says: "All created beings are dependent upon peace and coordination, for every contingent and phenomenal being is a composition of distinct elements. As long as there is affinity and cohesion among these constituent elements strength and life are manifest but when dissension and repulsion arise among them, disintegration follows. This is proof that peace and amity which God has willed for His children are the saving factors of human society whereas war and strife which violate His ordinances are the cause of death and destruction. Therefore God has sent His Prophets to announce the message of good-will, peace and life to the world of mankind."²

It is, therefore, evident that what the world needs today is just and equitable rulers. For authority, if exercised in the right way, can accomplish all that is conducive to the welfare and happiness of mankind and is thus but an expression of the Divine Will. In the Bahá'í view, all authority comes from God, unless it is enforced arbitrarily and against the interests of the governed. And this is why the Bahá'ís have always been ordered

to respect the possessors of just authority whose sole aim is to further and develop the interests of their people. In one of His most important writings Bahá'u-lláh has revealed the following: "Each nation must respect the position of its ruler, be humble toward him, obey him, and hold to his command. The sovereigns have been, and are the manifestations of divine might, nobility and grandeur. I have never been a sycophant, everyone can assert this, but respect for the rank of sovereigns comes from God, as is clearly shown in the words of the Prophets and Chosen. Some one asked Jesus: 'Oh, spirit of God, is it lawful to give tribute unto Caesar or not?' He replied: 'Yes, render unto Caesar the things which are Caesar's, and unto God the things which are God's,' He did not forbid it. And these two sayings, for those who know how to see, amount to the same thing, for if that which belonged to Caesar was not accorded by God, he would have forbidden it. And likewise in the sacred verse: 'Obey God, and the Prophets, and the possessors of command among you.' The possessors of command are primarily the Imams (may God bless them)."³

But if Bahá'u-lláh has recognized the divine origin of political authority, and commanded His followers to respect and obey those who are its custodians, He has also equally emphasized the duties of the rulers towards their subjects. If there has been any social evil which He held in contempt it was tyranny. Bahá'u-lláh forbids

¹ 'Abdu'l-Bahá—Cf. "The Bahá'í Magazine—February, 1932, p. 352.

² Bahá'u-lláh—"Epistle to the Son of the Wolf", p. 70.

tyranny in the most emphatic terms. In "The Hidden Words" He says: "O Oppressors on Earth! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is my covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal of glory."¹

And in the Tablet to Emperor Napoleon III He again emphasizes the same point. "Know verily", He declares, "that your subjects are God's trust unto you; treat them as you treat yourself. Beware of making wolves shepherds to your flocks, and of being hindered by pride and vanity from turning toward the poor and miserable."²

The duties of those who are in charge of the administration of the country are manifold. They should always act with justice and equity. "Justice and equity" says Bahá'u'lláh "are two guardians for the protection of man: they have appeared arrayed in their mighty and sacred names, to maintain the world in rectitude, and to protect the nations."³

And again he says: "No radiance can compare to that of justice; the organizations of the world, and the tranquillity of mankind depends upon it."⁴

In another passage we read: "O Son of the Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes

of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it becometh thee to be. Verily, Justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes."⁵

All these words amply testify to the necessity of organization for the social regeneration of mankind. The individual, however well equipped with all the essential conditions of life, cannot live apart from society. He is born in a social environment and he is by nature bound up to live in the same ambium all through his earthly career. But, since social life is inevitable the necessity of some sort of organization becomes impelling. For social life carries with it, at least potentially, the germs of a possible friction between the individuals. Organization, therefore, is the 'sine qua non' of every social life. And this organization should have an authority to which every member should readily submit. For without an ultimate power of coordination and adjustment life will be a sheer impossibility. Instead of peace and tranquillity we shall find conflict and war. And such a state of affairs will be intolerable. But this authority should not be tyrannical and should under all circumstances be considered as a means rather than an end. In such wise, the individual rights are safeguarded without the possibility of any friction, and social life made possible without the individual being crushed under the weight of an all-powerful state.

¹ Bahá'u'lláh, "The Hidden Words," p. 46. ² Bahá'u'lláh, "The Epistle to the Son of the Wolf", p. 42. ³ Bahá'u'lláh, "The Epistle to the Son of the Wolf", p. 10. ⁴ Bahá'u'lláh, *Ibid*, p. 23. ⁵ Bahá'u'lláh, "The Hidden Words", p. 4.

REWARD AND PUNISHMENT

IN the conduct of life man is actuated by two main motives—"the hope for reward," and "the fear of punishment." This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under government. Their business in life it is to consult together for the framing of laws, and to provide for their just administration.

The tent of the order of the world is raised and established on the two pillars of *reward* and *retribution*.

In despotic governments carried on by men without divine faith, where no fear of spiritual retribution exists, the execution of the laws is tyrannical and unjust. There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences. If administrators of the law would take into consideration the spiritual consequence of their decisions, and follow the guidance of religion, 'They would be divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own.' If a governor realizes his responsibility, and fears to defy the divine law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that 'as he sows so must he reap,' such a man will surely avoid injustice and tyranny.

Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of divine favors and a spiritual kingdom of joy, he will lack the incentive to just dealing and the inspiration to destroy oppression and unrighteousness.

When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that, if he be not found wanting, he will come into the celestial kingdom and that the light of the heavenly bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that ministers of state should be enlightened by religion!

—'Abdu'l-Bahá.

A BIOGRAPHER PRESENTS A GREAT CHARACTER

CORALIE FRANKLIN COOK

"Everything becomes yours by renunciation of everything."

"No brotherhood appears in the world as lasting save that of the spiritual type."
—'Abdu'l-Bahá.

 ELDOM has biographer presented a more significant and inspiring figure than the central one in C. J. C. Street's *President Masaryk*.*

Flashing through the pages of this remarkable book one follows the career of a man who, from early childhood to advanced age, challenges breath-taking attention, evoking at the same time wonder and admiration. A child, a man! Teacher, reformer! Politician, statesman! Philosopher, idealist! Such is Mr. Masaryk's unparalleled career as he is depicted,—and because of it all—he is a maker of history.

About four-score years ago, in an obscure village of far away Moravia, a boy was born. No special record was made of his natal day. Perhaps to the mother who bore him there came some secret presage of what was to be the future of this man-child, but no such illumination touched the mind of his coachman-father, and to all who have watched his development and achievement, it has never ceased to be a wonder how this child apparently destined to live and die one of a laboring class, shorn of opportunity and lacking ambition, should soar so far above his apparent status as "to become

the acknowledged leader of his fellow countrymen and finally the President of a State—the creation of his own brain—as prosperous and well conducted as any in Europe."

Reading Mr. Street's description of President Masaryk's mother, one is strongly reminded of the black freed-woman of the United States who in the first decade of emancipation devoted herself body and soul to the education of her offspring. Like her this Bohemian woman, witnessing the ignorance and degradation about her, determined that her son, Thomas, should be given an education. In education alone she was wise to see the open door to opportunity. It was through her sacrifice and determination that the lad was engineered through the various steps of preparation until he reached his goal—the university. From then on his own toil and his own will power became the stepping stones leading to the heights of life.

No more noble a character has ever embellished the pages of history than that which laid the foundation of Mr. Masaryk's conduct. Of peculiar significance is his religious life. His mind was ever in search of Truth and open to its teachings. No man's faith

* Published by Geoffrey Bles, Suffolk St., Pall Mall, London.

was of import to him if such a one failed to apply its precepts to his daily life, and in his own actions his religious convictions were his constant guide.

Always an independent thinker, Thomas Masaryk was never controlled by what he had been taught. He was a discoverer of Truth on his own initiative and the glory of his work as teacher lay in his habit of freely giving his own opinions, but inviting his pupils to work out their own conclusions.

Mr. Masaryk himself is a brilliant linguist. German, French, English were soon mastered by him, and it was through his influence that foreign books of worth were in any considerable number translated into the mother tongue, Czech. As he became acquainted with the habit and thought of other nations through a knowledge of their literature, his own attitude toward life broadened and the good he found, he became wise and generous in imparting. Under the "pure logic" of his teaching his pupils were given priceless spiritual values, witness the following upon two topics, so speciously glossed over or prudently(?) ignored by many college professors:

"When one speaks of alcoholism, what is in question is not the object—wine, beer or spirits—but the subject who drinks them, the mental state of the drunkard, his development under the effects of drink, the results upon himself and upon his children; what is in question is the entire physical being of the drinker, his character, and his outlook on life, not alcohol, the thing in itself."

And again upon another subject:

"It is true that the sexual instinct is very powerful; but we have, besides, various other instincts, and with respect to these we endeavor to place them under the control of our reasoning powers; the more powerful the instinct, the more urgently it requires mastering."

IT WAS inevitable that President Masaryk's devotion to his country and passion for service to his countrymen should lead him into politics, and just as certain that the politician should very soon assume the role of Statesman. Always before him were freedom and self-determination for his countrymen, but freedom for all and self-determination mapped out and controlled by the sane and the unselfish. Opposition never deterred him, carping criticism he took for helpfulness "in another dress". Fearless, he over and over again put his life in jeopardy, his very lack of any sense of danger seeming to preserve him from harm.

His applied philosophy should be put into a text-book for the benefit of students of all races for, although formulated for the needs of the Czech people, it is so sane and comprehensive that it might easily be adapted to the needs of any under-privileged and handicapped group anywhere.

President Masaryk has been the author of many books. Knowing this one longs to have access to them. His biographer says: "In consequence of the extraordinary range of his studies, the President is without question the best informed man in Europe."

One cannot help thinking what a rare privilege it would be to meet this man eighty years young. Whether in the presidential apartments in the castle at Prague among his many books of all languages most of which he reads in the original, or at his country estate where he walks, rides horseback and entertains numerous guests, one would indeed be honored to touch the hand of this man

who championed a bloodless revolution and who presides over the republic of the Slavs on whose shield is the motto *Truth Will Prevail* and whose constitution provides for no other leader while the noble Thomas Masaryk lives.

Ye who cannot meet President Masaryk at Prague or in the fields of his estate, may seek him in the pages of Mr. Street's book. Long will you look ere you again find his like.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate.

When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and peoples of the world."

—'Abdu'l-Bahá.

THE REQUIREMENT OF MEDITATION

ALFRED E. LUNT

Mr. Lunt, an attorney by profession, is well known to the readers of this magazine as a long time member of the National Spiritual Assembly of the Bahá'is of the United States and Canada, and as author of many widely circulated and illuminating articles which have appeared in The Bahá'i Magazine. Among them his noteworthy contributions under the titles, "World Peace and the World Court"¹ and, "The Supreme Affliction—A Study in Bahá'i Economics".²

"You cannot apply the name of 'man' to any being devoid of the faculty of meditation. Without it, he would be a mere animal."

—'Abdu'l-Bahá.

HUMANITY, today, occupies an arena in which are locked, in a life and death struggle, the gladiators of sectarianism and universal truth. On the one hand are arrayed human dogma and prejudice; on the other the champions of the divine law, itself. The strongholds of the one are superstition, division and tradition; of the other—reality, oneness and individual verification.

The principal distinguishing mark that reveals the sectarian attitude is its unflinching personal evaluation of religious truth and its almost sole emphasis upon the literal or outward interpretations of the revealed Word. Its point of view is, therefore, one of attachment to the outer, personal phase of life, and its appeal is to the outer man in the realm of mental imagery and of sense impression.

We are speaking, here, in a purely general way of a type of religious faith in which we, also, and our ancestors, over many centuries, have played a prominent part. No thought of individual criticism or condemnation is im-

plied, since this is a century of true education which is destined to emancipate every sincere soul from the torturing confines of the sectarian concept. Consorting with the people of every religion, without exception, is a mandate of Bahá'í faith; and this is to be done with joy and fragrance, i. e., with real love. How frequently 'Abdu'l-Bahá called the attention of the Bahá'í friends to the divine duty of educating every "uninformed one," and gently leading the children to maturity. Within each dwells the capacity to know the divine foundation.

BUT SINCE this is the age of reality, it becomes necessary to know the distinguishing characteristics of every type of religious belief. And behind these lie profound issues of human psychology which must be penetrated.

Yet we should not regard the problem as too complex and baffling. And here we touch the real issue. What, after all, marks out universal religion from sectarianism? Is it not the awakening of the slumbering reality in every soul? Is it anything less than the deepening of consciousness to a point wherein one takes "from the hands of the Divine Cup-bearer the chalice of immortal life, that all

¹ November, 1925, Vol. 16, No. 8. ² July, 1932, Vol. 23, No. 4.

wisdom may be thine, and that thou mayst hearken unto the mystic voice calling from the realm of the invisible.”*

If sectarianism is a form of attachment to the world, universal faith is its prime opposite—detachment. Nevertheless, consider that the sectarian possesses faith, and may be quite sincere in his adherence to the form he has chosen. But faith in the sense of belief, is not enough. There are two other essentials for the one who truly desires detachment. Conscious knowledge is one, and motion toward the Beloved of the Worlds is the other. Otherwise, though we call ourselves Bahá'ís, Christians, Muhammadans or Jews, we have remained in the sectarian precincts, and are subject to those limitations.

For this reason, Bahá'u'lláh has opened to the true lovers of God that pathway that some call mystic, but which is in truth the searchway to God. This is the way of meditation and communion, the greatest bounty of this Day of God. Without this divine nourishment, the reality that has been stirred to believe cannot unfold its powers, nor bring forth its sovereignty over the outer life. In such a case, the tremendous forces of the world and its attachment, cannot be put to rout. This is the true explanation of that attachment, which throughout the the ages has weakened and laid low the religious stirring that sprang up at the dawn of every Advent. Out of this, sectarianism and denominationalism, faded flowers on the tree of life, found their origin. Of this condi-

tion Bahá'u'lláh spoke, saying, “O My children! I fear lest, bereft of the melody of the dove of heaven, ye will *sink back* to the shades of utter loss, and never having gazed upon the beauty of the rose, return to water and clay.”**

THE KEYNOTE of this age is unity. The law of the celestial spheres, deposited also within every cell that we call matter, is to reveal its glory of oneness in man. How strange and mysterious it is that man, the pivot of the creation, the highest order dwelling upon the earth, should only now have begun to recognize that law of unity which resides even in the heart of the mineral kingdom far below him. Bahá'u'lláh has revealed this law to all human-kind, and commanded its observance. What a divine gift from the Manifestation of God! What greater evidence than this could be demanded as proof of His Truth and Station?

But unity and sectarianism are polar opposites. Unity is the voice and also the action of the reality of man, not of his attached personality. Unity is detachment from every form of prejudice, and knows no separation of man from man. While sectarianism clings to its self-imposed barriers, and nourishes itself on dogmas that the twin elements of science and religion cannot accept.

We would repeat that attachment to beliefs alone, without the illumination of the Sun of Reality gained through meditation and communion, dwarfs the growth of the soul, and produces a static condition. Who-

* Bahá'u'lláh, Hidden Words (Persian), v. 62. ** Bahá'u'lláh, Hidden Words (Persian), v. 13.

soever accepts this retarded state finds himself unable to show forth that love and that wisdom and, above all, that guidance that is the very quintessence of the Bahá'í Cause. The form, rather than the substance, becomes to him of the greater importance. All of us,

without exception, need to seek the hidden treasures of divine knowledge, within, more earnestly and with greater ardor. With the blossoming of these fruits, the Bahá'í Cause in America will assume its true stature.

(To be Continued)



“Mankind receives the bounties of material civilization as well as divine civilization from the heavenly Prophets. The capacity for achieving extraordinary and praiseworthy progress is bestowed by them through the breaths of the Holy Spirit, and heavenly civilization is not possible of attainment or accomplishment otherwise. This evidences the need of humanity for heavenly bestowals, and until these heavenly bestowals are received, eternal happiness cannot be realized.”

“The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals. The purpose of man’s creation is therefore unity and harmony, not discord and separateness. . . . When the souls become separated and selfish the divine bounties do not descend and the Lights of the Supreme Concourse are no longer reflected even though the bodies meet together.”

“The greatest and the strongest proof for showing the abundance of the Spirit to the bodies is the very appearance of It’s power and influence in these bodies.”

“The test of the Truth (of God) lies in the influence the conception has on our lives. If it makes us kind and loving in our relationship with our fellowman, we know it is a true one. In other words it must produce in our hearts a love of God which must be transmitted into love for man.”

THE BAHÁ'Í MOVEMENT IN PARIS

EDITH L. W. FENTON

The author of this article has only just recently come into contact with the Bahá'í Cause, but although her allegiance to the Bahá'í group in Paris is only of a few months standing, she has already become an ardent adherent of the Faith.

“Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom.”

—‘Abdu’l-Bahá.

AS I walk up the little old street tucked away in a corner of Montparnasse, these words from the teachings of ‘Abdu’l-Bahá return to my memory, their wisdom quite in keeping with, and perhaps evoked by the silent old houses around me, the atmosphere of peace enfolding all. Turning at last into a large but somewhat dilapidated garden surrounded by ateliers built mostly of wood and glass, I climb a steep stair, arriving the bell at a small door on the second floor. It is opened almost immediately by a sweetfaced woman, the gracious lady of the house, and entering I find myself at once in a lofty spacious studio. On either side high uncurtained windows flood the room with radiance; the blue sky and waving tree tops so close at hand that the old studio seems but an antechamber . . . a stepping off place . . . These living things outside, this old furniture and multitudinous canvasses lining the walls appear to have been knit together in some bygone age into the present ethereal and wistful pattern. It is a tapestry woven of the past and present, of things spiritual and material and creates the right atmosphere for

contemplation, heartsearching and endeavor.

A few weeks before, a friend had asked me whether I knew anything of the Bahá'í religion, and had suggested that I study it.

What I gathered from his few remarks, fired my imagination, and my enthusiasm, so that I eagerly accepted the invitation I received later to attend a meeting of the Bahá'í Society or, rather, Group.

So here I am in the temple (though anything less resembling a temple, or more fitting to be one cannot be imagined) of the Universal Religion, the essence of all religions.

I look curiously round the room. I am evidently late, for already here and there small groups of people are talking. I make out some Persians, several French, and a sprinkling of English and Americans. Presently tea is dispensed by the smiling lady of the house, and then quite naturally, and not at all abandoning mundane topics, the men and women here present begin to talk of the Cause.

WHAT HAS then brought these people of different nationalities together? A new cult? A fashionable craze? Some popular medium or magnetic fakir? No. It is clearly manifest that here there is no research for a new sensation or morbid excitement.

I am just asking myself the ex-

act nature of the force animating and welding together all these dissimilar natures when I hear a voice raised. Someone is reading aloud:

“... No man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.”¹

An Englishman across the room makes a suggestion which is taken up and I hear a discussion on the relations between the Creator and the created, which savors somewhat of Spinoza. Someone says “But in attributing this or that quality or virtue to the Godhead you are trying to define the indefinable, you are limiting the illimitable.”

During a lull a young Persian stands up and chants a prayer in his native tongue. The sacred music, so much a prayer in itself, gently echoes through the room.

A lady sitting near me no doubt sensing in me a stranger within the gates, kindly volunteers some information:

“It was in 1844 that the Bahá'í revelation declared itself in Persia. At the present day, it has spread all over the world. The initiator of this great movement for social and spiritual reconstruction was the Báb of pure heart and radiant personality. He was martyred in 1850, and His mantle fell on Bahá'u'lláh, a Persian nobleman Who announced the dawn of a new era of fraternity and world peace.

He was imprisoned and exiled by the reactionary leaders in Persia. . . .”

Again the reader's voice:

Are ye not all leaves and fruit of the same tree? . . . “O children of men! Do ye know why we have created you from one clay? That no-one should exalt himself over the other. . . . Close your eyes to racial differences, and welcome all with the light of oneness. This handful of dust, the world, is one home: let it be in unity. . . .”²

I lean towards the lady on my right and beg her to continue. She tells me that after the ascension of Bahá'u'lláh, His Son, ‘Abdu'l-Bahá, carried on His work, and how, little by little, slowly but persistently, this religion of love and harmony and reason spread through Asia and permeated other religions, so that Christians, Jews, Buddhists, Muhammadans, Zoroastrians, and many others,—all find their highest aims in this cause, for its teachings have the same basic principles.

‘Abdu'l-Bahá taught that religion should be in perfect accord with science, so that science shall sanction religion, and religion science. He preached a living faith, one that progresses, marches with the spirit of the age, meets present-day needs.

Though the Bahá'í religion directly touches and influences all branches of human activity, such as the economic question, the equality of man and woman, education for all, it also assuredly emphasizes the crying need of arbitration, an international Court of

¹ ‘Abdu'l-Bahá—Promulgation of Universal Peace’, p. 450. ² From Bahá'u'lláh's Teachings.

Justice, where questions of frontiers, and national honor are concerned.

These precepts for disarmament, for a "Most Great Peace" were given more than half a century ago, when no-one yet spoke of such possibilities.



I LOOK UP at the racing clouds, the green treetops, and then at all the earnest faces about me. Life outside, and inside, the material and the spiritual welded together into an imperishable oneness to will and to do for human betterment.

It seems easy, with the simple alchemy of this religion of love, here close at hand, to transform

our minds, disarm our hearts. *That first*,—the rest will follow in natural sequence.

I murmur a few goodbyes, and find myself again in that little silent street.

What were those words of 'Abdu'l-Bahá that I had just heard?—"Let us do away with all prejudices of race, of patriotism, of religion, of politics. We must become the lever for the union of the human race."

As I turn the corner, I look back once more at the spiritual oasis I have just left, and wonder how long before suffering humanity will have drunk of its lifegiving waters, and been healed.

INVOCATION

SILVIA MARGOLIS

Trouble our spirit, Lord,
 Nor let us rest.
 Terribly, terribly trouble
 Our human breast,
 Lest we wax stolid, Lord,
 As the jostling crowd;
 Or from sheer hollowness
 Wax vulgar, proud.

Trouble our spirit, Lord,
 And rock and quake.
 Terribly, terribly trouble
 Our soul awake,
 Lest we wax blind, O Lord,
 To Thine ancient Self;
 Or lose our soul in the glitter
 Of empty pelf!

Trouble our spirit, Lord,
 Nor let us be.
 Terribly, terribly trouble
 Our infinity;
 Touch our lips with love, Lord,
 Our tongue with Fire—
 That we may be a Flaming Sword
 For Thy desire!

THE CHALLENGE OF TODAY

BERTHA HYDE KIRKPATRICK

"It is not necessary to lower Abraham to raise Jesus. It is not necessary to lower Jesus to proclaim Bahá'u'lláh. We must welcome the Truth of God wherever we behold it. The essence of the question is that all these great Messengers came to raise the Divine Standard of Perfections. All of them shine as orbs in the same heaven of the Divine Will. All of them give Light to the world."

—'Abdu'l-Bahá.

ABDU'L-BAHA once spoke these words to a group of people: "I wish to awaken you out of your deep slumbers. Do you know in what day you are living? Do you realize in what Dispensation you exist?"

And then He added this statement: "This century is the fulfillment of the promised century, the dawn of the appearances of the glorious visions of past prophets and sages."

These are not idle words. 'Abdu'l-Bahá was no emotional sensationalist. He was recognized throughout the world as a great spiritual teacher. His advice was also sought by many in high government and military positions because experience taught them that He gave wise and practicable advice. But He much preferred to talk about spiritual things, to teach that the spiritual is the basis for the practical. Those who listened and heeded what He said became refreshed and gladdened in spirit.

We are asleep spiritually and it is with our spiritual insight that we must read the signs of the times. We hear constant reference to a new age but, because He spoke in

such startling terms, it is evident that 'Abdu'l-Bahá meant something different from the new age in science and invention or even in social and economic justice.

Can we not pause long enough to try to find out what 'Abdu'l-Bahá did mean when He asked these questions and made this statement? Such a consideration will take us into the field of prophecy.

To ATTEMPT to interpret prophecy is always dangerous, but when we consider prophecy in the light of history we are at least on firmer ground. A prophecy that has challenged and puzzled students of our Bible very much is in Daniel. Christ refers to it in answer to the question of His disciples, "What shall be the sign of Thy coming and of the end of the world?" Part of His answer was, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place."*

Referring to Daniel we find that he gives dates of the "time of the end".¹ It is these dates which have puzzled people. Since Daniel gives other dates which were fulfilled in

* Matthew 24:15.

¹ How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

"Briefly the purport of this passage is that he appoints two thousand three hundred years, for in the text of the Bible each day is a year. Then from the date of the edict of Artaxarxes to rebuild Jerusalem until the day of the birth of Christ there are 456 years, and from the birth of Christ until the manifestation of the Báb there are 1844 years. When you add 456 years to this number it makes 2300 years. That is to say, the fulfillment of the vision of Daniel took place in the year 1844 A. D., and this is the year of the Báb's Manifestation according to the actual text of the book of Daniel."—Some Answered Questions, p. 50.

the coming of Christ, Bible students felt justified in believing that these dates referred to the second coming of Christ. They believed that our Lord Jesus Christ would come literally in clouds of glory in 1843 or 1844. We learn¹ that there were independent groups of earnest Bible students in different countries and localities all of whom were looking for Christ's coming. In England, Scotland, Germany, India, Australia, America, were groups of such believers. These were all disappointed and so far as we know never learned how near they were to the truth.

God's ways are inscrutable. We still need to heed Christ's warning, "Watch therefore, for ye know not what hour your Lord doth come;" and the words of Paul, "the day of the Lord so cometh as a thief in the night".

LET US see what really did happen in 1844. The drama took place in far away and benighted Persia. The truly wise men who saw the star and went to worship were trained not in Christian but in Muhammadan scriptures, for these latter have prophecies too which point to the appearance of a Mighty One in the early decades of the nineteenth century.

Almost fifty years before the appearance of the Promised One a certain Shaykh Ahmad "inspired by the light that shown within him", "aglow with zeal and conscious of the sublimity of his calling" arose to "prepare the way for Him who must needs be made manifest

in the fullness of time". If you would know this story in the beauty of its detail read it in "The Dawn-Breakers."

Shaykh Ahmad passed into the next world before the coming of the Promised One, but he did not lose his faith and had prepared his disciple Siyyid Kázim to carry on his work. Before the hour had struck for the world to know, Siyyid Kázim attained the presence of the Promised One and knew in his heart that it was He. It was given to the young man Husayn to be the one to whom these revealing words were uttered: "O thou who art the first to believe in Me! Verily I say, I am the Báb, the Gate of God, and thou art the Bábu'l-Báb, the gate of that Gate." This event took place May 23, 1844. It took nearly fifty years for the news of it to travel to the Western World.

THE "COMING" indeed took place, not such a one as those searchers of the scriptures anticipated, not a literal coming in the clouds, but one still mightier and yet in accord with the laws of nature. The "Coming" is not for the Christians alone, but for the whole world. This is a universal age, the Message is universal, proclaiming world unity, and the Messenger is the great Unifier.

Was this event, then, taking place in little known and unimportant Persia, really of significance to the western world and the world at large? What connection does it have with the prophecies in the

¹ We are indebted to Mr. Tauty of Shanghai, China, for the results of his efforts to obtain documentary evidence on this matter. In response to an inquiry of his published in the North-China Daily News he received replies giving quotations and references to books and pamphlets corroborating in detail the above statement. Lack of space prevents the printing of these.

² Chapter 1 in "The Dawn-Breakers—translated and edited by Shoghi Effendi. Bahá'í Publishing Committee, New York.

Christian Bible? The burden of the Báb's message was this, that His advent marked the beginning of a new dispensation, that by His coming "The Day of God" was inaugurated and that furthermore a Mightier One than He would soon appear to teach erring humanity the way to establish the Kingdom of God in all the world. Like Christ He came not to destroy but to fulfill, not to repudiate any religion but to purify and to show men that in their purity all religions are one.

Did He appear, this Mightier One? Yes, nineteen years after in Baghdad, Bahá'u'lláh, the Glory of God, Who an exile from His native Persia, had been engaged these nineteen years in teaching the followers of the Báb, stunned and bewildered by the execution of their beloved Master and by the unheard-of persecutions and martyrdoms of their friends, announced that He Himself was the One whom the Báb had foretold, "He Whom God should manifest". He it was, Who, some years later, from the prison city of 'Akká proclaimed to the whole world that the age of universal peace and justice had dawned and laid down the universal principles upon which peace must be based, namely the oneness of religions and the oneness of humanity. If we investigate carefully, sincerely and without prejudice we shall find that Bahá'u'lláh brought not only the message of a New Age to earth but also the power to establish it, the power of the Spirit. The foundations are already laid. 'Abdu'l-Bahá has told us:

"The Kingdom of Peace, Uprightness and Reconciliation is established in the insensible world and will by degrees become manifest and apparent through the power of the Word of God."

IN THE light of history it appears that those earnest Bible students of the early nineteenth century erred in making too literal interpretation of prophecy. The end of the world is the end of the old dispensation. It seems apparent that God does not intend that we should understand prophecy until after its fulfillment. For when Daniel said that he did not understand the things that he saw and heard, the answer was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end."¹ Each dispensation ends when a new Messenger of God comes and this Messenger, this Manifestation of God, whose coming marks the end of the old and the beginning of the new, is able to unseal the Books—to explain what has been obscure. Thus Bahá'u'lláh makes clear many things in Jewish, Muhammadan and Christian scriptures.²

It is evident to any student of prophecy that many prophecies, such as the return of the Jews to Palestine, are being fulfilled in these days but we think that those who are studying scripture in the light of the Bahá'i revelation get a vision of the glory and reality of the New Day that others only glimpse. Many believe that the prophecies of terror, of "great tribulation, such as was not since the beginning of the world to this time" so terrible that "except those days should be shortened,

¹ Daniel 12:9. ² See "Some Answered Questions", chapters 10-12. The Kitáb-i-Iqán also gives new meaning to many of Christ's teachings. See especially pp. 20-30, 66-76, 113-120, 132-136.

there should no flesh be saved" are now being fulfilled and that in passing through the world war and this aftermath of economic distress we are experiencing the "great and very terrible" day of the Lord spoken of by the prophet Joel. Following this will come the day when peace and righteousness shall reign when "the earth shall be filled with the Glory of the Lord."

But at present the world at large is in a period of skepticism and doubt; and to many, proofs based on the fulfillment of prophecy make small appeal. Let such study carefully and with unprejudiced mind the historical facts which have followed the "Coming". Let them discover for themselves the tremendous spiritual forces which became active in the world with the advent of the Báb. So mighty were these spiritual forces that two of the most powerful Oriental potentates backed by the most fiendish persecutions which fanatical Muhammadan religionists could devise were powerless to stop the spread of this universal message of love or to halt its power to unify.

For true spiritual power never remains mystic, hidden, mysterious. It always gives evidence of itself in the realm of being, translates itself into deeds which cause progress and are of benefit to mankind. So ever since the coming of the Báb and Bahá'u'llah great changes have been rapidly taking place in the world, great scientific discoveries and inventions. Great struggles too have been and are going on: the struggle of woman for her just position in the world, the struggle of the masses in the laboring world for justice, the

struggle of the oppressed races for equal opportunities, the struggle of minority groups and nations for political justice, the struggle between the forces of peace and war. All of these struggles are the efforts of the forces of the "Kingdom of Peace, Uprightness and Reconciliation which is established in the invisible world" to become manifest in this world. Foolish man opposes them, but they must inevitably prevail for the power of the Word of God is irresistible.

THE HONEST and unprejudiced investigator will find too many things already accomplished in establishing the Bahá'í Faith. In a recent letter to American Bahá'is Shoghi Effendi sums up some of these accomplished facts:

"Born in an environment of appalling degradation, springing from a soil steeped in age-long corruptions, hatreds and prejudice, inculcating principles irreconcilable with the accepted standards of the times, and faced from the beginning with the relentless enmity of the government, church and people, this nascent faith of God has, by virtue of the celestial potency with which it has been endowed, succeeded, in less than four-score years and ten, in emancipating itself from the galling chains of Islamic domination, in proclaiming the self-sufficiency of its ideals and the independent integrity of its laws, in planting its banner in no less than forty of the most advanced countries of the world, in establishing its outposts in lands beyond the farthest seas, in consecrating its religious edifices in the midmost heart of the Asiatic and American continents, in inducing two of the most powerful governments of the West to ratify the instruments essential to its administrative activities, in obtaining from royalty befitting tributes to the excellency of its teachings, and, finally, in forcing its grievances upon the attention of the representatives of the highest tribunal in the civilized world, and in securing from its members written affirmations that are tantamount to a tacit recognition of its religious status and to an express declaration of the justice of its cause."

Can we doubt then as we view prophecy in the light of history that in the coming of the Báb and Bahá'u'lláh Biblical prophecies have been fulfilled and are still being fulfilled, that this is "the day in which the Lord of Hosts has come on the clouds of Glory . . . This is the day in which the East and the West shall embrace each other like unto lovers, war and contention shall be forgotten, nations and governments will enter into an eternal bond of amity and conciliation."

WHAT SHALL we say of the future? Many of the Bible prophecies are still unfulfilled. We must always observe caution against their literal interpretation. Do the Bahá'i writings give us a picture of a perfected world suddenly emerging from the chaos and destruction of greed, ignorance and war, a world so perfect that no growth or progress is possible? Or will changes take place in accordance with laws of progress and evolution? The answer to this question will be found in investigating the basic principles which Bahá'u'lláh has shown are the

foundation upon which the new world order must be built and in studying the laws and instructions He has given in conformity with which Bahá'i communities are gradually growing up all over the world. These principles, laws and instructions are sane, reasonable, workable, recognizing both the limitations of humanity and its ability for infinite progress. Let the reader investigate for himself.

Weighing carefully Biblical prophecy in relation to what has already happened are we not justified in believing that these prophecies will continue to be fulfilled? Can we not share with Shoghi Effendi the belief that:

" . . . great and marvelous as have been the achievements of the past, the glory of the golden age of the Cause, whose promise lies embedded within the shell of Bahá'u'lláh's immortal utterances, is yet to be revealed." And further that—

" . . . the welding of the communities of the East and West into the world-wide Brotherhood of which poets and dreamers have sung, and the promise of which lies at the very core of the Revelation conceived by Bahá'u'lláh; the recognition of His law as the indissoluble bond uniting the peoples and nations of the earth; and the proclamation of the reign of the Most Great Peace, are but a few among the chapters of glorious tale which the consummation of the Faith of Bahá'u'lláh will unfold."

Give thanks to God that thou hast put thy feet into the world of existence in such a great century, and that thou hast heard the divine gladtidings. Try that thou mayst comprehend the mysteries as they must and should be comprehended, and that thou mayst understand the mysteries of the Holy Books.'

—'Abdu'l-Bahá.

THE EPIC OF THE BLACK ENSIGNS

FLORENCE E. PINCHON

*The Black Standard, "was the same standard of which Muhammad, the Prophet of God, had thus spoken: 'Should your eyes behold the Black Standards proceeding from Khurásán, hasten ye towards them, even though ye should have to crawl over the snow, inasmuch as they proclaim the advent of the promised Mihdí [Title of the Manifestation expected by Islam]. . . .' That Standard was unfurled at the command of the Báb, in the name of Quddus, and by the hands of Mulla Husayn. It was carried aloft all the way from the city of Mashhad to the Shrine of Shaykh Tabarsi. For eleven months . . . that earthly emblem of an unearthly sovereignty waved continually over the heads of that small and valiant band, summoning the multitude who gazed upon it to renounce the world and to espouse the Cause of God."**

"Mount your steeds, O heroes of God! Charge—in the Name of the Lord of the Age! Holy, holy, holy, the Lord our God, Lord of the Angels and the Spirit!"

THE strange exultant cry rings out from grey caravanserais, ere the morning star has paled its brightness before the rising sun. It resounds across the desert plains, and re-echoes from bare, brown hills; the dank forests of Mazindarán know its unearthly chanting; it challenges great armies from crumbling ramparts and the precincts of saintly shrines; and those who hear it thrill with a holy joy, or tremble with unaccountable dismay, according to their understanding of its mystic meaning. At the call, a mere handful of youths and unaccustomed scholars put to ignominious flight the hosts of their assailants. Chanted in solemn unison, it strikes terror into the midnight revels of the besiegers, like a veritable rebuke of God, and they fling down their wine-cups and flee in panic as from some invisible avenging angel. The guns could not silence its potent harmonies,

nor could prison, starvation, bribes, treachery, and unspeakable tortures.

For through the land of Persia the voice of God is sounding, and the call of His Herald must be answered, His commands obeyed, His love awaken passionate response, and all the prophecies of the Qur'án concerning the Promised One must needs find fulfillment.

OUT OF Khurásán comes the little procession. Its leader, frail but dauntless, wears the green turban of a Siyyid, and a sword that could fall, like that of Michael himself, upon the evil-doer. A black banner, gold-embroidered, flutters in the breeze. Beneath it marches the inspired company of those who, severed from the world, are engaged in summoning their fellow-countrymen to purify their lives, arise from their lethargy, and give welcome to a new and heavenly message brought by the long-expected Imám Mihdí,—the youthful Prophet of Shiráz—alas! already shut away from their longing sight in the grim fortress of Chihriq.

For this land of the Lion and

* Nabil's Narrative of the Early History of the Bahá'í Cause, published under the title "The Dawn-Breakers." Bahá'í Publishing Committee, New York.

the Sun was, in the nineteenth century, like some dark and noisome jungle, full of tangled growths of fanaticism, ignorance and vice, across which *falls* the baneful shadow of a corrupt Moslem priesthood. On every hand *lurks* danger, opposition, and death. "Make a way through this jungle," cry the followers of the Báb, "a highway for our God!"

Only utter detachment from all that the worldly prize, can bear witness to sincerity. At a word from their leader, the Mulla Husayn, all possessions are flung away—even to precious turquoise from the rich mines of Nishapur!

Such evidences of devotion, backed by irrefutable argument and passionate eloquence, attract souls all along the way. Mothers bring their sons, and sisters their brothers, pleading for their enrollment in the Legion of Light. For does not this gallant Husayn vividly recall the Imam whose martyrdom they have for centuries commemorated at Muharram? Yet few can be accepted. Only those who are of the true spiritual aristocracy of the Prophets may hope to attain so exalted a station of sacrifice. "This is the road to our Karbilá," cries their leader, "and he who is faint-hearted, and unprepared to suffer to the uttermost, let him return to his home!"

AT BARFURUSH, an angry mob, incited by the lies and misrepresentations of their mujtahid, and armed with all kinds of murderous weapons bar the way and start to attack them. Thereupon the Mulla Husayn, whose hands as a scholar were wont to tremble so that he

could scarcely write, becomes transformed, by the power of the Spirit, into a mighty warrior. The rabble flee before his flashing sword, as it performs prodigies of skill unknown since the legendary days of Rustem. Yet the mercy they now implore is never denied; and ere nightfall, the caravanserai, where the exhausted little company have taken refuge, is thrown open to the generous entertainment of their enemies.

But before the deluded crowds, that fill the city with uproar, witness must be borne that they are no infidels, but true lovers of God and His Prophets. So at the hour of evening prayer, a young volunteer ascends the roof, and begins to chant aloud the familiar invocation. "Allah'u'Akbar—Mighty is the Lord!" A bullet cuts him short. Courageously, another volunteers to continue the sentence,— "I bear witness that Muhammad is the Apostle of God." He likewise falls. "There is no God, but God!" cries, with his last breath, the undaunted third.

Entering the confines of the forest, cruel treachery again awaits them, and many are required to lay down their lives. White indeed, with the bones of the slain, is this road to the new Kingdom of Abha!

AT LAST, driven to defend themselves from the ceaseless attacks made by the priestly castes, now reinforced by the state, they seek refuge amid the woods and swamps that surround the shrine of the Shaykh Tabarsi. Day and night they labor, with amazing ingenuity and energy, to construct ramparts and dig ditches. No light tasks for

erstwhile gently-nurtured youth and elderly divines! Here, on the threshold, as it were, of the celestial world, and with its light and power filling their souls and animating their every action, they take their final stand. Like some noble deer that, long pursued by the wolves, turns at last at bay, resolving to make a worthy end.

Over this fortified retreat in the wilderness waves, for eleven tragically eventful months, the black ensign—earthly emblem of an un-earthly sovereignty, summoning the multitudes who gaze upon it to embrace the Cause of the Prophet of God.

Within, the valiant band of three hundred and thirteen pass the calamitous days and nights in prayer and chanting, and in studying the illuminating Tablets penned by the Báb, and others of His inspired followers. Trials unite them; until they appear like one soul in many bodies, a pure chalice and focal point of supernatural power.

But when the pitiless cannonade of the besieging armies reaches its height, then—"Mount your steeds, O heroes of God!" rings through the fort; led by the intrepid Husayn the little band sallies forth, through the snow and mud, and to the exultant shout of "Ya Sahibu'z-Zaman"—Lord of the Age! Time and again they charge the enemy, silence the guns, overthrow the barricades, and spread utter rout and panic among the trained regiments of the Shah.

FROM THE few survivors of the struggle, and also from their assailants—whose amazed admiration

they repeatedly won—certain records have been obtained.

We may see Quddus, the beloved friend and confidant of the Báb, hazarding the forest at midnight to join the besieged. A small company, bearing lighted torches and chanting hymns of praise, like those who at a wedding welcome the bridegroom, go out to meet him. Quddus, whose soul is knit to Husayn's as Jonathan to David, the charm of whose personality, understanding, and inspired utterances make him a natural spiritual leader of men. No bombardment, however severe, can disturb his serenity; smiling he stands amid the explosions, chanting verses of spontaneous joy.

We can hear the voice of Husayn, as he comes forth boldly before the enemy, clad in flowing white robes and green turban, and leaning upon his lance. "O people, we wish not to fight," he cries, "we only desire to proclaim to you the fulfillment of our sacred traditions in the advent of the promised Qá'im. Has not Muhammad commanded: Should you behold the black standards proceeding from Khurásán, hasten ye towards them, even though ye should have to crawl over the snow, inasmuch as they proclaim the advent of the Mihdi? Shed not innocent blood."

To the soldiers he appears like some bright shade of their Imam of Karbilá. They are moved, even to tears. But their Commanding Officer, alarmed, orders the guns to silence his pleading. Then Husayn, raising his face towards heaven and unsheathing his sword cries: "O God, I have completed the

proof to this host, and it availeth not!" Charge—in the Name of the Lord of the Age! And the utterly demoralized troops again flee before him.

But at daybreak he is borne back to the fort and laid at the feet of the anguished Quddus. Yet even the Angel of Israfil pauses, while the two friends partake of hallowed mysteries and ineffable joys revealed only to spirits transcended.

Then the final scenes: the agonies of decimation and starvation, honorable surrender, infamous betrayal, wholesale martyrdoms. And Quddus, the beloved, torn to pieces in the market-place, praying, as

Christ, forgiveness for his murderers.

OVER EIGHTY years have passed, and the night wind sighs over the lone ruins of Tabarsi, and the moon kisses with silent reverence the shrine of these heroic hearts. But the beacon fires of faith they kindled amid the dark forests of Mázindarán have never been extinguished. History has emblazoned their names in imperishable glory; while that Cause, of which they were the chosen vanguard, goes marching on, beneath the sunlit banners of Bahá'u-lláh, towards world-wide spiritual victory.

“Not by the material resources which the members of this infant community can now summon to their aid; not by the numerical strength of its present-day supporters; nor by any direct tangible benefits its votaries can as yet confer upon the multitude of the needy and the disconsolate among their countrymen, should its potentialities be tested or its worth determined. Nowhere but in the purity of its precepts, the sublimity of its standards, the integrity of its laws, the reasonableness of its claims, the comprehensiveness of its scope, the universality of its program, the flexibility of its institutions, the lives of its founders, the heroism of its martyrs, and the transforming power of its influence, should the unprejudiced observer seek to obtain the true criterion that can enable him to fathom its mysteries or to estimate its virtue.”

—Shoghi Effendi.

WOMEN ASTIR IN PERSIA

COMPILED FROM A REPORT BY A. SAMIMI

THE western world hardly realizes how much awakened certain groups and classes in the Orient are. A letter from Mr. A. Samimi gives us a first hand picture direct from Persia of a recent congress of women in Tihrán. This was the first occasion on which Persian women as a community ever entertained representatives from their sisters in the eastern countries and the event was therefore of importance in the history of the progress of women in Persia.

“Early in November,” Mr. Samimi writes, “a number of women representing the Congress of Eastern Women came to Tihrán. They were headed by a lady from Lebanon (Syria) named Madame Nour Hemadeh, of the Druse Faith, finely trained and educated. She has done much for the progress and emancipation of the women of the East and has a most sympathetic view of the Bahá’i Cause whose teachings and principles she admires. A warm reception was given to her by the women of Persia.

A WOMEN’S Congress was held in Tihrán on November 27th, (1932) where delegates from the Council of Women of Egypt, Syria, Hejaz and some other countries were present. They propose to get the Persian government to recognize a larger scope of rights for

the women here and to place them on the same standing with men as far as their social rights are concerned.

The delegates were entertained by various classes of women, the Bahá’is of Tihrán doing their share in giving these ladies a warm reception.

One such meeting, composed of about a hundred notable Bahá’is, both men and women, was held at the house of Aghai Kazemoff as a reception to the women delegates. The meeting was opened by chanting a prayer of ‘Abdul-Bahá’s in Arabic which deeply impressed the visiting delegates. Addresses were given by Mirza Azizullah Khan Mesbah, principle of the Tarbiat* School for Boys, and Rouhangiz Khanum, assistant principle of the Tarbiat School for Girls, in which it was pointed out that the emancipation of women is one of the principles revealed in the Bahá’i Faith over eighty years ago and has therefore been familiar to Bahá’is for a long time.

“Another meeting for Madame Nour Hemadeh and her companions was arranged for December 4th, at the house of one of the Bahá’i friends, Habibullah Khan Sabet. A number of members of the Muhammadan Progressive Women’s Society headed by Mastoureh Afshar were also invited. Among those who lectured at the

* The Tarbiat Schools for both boys and girls are Bahá’i schools which have been in operation for many years in Tihrán, the capital of Persia. Ghodsia Ashraf (a Bahá’i) was the first Persian girl to complete her education in this country. Arriving here in 1911, she attended schools in Washington, D. C., for over four years, thereafter returning to Tihrán to assist in the Tarbiat School for Girls.

meeting was Mrs. Keith Ransom-Kehler, a distinguished Bahá'í sister from America who is now back from her trip to the provinces of Khurasán, Mazindarán and Gilán, Persia. She gave a stirring and thoughtful talk regarding the conditions of women in Persia before and after the appearance of the Bahá'í Cause and gave an outline of the life of the famous Bahá'í poetess and martyr, Tahirih."

IN THE address by Rouhangiz Khanum Fath Azam referred to above, she too emphasized that the equality of men and women is not a new idea to those women of the Orient who have been trained in the teachings of Bahá'u'lláh. In Bahá'í communities the emancipation of women has been gradually going on for eighty years. "The first ray of light," she says, "came from the Persian lady Tahirih Qurratu'l-'Ayn who removed the veil of superstition and denounced the old school of thought which gave to woman a place subordinate to man in her will, her mind, and her capacities. She was a woman of great accomplishments, an eloquent speaker and a gifted poet. For some years she was a teacher of religious doctrine to a group of students in Iráq. She reached the height of her station under the guidance of Bahá'í teachings and with a number of men and women whom she had attracted to the Bahá'í Faith traveled through Persia. After suffering imprisonment and persecution she was martyred in Tihrán. Following in her footsteps a large number of Bahá'í women arose in service to the cause of women. Especially in recent

years with the revival of prosperity in Persia under its great King the difficulties of the past have vanished and a wider field of activity is open to women."

In speaking of the present position of women in Bahá'í communities in Persia (and this would be true of Bahá'í communities everywhere) she says: "The Bahá'í women vote at the elections for Spiritual Assemblies,—the Bahá'í consultative boards—whereas the question of women's suffrage has not yet been successfully established in the world. The Spiritual Assemblies make the same facilities for the education and culture of girls as they do for boys. There are the same institutions, meetings and conferences for both; and in fact women receive a greater share of general attention since the following teaching was given by His Holiness 'Abdu'l-Bahá: 'Looking with a truth-seeking eye we see that the education of girls is more necessary than that of boys, for a time comes when girls become mothers and have to bring up children It is evident that an uneducated and uncultured girl becoming a mother causes the ignorance and deprivation of a number of children.'"

This address has an interesting paragraph too on the method these Bahá'í women use in working for progress: "It is a special characteristic of the activities of Bahá'í women that they move with cautious feet and use moderation, tact and discretion in their work. They avoid outward display, violent means, and above all interference in politics and seek equality with men in acquiring knowledge of ef-

iciency and capacity for doing service. They work in unison with men and their methods are by no means directed towards an upheaval for demanding social rights. The Bahá'í men have themselves a perfect understanding of the scope and extent of this great work as taught by the Bahá'í Cause and they render every assistance to the women; this understanding makes the work of women quiet but deep. The general public and the government are also satisfied and thus our success is insured."

In closing this Bahá'í speaker said, "I hope that the visit and the

work of these ladies who have come to our country prompted by their desire for the unity of women in the East will have significant results among women's communities in Persia and other eastern countries and will inspire them anew to proceed along the path of advancement."

And we would add that in the news of these awakened women of the Orient we see a step toward the fulfillment of the hope of 'Abdu'l-Bahá that "women of the East, as well as their Western sisters, will progress rapidly until humanity shall reach perfection."

SERVITUDE WITH SINGLENESSE OF HEART

WALTER H. BOWMAN

Martha is careful and troubled about many things,
 While Mary humbly to her loved Lord clings,
 For Mary has chosen that good part—
 She has that singleness of heart
 Which seeks to do the Will of God,
 Though it mean the path the martyrs trod;
 And Mary has a hundredfold reward
 From the bounty of her well-pleased, loving Lord.

The Future of Good Will

IN THE universal competition for survival and increase, what chance has good will? In the long run it has every chance. Good will, like all ethical action, is best in the light of its total consequences.

A man may sometimes profit by selfishness and greed, but if his neighbors have the same policy, internal dissensions will weaken that social group. It will lose ground before a society made up of men of good will who give their united strength to the common good. The men of ill will ultimately will fail, along with the society they have weakened. A community is strongest only when men of good will greatly predominate, and thereupon they will undertake the complete elimination of ill will and greed as a needless social waste.

This picture, while greatly over-simplified, is true and representative for the long run. Good will toward men is not a quixotic dream. It is the rule of economy, effectiveness, and power, and fate fights for it.

THE old law of growth, expansion, and competition will not be annulled. Energy of increasing life forever seeks expression. But the nature of the contest will change. With increasing wisdom, men will more clearly distinguish friend from foe.

Men will fight against ignorance, disease, and poverty, and not against each other. They will combat selfishness, privilege, greed, and hate. They will free themselves from the constant pressure of blind increase of population. They will war against crime, feeble-mindedness, and insanity. They will attack every blight of inheritance and environment. Superstition, prejudice, and credulity will be overcome.

Men of the future will look back at the present as a time of civil strife, when brother fought brother, while both were vulnerable to the common enemy; but also as a beginning of rebellion against this stupidity, and as a period of transition from the old age to the new.—*Arthur E. Morgan, President of Antioch College—"Antioch Notes"*.

A JEWEL FROM THE MINE OF GOD

(SHAYKH AHMAD TO HIS FIRST DISCIPLE—HAJI 'ABDU'L VAHHAB)

MAYE HARVEY GIFT

In the history of the Bahá'í Movement, Shaykh Ahmad is as it were the dawn star—the first one to catch the rays of the spiritual Sun about to rise upon Persia and, indeed, the whole world. He felt, in fact he spiritually knew, the speedy coming of the great Messenger, though who it would be he knew not. This is the potent secret which he shares with Haji 'Abdu'l Vahhab, as told by Nabil in "The Dawn-Breakers."

* * *

"If for this day thou dost thank God
Throughout eternity,
It were but poor, inadequate return
For the great bounty He bestows on thee
In these glad-tidings that I give
On this great day to thee.

"If through all time, thou dost thank God
For bringing thee unto this day—
A day of splendor which the saints of old
Yearned and implored to see—
It were but poor return.

"Thine eyes grow large with wonder;
Marvel not that language fails to bear
The greatness and the import of my
thought.
Come thou with me upon the wings of
prayer
Unto that realm where soul communes
with soul
Without the veil of words.

"It is enough! Thine eyes reveal to me
That thou hast risen to those heights
That guard the gate to knowledge of our
God
And His great destiny for man.

"The secret that within my breast has
burned,
Like a consuming fire these many years,
That myst'ry I have yearned and yearned
to share,
But man's perversity and arrogance
Held my tongue dumb—

"That sacred message, you are worthy to
receive.

Again I say to thee, thank God,
Though it be but inadequate return.

"Have I not trained thee day by day
For this most holy hour?
When you, the first of all men on this
earth,
Might share the burden and the ecstasy
Of God's most high command to me.

"My heart is overflowing with such joy,
It seems the universe itself
Must burst asunder with its might!
And thine own soul doth glow with joy
supreme,
That thou art ready, even waiting for His
call.

"I see thee cast aside the last of earth's
dark bonds.
I see thee severed from all that the world
holds dear;
I see thee standing firm before man's scorn,
Ready to sacrifice a thousand lives
In the red path of the Beloved One.

"And so I say to thee—mark well my
words—
The voice of God is now resounding through
all space
With the glad-tidings of His great new
day;
I am His humble messenger,
Sent to arouse men to His call.
Arise with me and spread the tidings of
the day of God,
And thank thou God throughout eternity!"

THE BAHÁ'Í MAGAZINE

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MARCH, 1933

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
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THE DIVINE POLICY

JUST as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors,—likewise all may meet under the dome of the Mashriqu'l-Adhkár and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining.

“The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the *divine religions*, which are no other than the solidarity and the oneness of the human race, are to be established. . . . The Divine policies shall rule, for the Divine policy is the oneness of the human world. God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! . . . No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean.”

‘*Abdu'l-Bahá.*

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“How can man be content to lead only an animal existence when God has made him so high a creature? . . . To man God has given such wonderful power that he can guide, control and overcome nature. . . . Seeing that man has been created master of nature, how foolish it is of him to become her slave!”

—‘*Abdu'l-Bahá.*

MANY ARE skeptical regarding the establishment of universal peace; of an effective League of Nations; of harmony between capital and labor. They base their skepticism on general grounds of human nature. “War and exploitation will always be,” they say, “as long as human nature remains what it is.”

Unquestionably true. But human nature can be changed. In fact human nature is being changed every day. It has been gradually but steadily changing during the long centuries of recorded history. And indeed, as we know from the scientific evidence of evolution, human nature has, during great unrecorded stages of the past, made enormous changes from the time when man like the animals crawled on all fours; knew not how to use his hands to grasp and project weapons; knew not the use of fire, nor any other of the even elemental inventions and discoveries which later were to start him on the path of civilization.

Man has risen constantly from lower to higher planes of living; from animal grossness and brutality to a more sensitive refinement of feeling and thought. There is no reason to suppose that this progress is going to stop miraculously, and

that human nature is now going to remain static for all time.

YES, HUMAN nature is changing, and will doubtless continue to change. But there needs to be an immense and spiritual force exerted if human nature is to change with sufficient speed and directness to overcome the imminent danger of cataclysm which the world faces today.

Religion has always been the chief motivation of progress toward more humanitarian institutions. If one investigates the sources of the great reform movements of the nineteenth century—the movement for free public education, the movement for the abolition of slavery, the movement for more humane treatment of the criminals and insane—one will find that the source of all these movements was deep religious conviction, a desire for service strong enough to cause the sacrifice of self for the good of society.

Religion possesses the power of changing human nature. It has historically illustrated this ability in an infinite number of ways.

Human nature can be changed and we trust human nature will be changed, in directions that will ultimately assure universal peace and

a universal civilization founded upon the brotherhood of man.

BAHA'U'LLAH, over sixty years ago, enunciated certain great principles for organized living upon this planet which if carried out would revolutionize human affairs and bring about a much more perfect society.

This ideal organization of human society depends for its achievement upon the perfecting and spiritualizing of human nature. Noble institutions cannot be firmly established in an ignoble humanity, nor can ideal patterns for human living become effective in a society that is without an idealistic urge. A righteous people and an equitable civilization—you cannot have one without the other.

The primary aim of the Bahá'í Movement, therefore, is the perfecting of human character. It seeks to elevate and ennoble man's motives and deeds. And it has within it a mysterious power which effects marvelous transformations in human nature, enabling man to characterize himself with spiritual attributes.

THE ULTIMATE universal aim of the Bahá'í Movement—that of establishing a more perfect civilization upon our planet by uniting mankind under a unifying and progressive force—this ideal appeals with tremendous power to all whose spiritual conscience has been awakened. Those who accept the New World Order of Bahá'u'lláh desire to devote themselves heart and soul to the carrying out of these noble institutions. Thus Bahá'ís the world over—of various races,

creeds, cultural backgrounds, personal convictions and tastes—are striving to work with unity and concord to bring to pass the new world state.

The nobility of the ideals and the universal splendor of the cultural edifice which Bahá'u'lláh projects has been the cause of attracting to the Bahá'í Movement many people who had been deniers of revealed religion; finding themselves powerfully attracted to the teachings of Bahá'u'lláh they have gradually come to accept His Cause as a definite Revelation.

Did not this same thing take place in the early centuries of Christianity? How many a Roman citizen—cultured, intellectual, sophisticated and skeptical—became attracted to the faith of the Nazarene because of the power of its humane institutions and its strong evidence of a reforming, vitalizing force in the lives of its adherents. And so today the Bahá'í Movement is marvelously attracting the allegiance of men and women who have a humanitarian vision for the world.

THE PRINCIPLES of organization of the World State of Bahá'u'lláh depend for their achievement upon a transformation of human character such as 'Abdu'l-Bahá definitely urges:

“The cornerstone of the religion of God is the acquisition of divine perfection. . . . He is a true Bahá'í who strives by day and by night to progress and advance along the path of human endeavor; whose cherished desire is to live and act so as to enrich and illumine the world; whose source of inspiration is the Essence of Divine perfection;

whose aim in life is to conduct himself so as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a Bahá'í.

“. . . Dedicate yourselves wholly to the service of humanity. Then will the world be turned into a paradise; then will the surface of the earth mirror forth the glory of the . . . Kingdom.”

How far removed is the Bahá'í ideal of spiritual development from narrow religious bigotry or a theological pattern for mere personal salvation!

It is society that the Bahá'ís seek to save. To this great purpose they dedicate their lives. And they

strive to spiritualize their own natures not so much for the sake of eternal blessedness as for the sake of gaining power and ability for the creative work most vitally needed on earth today—that of transforming human institutions into more noble patterns.

This ideal presents a powerful appeal to all types and classes, of whatever race. Here is something which stirs all that is generous and noble in human nature; something that calls forth these hidden energies in the depths of man's being which can be realized only by the power of lofty ideals, and which strengthened by divine force can become powerfully effective in the building of nobler institutions.



I*T is not intended that the world of humanity should be left to its natural state. It is in need of the education divinely provided for it. The holy, heavenly Manifestations of God have been the teachers. They are the divine gardeners who transform the jungles of human nature into fruitful orchards and make the thorny places blossom as the rose.*

“It is evident then that the intended and especial function of man is to rescue and redeem himself from the inherent defects of nature and become qualified with the ideal virtues of divinity. Shall he sacrifice these ideal virtues and destroy these possibilities of advancement? God has endowed him with a power whereby he can even overcome the laws and phenomena of nature, wrest the sword from nature's hand and use it against nature itself. Shall he then remain its captive, even failing to qualify under the natural law which commands the survival of the fittest? That is to say shall he continue to live upon the level of the animal kingdom without distinction between them and himself in natural impulses and ferocious instincts? There is no lower degree or greater debasement for man than this natal condition of animalism. The battlefield is the acme of human degradation, the cause of the wrath of God, the destruction of the divine foundation of man.

HOW FAITH TRANSCENDS SCIENCE

HOOPER HARRIS

The author, a pioneer in the Bahá'í Cause in America and one of its well known teachers, was among the first of the Western Bahá'í teachers to travel to India on a Bahá'í teaching tour. He here gives us an excellent presentation of the fact that science in reality does coincide with the reality of religion.

BRIEFLY defined, science is the sum of human, or material knowledge, classified,—knowledge gained and verified by exact observation and reason. Confessedly, so far as science is concerned, the age-long enigma of “Whence? Why? Whither?” is still the riddle of the universe. Life itself, the source of life, and consciousness are still unsolved problems.

A well known physicist, Sir Oliver Lodge,¹ informs us:

“When animation has ceased, the thing we properly call dead is not the complete organism, but that material portion which is left behind; we do not or should not intend to make any assertion concerning the vivifying principle which has left it,—beyond the bare fact of its departure. We know too little about that principle to be able to make safe general assertions. . . . it is not a form of energy, nor can it be expressed in terms of something else.”

“But though Life is not energy, any more than it is matter, yet it directs energy and thereby controls arrangements of matter.”

Sir Arthur Eddington is quoted as saying:²

“Theoretical physicists are dragging to light, as the basis of all the phenomena that come within their province, a scheme of symbols linked by mathematical equations. That is what the physical universe boils down to—a skeleton scheme of symbols. It is impossible to deal with the whole fact. But no one believes that what is omitted has no existence. The skeleton of symbols cries out to be filled. But it cries out in vain to physics. Physical science has no way of clothing the skeleton or filling it out. It cannot give the whole truth.”

‘ABDU’L-BAHA describes science and religion as the two wings of one bird. Flying requires two wings, and the two wings of this bird symbolize two distinct branches of knowledge. Both branches are indispensable.

The loss of either would mean the end of progress. Science itself is beginning to learn that it is in perfect agreement with religion, that is, religion of the kind that has no quarrel with science, religion that bases itself on knowledge, and not on dogma and superstition. In this period of world depression and chaos, such a religion, or faith, is the supreme need of mankind.

‘Abdu’l-Bahá thus defines faith: “By faith is meant, first, conscious knowledge; and, second, the practice of good deeds.”³

Science, in the broad sense, therefore, is the full content of the outer, material knowledge, gained and verified by exact observation, while faith is the full content of conscious knowledge, received through the Divine Manifestations, and verified by deeds and experience. Science is acquired knowledge; faith is intuitive knowledge.⁴ Science is the body of outer facts; faith is the spirit which animating that body, will solve all our problems, remove all our difficulties, and make this old world of ours “a fit place to live in.” Science has nobly done its part. It remains for religion to vivify the body of the world prepared by science, and animate it with the spirit of the new and on-coming divine civilization, for we are living in the beginnings of a new and marvellous age, a new cycle of human power. It is the Age of Ages, the Day in which Daniel prophesied

¹ Raymond, p. 290. ² New York Times, October 9, 1932. ³ Tablets, Vol. 3, p. 549. ⁴ “In reality Faith embodies three degrees: To confess with the tongue; to believe in the heart; to give evidence in our actions.”—‘Abdu’l-Bahá, “Ten Days in the Light of ‘Akka,” p. 59.

knowledge should be increased.

This increase of knowledge has been so tremendous that man has become frightened.

Through His Spirit God has whispered into the inner ear of man understanding which has enabled him to bring "out of the invisible into the visible" the secrets of nature and harness them to his own use to such an extent that the Frankenstein machine he has invented seems about to devour him. This is the great fear that stalks abroad today. But the fear is unjustified. The purpose of God is in man, and the day is rapidly approaching when man will also conquer this machine and compel it to the universal service of mankind. Then will come the day of the great abundance prophesied by Muhammad for all the sons of men. The present condition of misery and want is the result of materialism rampant; the coming happiness and prosperity will be the result of religion triumphant. The spiritual forces are being mobilized for the final conflict.

THAT THE organized forces of greed have misused the power material science gave them is not the fault of science. It is not science, but religion which has failed. Just recently, defending the power age before the Institute of Arts and Sciences in New York, the famous scientist and Columbia professor, Dr. Michael I. Pupin said:

"It is not the power age or science that have brought ills on the world. Rather it is the engineers of the spiritual world who have failed. Materialism can never be eliminated until the spiritual engineers in the service of church and state develop man's spiritual powers and harness them to the service of mankind."

And this is precisely what God has sent His Manifestation to do, and it will not be done until men listen to Him. The world needs to be inspired by a great universal ideal enlisting men in service for humanity as a whole, for the attainment of which they are willing to sacrifice their narrow personal and national interests and prejudices. Otherwise the reconstruction of the world and the building of a better and nobler civilization is impossible. The task is hopeless until men can be made to understand that any progress worthy of the name depends upon people and nations who believe in something and someone higher than themselves. It is such a belief that built up our own great nation; it is such a belief that built up every great enduring civilization of the past. The path of history is strewn with the wrecks of peoples who got tired of believing in God. John Grier Hibben, former President of Princeton University says:¹

"As we look back over the history of our nation, it is evident that our progress has been due to the fact that there were men and women in every generation who believed in something and someone higher than themselves. Not only were they courageous in expressing their convictions, but their lives measured up to their faith, their spirit of endurance, and their determination."

And again:

"I . . . believe that a divine power does manifest itself through the channels of consecrated human personality. . . . Certain lessons from the experience of this last decade we should learn. The first is that we are in danger at the present time not merely of losing our wealth and the material comforts and necessities of life but also our spirit."

After stating that we have reached the state in our present experiences where no ordinary effort will enable a man "to rise above the

¹ February "Forum".

level of his depressed thoughts and feelings", he adds:

"But the untapped sources of power, to use a phrase of William James, must be called upon. We dare not allow a deflation of spirit. There must be the will to endure, the determination not to be downed, whatever may happen."

And that brings us back to Eddington, who, after telling us that science cannot fill out the skeleton of symbols and give us the whole truth, says:

"We must go back to consciousness—the only place to which we can turn. There we will find other stirrings, other revelations."

BASIL KING wrote a book entitled "The Conquest of Fear." He wrote beautifully of the protecting care of Life for children. He called it "The Life Principle". It is referred to by Sir Oliver Lodge as "the vivifying principle". We are told that it is not energy—not a form of force—for energy expends itself and this mysterious power and organizing principle seems to well from a limitless source, and yet, although it is not energy, it directs energy and controls the arrangements of matter. And how wonderful are those arrangements! Its mysterious shaping power is found in all things. It arranges them as It desires them to be. It can even say "Be—and it is." Men call it the life or vivifying principle. Bahá'u'lláh calls it the Self of God. It is the command, the desire, the will of God in every atom of His creation, and through It the atoms themselves cry out, "He is God, and there is no God but Him."

He it is who is "the untapped source of power". He it is who through the power of attraction of like for like causes elements to cohere which men call rock, or iron, or copper, or silver, or gold in the mineral world. In the vegetable

world it is He Who supplies the plant life with an ability to perform what Schopenhauer describes as prodigies of power and intelligence. Study the roots of trees and of the alfalfa plant; note the power of the toadstool to penetrate a brick wall! If this directing life principle wants a creature that can swim, it is given gills; to fly, it is given wings. And for their protection He furnishes the living creatures from the insect up to man with powers of simulation and with instincts which nothing short of the directing power of a supernatural intelligence can explain, demonstrating the loving care of God in the world of the unconscious. Here we have proof in far greater abundance than we can understand, of the "untapped source of power".

IN CONCLUSION, we have at last reached "The Day of God", when God would no more speak to us in parables, but when the secret and hidden things were to be revealed. Bahá'u'lláh tells us:

"There is today a science which can eradicate fear. It must be taught from the earliest period of childhood, and if it becomes popular, the very nature of man will be changed. . . ."

"Likewise a saying has been written in the Red Book by the Supreme Pen, which makes apparent a hidden faculty in man. . . ."

When we have learned, not through scientific or acquired knowledge, but through the Spirit of Faith, to cut ourselves from all things else, and be content to let the directing, nay, the compelling Command, Will or Self of God which is in every atom of His creation have Its unopposed way in us, then, and only then, shall we become conscious of the untapped sources of power and understand why the conscious knowledge of faith transcends the acquired knowledge of science.

RELIGION AND SCIENCE



AN ESSENTIAL principle of Bahá'u'lláh's teaching is that religion must be the cause of unity and love amongst men; that it is the supreme effulgence of divinity, the stimulus of life, the source of honor and productive of eternal existence

“Furthermore the teachings of Bahá'u'lláh announce that religion must be in conformity with science and reason, otherwise it is superstition; for science and reason are realities, and religion itself is the Divine Reality unto which true science and reason must conform.

“God has bestowed the gift of mind upon man in order that he may weigh every fact or truth presented to him and adjudge whether it be reasonable. That which conforms to his reason he may accept as true, while that which reason and science cannot sanction may be discarded as imagination and superstition, as a phantom and not reality. Inasmuch as the blind imitations or dogmatic interpretations current among men do not coincide with the postulates of reason, and the mind and scientific investigation cannot acquiesce thereto, many souls in the human world today shun and deny religion. That is to say, imitations when weighed in the scales of reason will not conform to its standard and requirement; therefore these souls deny religion and become irreligious whereas if the reality of the divine religions becomes manifest to them and the foundation of the heavenly teachings is revealed coinciding with facts and evident truths, reconciling with scientific knowledge and reasonable proof, all may acknowledge them and irreligion will cease to exist. In this way all mankind may be brought to the foundation of religion, for reality is true reason and science while all that is not conformable thereto is mere superstition.”

—‘*Abdu'l-Bahá.*

SYMBOLS AND A SYMBOL

DALE S. COLE

"Temples are the symbols of the divine uniting force, so that when the people gather there in the house of God they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word."

—'Abdu'l-Bahá.

THE inclination to worship is deeply seated in human beings. To primitive men, an avalanche, a storm with its lightning and thunder, a flood seemed supernatural. Malevolent spirits were feared and must be propitiated. Naturally, many spirits were imagined, both good and bad. Thus emerged the idea of many gods.

Later there began to emerge the conception of one tribal god, benevolent only to his chosen people. And then came a Prophet heralding another advance—the great idea that there was but one God for all peoples and nations. This was a tremendous step.

Great monotheistic religious movements followed, but soon man began to worship God in many and devious ways. The results were so diverse as to seem almost as if different gods were again being worshipped.

First, many gods and many ideas of worship. Second, one God for a nation and as many ideas of worship as nations. Third, one god for all nations. Fourth, one God for all nations but again many ideas as to worship.

What is the next stage in this drama of religious attitudes? It is contemporary with our times.

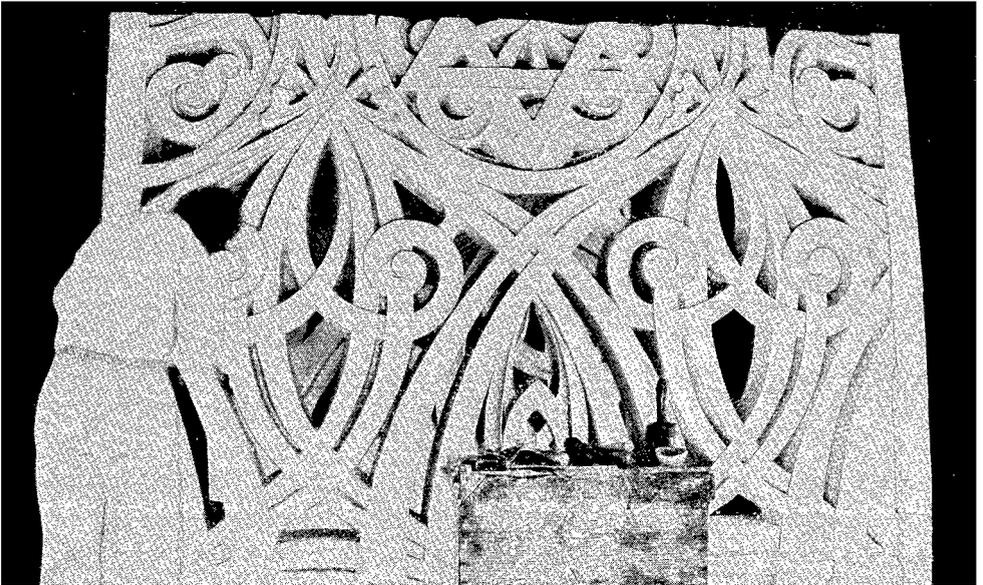
PRIMITIVE man saw in storms and avalanches symbols of a power

he could not understand. He saw the outward manifestations of this power, its symbols, but the moving force of these was a mysterious one and unknown. Paradoxically, man is again confronted with forces which he does not understand in the whirlpool of conflicting political, economic and social vicissitudes.

However, today we deal with physical phenomena as astounding to us, if not more so, than the apparently supernatural occurrences of an earlier day. Our scientists are really performing wonders, or clearing away the obstructions so that the wonders may be seen. But experimental observation is not enough. The laws governing certain actions and reactions are expressed ultimately by mathematical equations and these equations are composed of symbols the meaning of which is undetermined.

Primitive man saw symbols in the upheavals of nature. Modern man sees symbols in his mathematical equations. Primitive man knew the symbols represented a Great Power. Modern man, unable to explain the symbols he employs, is being led to the same general conclusion. Thus symbols assume an important role in the evolution of human thoughts, sentiments and convictions.

NATURALLY there are great differ-



*Carving Model of a Section of the Dome Ornamentation
Bahá'í Temple, Wilmette, Illinois*

ences in the inferences drawn by primitive and modern man. Primitive man concluded that because of many strange and apparently dissimilar occurrences, there were many ultimate causes. Modern man is finding out that all of his experimental observations and mathematical speculations tend more and more towards the idea of an underlying unity. If behind or above a series of symbols there is unity—then unity itself is, perhaps, the symbol of the Great Creative Power of the Creator.

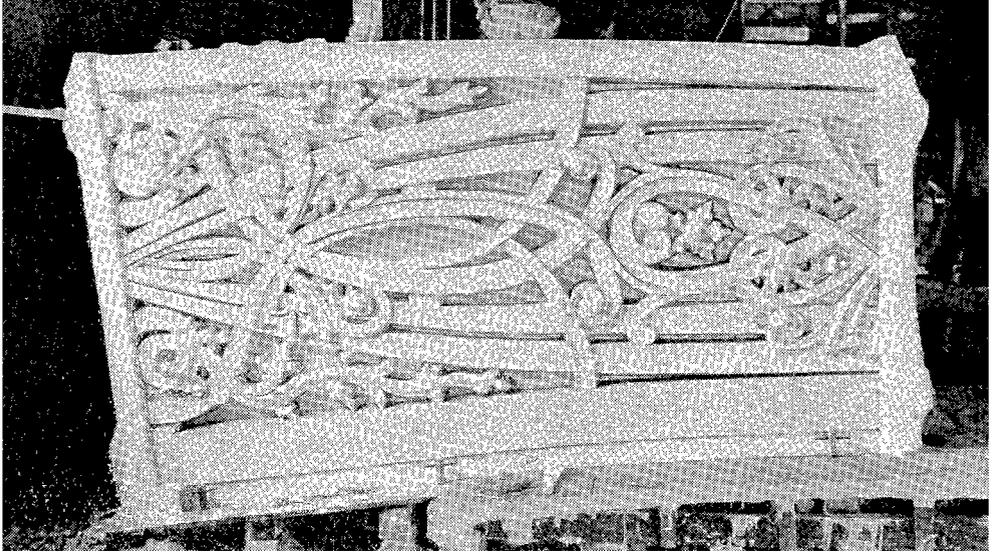
A symbol is “that which stands for or represents something else.” The Cross is the symbol of Christianity. “C” is the chemical symbol of the element carbon. “X” is the universal unknown. The symbol of authority is the government seal. The church has been the symbol of religion.

Symbols are familiar in almost every sphere of life. They stand

for something, frequently long after they have ceased to mean anything—long after they have become as “tinkling brass.” In a rapidly changing world, it is not strange that some old symbols should lose their significance. As out-grown institutions crumble, their symbols fall with them.

HUMANITY is seeking for something to symbolize “security.” It cannot be found in the material world. Only in the spiritual realm is there to be found tranquility and peace. In answer to this great longing, there is arising on the shores of Lake Michigan, at Wilmette, Illinois, a symbol of profound significance—a Temple for the universal worship of the One God.

This Temple symbolizes many things for which human hearts, the world over, yearn. Outwardly, it is a building “made with hands”



Plaster model of section of rib of the dome, Bahá'í Temple in course of construction in Wilmette (suburb of Chicago), Illinois

but even its architecture is new and fresh. However, it is much more than a building, more even than an institution—it is the symbol of the “spirit of this age”—of unity and concord. It is a spiritual edifice.

The significance of this symbol is so profound and penetrating that it is difficult to grasp. Perhaps it can be better understood and appreciated by considering it a super-symbol made up of numerous contributing ones, themselves important and far reaching.

It is the symbol of an obligation assumed by a relatively small number of people who have seen a great Light and wish to share it with others.

It is a symbol of sacrifice, for it is being constructed by the voluntary giving of that relatively small number in times of economic distress.

It is the symbol of liberty; freedom from traditional hindrances,

superstitions and out-worn creeds, for within its portals men of all religions may worship in complete harmony.

It is the symbol of a new era in human relationships, wherein all prejudices of whatever kind will be forever obliterated from the feelings of mankind.

It is the symbol of the universal brotherhood of man made a practical principle of life.

It is the symbol of a universal religion, all inclusive.

It is the symbol of a quickening of human spiritual perception.

It is the symbol of an acceleration in human evolution and its approaching culmination.

It is a symbol of Divine Benevolence.

Its completion will evidence great progress in the drama of religious attitudes, signalling the “hour of the unity of the sons of men.”

THERE IS a mighty power in concerted thought, feeling and action—in unity. When human action is synchronized with the will of God untold benefits are possible. The principle of unity has never been really tried by man. The completion of this Temple will mark a stage in progress towards this ideal.

Concurrent with the *destruction* of “long cherished ideals,” “time honored institutions,” “certain social assumptions” which “no longer serve the generality of mankind” and “no longer minister to the needs of a changing world,”—the *construction* of this symbol of the “celestial potency” of God’s Power, inspires “wider loyalties” and “higher aspirations.”

Even in a partially completed state, it is a bright beacon in the darkness.

Only future generations will be able to appraise correctly the privilege conferred on those who assist in the unveiling of this great symbol. As its significance becomes apparent, as its influence is felt, as its unique value is appreciated, a part, however small, in its activities will be highly prized. Possibly no more benign privilege will ever exist than that of having a part in the building of this Temple, this symbol of “the spirit of the age.”

May the beneficent influences contingent upon its progress and completion be not too long delayed by any cause whatsoever.



“It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion.”
—From the Utterances of the Báb to His disciples. *The Dawn-Breakers*, pp 92-94.

THE REQUIREMENT OF MEDITATION

ALFRED E. LUNT

The first part of this article was published in the February number. It ably defined the difference between sectarianism and universal religion, and stressed the importance of daily meditation and communion. In this the second and concluding part, the author gives us a very clarifying statement on the subject of those possessing a passive faith only, and those who "eagerly and sacrificially seek the pathway of Divine mysteries."

"Forget all save Me and commune with My Spirit. This is of the essence of My command, therefore turn unto it."

—Bahá'u'lláh.

DIVINE knowledge, as entrusted to man, becomes the most powerful magnet in human society, a point of irresistible attraction. It was the possession of this knowledge by the ancient sages of Israel that brought to their gates seekers of truth from the high places of the earth. Kings and princes, philosophers and students journeyed to Jerusalem in the days of "Solomonic sovereignty," to learn of the hidden truths of life and eternity. Those arduous journeyings, accomplished only through difficult trials and the infinite hardships of slow locomotion, were inspired by this hunger of the human soul for the light of knowledge. The "knowledge of God," 'Abdu'l-Bahá declares, "is an ecstasy". All conceptions of intoxication, in this world, are but traces of that consciousness that is favored with a sip of the divine wine of impregnable Truth which is unsealed today by the hand of the immortal Cup-bearer. The nearest approach to this symbol of joy, in this world, is the cool stream of pure water into which the desert traveler, deprived for days, plunges his parched lips—and drinks. How compara-

tively little we realize the corresponding state of the soul of reality resident within all humanity whose thirst is quenched only at the Fountain of Life with the Water of Truth. Yet the Heavenly Table has been spread only for this.

TO PARTAKE at this table of Divine nutrition, as compared with him who remains aloof, betokens the vast gulf that yawns between him who rests satisfied with belief and passive faith, and him who eagerly and sacrificially seeks the pathway of divine mysteries. Because of this, 'Abdu'l-Bahá—Himself the "Mystery of God", that luminous Torch-bearer along the pathway of the Kingdom,—continually exhorted the friends of God to "become informed of the mysteries." And still we find those, a very few we trust, who regard such a search and such a goal as savoring of sentimentality, or as something worthy of superstitious fear, glorying rather in that intense practicality that, deprived of true guidance, has sadly failed to preserve the nations employing it from utter disintegration. Not that the enlightened soul is, in any true sense, impractical in the things that are worth while. But such a one can never worship or exalt a mere quality to the exclusion of that which is commanded by those who know and who possess the Authority of Command.

IN SHORT, it is both plain and certain, that for the pioneer believers of this illumined century, all those now living, a potential station of servitude to all humanity is reserved, like unto—perhaps excelling—that occupied by the ancient sages of former cycles. To solve the difficult questions of innumerable seekers, to show forth a trace of the Master's power to quiet and enrapture the souls, to exhibit the heavenly qualities, to illumine the administrative functions with their essential, spiritual reality of love, wisdom and justice, to be utterly freed from the personal characteristics, ambitions and exclusiveness that mark the merely sectarian,—requires a deepening of consciousness obtained only through the accepted and merciful bestowals gained by meditation and communion. Were this not so, how can we account for the innermost essences revealed by Bahá'u'lláh?

In His most powerful utterances He advises, “Thou art My stronghold; *enter therein* that thou mayst abide in safety. My love is *in thee*, know it, that thou mayst find Me near unto thee.” Again He says, “Thou art My lamp and My light is *in thee*. Get thou from it thy radiance.” Still again, “*Within thee* have I placed the essence of My light. Be thou content with it.” Also, “Turn thy sight unto thyself, that thou mayst find Me standing *within thee*, mighty, powerful and self-subsisting.”¹

And in one of His holy prayers, He communes “O Thou who art hidden in our innermost hearts.”

With equal emphasis Christ taught His followers that the Kingdom of Heaven was within them,

and that this Kingdom must first be sought out.

And Bahá'u'lláh, in the Kitáb-i-Iqán confirms the tradition, “Man is My mystery and I am his Mystery.”² And again He informs us that, “He hath known God who hath known himself.”³ He further says, “And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves, [realities]”; and “All these names and attributes are applicable to him [man].”⁴ While in the Tablet of Glad Tidings, He says, “God willing, all will turn unto the treasures that are deposited within themselves.”⁵

These utterances indicate the true stronghold to which men may turn during the successive calamities that are oppressing the world today. Especially to the friends of God does this great bounty open the gates of the City of Refuge, even unto the very Throne, itself.

In a Tablet with which ‘Abdu'l-Bahá at one time favored the writer,⁶ in recounting the wisdom of prayer, He said: “The greatest happiness for a lover is to converse with his beloved, and the greatest gift for a seeker is to become familiar with the object of his longing; that is why, with every soul who is attracted to the Kingdom of God, his greatest hope is to find an opportunity to entreat and supplicate before his Beloved, appeal to His mercy and grace and be immersed in the ocean of His utterance, goodness and generosity.”

Of the illumined souls who have trodden this path, Muhammad said: “Fear ye the sagacity of the faithful, for he seeth with the Light Divine.”

¹Hidden Words (Arabic) 10, 11, 12, 13. (Italics ours.) ²The Book of Certitude, new edition, p. 101.
³New edition, p. 102. ⁴Bahá'i Scriptures, p. 151, v. 121. ⁵Bahá'i Scriptures, p. 466, v. 869.

SOME followers of certain philosophies seek this pathway in the hope of self-advancement. But the lovers of God are actuated by the requirements of servitude in the Divine pathway, and the longing to achieve the divine destinies that He has ordained. They cling neither to life nor possessions. They rather know that, like the fruit concealed in the tree, latent within them reposes the potentiality of a divine fruitage which must be brought to maturity. Nevertheless, since divine health and well being ever attend the one who contacts the vast reservoirs of life surging in that inner realm of being, such a one, reinforced with that ageless power, witnesses, in himself, a capacity, a resourcefulness and a guidance denied to those who weakly cling to the husks of sectarianism. For these are confined by the limitations of attachment, and therefore invite to a greater or less degree the decompositional, destructive forces of Mother Nature.

To the extent that sectarian thought is based upon superstition and mythical dogma, the imaginations of the personal man as contrasted with the certainties of the seeker of divine mysteries, its followers are controlled more rigidly by the natural law of the duality. And, conversely, the advancing soul, gradually coming to recognize the mystic truth that, "There was God and nothing whatever was with Him," changes the axis of his being into harmony with the law of oneness which abhors duality. Thus he makes a flight toward the Plain of Being, that blessed realm wherein the light is unchanging and not subject to darkness, or other dual opposities.

CAN THERE exist any doubt as to which path is divinely favored? The Essence of the Sacred Books, the dynamic of the revealed Word of God—all reveal the deadly parallel. Not argument but the Word, Itself, is absolute demonstration. As for instance in *The Kitáb-i-Iqán*,¹ Bahá'u'lláh says: "They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries." And in the same Book² He asserts that, "One hour's reflection is preferable to seventy years of pious worship."

This reflection is the essence of meditation. The goal is within, not without, and the consciousness must be attuned to the lordly vibrations of that station wherein He stands "powerful, mighty and self-subsistent." Then, "Thou mayst hearken unto the mystic voice calling from the realms of the invisible." Then shall the Cause of God become "Light upon Light" to all mankind. This attuning of consciousness brings the worshipper for the first time to the point where the vibrations of prayer can penetrate to the Listener and the Answerer of prayer. It is idle to suppose that a prayer launched from the inferior and worldly station of personal, outer consciousness can wing its way to the Realm of Holiness. A weak broadcasting station can not imprint its message upon a receiver tuned and vibrating with infinitely high waves. But the vibrations must be of the same quality—and in the spiritual world the connecting link is the love, yearning, and union in the soul of the seeker of divine gifts.

¹ The Book of Certitude, p. 172; 2, p. 238.

PROTEST

(THE NEW YOUTH TO THE OLD LEADERSHIP)

SILVIA MARGOLIS

We thought you loved us, and your love was true,
That all there was of worth to know—you knew,
And so, like pilgrims, long we followed you,
Exalted you, declared you prophets, peers,
Incomparables and worthy pioneers,
And never dreamed there were yet greater seers!

While you were failing us in every need,
While we were withering within the seed—
You told us we were triumphing indeed;
You told us we were waxing strong and free
While you were bringing grinding poverty
To generations here and yet to be.

When cries of war and falling dynasties
Had drenched in blood the quaking lands and seas—
You hushed our protests with sweet words of Peace,
And when you marched us to the battlefield—
Compelled us with your avarice to yield—
You did not tell us 'twas our own we killed.

Had you no eyes, no hearts, no loftier goals
Than making sandbanks, rearing shoals—
Things to incarcerate your children's souls?
Had you no true compassion on your Young,
That you would exile them from Truth and Song?
O, how, how could you leave us Godless for so long?

Editorial Note—Is it not true, in spite of the fact that there still remain many sources of earnest spiritual teaching, that the general indoctrination of educated society during the last generation has been, as the poet tells us, Godless?

GLIMPSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and Akká

MABEL AND SYLVIA PAINE

"The sea has innumerable pearls in its depths. A good and trained diver will obtain therefrom abundant pearls."—'Abdu'l-Bahá.

A LITTLE party of four boarded the *Carnaro* at Trieste on November fourth, 1931. We were bound for Haifa, Palestine, where we expected, through meeting Shoghi Effendi, the Guardian of the Bahá'í Cause, and the family of 'Abdul'-Bahá and through visiting the shrines of the Founders of the Bahá'í Faith—the Báb, Bahá'ulláh and 'Abdu'l-Bahá—to gain light on the problems that so vex the world, to make contact with the universal love that 'Abdu'l-Bahá had instilled into those who associated with Him and to deepen our faith in the invincible power which has characterized that Faith from its inception.

On November ninth, in the afternoon, the city of Haifa came into view. It lies at the foot of Mt. Carmel, the mountain famed in Old Testament annals as the abode of the Prophets of God. In the nineteenth and twentieth centuries it has again become the centre from which spiritual teachings have gone forth. And its spiritual revival has been accompanied by considerable material progress, for it is already the chief shipping centre for Palestine. Our first impression on entering its harbor was of a commercial activity which had been distinctly lacking at the older and more Oriental port of Jaffa, where we had anchored a few hours

earlier. Work on the deepened harbor is in constant progress and 'ere long ships will dock at Haifa.

After landing, some of us chose to walk through the narrow crooked streets with Ruhi Afnán, grandson of 'Abdu'l-Bahá and cousin of Shoghi Effendi, who was at the dock to greet us. Haifa streets show a mingling of the Oriental and the cosmopolitan. Its inhabitants—Jews, Arabs, Germans, French, English, Persians, and Americans—all retaining to some extent their distinctive dress, language, and customs, give the city the charm of diversity. It was interesting to note the disappearance of one former Oriental feature, the traditional black dress and veil covering the whole head and face of the Arab women. Of the Arab women we saw nearly all were unveiled.

Our walk brought us at last to the Bahá'í Western Pilgrim House situated near the edge of the city a little way up Mt. Carmel. About this house is a very delightful blending of the Orient with the Occident, the beautiful and dignified with the homey and comfortable. The circular central hall with its marble pillars, the lofty ceilings, the flat roof, sundrenched by day and moonlight bathed at night, seem apart from our workaday world of the West. But the furnish-

ings of bedrooms, reading, writing, sitting, and dining rooms are Occidental. In the gardens on three sides of the house are magnificent poinsettias, roses, jasmine, chrysanthemums. Soon the freesias will be blossoming. We are indebted to Fugeta from Japan for these carefully tended gardens as well as many a kind personal service. Effie from Australia, of Scotch ancestry, is responsible for the beautiful order of the interior of the house. Both help to maintain the pervasive atmosphere of kindly cheer which is neither of the Orient nor the Occident, but, of the Kingdom.

TUESDAY, NOVEMBER TENTH—
Today at luncheon Shoghi Effendi was present and, through his conversation, we were given a view as from a mountain top of present conditions in the world and the relations of Bahá'is to these conditions. Bahá'is, he says, are loyal to the government, but eschew party politics. They are eager to serve their country through devoting themselves to the welfare of the people. They hold administrative posts only when these are not dependent on party politics. Some Bahá'is in Persia have been appointed to important posts of this type. One is chief magistrate in a city, one head of an imperial bank. Gradually, as the Bahá'í Faith develops and spreads, it will number among its supporters outstanding citizens. The early history of the Bahá'í religion in Persia reveals the fact that it had many notables in its ranks.

In each country the Bahá'is have an especial problem. In Germany

it is the Semitic question; in Persia polygamy and opium; in France, alcohol; in England, class prejudice; in America, racial prejudice. The teachings 'Abdu'l-Bahá gave on interracial relations are so sound, kind, and sincere, and the Bahá'í teaching of the oneness of mankind so thoroughgoing that Bahá'is have a stronger program and deeper sincerity than other workers for harmony between races. The Bahá'is need to be more courageous in applying these principles. Especially should they convince the Negro and the world at large that they stand for lack of prejudice in social ways.

AT THREE in the afternoon we went to the Shrine of the Báb and 'Abdu'l-Bahá on Mount Carmel. It is only five or ten minutes walk from the Pilgrim House. The road brings one to the foot of some terraces. One enters a gate and climbs alternately by flights of stone steps and paths of red crushed stone. On either side are scarlet geraniums and palms. The approach to the shrine is steep. And this steepness I liked, thinking of it as a bit of symbolism.

Near the shrine is a circle of cedars where Bahá'u'lláh used to sit. A larger circle has been planted outside to protect the original trees. The view from here is one of extreme beauty, embracing this part of the Mediterranean, 'Akká Bay, and, nine miles across the bay, the city of 'Akká which is always catching the light and reflecting it in some new way—truly like a jewel on a diadem.

Coming down the mountain we went into the house of 'Abdu'l-Bahá, now Shoghi Effendi's. Here

we had the privilege of meeting 'Abdu'l-Bahá's sister, His widow and two of His daughters. Each time we met these women, and this was nearly every day of our stay in Haifa, we realized more what the true beauty and nobility of womanhood may be. The face of the sister of 'Abdu'l-Bahá, Bahiyyeh Khanum, although shadowed by age, was so full of love and a genuine interest in life and people that we did not think of her as old, but rather as ageless and eternal. The freshness of the beauty of love radiating from her captivated us. And from all these women one sees an intensely bright reflection of the Spirit of 'Abdu'l-Bahá. The fact that there are several of them and that each one has a strong individuality helps to broaden one's conception of the ideal Bahá'í character, for each is thoroughly lovely in a different way.

WHEN WE were in Geneva earlier in the autumn we had the great privilege of meeting Monerva Khanum, the youngest daughter of 'Abdu'l-Bahá. She showed us then both in word and deed the nature of the love which 'Abdu'l-Bahá's life exemplified. For nearly eighty years, she told us, 'Abdu'l-Bahá lived a life of perfect love, each thing He did being a lesson to teach us how to love. Realizing how difficult it is to attain such love, we questioned her a little further. It must be real, she answered. In this quality of genuineness it is like the love we have for our children. If they do wrong we are eager to excuse them.

Then, dwelling a little also on the intellectual side of love she pointed

out how necessary is understanding. Most hatred comes from lack of understanding. It is to aid in understanding that Bahá'u'lláh decreed the "parliament of nations, the federation of the world." She spoke in a simple and profound way of the condition of the world. It seemed to her like a wayward child. Through Bahá'u'lláh God has shown it the way of salvation, the same way that Christ and other great religious Founders have pointed out, the eternal path which every religion in its pure and early stages shows. But the world is slow to recognize the old path made new by the clearing away of the *debris* of agelong superstition and imitation. And because of this slowness of apprehension God allows suffering to come in order that through suffering this child may learn. In the same way a kind parent would allow his child to suffer in order that its understanding might increase.

BUT TO COME back to this afternoon in Haifa. The conversation turned on relations with people, and the importance of not interfering with the religious beliefs of others was brought out. "Leave them alone as to their religious belief, but be very kind to them." Words like these were spoken by the wife of 'Abdu'l-Bahá. She told an incident to illustrate what she meant. When a young girl she wanted to keep both the Muhammadan and the Bahá'í fast, but her mother thought that this would be too great a strain on her health as one fast followed immediately after the other. Her father said, "Leave her alone and it will come to her."

And so it did, when she was fifteen or sixteen. She said the *Iqán* (Book of Certitude) by Bahá'u'lláh helped her much. She wanted us to be sure to read it in the new translation by Shoghi Effendi.

Rouha Khanum, one of 'Abdu'l-Bahá's daughters, spoke of joy and sorrow, wondering which brought us nearer to God. She thought, sorrow. She told of an American woman who came a long way to see 'Abdu'l-Bahá because she had heard that He was a great spiritual teacher. She was suffering intensely because her loved ones had died. Her love for them consumed all other thought and she longed only to have them again. But in the presence of 'Abdu'l-Bahá she obtained the real comfort none else had been able to give.

That evening at dinner Effie told

a story illustrating another side of 'Abdu'l-Bahá, His love of fun and happiness. He and His entourage were staying in Lady B's house in London. One evening there was a sound of much laughter below-stairs. It was so gay and arresting that Lady B. went down to find the occasion of the mirth, and 'Abdu'l-Bahá followed. They found Khosroe, 'Abdu'l-Bahá's servant, and one of the maids laughing and joking very happily. Khosroe was telling how women in the Orient have to obey the men and how if he and the maid were there she would have to do just what he told her and the maid was answering that in England things were different and, since they were in England, he must do what she said, etc. etc. 'Abdu'l-Bahá gave them each two shillings for being happy.

(To be continued)



LOVE UNDER THE SUN

(A "new thing")



So much *is said of* Love,

What is there left that's new?

But O to *be led of* Love

In every thing we do!

And O to *talk with* Love

When we have aught to say!

LOVE!—Let us *walk with* Love

Into the Light of Day!

—*Walter H. Bowman.*

LETTERS HOME

PERSIA:—*Visit to a Bahá'í Village*

KEITH RANSOM-KEHLER

In her world travels in behalf of The Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we have been privileged to present to the readers of the Bahá'í Magazine at different times during the past year. The first "letter" appeared in the January, 1932 number, and described the author's visit to Nikko and other places in Japan. The April number gave some of her impressions of China; the December issue contained an interesting description of her contacts with the Maoris of New Zealand; and the January number her observations while traveling through India. Herein begins a new series on her fascinating material and spiritual experiences in Persia.

 ROSSING the western boundary of Persia, from Iráq, we behold at once the gaunt and troubled grandeur of her sterile mountain chains. Her landscape presents this profile wherever we may go; a thousand valleys past which the mountains are ever marching, sometimes stepping imperiously across our path and forcing it to fling its tortuous way to their very summits; often lifting their lofty peaks and snowy diadems to peer majestically over the clouds; in Mázindarán luxuriantly wooded—elsewhere barren and wrinkled; in Khurásán, now ancient and indifferent, their transfixed writhings bear mute testimony to the agony of earth's youth. Purple at dawn, blue at midday, rosy at dusk, feeding the countless rivulets that fling diamonds when spurned by our flying wheels, these mountains—which are Persia—have listened for ages to the inarticulate prayers sent up, from her desert valleys, in verdure and gardens and produce for the divine bounty of water. You have to get the feel of this landscape, before you can know Persia.

Her people, still pastoral and archaic, have for ages been sur-

rounded by these almost insurmountable physical barriers. Caught as it were in a geographical back-wash, Persia has not been on the beaten path of travel, except for slow-moving caravans, or exploitation and conquest, since those ancient days when "Ships in thousands . . . and men in nations" attested to her unchallengable grandeur.

Even a short journey in Persia today is arduous. The mountains are jealous guards of the secrets and mysteries that lie beyond their confines. How infinitely more difficult was communication in days before improved roads and methods of transportation had arrived. Unfriendliness, timidity and provincialism have ever been the price of segregation and homogeneity.

Due to this isolation Persia up to the time of the Báb's proclamation was in a pre-logical, pre-scientific, pre-international condition. The magical progress that has taken place since that date has been enormously heightened in the past few years under the *regime* of Rida Shah Pahlevi.

IN ORDER to understand what the Bahá'í teachings have done for

Persia it is only necessary to visit a Bahá'í and a non-Bahá'í community.

Tucked away in the mountains of Adhírbáyján is the Bahá'í village of Sisan,⁵ a community of about fifteen hundred souls, I would say, of whom twelve hundred and fifty are Bahá'ís. So great is their reputation for justice, understanding and enlightenment that the Muslims of the community frequently submit their conflicts and problems to the Bahá'í Assembly rather than to the Muslim Courts.

In arranging my program the Spiritual Assembly of Tabriz included a day in this heavenly place. A farsang¹ back from the main-traveled highway, a road built for Martha² two years ago leading to the village, had been rebuilt and newly repaired for the large convoy of motors that accompanied me on this occasion. Any path is good enough for a donkey, and a camel needs none at all; so I suppose the road will lapse again until the next western visitor is expected.

A little group of Sisáns were waiting at the fork of the road to direct us, and then began a triumphal progress so extravagant that it will remain forever, not an episode, but an acute emotional experience.

As our car turned into the crude new-made roadway, from every field and farmstead, from every lodge and pasture they came running—all those who perforce must remain at their work, unable to join the holiday-makers in the village. "Alláh-u-Abhá"³ rang from every

side: "Alláh-u-Abhá" joyously cried the little shepherd as his frightened flock fled away. "Alláh-u-Abhá" pealed the stalwart young farmer leaving his stolid bullocks in the half-finished furrow; old men ran breathlessly from their herds calling "Alláh-u-Abhá" as they came; "Alláh-u-Abhá" was the shout of the donkey boy, and "Alláh-u-Abhá" the glad greeting of the camel-driver who had hurried all night to arrive at this rendezvous until at last the very birds, trees, streams, yes, rocks, had joined the mystic chorus and the earth herself was pulsating with the power of the Greatest Name. It was as if the Heavens had descended and all the company of men and angels had joined "the four living creatures" and "the four and twenty elders" bowed before that august throne and chanting with them, in incommunicable ecstasy, their eternal song "Holy, Holy, Holy Lord God of Hosts! Heaven and earth are full of the majesty of Thy Bahá."⁴

And then, turning sharply to enter the main road of the village there in two mighty rows were drawn up before us these hundreds of men and women rocking the houses with their joyous welcome of "Alláh-u-Abhá."

I still have the feeling that this day is something that I have read somewhere; it doesn't seem as if it could actually have happened.

Unlike the hideous black chuddar worn by the women of the towns and cities, these villagers were alive with color, and vivid, almost barbaric, it gave a very dramatic background to the scene.

¹ About three miles. ² Miss Martha Root, Bahá'í teacher who visited Persia in 1930. ³ God is the Most Glorious; the Greatest Name of God. ⁴ Glory. ⁵ Same as SAYSAN.

We stopped in front of a villa set on a hill with a very long narrow garden in front. Not only was the entire facade of the house covered with choice rugs but the whole garden wall around the entrance gate had been similarly decorated, and lovely rugs had been spread upon the dusty pathway leading to the residence.

Seating myself in an upper window I watched with dazed awe the happy, reverent throngs who crowded through the gate to do me honor. Strangely enough the women came first, every one of them carrying a baby, the mothers their infants, the grandmothers the "second youngest."

Above the marvel of this sight my senses danced with delight at the gorgeous colorings, orange, red, grass-green, magenta, Chinese pink—it was none too brilliant for the occasion.

It took about twenty minutes for the women to file in, in orderly fashion; they stood to the right, around the pool. The men followed more rapidly to the opposite side and then I was to come down to the garden and speak.

Turkish is the vernacular of the whole province of Adhírbáyján. It was very complicated: Mr. Cayvais, the interpreter who accompanied me from Tíhrán, translated to Mr. Frután (a national teacher stationed in the village at the time) who in turn rendered it into Turkish.

When I had finished I came from the terrace down several steps to the garden level in order to mingle with the friends and have a picture taken with them. Alas! the whole

roll of films was a complete failure so that the pictorial record cannot accompany my letter, as I had hoped.

As I was standing with the men's group the chanting of the final monajat started; I was astonished, after a little while, to feel shy hands touching my dress, my scarf, my shoulder. One boy, with a radiant face, had placed his finger-tips on my arm. I warmly covered his hand with mine, until the prayer was finished.

Then just as picturesquely, just as dramatically as they had come they melted away, and we were called to the feast that had been prepared for us.

This village was significant to me not only because it has already established a reputation for Bahá'í justice and progress, not only because for three generations it has stood firm and staunch in the Covenant of God, not only because of the loving kindness which was so bountifully showered upon me, but because it is the native village of my dear friend Yad'u'llah, caretaker of the mansion and Shrine at Bahji. He had long since endeared himself to me as a sincere, selfless and devoted Bahá'í, and it was like meeting those already near to me to meet his brothers and sister here.

A pathetic little group stood apart on an adjoining housetop as I was speaking. Who are those? Why don't they come into the garden?" I asked. "They are Muslims," I was told. "'Allah'u'-Akbar,'" I shouted to them to the delight of the Friends.

¹ Almighty is the Lord; the opening words of the Adhan or Muslim call to prayer.

LUNCHEON over and high mountains to climb before we could find a resting place for the night, I went at once to the Hazirat-ul-Quds¹ to meet the Spiritual Assembly and say farewell.

The place was packed and lined with old and young, many who had been in the fields having been replaced by those who had attended the morning session.

As I walked between these rows of shining faces the real meaning of Bahá'í solidarity suddenly penetrated me. Here were Persians speaking Turkish, fixed in a tiny town in the mountains of Adhir-báyján, and I, a sophisticated and effete Occidental, peripatetic, artificial, cosmopolitan; but we were bound together by ties "more lasting than bronze and higher than the exalted site of the Pyramids." For knowledge of the coming of Bahá'u'lláh and knowledge of His All-enfolding Covenant is not a question of locality, education or perferment but an unshakable spiritual reality that welds those who know it into an indissoluble human brotherhood. Here is a true solidarity that can withstand all the forces of disruption in the universe.

Yad'u'llah's sister came in for a few moments to the Assembly meeting and on her behalf and theirs I was presented with two beautiful pieces of hand-woven jajim, embroidered with my name.

As I was leaving the assembly room a little idiot child, who had been causing some confusion, ran up to me and pulled at my clothing. I remembered the words of 'Abdu'l-Bahá that mental disorders may be healed by the power of

prayer. And in a dim, remote way there stirred in my soul a faint shadow of the mighty compassion that must have seized our blessed Lord Jesus, that stern Master of tenderness, when He healed the demoniac boy. Dropping on my knees beside him I lovingly clasped the little fellow in my arms and repeated the healing prayer. He seemed mystified, quieted and happy; while in the breasts of all of us was cemented that essential unity that is attained when we touch "the depths and not the tumults of the soul." In face of such great verities as prayer and love and divine compassion, we realize that "there is neither East nor West, border, nor breed, nor birth."

THE FAREWELLS were just as moving as the welcome had been. I was tremendously agitated for fear some one would be hurt; women running, with babies in their arms, to touch my hand as I waved from our moving motor, men jostling, boys under the very wheels it seemed to me, shouting their good-byes.

And once again the two long brilliant lines raising the glad paeon "Alláh-u-Abhá." Once more the fields streaming with those leaving their occupations to give "Alláh-u-Abhá" as their Godspeed; babies in their mother's arms swelling the chorus "Alláh-u-Abhá"; again the skies were raining back the great refrain with which these simple, earnest, devoted souls were assaulting heaven.

All Persians are poets. Our Bahá'í chauffeur was stilled with

¹ Bahá'í Meeting Hall.

the significance of the wondrous. "I never realized before," he said, "that nature could speak, but tonight the universe is crying Alláh-u-Abha."

"The quiet-colored end of evening" approached as we said farewell to our kind convoy of friends from Tabriz.

Our faces set once more toward Tihrán, the solemn lovely tone of camel bells rang from the passing caravans; the donkey trains were afoot again after the noon-day rest; the sky was peach and amethyst with the recollection of sun-

¹ Zechariah 4:6.

set; the mauve mountains, remembering their age, grew chilly; kneeling by the roadside offering the evening prayer, the resigned figure of a devout Muslim symbolized the spirit of ancient Persia. But I had seen that today which assured me that Persia was arousing from her age old lethargy, from her fanaticism, from her resignation, and that through the assistance of this great Bahá'í army of faith and strength she was already moving forward to conquer the old evil things of her past—"Not by might nor by power, but by My Spirit, saith the Lord of Hosts."¹



The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime.

Today His Holiness Bahá'u'lláh is the Collective Center of unity for all mankind, and the splendor of His Light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. . . . The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this?"

'Abdu'l-Bahá.

SCIENCE NOT ENOUGH

"Religion must conform to science and reason, otherwise it is superstition. God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man."

—'Abdu'l-Bahá.

PROFESSOR John Scott Haldane, the veteran Oxford scientist, in one of the dinner hour addresses arranged by the Christian Evidence Society at St. Martin's-in-the-Fields, Trafalgar Square, London, said:

"I am a member of no church because there is so much that I cannot accept in the theology associated with existing churches. It is therefore as a free thinker that I am addressing you; though one whose reasoning has led him to a clear recognition of spiritual reality as the only reality. Do not think that, since I am engaged in scientific work, this recognition alienates me in any way from my work or from my fellowship with other scientific workers. It is just the opposite. We are all engaged in the pursuit of truth, though of different partial aspects of it. The recognition that spiritual reality, as the pursuit of truth, is embodied in all scientific work brings us together, and we are still together when we are fighting against what seems to us to be theology.

"The ordinary world which we see and feel around us is a spiritual world of values, in which we find the manifestation of God. We find it in our comradeship with others, in the honest and diligent carrying on of our occupations, in our care for one another, in public

services and in our joint recognition and furtherance of truth and beauty.

"If we lose sight of this spiritual world, we have lost sight of what is alone ultimately real in ourselves, and we are not realizing ourselves. Science by itself cannot guide us, since from its very nature it does not deal with values which are supreme.

"Science is not enough. Reason in its highest form as religion, and real religion extending into every part of our lives, is what the world is most in need of, and particularly just now, with old theological beliefs, which to a large extent embodied religion, along with old scientific beliefs, as well as old political beliefs, disintegrating in every direction."

Is it not thrilling to see how, day by day, the Bahá'í Teachings are being worked out? How wonderfully these words express the principle revealed so long ago that, "Religion must go hand in hand with science." The day is coming—and everything indicates that it is not far distant—when the real meaning of religion will be known and appreciated, for religion is not a thing of theology but of life, or, in the Words of 'Abdu'l-Bahá: "Religion is an attitude toward God which is expressed in life."

—Annie B. Romer.

MISSIONS AND WORLD PROGRESS

BERTHA HYDE KIRKPATRICK

"The gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the Will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers."

—'Abdu'l-Bahá.

WHAT is happening in the world? The wisest are puzzled as they try to read the signs of the times. No one longer doubts that great and rapid social, industrial and economic changes are going on about him. As to how fundamental, far-reaching and permanent these changes are we do not agree. Now comes a searching study of missions which not only gives added signs of change, but may perhaps, if we are wise and thoughtful, help us to evaluate some of these great changes. Most of us are so absorbed in making our own adjustments that although we are conscious that China, Japan and India figure frequently in the headlines yet we scarcely realize that changes equally great or greater than those near us are going on in all parts of the world, that the great continent of Asia, where dwells more than half the population of the world, having awakened from its sleep of centuries, is astir.

We are indebted to the Commission appointed by the Layman's Foreign Missions Inquiry for giving us facts and picturing conditions in the Far East which make us more consciously aware of changes there. What changes are necessary in mission method and aims to meet these changes in mis-

sion fields is the principle question which this commission seeks to answer. It is imperative that something be done. For perhaps even more compelling than the changes is the fact that for a number of years the interest in missions among church supporters has gradually waned and contributions for the purpose have gradually diminished. This commission's report shows not only how difficult is the situation but how earnest is the desire that the adjustment be scientific, wise and well considered. To those who have not been thinking in terms of missions and a changing world the recommendations of the commission come perhaps as a distinct shock. This may be good; the Western World, too, may need to be startled out of its sleep.

The rise of the spirit of nationalism is responsible for some of the changed conditions which missions are facing. For example, the present government regulation in China requires that the heads of registered colleges be Chinese and prohibits colleges from making the attendance of students at religious exercises compulsory. In India, the rise of government colleges with larger resources has resulted in some cases in institutions superior to the Christian colleges. In Japan the fine system of govern-

ment schools extending from the kindergarten through the university puts the Christian schools with a few exceptions in a decidedly inferior position. In other ways, too, Japan is so decidedly westernized that any mission work carried on there must be on a decidedly new basis. These are but a few examples showing how new conditions demand new methods and new aims.

THE REPORT of the inquiry, published under the title *Re-Thinking Missions** is based upon data obtained from scientifically directed research. First a corps of research workers went to India, Burma, China and Japan (the inquiry was limited to these countries) to obtain data. Then a commission of fifteen men and women, specialists in education, medicine, religion and other fields involved, was sent to these same countries to appraise the work of Christian missions in the light of this data.

Outstanding in this report is the changed attitude toward evangelization. The first missionaries inspired by the religious awakening in Europe and America about the middle of the eighteenth century were primarily evangelists. Of necessity they soon found themselves engaged in educational and medical service and the improvement of social life. Up to the present time, however, the avowed motive of all mission work has been evangelization. Such words as these, therefore, will come to some as abrupt and even startling: "We believe, then, that the time has come to set the educational and

other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization. We must be willing to give largely without any preaching; to cooperate with non-Christian agencies for social improvement; and to foster the initiative of the Orient in defining the ways in which we shall be invited to help." These words we believe, embody the spirit of the commission and summarize its recommendations. "Evangelizing by living and by human service" should hereafter take primary instead of secondary place. "Ministry to the secular needs of men in the spirit of Christ is evangelism, in the right sense of the word." The future missionary will be a "learner and a co-worker with the non-Christians occupied with the same task."

In accord with this spirit detailed recommendations are worked out showing the scope of Christian missions as this group of investigators conceives it in relation to churches, education, Christian literature, medical work, agriculture, industry, women's activities. Conditions in the different countries call for different procedures. It is in cooperation with native agencies along these lines that the future of missionary activity lies. The truly Christian life speaks for itself, deeds not words become the criterion.

IN THE FIRST chapters which contain the general principles upon which the more detailed survey and recommendation are based is reading matter that will enlarge one's concept of life in relation to others

**Re-Thinking Missions, A Laymen's Inquiry after One Hundred Years*, Harper and Brothers, New York.

and liberalize one's attitude toward religion. Indeed this is true of the whole report. We find fine appreciation of what different religions may offer each other; Christians may learn the art of meditation from Buddhists in exchange for the humanitarian activities which western Christians know so well how to practice. From Orientals we may learn how to make religion a natural thing, "a theme of ordinary conversation", not something to be hidden and partly ashamed of. One basis for the co-operation of all religions, they point out, may be found in an opportunity to unite against a common menace of all society, namely, materialism and non-religion. "At the beginning of our century of Protestant missions", we read, "Christianity found itself addressing men attached to other religions: its argument was with these religions. At present, it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion. Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with *materialism, secularism, naturalism.*"

On the other hand we find this statement as to the direction of the changed feeling towards religion among some of the more thoughtful and cultured Orientals: "There is generally speaking an openness of mind to the view that whatever is valid in morals needs something of the nature of religion to give it full effect in the human will. . . . That this religious ingredient will not be identical with any of the positive religions now offering themselves;

that there is a simpler religion coming into human consciousness which might be called the religion of the modern man, the religious aspect of the coming world culture."

Many passages lead us to reflect upon the truths that are common in all religions, to see "how necessary it has become for every religion to be aware of and to stand upon the common ground of all religion". "The great religions agree", they assert, "That it is the office of religion in human affairs to make prevalent the spirit of love". The appeal throughout is for an end of sectarianism both at home and abroad in spite of the fact, (or perhaps because of it) that the commission represented seven denominations.

THE BOOK is much more than a survey of missions, as it must needs be. The reader of this report will have a much better understanding of the industrial, educational, agricultural and social conditions in these countries than many a round-the-world traveler. One feels in reading it that our friends in the Far East have common needs with ourselves, that after all "we *are* brothers in a common quest, and the first step is to recognize it and disarm ourselves of our prejudices".¹ The missionary of the new age must have a vision of "world unity in civilization" and of the "moral unity of the world"; in cooperation with leaders in these various countries he must guide the world culture which this group see to be emerging away from secularism and non-religion.

We find in these pages a frank admission that much of the pres-

¹ Quoted in the report from C. B. Olds of Okayama, "A Venture in Understanding."

ent mission work is ineffective, totally unadapted to the changed conditions and present needs and in some cases so narrow and dogmatic as to be positively inimical to the true spirit of Christ.¹ Recognizing the immense undertaking of the uplift of the rural masses the commission finds that: "Nothing could be a more legitimate function of the Christian mission than to have a part in this labor if it were prepared to do so. At present, in our judgment, it is not prepared." These defects and weaknesses, the commission believes, should be faced and overcome; Christian missions should continue for "if there is any truth or value in religion at all, it is for all men." The great goal of the mission, however, must be the transfer of its responsibility to the hands of the nationals.

One is tempted to go much further into detail than the limits of a brief paper allow, for this report has value to all interested in world progress. Its universal

spirit makes one conscious that mankind is one, that his spiritual aspirations and his needs and desires in material things differ not greatly in whatever country he lives. One is also conscious of the challenge the report makes to churchmen all over the western world. Already we hear the reverberations of the controversy it is bound to stir. To those who are still living in the nineteenth century the report seems radical in the extreme, even heretical. To those who are in touch with the rapidly changing conditions in Asia the recommendations seem necessary, even urgent. And still a few consider the report not radical enough, that it does not recognize how revolutionary the changes in Asia are.

Many both within and without the church are asking will the Christian Church as a whole become so imbued with the spirit of universality which permeates this report that it will rise in the spirit of unity to carry out its recommendations.

¹ It is interesting to note that some fifteen or more years ago, 'Abdu'l-Bahá said in answer to a question asked Him by a missionary: "It has been witnessed that when a missionary teacher tries to undermine, either with bitter antipathy or indirect references, the religions of the students in which they have been brought up, he is unconsciously undermining the religion of Christianity."



RELIGIOUS UNITY IS POSSIBLE

The following teaching is quoted from an address by 'Abdu'l-Bahá given in All Souls Unitarian Church, New York City, during His memorable visit to this country in 1912.

HIS Holiness, Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief

could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability

of this and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating the reality and have united in complete fellowship and love. No traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Bahá'u'lláh and attained this condition of fellowship and affiliation are Muhammadans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded and the reality of religion envelops them in a perfect unity. When reality envelops the soul of man love is possible.

The divine purpose in religion is pure love and agreement. The Prophets of God manifested complete love for all. Each one announced the glad-tidings of His successor and each subsequent one confirmed the teachings and prophecies of the Prophet who preceded Him. There was no disagreement or variance in the reality of their teaching and mission. Discord has arisen among their followers who have lost sight of the reality and hold fast to imitations. If imitations be done away with and the

radiant shining reality dawn in the souls of men love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn.

Consider how all the Prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert. Abraham was banished; Muhammad took refuge in caves; the Báb was killed and Bahá'u'lláh was exiled and imprisoned forty years. Yet all of them desired fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another and be united and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred.

Now in this radiant century let us try to do the Will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity.

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THE CORNER STONE

IT WOULD be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. *“In every Dispensation,”* writes ‘Abdu'l-Bahá, *“the light of Divine Guidance has been focussed upon one central theme In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.”*

—Shoghi Effendi.

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“All humanity must obtain a livelihood by sweat of the brow and bodily exertion; at the same time seeking to lift the burden of others, striving to be the source of comfort to souls and facilitating the means of living. This in itself is devotion to God.”

—*‘Abdu’l-Bahá.*

“BE NOT TROUBLED in poverty,” said Bahá'u'lláh, “nor confident in riches, for poverty is followed by riches and riches are followed by poverty, but to be poor in all save God is a wondrous gift.”

How much needed is such a vision in these days of economic loss and despair! The life of an individual and the life of a nation are both subject to this law of rhythm. Nothing is enduring. Continuous prosperity is no more guaranteed to the individual than continuous sunshine is to the fields and flowers. Above all, we need to realize that nothing can bulwark us against misfortune, not even a large bank account.

There is nothing more fallacious in giving one a sense of security against the universe than a huge fortune. So much security, so much ease of living does this bring the individual that there appears to be no need of considering any other power in the universe. The limitless wealth that flows from capital, more even than can be consumed in personal needs, seems a fortress as stalwart as the Rock of Gibraltar. And yet in recent times we have seen such financial fortresses crumble into ruins before the attack of new economic forces as un-

expected as they are irresistible in their destructive violence.

It is at such times as this that one feels the need of turning to a Higher Power. Now, if never before, we realize that “God is All-possessing.” That all existence flows through His Hands. That nothing is owned by man, nothing is guaranteed to man, nothing can be grasped and seized and permanently held by man.

THE ORIENT has never lost the sense of close dependence upon that Infinite Power which guides the destinies not only of this planet but of the universe. A feeling of reverence and submission to this Power deeply permeates the life of Orientals, giving them patience in misfortune and humility in periods of success and prosperity.

The Bahá'í Movement will have the effect upon the Western world of turning it back again to that spiritual sense of life which at one time characterized Christianity. Piety in the best sense of the word—a realization of the power of God and submission to the will of God—will be restored as a wholesome cleansing agent to life. Without this feeling of submission to the Infinite, misfortune becomes a bit-

terness, a rancor that gnaws the vitals and leads to insanity or suicide. But under the inspiration of true religion life can be lived nobly whether in poverty or wealth, whether in sickness or health, whether in misfortune or prosperity.

A striking example of how man can transcend circumstances by the power of the spirit is presented in the life of a Bahá'í whom I knew for years—a successful business man whose work had wide ramifications over the country, a man of personality and power. There came, however, a financial reverse. At the age of seventy he was left with nothing. On top of this came a paralytic stroke which left him an invalid utterly dependent both for support and care upon his friends. Yet in the one year that was left to him of life—a life of absolute poverty and comparative invalidism—all his friends witnessed in Mr. R—a transcendent quality of character, a nobility of soul, an added grandeur which called forth more respect and reverence for him even than had his prior successful life of financial power and humanitarian service. What but a deep spiritual sense could have so enabled this man to transcend events?

ANOTHER more brightening thought to which we may turn from the collapse of property and income is the realization that true wealth lies not in income or accumulated property, but in the ability of the individual to express himself creatively. Those who have courage, will power, initiative, trained ability, and power of accomodating themselves to circumstance,—such carry with them their fortune. All

that has availed them to succeed in the past still resides with them. Their capacity to wrest a living from the universe is undiminished. With the application of ingenuity to the dilemma, some way can always be found of getting along, of existing until times are better and then again rising with the general tide of prosperity. For the comforting thought given by Bahá'u-lláh, is that *just as wealth is followed by poverty, so is poverty followed by wealth.*

Perhaps the most important lesson to be learned in this economic depression is that of frugality. Americans have been living in such a consciousness of prosperity for years that they have formed very extravagant habits. To be seen to practice economy and frugality has not seemed the commendable thing. On the contrary, lavish expenditure for high standards of living, fine clothes, and new accoutrements of the home,—these were what everyone was seeking to demonstrate. Extravagance was the rule of the day. Many were living beyond their income. It even seemed to appear that lavish expenditure was the road to universal prosperity, according to the doctrine newly evolved that the more the individual spent the greater the production and general prosperity that would ensue.

What a remarkable transformation has taken place in the consciousness of the American people! Just the opposite state of mind now exists. People refrain from buying anything unless they are in absolute need of it. They wear their old clothes, use their old automobile, content themselves with existing equipment, practice economy

in every way possible. And because everybody is doing it no one feels ashamed. Thus frugality, which was a disgrace at the hey-day of our prosperity, now appears a virtue and is being practiced from necessity by every class in every section of the country.

What is the virtue of frugality? It is this—that it tends to counteract the incessant and insatiable striving for the accumulation of material things and enjoyments. Once the individual starts on the road of accumulation of mere things, there is no end to the strain and effort to enrich himself and better his standard of living. This striving has a certain definite advantage in the way of progress, both of the individual and of society. On the other hand, when carried to excess it has one deep-seated fault which is the greatest weakness in the structure of American civilization. That fault is *the incessant strain of unnatural and excessive effort*. There is a limit to the strength of every individual; but *greed for prosperity knows no limits and puts a pressure upon the individual which tends to force him beyond his powers*.

The only thing that can put a stop to this incessant and agonizing striving after wealth is the habit of economy, of strict frugality, and of contentment with simple living.

The psychology of contentment, of simplicity, of moderation of desire lies at the heart of every great religion. It was definitely the basis of Buddhism. It was implied throughout the teachings of Christ and by example in His own life and in the lives of His apostles. It runs through all the teachings of Bahá'u'lláh and 'Abdu'l-Bahá and was demonstrated in their lives.

It is NOT our personal vicissitudes, however, that should most concern us at this time of universal disaster. What should most occupy our thoughts, our intelligence, our will power is the need of a solution for all humanity; the need of an organization for the world such as will prevent this needless suffering in the future. If we care only for our own private fortunes our efforts will have but ephemeral consequences; but if we concern ourselves with the destiny of humanity all that we achieve during our lifetime will go on producing beneficent effects for decades, for centuries perhaps.

The very nature of the misfortunes which engulf people today of every class and of every race call forth all that is generous in human nature. Now is the time, if never before, to practice humanitarianism on a universal scale. Now is the time not only to devote ourselves to private charity but to exert ourselves to the utmost for the building up of noble institutions which shall insure prosperity and happiness to the human race in future epochs.

It is indeed an inspiration to find at hand such a universal Cause as the World Order of Bahá'u'lláh, promising as it does an infinite variety of benefits to humanity: economic stability, political tranquility, the realization of brotherhood and world unity, and the growth of a great universal civilization which shall confer its blessings uniformly upon all mankind. Effort put into the spread of this marvelous Movement is a spiritual capital well invested, an endowment the income from which will bless future ages.

RENDER UNTO CAESAR

DALE S. COLE

"The Law of God is a Collective Center which unites various peoples, nativities, tongues and opinions. All find shelter in its protection and become attracted by it . . . the Manifestation of God and the Law of God accomplish unity."

—'Abdu'l-Bahá.

MAN is subject to several kinds of law. There are the great laws of the physical universe; gravity, the flow of time, the behavior of the ether.

There are those which have to do with human institutions—such as the law of supply and demand, and of diminishing returns.

Then there are the intricate codes imposed by man himself to regulate his conduct with reference to his fellows in society.

There are the moral laws written and unwritten, which say that this is right and that is wrong. These are sanctions arrived at from experience.

The fifth class of laws are those God-given regulations for the guidance of mankind.

We live under the dominion of natural law without protest because it is natural to do so and we can not escape the operation of these laws even though we try.

However much we may seek to manipulate at times the economic laws, we recognize their sovereignty and the benefits of trying to live in accordance with them instead of against them.

The third and fourth classes of laws, those imposed upon man by himself are theoretically based upon the idea that those things which are the best for the greatest number are just and equitable. Human relationships are so numerous and varied that the body of

the law has become a very extensive library indeed.

It is not surprising that we have good laws and bad; that some meet general approval and some do not and that individuals may feel rebellious against some of them. But, in general, we obey our laws, not necessarily because we want to, but either because we realize that it is best to do so or through fear of punishment.

Few there be who obey our laws from a sense of duty to mankind's best interests. We may dimly realize that general obedience to laws serves these best interests—but it is not a dominant idea.

Humanity, as a unit, a whole, is not very real to us. It is a big conception and our lives, today, have to do mostly with little things. We do not think often in general terms, rather how will this or that affect me and mine—not how will it affect everyone, nationally and internationally.

Running through all consideration of law and the question of obedience is the psychological phenomenon that restraint breeds a tendency to disobedience in human beings. Tell a lad he cannot do a thing and that thing becomes so desirable that he may think nothing of disobeying an admonition. There is an element of thrill and relish in disobedience. Tell a nation they cannot have intoxicat-

ing beverages and resentment is aroused even though such prohibition was approved as a beneficial wartime measure.

There is one immutable law which cannot be disobeyed—this is the law of change. Human institutions crumble and human laws become outgrown and obsolete. This condition has existed at various times in the past and marked the decline of peoples and nations. Civilizations rise and fall and from the debris of the old springs a new era of human progress. Destruction precedes reconstruction. The acorn gives up its identity that the oak may grow into a mighty tree.

HUMANITY has gone through successive cycles tending always to material advancement until a high degree of achievement in this sphere has been attained.

But it is not enough. It is being realized, as never before, that something very essential is lacking in the scheme of life which we have been following.

This essential is obedience to God's Law for this enlightened age. With the realization that this obedience is fundamental to further progress, a new conception comes into our consciousness.

Obedience is a tremendous privilege, not a mere act of voluntary or involuntary compliance and submission. It is not resignation to a stronger force, rather is it aligning one's efforts with this force. It is not the loss of liberty of action, rather is it contributing to an action which is greater, more far reaching and more widespread. It is not the surrendering of one's

prerogatives, rather is it sharing in tremendously greater ones.

There is a great and profound difference between obeying because we have to, or obeying because we will benefit, and obeying because we feel that it is a privilege to merge our small individual increment of influence to that great integrated force potential in the collective, universal obedience to God's Divine Law.

There are many unwritten laws which are strong and binding because they are generally accepted as good and are upheld by the power of concerted thought, feeling and action. We do not appraise correctly this latent force. Should everyone, or a majority, or even a very large number obey God's Law there would result mighty and beneficent events in this troubled arena of human activity.

If we obey because we feel it a privilege to do so there cannot be the slightest resentment. There can be no resentment in our hearts because there will be nothing to resent. Our will will be non-existent, merged in that of God. Where there is only one will operative there can be no counter-currents, no whirlpools or eddies of confusion and misunderstanding.

IT MUST be appreciated that God's Law applies not only to you and me and to our nation, but it guides all peoples and all nations and consequently is universal.

Perhaps we may not understand it, may not be able to grasp the great significances. Perhaps some details of its operation may not be clear, veiled for the present in the

immensity of its possibilities. But these quite human limitations detract not one whit from its effectiveness.

God's Law deals with humanity and the world as a whole. We are not accustomed to such magnitudes and they may stagger us. But we are not responsible for its justification—that can safely be left in God's hands. We are only responsible for our own obedience, and even that is not really a responsibility but a great bounty and privilege, a privilege which is a boon, not a deterrent; a privilege which is a reward not a punishment; a privilege which is positive, not negative; a privilege which is a help and not a handicap; a privilege which is dynamic and not static; a privilege which is spiritual and not material.

The Divine Law will temper and shape human laws so that we can without confusion "render unto Caesar the things that are Caesar's and unto God the things that are God's."

OBEDIENCE to God's Law is the greatest privilege ever offered

* Baha'u'llah in the "Tablet of Ahmad."

mankind. It is not mandatory: "Who so desires let him turn away from this counsel, but who so desires let him choose the path to his Lord."*

This conception of obedience as being a privilege is one of the distinguishing features of the Bahá'í Revelation. If we obey because we feel it is a privilege to do so, not because it is expedient, not because it is convenient, not because it is pleasant, not because of hope of reward or fear of punishment—but because we are appreciative of the privilege, then we become instruments through which the Law of God may become operative in its fullness, with unimaginable benefit to mankind.

When we obey unreservedly and joyously the Law of God we "charge the things we fashion" with a breath of the spiritual dynamic, which is the only power of sufficient potency to make effective the principle of the Oneness of Mankind—that foundation upon which the glorious future of humanity will be erected in accordance with the Law of God for this day as given to us by Bahá'u'lláh.



"The Manifestation of God is a perfect example of real obedience . . . We must look to God for all we desire, all we attain. The Will of God must outwork its purposes in us. Our human will must be laid down in sacrifice and love. A pupil must submit entirely to the will of the teacher. This is true sacrifice, true obedience. When you really love God you will be willing to sacrifice everything and submit yourself entirely to His will."

—'Abdu'l-Bahá.

O B E D I E N C E

DEVOTION to God involves implicit obedience to His revealed commands even when the reason for these commands is not understood. The sailor implicitly obeys his captain's orders even when he does not know the reason for them, but his acceptance of authority is not blind. He knows full well that the captain has served a thorough probation, and given ample proofs of competence as a navigator. Were it not so, he would be foolish indeed to serve under him. So the Bahá'í must implicitly obey the Captain of his Salvation, but he will be foolish indeed if he has not first ascertained that this Captain has given ample proofs of trustworthiness. Having received such proofs, however, to refuse obedience would be even greater folly, for only by intelligent and open-eyed obedience to the wise master can we reap the benefits of his wisdom, and acquire this wisdom for ourselves. Be the captain never so wise, if none of the crew obey him how shall the ship reach its port or the sailors learn the art of navigation? Christ clearly pointed out that obedience is the path of knowledge. He said:

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—St. John 7:16,17.

So Bahá'u'lláh says:

"Faith in God, and the knowledge of Him, cannot be fully attained except . . . by practicing all that He hath commanded and all that is revealed in the Book from the Pen of Glory."—Tablets of Bahá'u'lláh.

Implicit obedience is not a popular virtue in these democratic days, and indeed entire submission to the will of any mere man would be disastrous. But the Unity of Humanity can be attained only by complete harmony of each and all with the Divine Will. Unless that Will be clearly revealed, and men abandon all other leaders and obey the Divine Messenger, then conflict and strife will go on, and men will continue to oppose each other, to devote a large part of their energy to frustrating the efforts of their brother men instead of working harmoniously together for the Glory of God and the common good.

—DR. J. E. ESSLEMONT,
Bahá'u'lláh and the New Era, p. 75.

LETTERS HOME

KEITH RANSOM-KEHLER

In her world travels in behalf of The Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we have been privileged to present to the readers of the Bahá'í Magazine at different times during the past year. The first "letter" appeared in the January, 1932 number, and described the author's visit to Nikko and other places in Japan. The April number gave some of her impressions of China; the December issue contained an interesting description of her contacts with the Maoris of New Zealand; and the January number her observations while traveling through India. Last month appeared the first installment in a new series on her fascinating material and spiritual experiences in Persia. Herein she describes certain historic points and principles "which are essential to a full understanding of the spirit animating the followers of the Báb."

IN AN hour I must be on the platform and I am not even dressed, but I have an irresistible urge to start this promised letter to you; for once I have started a thing I write until it is finished; and the stories of Persia within me are struggling to be told.

If ever I undertook to write anything formal on Persia I would be nonplussed as to whether I should call it "White Rooms," "Dream Gardens," or "Mud Fences." For this country is one astounding and fascinating contradiction. The ugliest thing on earth, a mud fence, encloses the most beautiful, a Persian garden; the (to us) shocking dislocation of taste, a white room, houses the matchless design of a Persian carpet; in an old ramshackle, tumble-down bazar one finds the loveliest things—inlay and lacquer from Shiráz, brass or silver from Isfáhán, silk and prints from Yazd, the turquoise tiles and pottery of Hamadán, embroideries and rich brocades—all divinely beautiful.

God has conferred upon Persia an unquenchable spirit; to what-

ever depths she may descend she carries with her a mysterious redemptive power. Within the brief confines of history she has given to the world three Manifestations¹ of God: Zarathrustra, the Báb and Bahá'u'lláh. In less than a hundred years after the coming of the Promised One² profound, yes, fundamental changes, are wiping away the obvious evidences of her fanaticism, her cruelty, her ignorance and her degradation, and are preparing her not slowly, but with magical rapidity, for an era of enlightenment, urbanity and fluent self-expression.

To the Bahá'í the most venerated spots are not those where the two Manifestations of our Faith lie buried³ but Shiráz in Persia, and Baghdád in Iráq where their respective missions were revealed. Surely no other place than Shiráz on Persian soil is more sacred to us than the Shrine at Sheik Tabarsi where first "The Dawn-Breakers" of our Revelation gave "the last full measure of devotion," entrusted to history her most lustrous and heroic page, and "rapt in holy

¹ God's Messengers: the Founders of new religions; the Revelators of new sacred commands and books. ² The Bab declared His mission May 23, 1844. ³ After years of arduous effort the mutilated remains of the Bab intermingled with those of Muhammad Aliy-i-Zunuzi who was martyred with Him, were finally removed to Mount Carmel. Baha'u'llah lies buried on the plains of Akka where He died a titular prisoner.



Mrs. Keith Ransom-Kehler and her personal escort in front of the Shrine of Sheik Tabarsi. Left to right: Rahmat'u'llah Khan Alai, Keith, Najmüyyih Khanum, Mirza Vahid.

ecstasy, writ with their life-blood upon the tablet of the world the verses of God's Divine Unity."

Tihrán, the birthplace of Bahá'u'lláh, is indeed a Holy City, and Nur, His family seat, but we are told to reverence Baghdád especially in His commemoration.

The names of those exalted beings who happily wooed death and were wedded to the Station of self-sacrifice in the Pathway of God have left the overwhelming evidence of their sanctity and devotion forever enshrined within the humble little memorial at Sheik Tabarsi.

AS WE were quitting Khurásán I recalled how Mulla Husayn and his small but valiant band of followers, encamped under the "Black Standards," awaited Divine Guidance and then went down the rocky defiles into Mázindarán—their Karbilá.

It seems a thousand pities that

only the special student of history or comparative religion should know those events and episodes in the great religions of the world that, through the centuries, have made their adherents ready to die for them.

Certainly one of the outstanding events of secular as well as of religious history was the martyrdom of the younger son of Fatimah (the only daughter and the only child of Muhammad) the Imam Husayn.

All sects of Muhammadans agree that the Prophet informally appointed His cousin and son-in-law Ali, together with His lineal descendants, to succeed Him. But since the words of the Prophet were oral and traditional, since they were not written, a group of His followers after His death feeling that Muhammad has been too much swayed by His affection for His family, and fearing their influence, at once swept aside His command and elected those democratically—

the Caliphs—who were to act as defenders and custodians of His Faith.

Ali, finally, after three predecessors had been chosen, was elected Caliph. His tempestuous career ended with his murder, his older son Hasan, according to the explicit utterance of Muhammad, succeeding him as the second Imam. Ali was the first Imam and the fourth Caliph.

Hasan was poisoned by order of Mu'aviyah, leader of the opposing party, and when some years later his younger brother who had now returned to Arabia was summoned to send his allegiance to the newly elected Caliph, an office not provided for by Muhammad, he quite deliberately and with the sublime intent of giving his life in obedience to his Grandfather's behest set out to Mesopotamia with seventy-two of his followers there to offer up his soul for the great principle of the Imamate.

For Imam means Guardian and the Imamate alone could have protected the Cause of Muhammad from schism, sectarianism and strife. If, in the Qur'án, Muhammad had written this succession as an indubitable part of His Teaching; if His followers were constrained to recognize one authorized person to whom they must give allegiance there could, of course, never be any division, any disunity, for division or challenge of the explicit written word of the Founder would at once put them outside His Faith; so there could be no split within it.

The sincere follower of every religion must see that the weakness of His Faith lies in this fact: that

it has no authoritative interpreter, none to whom the faithful can turn as representing the authentic successor of its Founder.

THE statement of Jesus concerning Peter is subject to half a dozen interpretations including the charge of interpolation in the Gospel, and the great majority of Christians reject His statement as establishing any unchallengeable succession or as conferring the right of interpreting His words. Nobody, whom all alike will accept, can tell us what He really meant. We have in Christendom three hundred and fifty-two sects, each insisting that Jesus meant a different thing. And to whatever degree these sects may protest against succession and interpretation, each has arrogated to itself the letter, excluding any who dare question its interpretation, and hands down through succeeding generations its own decision and decree concerning the Teaching of our Lord. So that every sect is practicing interpretation and succession however much it may deny it.

If Jesus, Muhammad, or the Founder of any other religion, had written an unassailable document in which He specifically named an individual, together with his successors, and said to His followers, "What these *say* I meant, you must accept as what I did mean; to reject him or them is to repudiate me;" we see, with perfect clarity, that the rivalries, misunderstandings and bloodshed promoted in the name of religion would have been absolutely impossible.

It was to defend this great prin-

ciple of an Interpreter, a Guardian, a Rallying Centre which would obviate schism, that the Imam Husayn became a voluntary martyr.

As he neared Kufih, the great Islamic stronghold where his father had been martyred, he was informed that an army of twenty thousand was marching out against him. He deflected his course to the then small settlement of Karbilá, and there his little band was practically annihilated and he became the great redemptive figure of Shi'a Islám.

Three times before Shimr, his murderer, dispatched him, he cried to those assembled, "Is there any who will assist me?" extending to them their last opportunity for submission and obedience to the request and desire of Muhammad.

On several occasions Mulla Husayn referred to Sheik Tabarsi as Karbilá. Those who cast in their lot with him had no illusions as to the outcome of their enterprise. They, too, deliberately sacrificed their lives to prove to a negligent and vicious world the Reality of that One in Whose Pathway suffering was a joy and death a triumph.

It is a long time since, at the beginning of my letter, I mentioned the Báb'ul-Báb's¹ descent into Mázin-darán; but an understanding of the historic points and principles

to which I have been referring are essential to a full understanding of the Báb.

the spirit animating the followers

For many years in those strange hallucinations that come with encroaching sleep, in reveries, and in dreams, I have seen, not a score of times but a hundred times or more those now familiar mountain passes that wind down into Mázin-darán. Once when we were driving in California I remember telling you that I had seen that road before, although it was the first time I had traversed it. But it was not until I traveled from Amiriyyih to Shahid (Ali Abad) that a profound inner delight and agitation coupled with scene after scene of my well-remembered fantasy assured me that this was the place of my visions. Suddenly we shot between high stone cliffs that the sun would only penetrate for half an hour at noonday, and the mysterious sense of unreality that seized me brought back the thought of heavy lids and drowsiness; and then a stabbing joy of recollection. To see luxuriant verdure again—Mázin-darán is sub-tropical after the starved, stark mountains of Khurásán—added to my sense of unreality. Being, as you have often said, a realist, I am not in the least addicted to this sort of thing, which made it all the stranger.

(To be continued)

¹ "The Gate of the Gate," title given by the Bab to Mulla Husayn-i-Bushruyi.

MIRACLE

SILVIA MARGOLIS

When I had been engrossed
With silver things and gold,
I had a Winter—Soul—
Altho' I was not old!

But now that I have died
And risen for a Truth,
I have a Summer—Soul—
Altho' I have no youth!

RUSSIA'S CULTURAL CONTRIBUTION TO BAHÁ'ISM

MARTHA L. ROOT

The author, well known as a Bahá'í traveling teacher and lecturer, here relates the story of the Russian poet who gave to the world three celebrated writings about the Bahá'í Teachings. Miss Root has succeeded in giving us a marvelous bit of history and a story of surpassing interest. The second part will follow next month.

MRS. ISABEL GRINEVSKY, a Russian poet in Lenin-grad, gave a great impetus to the Bahá'í Movement and to world art in her three celebrated writings, the two dramas, "Báb" and "Bahá'u'lláh", and a narrative called "A Journey in the Countries of the Sun". The last named is an account of her visit to 'Abdu'l-Bahá in 1911 when He was in Ramleh, Egypt. While the last is in prose it has verses introduced so that we might almost say that the three form a trilogy in poetic form presenting the new universal religion of the oneness of mankind proclaimed by those three heavenly personages, the Báb the Fore-runner, Bahá'u'lláh the Revealer of the Word and 'Abdu'l-Bahá the Center of the Covenant of the Bahá'í Movement.

From the point of view of art the dramas rank high. Russian critics affirm that these works have proclaimed their author a poet of the first order. One of her countrymen, Mr. Wesselitzky, President of the Foreign Press Association of London, said that he read the drama "Báb" on a railway train when he was returning to England from Russia in August, 1905. His own words were: "I was at once attracted by the rare combination of philosophical thought with a great power of expression, beauty,

imagery, and harmony of verse. I keenly felt the delight of reading a new, great poem and discovering a new first-rate poet. I should have felt so on broad, general grounds from whatever country the poet came! However, my joy was intensified by the fact that the poem had been written in my own language and that the author was a country-woman of mine."

This article purports to give a little history of these works, for 'Abdu'l-Bahá Himself praised these dramas. (I do not know that He saw the narrative.) When He held the manuscript of the drama "Bahá'u'lláh" in His hands, He blessed it and prophesied to the author that these two dramas would be played in Tíhrán!

The drama "Báb" was published in May, 1903, and was played in one of the principal theatres in St. Petersburg in January, 1904. It was this drama that first brought to Count Leo Tolstoy a knowledge of the Bahá'í teachings. He read the book and at once wrote to Mrs. Grinevsky his appreciation of her great drama and his sympathy with the Bahá'í Movement; the letter was printed in the Russian press and the poet has his letter in her possession now.

I HAVE before me as I write a clipping from the "Herald" of

January, 1904: "The play *Báb* appeared in May of last year, 1903, the most inconvenient time for the appearance of a book. Nevertheless the pens of the critics began to move in the journals and magazines in order to compose hymn-songs of praise to the author. Moreover an enlightened Persian society sent her an inspired letter of thanks; and above all, Mrs. Isabel Grinevsky had the spiritual satisfaction that among those who eulogized her drama was the lion of contemporary Russian literature, Leo Tolstoy. The impression was such that it made us think that amidst the statists representing the Persian throngs were real Persians; it seemed as if the scene exhaled the perfume of the roses of Shiraz!"

Mr. Wesselitsky, whom I mentioned earlier in this story, gave a lecture in London in 1907 about this drama and his speech was afterwards published in pamphlets in English and French.* I quote two paragraphs: "Amidst the sorrows of disastrous war and those dreadful inner troubles, that book "*Báb*" was my only happy impression, and it remains since a permanent source of joy and comfort as a manifest proof of the vitality of Russia and its creative genius.

"The romantic side of this drama, too, is quite original. The plot is not based on adultery as in French drama and not on seduction as in 'Faust', but on renouncement and self-sacrifice. The romantic side of the *Báb* is closely allied with the metaphysical-ethical side. The

drama has so much of the latter that every act may seem to be a sermon and the drama itself a suite of sermons. Yet all that preaching is relieved by genuine enthusiasm, eloquence of the heart and real passion. The conflict in the soul of the hero is not between passion and reason, but between two passions—human love and love divine—the latter being stronger and more ardent than the former. It is that manifestation of the power of the higher aims in the heart of man which is the chief feature of this book and the secret of its irresistible charm."

CELEBRATING the decade of the first performance of "*Báb*" in January, 1914, Mrs. Grinevsky gave a great conference on the drama in one of the most beautiful concert halls of Leningrad. The "St. Petersburg Informations Paper" gives the event a long review praising the author and her reading of selections from the poem and her address. One paragraph particularly I remember: "As a characteristic of the frame of mind of the poetess during the creation of her poem, the following words of her own may serve as an illustration: 'A well known professor told me that the name of my poem, "*Báb*" does not sound well to the ears of Russians. I answered that the names of the people who preached the ideals of love, paying for those ideals with their lives, must sound well to all those who have ears to hear. All noble ideals are so few in these days that it

* Pamphlets in French and English, London, 1907, at the Press of "Chronicle"—29 Besborough Street, London, S. W.

would be worth while to renew the performance of "Báb" in order to awaken the remembrance of these ideals. We, the people of the West, rise too late, we do not know the East where the sun shines!" "

The play was presented again in the Folk Theater in Leningrad in April, 1917, after the Russian Revolution. People came even from Moscow and Turkestan to see it. Diplomats from foreign countries were in the audience; the ambassador from China was one. A second edition of the drama had been published in 1916, and these books were sold at the entrance of the theater; many spectators sat with the open books in their hands during this performance. It is a long drama in five acts, equal in the number of verses to "Don Carlos" of Schiller and "Cromwell" of Victor Hugo.

WHEN I wrote asking Mrs. Grinevsky about these dramas she sent me several letters. I should state that she has written many works along different lines of thought and lectured on many subjects in Russia, and had often spoken in conferences on these two dramas, "Báb" and "Bahá'u'l-láh." She was a member of the former Philosophic Society of the University, an active member of the former Oriental Society, and is a member of the present Bibliological Society and several literary societies and unions. She said that before she wrote her poem "Báb", the Russian public generally had not heard much about the Bahá'í Movement. She herself knew about it only from reading. The critics thought

she had traveled much in Persia, she was so well informed about the life there, but as a matter of fact she had not been in Irán. She had heard that some Bahá'í believers from Persia had been driven out of their land into Turkey and India, and that some had come to Turkestan and were residing in the cities of Táshkand, Ishqabád and Mary and in the city of Báku in the Caucasus.

"Still, I thought", she says, "these believers in the Báb now called Bahá'ís had mingled with other nations, and perhaps had ceased to exist as a religious entity. The description of Professor Edward G. Browne seemed to me a fairy tale. How astonished I was when, after my drama 'Báb' made its appearance in 1903, I received one day a letter with the following address: 'To the Author of the book "Báb", Mrs. Isabel Grinevsky in St. Petersburg.' Neither street nor number of the house was marked, yet thanks to the careful postal authorities, that letter though unregistered, reached me safely."

Both the handwriting and signature proved unknown but she relates: "That letter was from Ali-Akber Mamedhanly from Báku who wrote that he was a believer in the Báb, that he had read in the *News* of Báku about my poem, the account of which had interested him greatly and that he would like to get the book. He asked that if he found any mistakes against the Teachings of the Báb, could he perhaps point them out? It was like a star falling from heaven at my feet! As if I had found a precious stone where I

had not expected to find one."

The book was mailed to him at once and she explained to that Bahá'í that she had had to deviate just a little from a few of the historical facts for the sake of a dramatic whole. She added: "I wrote for a public all unprepared to hear moral, religious and philosophical ideas from the stage; it was accustomed to lighter plays, not a theme about God, of religion, especially about the conception of a new religion or rather, I would say religion renewed!"

The Bahá'í from Báku politely replied to Mrs. Grinevsky's letter as follows: "The impression which I received in reading your drama was such that I could not see any mistakes of any kind, even though I read it many times. We read it in the Bahá'í Assembly (meeting) and the believers send you sincerest thanks. They feel sure that the literary world will

soon unite in a general solemnizing of your creative powers."

She said that he also wrote beautifully about the Bahá'í life in Caucasus stating among other points: "We live here cherishing the tenets for which our grandfathers, fathers and brothers shed their blood maintaining the chief principles: pardon, patience and love to mankind." Mrs. Grinevsky said that these letters were written in Russian and showed that the Bahá'ís were very enlightened in literature and science. She also added: "It was such a joy to me to find that there are in the world people so congenial to me in feeling and in vision. I loved with my soul those spiritual people who, just like the people in my drama, were holding those principles of pardon, patience and love to all mankind, holding them not as a dead dogma but as a living truth!"

(To be continued)



"Unity is love. It cannot be established without love. Therefore, try as far as possible to be filled with love . . . Love draws us in friendship to the people of every race and religion. He is a Bahá'í, . . . from whom we breathe the fragrance of this love again. The highest love is independent of any personal advantages which we may draw from the love of the friend. If you love truly, your love for your friend will continue even if he treats you ill."

—'Abdu'l-Bahá.

GLIMPSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

"We cannot conceive a star without light, a tree without fruit. If we claim to be followers of Light, we must diffuse the Light through our actions. The name will not be sufficient. . . . The Bahá'í must see that his words and deeds reflect the Glory of God."
—'Abdu'l-Bahá.

In the first installment of these "Diary Notes" of a visit to Haifa and 'Akká, published last month, the authors told of their arrival at Haifa and of their meeting with Shoghi Effendi, Guardian of the Bahá'í Cause; with Bahiyyih Khanum, the sister of 'Abdu'l-Bahá, and other members of His family, and of their conversations with them concerning Him. The present installment definitely concerns a visit to 'Akká' the old Prison quarters where Bahá'u'lláh and 'Abdu'l-Bahá and seventy followers were incarcerated with unspeakable hardships and sufferings.

SATURDAY, November fourteenth. Today at luncheon the subject of the divinity of Christ came up. This phrase, Shoghi Effendi pointed out, is ambiguous. If it means God incarnate it is unscientific. A truer word is Manifestation. This word implies the true Trinity, which consists of God, Whom we may compare to the Sun; the Prophet,—as Christ, Moses, Muhammad, Bahá'u'lláh—who is like a perfect mirror catching the sun's rays and reflecting even its disc; and the Holy Spirit, which may be compared to the sun's rays connecting sun and mirror.

In the afternoon at tea with the ladies the talk was about bringing

up children. One of the ladies counselled, "Don't force them to take a certain course, however praiseworthy and desirable, but take the stones out of that path, make it as easy for them as you can." She told how her children were taught to pray. She didn't tell them to pray, but they saw and heard her pray. One day when she was praying her little boy asked what she was doing. She told him she was talking to God, asking Him to help them to be good. After a day or two he said he would like to talk with God.

She said she thought what was needed, even more than people to talk and write about the Bahá'í teachings was people to live them. "How sad 'Abdu'l-Bahá was," she added, "when He heard of one who professed to be a Bahá'í yet did not live in the right way. She told of a Persian Bahá'í who spoke rudely to his wife. His little son noticed this and one day remarked to him, "You can't be a Bahá'í, or you wouldn't speak in that way."

Another story she told was of a young Bahá'í in Persia to whom the cashier in a bank gave by mistake fifty pounds too much. As soon as the young man discovered the mistake he returned the money. The bank official was so much impressed that he asked the young man what his religion was.

No one who witnessed the life of 'Abdu'l-Bahá could doubt that the Bahá'í faith is first of all the noble living of life. Still, the memory of His teachings, reinforced by His life of loving service, remains in Haifa. The other day this conversation was overheard in a Haifa shop. A woman came in to make a purchase and asked the storekeeper how he was getting along.

"Just well enough," he replied, "to keep soul and body together. But I am contented. Life is short and happiness is not dependent on having many material things. Abbas Effendi* used to tell us so and make us realize it."

"Yes," answered the woman, "it seems to me Abbas Effendi is still living with us. His body passed away but His life and influence still go on among us."

A Christian came to 'Abdu'l-Bahá's house shortly after His passing. 'Abdu'l-Bahá's life, he said, impressed him more profoundly than did the life of Christ. He told his bishop this and the bishop reproved him for not being more loyal to Christ. He replied that it was simply that Christ's life was further removed and so did not touch him so closely. The quality of life he believed was the same.

One of the ladies described the evening when 'Abdu'l-Bahá returned to Haifa after His long journey through Europe and America in 1912. When the ship anchored almost everyone in Haifa was down at the water's edge to greet Him, although people had been requested not to come because He was so very tired. Some went aboard the ship,

lifted Him in their arms and carried Him to the small boat for landing.

FRIDAY, November thirteenth. Today at luncheon the subject of institutions was discussed. Any idea or movement, Shoghi Effendi said, needs an institution. For instance educational ideas must be carried out in schools, social and political movements find expression in institutions. Inherently an institution is a necessary and a good thing. The trouble creeps in when institutions, with the lapse of time, become corrupt. Then they need to be renewed.

In the same way any movement needs a creed. A creed is not a bad thing. What is bad is when men add non-essentials to a creed.

The supposed quotation from 'Abdu'l-Bahá that the Bahá'í Cause is not an organization should read, "You cannot limit the Bahá'í Cause to an organization." The Bahá'í Cause must be organized just as everything must be. Institutions are necessary. All institutions now are decadent, but without institutions we should have nothing but anarchy. Bahá'is regard institutions not as ends, but as means.

MONDAY, November sixteenth. Late this morning we drove in an automobile the nine miles drive around the edge of the Bay of 'Akká to the vicinity of 'Akká.

'Akká, the ancient fortress and prison city is a scene of some of the greatest tests as well as triumphs of the little group of leaders of the Bahá'í Cause in its early days. Here

* The name by which 'Abdu'l-Baha was known in Palestine.

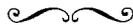
seventy Bahá'ís, exiles from their native land, were sent by the Sultan of the Ottoman Empire in the hopes that this greatest prison would prove to be the end of the leaders and the religious faith which they were spreading. Vermin-infested, filthy in the extreme, it was a place where the worst criminals were sent to languish and die. Strangely enough the little band of Bahá'ís after living herded together in an unspeakably filthy room in the prison for two years, suffering from malaria, as well as insufficient food and water, were given more liberties. Instead of being forgotten, the Cause for which they were sacrificing their freedom spread.

The road lay along the sandy beach by the sea. The day was clear and it was an especially impressive experience to ride on the sand with the sparkling blue sea on the left, past Arab fishermen drawing their nets, travelers on donkeys and camels as well as in motor cars. The white buildings of the ancient city of 'Akká gleamed out as our journey's goal. 'Akká was Napoleon's goal when he came with his army from Egypt. He hoped to make it the gateway to conquering the Near East, but found it instead

an insurmountable obstacle which turned him back.

We had left Mount Carmel, where the Jewish prophets and Jesus walked, and ahead of us in the far distance we could see the snowcapped mountains of Lebanon. Soon we arrived at the gates of the city of 'Akká. At one time there were three walls around the city and the gates were closed at sundown. Although now the entrance to the city is open at all times, we noticed as we went in the "needle's eye" a small opening in the wall beside the main gate about five feet high. Late travelers could enter through this opening and their camels, too, if unloaded, could get in by a process of kneeling and squirming through. The streets of 'Akká are narrow and dirty, paved with worn stones and filled with men and women, mostly in Oriental garb, and children playing and fighting or going to the bakery with enormous flat trays filled with loaves of bread of a tannish hue, looking something like our pancakes. The children's clothes, the streets and bread all shade into a light greyish tan hue and perhaps it is just as well not to be too germ-conscious.

(To be continued)



"In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with contrary enemies. Praise be to God that in this wonderful cycle the laws of God are not confined within any limitations, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world."

—'Abdu'l-Bahá.

A GREAT NEW SERMON IN STONE

RUTH J. MOFFETT

The following conversation takes place within the Bahá'í Temple and its Foundation Hall at Wilmette, Illinois, on the shores of Lake Michigan.

The characters are members of a family group that have stopped to view the Temple and learn about its meaning.

A teacher of the Bahá'í Cause comes forward to meet the group.

Barbara: I do wish you would tell us something of the meaning of it all.

Teacher: It would be stimulating to follow the history of the growth and development of this lofty conception, which architects claim will far surpass even the Taj Mahal in beauty and ideals, when completed. The Taj is, you know, the lovely symbol of a beautiful earthly love. This Temple is the exquisitely beautiful symbol of a Divine Love. All mankind is embraced in that Divine Love in a spirit of unity and universality, such as the world has never known before. Man may come to a desire to know God by means of any one of the nine pathways represented by the nine doors to this temple. But they merge together in the worship of the one True God, under this great dome, symbolizing light, glory and splendor. The meeting of the ribs in the spire of light at the peak above your heads symbolizes the uniting of the arms of all the religious thought of the world in prayer.

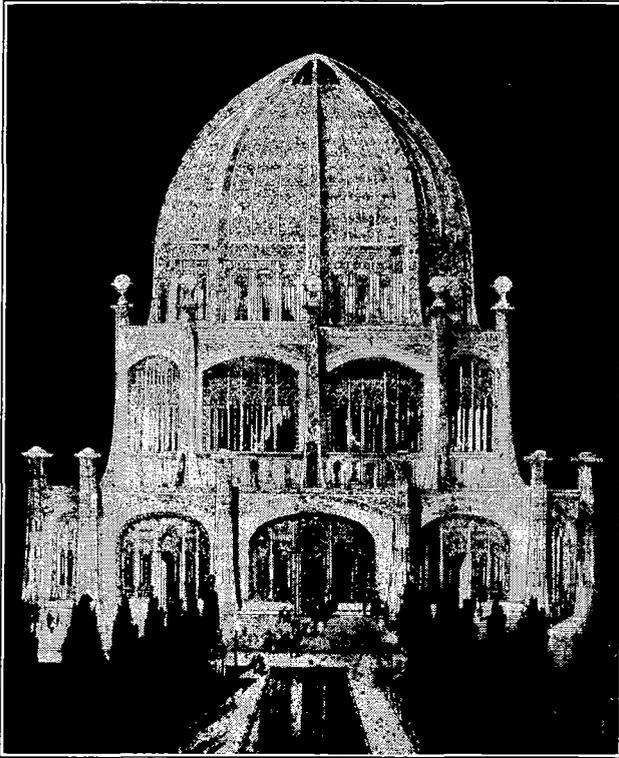
This lofty conception thus put in concrete form cannot help but engage the attention of the responsible leaders of the people and nations of the world.

(They all stand under the magnificent dome gazing upward speechless.)

Robert: (breaking the silence). In the general trend of recent events with their dark and menacing outlook, a universal House of Worship such as this, with thousands like it, is surely needed in the world.

Teacher: Yes, I am sorry to say, the vast ever swelling army of unemployed, the increasing commercialism, the corruption of law, the weakening of the church, the stupendous and crazy race in armament building, the impoverishment and enslavement of peoples and nations who stand confused and helpless amid the increasingly threatening storms,—all force us to realize the truth of these words: "Little wonder if one of Europe's preeminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion, 'The world is passing through the gravest crisis in the history of civilization.' 'We stand,' writes another, 'before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom.' 'It is in such times,' he adds, 'that religions have perished and are born.' ".* In times such as these all mankind is forced

* Shoghi Effendi, "The Goal of a New World Order. p. 12.



Bahá'í Temple at Wilmette, Illinois.

with humbleness of heart to seek a united spiritual refuge in the One True God. This great Universal Temple is a symbol of this.

Barbara: Do you mean that the completion of this Universal Temple can help, not only Chicago, but can really help the whole world?

Teacher: Yes, the call of Bahá'u'llah, the Glory of God, Whom Christ said would come in the Glory of the Father, has given to mankind the principles of a Divine Program embodying in its essentials, God's divinely-appointed plan for the unification of mankind in this age and in the clarifying words of Shoghi Effendi, Guardian of the Bahá'í Cause,—“It is towards this goal—the goal of a new World Order Divine in origin, all-embracing in

scope, equitable in principle, challenging in its features—that a harassed humanity must strive.” He, Bahá'u'lláh, has quickened a declining people and a corrupt society into the glorious dawn of this Day of the most Great Peace.

(They stand in front of the lighted plaster model of the Temple.)

Mr. V.: This is extremely interesting, and very much needed in this distressed and rapidly changing world.

Teacher: This beautiful model was made by the skilled hand of the able architect, Mr. Louis Bourgeois, as the result of remarkable inspira-

tion. Professor Luigi Guogolino, noted architect of Italy, who recently came to make a brief survey of the model, remained three hours or more. For two hours he spoke not a word. His conclusion, when he reluctantly had to leave was—“This is a new creation which will revolutionize architecture in the world, and it is the most beautiful thing I have ever seen. Without doubt it will have a lasting page in history. *It is a revelation from another world.*” “There is none of the austerity and solemnity which characterizes the religious architecture of the past. It has grandeur and supreme beauty but no severity. It seems to be vibrant with life, lifting the consciousness into the splendor of the dome, into which

the whole structure seems to ascend, symbolizing the uplifted aspirations and consciousness of mankind. It is a new architectural pattern as San Vitale was the mother church of Christian architecture. Perhaps it may also signify and symbolize a new power of the Holy Spirit which is now being profoundly felt by all humanity'.

Mr. V.: What is the key-note back of this marvelous new type of architecture, its unusually beautiful dome and its exquisite outer ornamentation, in which we see embodied most of the religious symbols of the world?

Teacher: That is easily answered, Mr. Vanderwolff. The principles of the knowledge of the Oneness of Mankind and the fundamental Oneness of Religion are the keynote of this Temple design and also the pivot around which the teachings of Bahá'u'lláh revolve.

Mrs. V.: Just what do you mean by the Oneness of Mankind? Was not that taught by Christ?

Teacher: Yes, Jesus the Christ and all the other Prophets called men to love one another, but Bahá'u'lláh has given to the world the *consciousness* of the Oneness of Mankind, a deeper and a more far-reaching consciousness than was ever given to the world before. His power is uniting individuals in all the relationships of life, all the nations, races, religions and classes into a beautiful symphonic whole.

Mrs. V.: That is a beautiful idea. I begin to understand that vast far-reaching and inclusive ideas are symbolized in this great Temple. I did not know it could be possible to have such a wonderful concept in the world today, where there seems

to be so much disagreement and division. Why, it is a beautiful sermon of universal truths moulded in stone. May I ask if I would be permitted to bring my whole club membership for a tour of the Temple, and would you be so kind as to tell them just what you have told us?

Teacher: Yes, Indeed. We shall be so happy to greet all of your friends and answer any questions they may wish to ask. We have conducted many tours of club women, university students as well as men's clubs, even children's groups, and explained to them this unusual architecture and the profound meanings that lie behind it.

Jimmie: Oh! Do you suppose I could bring my boy's club here Saturday afternoon? I know all the fellows would like to come and have you tell them just what you have told us.

Teacher: Indeed, you may. It will be a pleasure to meet your boy friends. Shall we make it Saturday afternoon at 2 o'clock?

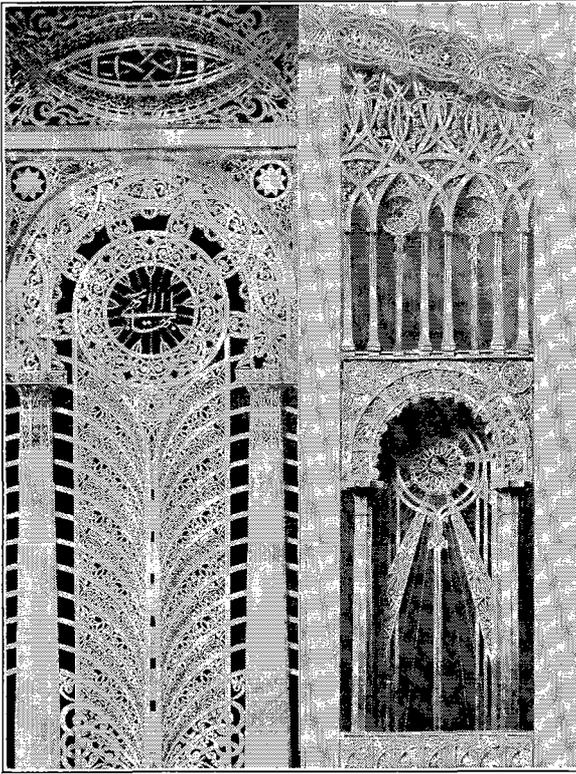
Jimmie: That will be great. I'll tell them they'll have the time of their lives (catching a shocked look from his mother)—I mean—

Mr. V.: May I ask one more question before time for your afternoon service?

Teacher: Certainly you may.

Mr. V.: Thank you. I understand from your explanation that this great Temple symbolizes something more than reawakening the spirit of goodwill and brotherhood among men, but I do not understand how far that spirit of unity will be expressed in the affairs of life. Will it not eventually bring a deadening uniformity?

Teacher: The principles of



An Interior Panel

*A Window Panel to Right
of Doorway*

Bahá'u'lláh apply not only to the individual but to all the relationships of life, binding all mankind into one human family. This implies an organic change in the very structure of society. For instance, it means the demilitarization and the reconstruction of the civilized world; it will create a world effectively unified in its trade, commerce, industry, political machinery, language and educational standards, as well as in its expression of ethical, moral and spiritual values. Yes, it will allow for infinite diversity in its national and individual characteristics. Victor Hugo caught the spirit of this age shortly before his death when he

said: "Today we have the United States of America; tomorrow the United States of Europe; next day the United States of the Orient; and one day we shall have the United States of the world". The world is rapidly moving toward that ideal, and in the principles of Bahá'u'lláh we find the great dynamic power that will ere long establish the Kingdom of God upon earth. However, as the Guardian of the Bahá'í Cause, Shoghi Effendi, has so clearly expressed it, "The principles of Bahá'u'lláh will civilize the world, but the knowledge of and belief in Bahá'u'lláh will regenerate mankind."

Mr. V.: Thank you. I deeply appreciate, not only the great needs of the world today, but that such a

mighty conception has been given to the world which is capable of bringing about the vast transformation of society. Have not all the poets sung and the Prophets proclaimed an age of unity and peace? I should like to direct my energy and thought in cooperation with this great constructive transforming force in the world.

Barbara: O father! You have the ability to help other leaders in industry and finance to become attracted to these great ideals and also to cooperate in establishing these principles more quickly in the world. Now we must study and know more of these great truths as

soon as possible. There is Robert over at the book table. It looks as though he has bought most of the books already.

Mrs. V.: Father, I have never known of your being so impressed with anything of this nature before. I, too, confess an eagerness to know more about these great truths for I long to do my bit in helping to bring about the unity and harmony

in the world that this beautiful Temple symbolizes.

Mr. V.: Yes. We must study. I am impressed as I have never been. I have never before found a satisfactory solution for the world's problems and I hope that I may prove worthy to have a share in the honor of building this great Temple. It truly is a *great new sermon in stone.*



NEW LIGHT

MARGARET DIXON

"We must not begin with words and end with words. We must act and teach mankind with the irresistible force of example. . . . One drop of deed is better than an ocean of words, and one ounce of action is more valuable than a ton of eloquent speeches."

—'Abdu'l-Bahá.

RECEIVING a letter of invitation to a farewell social to a Mr. and Mrs. Hyde Dunn, Melbourne, Australia, whose names had been often mentioned, but whose mission in our City was still unknown to me, a desire to know the nature of their message urged me to accept the invitation.

The small hall was beautifully decorated in purple and gold; from the centre to all sides were gold streamers, each bearing on it the name of some country to which the Bahá'í Message had been carried. At one end was a bower of green foliage, and amongst it in letters of gold hung the strange, mystical name, Bahá'u'lláh. It seemed as if one stood at the door of a new world, for here was a strange thrilling vibration that made the heart throb with expectancy.

In a short time there entered a

man of elderly, yet withal most youthful appearance, his face shining and illumined. A little later came a sweet-faced woman, gracious, and with a wonderful attraction which could not be defined. Something about them brought an inner conviction that they were possessors of that which was well worth seeking, and the vow was instantly registered to seek. Seeking in this case certainly meant finding, for these two dear disciples of Bahá'u'lláh were only too ready to heap hospitality and love on me and give generously of their time and knowledge, as well as Bahá'í Literature to be read and studied at home.

Happily their departure from Melbourne was postponed for a month, and during that time the first Melbourne Bahá'í Assembly was formed. That indeed was a



*Mr. and Mrs. Hyde Dunn, pioneer teachers
of the Bahá'í Cause in Australia*

happy and memorable time when we gathered day after day, at the house of Alice Culbert, later dubbed the Bahá'í Nursery, and learned the history of the coming of the Promised One.

Since that time years have passed—years of patient devotion, and strenuous effort to awaken the heedless; and in the hearts of the Bahá'ís there is always not only the fervent hope, but the strong conviction, that the field so long tilled and tended with such love will bear a plentiful harvest of souls, and that in the future Australians will be filled with the Light of Bahá'u'lláh.

THE PIONEERS of such a country as this must needs be souls of dauntless courage, and pure hearts. Today we read the history of our pioneers and explorers, in prose

and verse and think with wonder and admiration, of the feats of endurance and self-sacrifice that they performed.

We love their memories, inasmuch as to them we owe the founding of our splendid country, and the establishment of our great cities.

In the words of an Australian poetess,

“Though her mountains sternly fronting,
Bade them on their way turn back,
And her deserts widely stretching,
Offered them a pathless track.

“Wild nor desert could not daunt them,
Peril could not make them fear,
On they pressed until the landscape
Showed before them bright and clear.”

And if this can be said of those physical pioneers, how much more is there to tell of those who, with no support save God, left their home, the friends they loved, crossed the ocean, landing strangers in a strange land, without youth or money in order spiritually to pioneer a great continent and establish therein the Cause of God. In the years to come, when the standard of God is understood in our land, and in the cities Bahá'í Temples are raised to the name of Bahá'u'lláh; when He is known and worshipped throughout the length and breadth of Australia; when the principles He laid down are followed—then will appear in its true light the magnitude of their undertaking. Many a mountain of doubt and darkness they have overcome, many a desert of unbelief they have crossed, for dense mists of materiality envelop this land of the youngest of the nations, the Benjamin of the tribes of Israel.

Taken as a people, we are still crude and undeveloped, even as the country we live in. We are still in

the early youth of a nation and are mostly pleasure loving and indolent, in no way inclined towards spiritual matters. A noted sculptor on his return after 25 years absence from his native land, said, "Australia seems to me like a beautiful body whose soul is still unawakened." It has taken colossal efforts of patience and love by this gallant couple¹ to do even what has been done—establish centres in all the capital cities,—centers, which must be strengthened by many returned visits.

Mr. Dunn, has traveled incessantly from one end of Australia to another, striking the lonely furrow into the crude clay of the hearts he has met and sowing the seed wherever possible. Mrs. Dunn has remained in the cities striving, by faithfully living the life and lovingly serving all with tenderness, thoughtfulness, and kindly actions, by visiting the sick, comforting the forlorn, advising the perplexed to lead souls to the Cause. Both exemplify in their daily lives the admonitions of 'Abdu'l-Bahá, Who so inspired them on their contact

with Him as to give them the desire and urge to serve Him by coming to Australia to spread His Message. Their lives will ever stand as a monument to the Power of the Living God to help those who arise to serve Him.

TODAY, as regards the Bahá'í Cause, Australia is as a vast field, plowed and sown by these faithful servants, waiting the germination of the seed and its growth into the world of visibility. Where are the reapers who will harvest the souls?

"I bear witness, O Friends, that the Favor is complete, the Argument fulfilled, the Proof manifest, and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal."²

"The call of God," 'Abdu'l-Bahá said, "hath proved the very life of the universe and the animating Spirit of mankind. Behold how it hath vivified the heart of man and stirred the consciousness of the world. Ere long its signs shall be made manifest and the fast asleep shall be awakened."

¹ Mr. and Mrs. Hyde Dunn, formerly of San Francisco, Calif. ² Baha'u'llah, Hidden Words (Perian), v. 82.



"When a man turns his face to God he finds sunshine everywhere. All men are his brothers . . . Radiate the light of the love of God to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity . . . In so doing you will manifest that not in words only, but in deed and in truth you think of all men as your brothers."

'Abdu'l-Bahá.

AND SPEAKING THUS--THEY PASSED

FLORENCE E. PINCHON

*"Behold our progress and enlightenment! We are the people! We shall surely stand! And speaking thus—they passed."**

SO WROTE an American poet during the last world war, in telling lines that expressed this common reluctance of the human mind to recognize the impermanence of its own creations. How few of us, indeed, seem gifted with that forward-looking imagination which could qualify us to become professors, or even humble members of the "Faculty of Foresight" suggested by a certain distinguished writer. It is so much easier to linger in thought among the records of the past, or believe that nothing could surpass the wonders of present achievement, than to exercise vision, and humbly recognize that the civilization of which we happen to form a part is destined to pass away, is, in fact, passing, even as we extol its so-called progress. Yet this is the lesson which is taught by all history, and which is essential to its true understanding. The gradual decline of a civilization is as much in the natural order of things as the fall of an autumn leaf, however little we may like the idea.

Let us, for instance, with the poet, picture the bold Assyrians sweeping in their chariots through the crowded marts of their fortified cities viewing the lofty towers and ponderous ramparts; watching, perhaps, the all-conquering legions of Sennacherib as they thunder by in their gleaming purple and gold;

while their hearts are swelling with pride and belief in their enduring strength and glory. How little they could have imagined the shifting sand-dunes of their ultimate destiny!

Nor could the priests and architects of Egypt's massive pyramids and sculptured temples have ever dreamed that all their learning, vast monuments of power, and even the sacred tombs of their mighty dead would one day lie as empty shells—relics of interest only to the excavator or the tourist.

Would it have seemed possible to the patrician of the Roman Empire, when "mistress of the world," or even to the philosophers of ancient Greece, that all their glories, and the gain of hard-wrought centuries would crumble, with their builders, into dust, while the wisdom of their brilliant thinkers, enshrined in a few classics, become "as a tale that is told"?

TO-DAY, maybe, we have, in this respect, grown a little wiser. Education, the discoveries of archaeology and scientific research, as well as the profound distresses of the times, have induced a certain measure of humility, and a clearer perspective of the procession of the ages and our allotted place in its changeful pageantry. And so, while still apt to extol our enlightenment and progress, we have be-

* The American Poet, Marshall South.

gun to seriously question wherein that "progress" truly lies, and to realize, however vaguely, that spiritual enlightenment must inform and direct material advancement, if we are not to suffer a passing that would be both premature and ignoble, into the darkness of oblivion.

Now, to many a thoughtful observer of the times it appears that over our present civilization the shadows lengthen, and as at the close of a day of storm and tempest the sun is beginning to set in fiery gleams. Yet again the Eastern horizon is crimson with the fires of hate and aggression; while in Europe the forces of disruption and unrest have received fresh impetus. As a keen student of international affairs recently declared: "Since intensified nationalism and preparations for war continue to grow side by side with those for disarmament and peace, sooner or later a final clash would seem to be inevitable."

And if anything more were needed to deepen this impression, it would be the report of the Inter-parliamentary Union at Geneva, on the *Character of Future Warfare*, recently published in England in book form. Compiled by Sir Norman Angell and seventeen other experts, belonging to eight nations, its cool, scientific analysis of the chemical and mechanical inventions lying in wait for the victimization of humanity reads like some hideous fantasy of a nightmare. No wonder that another observer—Dr. John Hutton—commenting upon it, cries: "Does a

civilization that can conceive such things, or, aware of their menace, permit them to exist, deserve to survive?" But as he further remarks, the only hopeful way in which it is possible to regard the recent revival, all over the world, of militarism, is to recognize that it presages some ultimate struggle between the natural and the spiritual outlook of the nations concerned. Like the final convulsion of the man obsessed by evil spirits, of whom we read in the New Testament, the very violence of the attack which rent him indicated approaching deliverance by the Great Physician.

In proportion, therefore, as the spiritual powers, wrestling for the soul of our present civilization, increase in strength and vitality, so fear, suspicion, and greed arise hydra-headed in our midst.

But to those nations and great empires who deliberately turn aside from justice, doing despite to their higher intelligence and better natures, the Prophets of old, as faithful Watchmen, have ever uttered stern warnings. To show fear and vacillation when moral courage is required for the vindication of the right, or lethargic clinging to outworn ideas and methods when problems of human agony cry to heaven for bold solution and energetic reconstruction, to put monetary gain before human welfare, pride and prejudice before the security of peace, is to sin against the Light. "This is the condemnation, that Light is come into the world, and men love darkness rather than the Light because their deeds are evil."

“LIGHT is come into the world.” It is just here that those who have been privileged to hear and to understand the Bahá'í Message may lift up their hearts and take courage, fully persuaded that the hour of redemption draws nigh. Indeed, one often wonders how thoughtful and sensitive minds can, without such an assurance, bear the mental and spiritual perplexities and the spectacle of universal suffering presented by these tragic years! But for those who have caught the vision, there lies a clear pathway of guidance through the gloom, a divine Direction revealed to a drifting world. Herein we can see, shining above the angry torrents of chaos, the rainbow of the renewed Covenant of God with men—heavenly *love* watching human madness, yet with unalterable mien! Already those who are aware, may discern the brightening colours of this Rainbow of Promise, and may trace, here and there, arising from out the crumbling institutions and systems of the present, the dim outlines of that new World Order promulgated by Bahá'u'llah.

“We live in an age” writes Dr. Micklem of Oxford, “when that civilization is breaking up which has largely been the creation of Protestantism.” In expressing his conviction that to Christianity would still be given the work of reconstructing a better world, he exclaims: “God grant that we may have a Prophet to lead us into that new task!” “Before they call, I

will answer,” was the promise given through Isaiah. A promise which has already been fulfilled “exceeding abundantly above all we can ask or think,” since the Spirit manifested through Christ, the Son, shines again—resurgent—in the Glory of the Father, the greatness of whose Revelation and its profound significance for the whole earth, only future centuries will be able to fully comprehend and bear witness.

To those of us who are anxiously watching the swift march of events to-day, it becomes increasingly evident that only through obedience, whether that obedience be conscious or not, to the spiritual laws taught by the wise Counsellor of Nations can the world achieve deliverance from its afflictions. Only so can we become “his people” who shall “surely stand” in the evil day; putting on the whole armour of God, having our feet shod with the preparation of this gospel of Universal Peace, and wearing, as a helmet, this supreme hope of Salvation. So, borne of our present trials, our present vision and courage, we may, in passing, bequeath to coming generations a more orderly and gracious heritage, a purified and nobler form of world civilization. For it is written that, in the long perspective of Time, all that past centuries have manifested is destined to appear but “as a drop of water in comparison with the ocean of this oncoming glorious age. Magnified is He, who hath crowned this century with the appearances of His Kingdom!”

FOLLOWING MARTHA ROOT

On a Pilgrimage of Peace and Good Will

CORALIE FRANKLIN COOK

THE hunger of the world for religious thought and teaching seems abundantly proven in the experiences of Miss Martha Root, world traveler and Bahá'í teacher.

A letter from her sent from Praha, Czechoslovakia, in the early part of the year, is so significant in its simple narration and so heartening in its glimpses of what men and women of other lands and other tongues are thinking and doing, that it seems altogether fitting to share its contents.

First of all Miss Root thanks her American friends for letters that have "meant more to me than I can express to you." Then quite in her own individual manner she continues: "We *know* for we have experienced it that the oceans do not separate our *hearts*; our friendships are eternal through all the worlds of God. . . . Also, do you think as I do, how much you wish to read and study, but you read a little, pray a little, meditate a little, and most of the twenty-four hours submerge yourself in service? And in doing that the words of Christ come true, 'He that loses his life shall save it.' In service to others the soul does draw near to God, does hear the Divine Guidance, does dream dreams, does see visions."

This letter is written just one year from the night when, on board the steamship *Europa*, our friend sailed away with Geneva and the Disarmament Conference as her

first objective. Here in Geneva she was busy at the Disarmament Conference until May first. Then she "took part in the National Czecho-Slovak Esperanto Conference in Olomouc" speaking at the very opening. She had the good fortune to be present at the unveiling of the monument to Dr. Ludovik Zamenhof, creator of Esperanto, on the center of which she proudly writes, is engraved: 'La Baha Movado, Haifa, Palestine'. Thus the Bahá'í Movement is given as one of nine international movements whose aim is universal brotherhood.

Early in May our friend went on to Praha—the name given by the Czechs to that interesting city we Americans call Prague. There she had the great good fortune to secure from "one of the best Czech translators," a fine translation of Dr. J. E. Esslemont's book, 'Bahá'u'l-láh and the New Era.'

All who have read this informing book will rejoice to know that this translation has been liberally distributed among the libraries, public and private, of Bohemia. Touching proofs of its reception have been sent the translator; for example, a peasant laborer writes, 'This book is my treasure. I wish to learn all I can about the Bahá'í Teachings.' In contrast a scholar and lecturer of distinction has written important articles about the Bahá'í Cause in leading Czech papers and magazines, and to Miss Root's grateful surprise has

translated one of Bahá'u'lláh's books, called "Hidden Words" into "beautiful and poetic Czech." Commenting upon them he wrote: "The thoughts of Bahá'ulláh are so noble, they must be translated as perfectly as it can be done, for this will be literature for future generations."

Throughout the summer months the subject of this sketch told of the Bahá'í Revelation wherever assembled willing listeners. At one time she holds forth in a parlor of a home where she is living, at another time the Message is given in a clubhouse. Everywhere she meets courteous and often eager listeners. Reporters come, people of high estate rub elbows with the lowly, and men of learning and wisdom enter with zest into the period of questions and answers following every talk. Leaders of other Movements are often present, and the Czech language and Esperanto are the media of communication.

After these group meetings invitations come to address larger groups and public lectures are given where contacts are made which mean an ever-widening circle of those who love to hear of the work and words of the Messengers of God who wrought so mightily from the "Prison Home" in 'Akká, Palestine. "I wish I could go," writes Miss Root, "to fifty cities and towns in Czechoslovakia and

speak in the English clubs and in their schools for word comes from different cities asking about the Baha'i Movement."

And so, sometimes holding a tea, sometimes writing magazine articles, sometimes in a heart to heart talk with a single hungry soul, sometimes speaking to large audiences from platform or pulpit, Martha Root goes on her Sun-lit way. "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me," said Jesus of Nazareth.

"In the world of existence the greatest bestowals of God are His teachings. The other bounties of God are limited as regards their benefits and provision. . . . Therefore the teachings of God are the bestowals specialized for man. Although the divine teachings are truth and reality, yet with the passage of time thick clouds envelop and obscure them. These clouds are imitations and superstitions; they are not the fundamentals. Then the Sun of Truth—the Word of Truth—the Word of God—arises again, shines forth once more in the glory of its power and disperses the enveloping darkness. For a long time the divine precepts of the effulgent Word were obscured by clouds of superstition and error until His Holiness Bahá'u'lláh appeared upon the horizon of humanity . . . and revealed anew the foundations of the teachings of God."*

*'Abdu'l-Baha, Promulgation of Universal Peace, p. 58.

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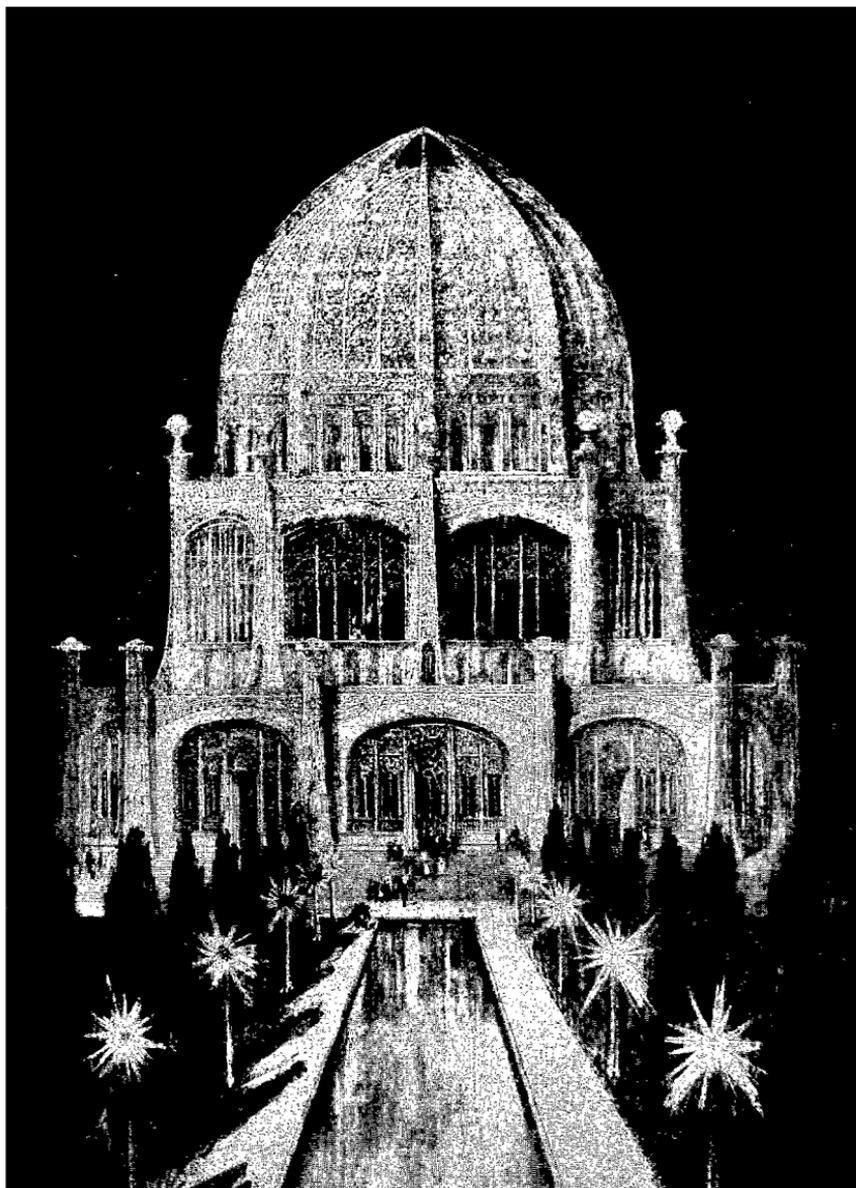
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THE BAHÁ'Í TEMPLE

Ye poor and needy of all nations,
Ye tried and taunted of the earth,—
See'st not—your sufferance is accomplished?
Another era comes to birth?

Behold! above the ruthless carnage,
Above its mute and moldering rage,
God's Temple rises into Beauty,
And brings to bloom the Promised Age!

—*Silvia Margolis.*

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“Nothing less than persistent and strenuous warfare against our own instincts and natural inclinations, and self-sacrifice in subordinating our own likings to the imperative requirements of the Cause of God, can insure our undivided loyalty to so sacred a principle [consultation]—a principle that will for all time safeguard our beloved Cause from the allurements and the trivialities of the world without, and of the pitfalls of the self within.—*Shoghi Effendi*.”

IN THE confusion which reigns throughout the world today, there is great need of leadership. “Where there is no vision the people perish.” It is in such universal crises as this that the true social structure of humanity and its mode of progress become apparent.

As in the moment of danger to a herd of wild animals all wait upon the action of some leader, some bolder, some more sagacious individual whose decisions the rest follow—so in the affairs of human kind the majority depend for guidance upon a gifted and relatively small minority.

The great majority of human beings are not capable, either by native genius or by training, of solving the major group problems of humanity; therefore the highest expression of wisdom and of action on their part is to choose shrewdly their leaders, and once having chosen and tested them, to uphold their hands.

But what has been the nature of these leaders, and in what way have they tended to exercise the powers of leadership inherent in them?

Leadership naturally gravitates to those who have great power of thought or action to offer to their fellowmen; unfortunately there is a

kind of leadership, all too prevalent in the past, which plays unjustly upon the weakness and credence of the masses, exploiting them for the sake of private gain and power. This kind of leadership has been always with us. It has produced world conquerors, world financiers, social leaders,—who dominate by the power of their personality over all of their fellows, whether for good or ill. It is because humanity has been the victim of such leadership that most of its ills have come about.

YET, tragic as it is true, humanity cannot dispense with leadership. In order to get anything accomplished the masses must delegate, for good or for bad, their broad basic power to the narrow spearpoint thrust of incisive personalities.

Since this is the psychology of human nature it is well to be aware of it, in order that we may learn to choose our leaders wisely and with more reference to righteousness, integrity and wisdom than to that specious dazzling charm of personality which too often commands the allegiance of men.

Humanity as a vast social mass has therefore the primary duty of choosing in broad terms its goals, and as its rulers men who seem

both capable and worthy of bringing to pass these goals. That is as far as the ability of the mass goes. Power thus delegated must then be applied from the top down by leaders of capacity and integrity.

What a vast responsibility rests upon these chosen leaders of humanity! They are the shepherds of the flock. Where they lead, all others follow. The highest wisdom and power of guidance is needed by these leaders, for if the blind lead the blind both shall fall in the ditch. And in addition to vision is needed also the ability to *act decisively*; for if leaders be characterized by inertia how helpless becomes that vast group of average humanity which waits in vain on leadership.

THE HIGHEST and most fruitful types of leaders are those men who have risen to greatness and to position chiefly through the development of powers in them so evident to the masses that their emergence to eminence has been through the confident will of the masses rather than through dominance gained over the masses by means of skill and force of personality directed by selfish ambition. Such ideal leaders were Washington, Benjamin Franklin, Jefferson,—men who were outstanding not only in the colonies but throughout the world for their qualities of wisdom, of integrity, of devotion to command good.

TRUE leaders, put in possession of affairs, find their chief strength to be the realization of their human weakness. It is when they measure most despairingly their human powers against the infinite needs of the

time and in such weakness seek for divine power and guidance that they become most truly themselves, most worthy the authority of leadership and most capable of exercising it. It is when circumstances are most critical, most dangerous, most incomprehensible, that guidance is needed from a higher plane of intelligence than that of man. This guidance, sought by prayer or through intuition, brings to human affairs a clarity of judgment superior to even the greatest that human genius can afford.

When this seeking of divine guidance is absolutely followed by a ruler, we have a theocracy or government by Divine wisdom such as prevailed in the early period of Judaism,—a period characterized by simplicity; by righteousness; by equality of opportunity; by protection of the weak; by prevention of exploitation such as has been rarely known in the history of human government.

To THIS great principle of divine guidance on the part of leadership, the New World Order of Bahá'u'lláh adds another factor of great importance—that of consultation. Leadership is not to be restricted to one person or to two or to three, but to a larger group (yet not so large as to be unwieldy) which meet in consultation to decide all affairs. Here a definite group guidance is sought, to be added to the combined knowledge, wisdom and genius of the individuals who compose the group. Human thirst for dominance, for egoistic projection of pet ideas, must be sublimated into unselfish loyalty to the group

and to the larger public. Thus expression of the ego is to be sacrificed and all effort is raised to a spirit of pure search for guidance for the sake of service.

This new form of group action which we may call consultation is something quite different from previous forms of group action derived at through conference. Wherever groups in the past have conferred together in order to arrive at some important decision the usual result has been that the more dominant personalities have been able to thrust forward their opinions and ideas, thus gaining prevalence by means of their force of personality. Opinions thus gaining ground due to the superior forcefulness of those individuals supporting them might or might not be the wisest, most judicious, the most intuitively guided. Thus the conference has not been true group thinking, since the power of thought of the group has been disturbed and distorted by the projection of individual wills.

IN TRUE consultation, on the other hand, it is expected that all effort after wilfulness will be annihilated on the altar of service and that the thoughts of each and all will be expressed and weighed according to the best wisdom of the group. Where there are strong differences of opinion, these are gradually lessened by discussion; by an earnest seeking for unity of purpose and decision; and if necessary by active prayer of the group for such unity. When a majority decision is reached, it is usually made unanimous by

the group's desire for expressing unity; or if there still remains a minority vote, that is quietly expressed only in the spirit of service and persistent guidance and not in a spirit of criticism.

Once a decision has been made and promulgated, no criticism or discussion of it should continue. What a waste of vital energy, what a subtle means of disunity lies in this carping criticism of a minority. Bahá'u'lláh has said there must be unity. If a committee of consultation has by some accident made a wrong decision, it must be supported by the most absolute unity and God will then guide into the right path and correct the error made; but if no unity is attained, there can be nothing but a confusion and lack of success.

Thus The Baha'i Movement presents to the world the most marvelous form of government—a government based upon the broadest of powers of franchise, and upon a selective process of leadership guided by qualifications of ability, wisdom, unselfishness and a spirit of devotion and service. The arrival at governmental decision by the process of consultation as above described, and the absolute unity of the governed and governors through a loyalty that is given to the leaders by those who have chosen them for their sacred office,—this and this kind of government alone can lift the world out of the evils into which it has fallen—evils due to exploitation on the part of its leaders whether in the field of politics, economics or of industry.

THE BAHÁ'Í FAITH AND THE FORMS OF GOVERNMENT

HUSSEIN RABBANI

The author, a student at one of the large colleges in the Near East, has been contributing a series of articles or studies on certain phases of the Bahá'í Teachings, the object being, primarily, to present them as studies and to avoid personal comment. The article herein is a continuation of such observation. Mr. Rabbani does not attempt in any way to interfere in the domain of actual politics as this is a purely theoretical study and is to be so emphasized.

ALTHOUGH in the Bahá'í view all authority, irrespective of the various forms through which it is expressed, comes ultimately from God, provided that it is exercised with justice and equity, yet it is an indubitable fact that under present circumstances there are some types of governments which are more suitable to the conditions of our age. As a matter of fact, Bahá'u'lláh Himself has emphasized this fundamental truth that every institution, whether political or otherwise, has to be changed and adapted to the changing needs and circumstances of the time. Social evolution is a fact and, if not taken into consideration by those who are the responsible heads of society, will lead to disastrous consequences.

Indeed, the whole of Bahá'í philosophy is based on the fact of evolution. Truth itself is gradually revealed to mankind. This is why God has sent His Messengers from time to time to administer to the spiritual needs of men at a particular time or epoch. "Know thou," proclaims Bahá'u'lláh, "that in every age and dispensation all divine ordinances are changed and transformed according to the requirements of the time except the law of love, which, like unto a fountain, flows always and is never

overtaken by change." And in this connection Shoghi Effendi describes as "The fundamental verity underlying the Bahá'í Faith—that religious truth is not absolute but relative, that divine revelation is not final but progressive."

It is, therefore, evident that since social evolution is an important factor in the life of peoples and nations, our political institutions should be modified in accordance with the requirements of the age. In such wise, many conflicts and wars will be prevented and humanity will be less subject to strong upheavals as in the past.

HAVING grasped this fundamental fact, namely,—the inevitability and the necessity of social evolution—we should not then wonder that Bahá'u'lláh has laid such an emphasis on the role which the hitherto subjected and passive people must needs play in the future life of the nation. For the age in which He appeared was one which had already witnessed a tremendous development along democratic lines. In most countries of Europe people had ceased to bear the yoke of absolutism and were championing their political rights. The individual was no more considered as a blind subject but was

¹ Cf. "Bahá'í Magazine"—October 1931, p. 266. ² Ibid, p. 266.

eager to control and direct within certain limits the affairs of his nation. The era of absolutism and tyranny had thus passed away and the dawn of a brighter day had appeared. And although Bahá'u'lláh had been living for so many years in an environment totally different from that which prevailed in Europe at that time, yet He recognized the necessity of the political transformation which the Occident was going through. He wanted people to throw off the bondages in which they were wrapped and vindicate their rights.

Bahá'u'lláh, therefore, in emphasizing the value of representative institutions was acting in full accordance with the spirit of the age in which He was living, and as in the field of religion He saw the necessity of a change in outlook, so also in the field of politics He advised all rulers to allow their subjects to play an active part in the organization and administration of their country. In His Tablet to Queen Victoria, Bahá'u'lláh reveals the following: "And we have heard that thou hast entrusted the reins of deliberation into the hands of the Commonwealth. Thou hast done well, for thereby the bases of the edifices of all affairs are made firm, and the hearts of those who are under thy shadow (protection,) both high and low, become tranquil. But it behooveth them to be as trustees amongst the servants of God, and to regard themselves as guardians over whosoever is in all the earth."¹

And in another passage He confirms and explains the same view:

"At present that form of government followed by the British nation seems good; for that nation is illuminated both with the light of kingdom and consultation."²

These few words demonstrate in an unmistakable language the form of government which Bahá'u'lláh favored. He wanted the rulers to come into a closer contact with their people, and to ask their advice and help. For Bahá'u'lláh has strongly emphasized the necessity of consultation and deliberation. In the "Tablet of the World" He says: "Hold fast to the rope of consultation, and decide upon and execute that which is conducive to the people's security, affluence, welfare and tranquility; for if matters be arranged otherwise, it will lead to discord and tumult."

Bahá'u'lláh favored representative institutions so much that He wished His own country not to be deprived of their manifold advantages. In addressing His native city of Tihrán He says: "Soon thy condition shall be changed, for thou wilt be governed by an assembly."³

AND YET, however advantageous representative institutions may seem to be, Bahá'u'lláh was fully alive to their imperfections. Taken alone by itself a popular assembly is inadequate and too unstable. It is easily led by the mob and so can produce disastrous results. In every government a permanent head is of major importance, for it acts as a symbol of unity and order and serves to check the extravagances of the parliament. This is why Bahá'u'lláh had a special admiration for the British govern-

¹ "Bahá'í Scriptures," p. 112. ² Ibid, p. 140. ³ Bahá'u'lláh—"Epistle to the Son of the Wolf"—p. 115.

mental system because it combined kingship with representative government. In one of His important Tablets He says: "Although a republican form of government profits all the people of the world, yet the majesty of kingship is one of the signs of God. We do not wish the countries of the world to be deprived thereof. If statesmen combine the two into one form, their reward will be great before God."

Not only does Bahá'u'lláh recommend kingship but He gives it a special position. He considers a just king as being entitled to complete obedience on the part of his people. He, in fact, establishes the Divine Right of Kingship. For though a ruler may violate the rights of his subjects and is consequently to be dethroned, yet his position has a divine character.

Bahá'u'lláh, unlike the former champions of the Divine Right theory, does not give the king an authority which is inherently and necessarily superior to that of any other ruler. He clearly distinguishes between king and kingship. The latter is a manifestation of the Divine power, whereas the former may be an usurper, a tyrant. The two, therefore, are not identical. They may coincide. And in such a case the king, being worthy of the position he enjoys, is actually ruling by a divine authority. Concerning this very delicate point, 'Abdul-Bahá was once asked as to whether a hereditary monarch could be dethroned in case he proved to be unworthy of his position, and he replied in the affirmative, thus confirming the view that a king is not inherently entitled to

rule over his subjects by divine authority. The distinction between the Divine Right of the King and the Divine Right of Kingship is, therefore, of a vital importance, for otherwise it may lead to some results which history has abundantly proved to be dangerous and to which every enlightened person cannot but strongly object.

THE BAHÁ'Í ideal of a good government is, therefore, a parliamentary monarchy, which attempts at a happy combination of the monarchical and the democratic elements in government. Unlike a government of a republican type it blends together the two forces of permanence and change, and thus gives authority a dignity without which it would lose its strength and power over the minds of the people. For respect towards the possessors of authority is essential for the maintenance of order and security in every nation. When the head of the state lacks such an important element he can no more exercise the influence which he is expected to have in times of emergency. He will be void of any prestige and becomes a mere figure-head.

It should not be forgotten, however, that the king, though influential, cannot interfere in a direct way in the legislation of the country. His function being executive he should not encroach upon the rights of parliament and assume the legislative power which belongs to the assembly. In such a way governmental despotism will be averted and the legislative and the executive powers instead of clash-

¹ "Bahá'í Scriptures, p. 144.

ing will learn to cooperate for the promotion of the general welfare and happiness. Not that Bahá'u'lláh had a blind faith in democratic government at the exclusion of any other forms. It is true that He emphasized parliamentary government but at the same time He provided for some sort of a council which would represent the aristocracy of intellect, or the "intelligentsia" of the country.

Indeed, the Bahá'í scheme of governmental organization attempts at a combination of all the good elements that are to be found in the different governments. It is at once monarchical, aristocratic and democratic. It emphasizes the necessity of synthesizing as far as it is feasible the fundamental features of all governmental forms. This is why, as we have already seen, it has combined monarchy with representative institutions. It now remains for us to mention the element of aristocracy which is of no less significance than the other two.

To BEGIN with, it should be made clear that what is here meant by aristocracy is not a nobility of wealth or of birth. Social parasites, who live in idleness have no place in the Bahá'í social scheme. They are entitled to no rights and should, therefore, vanish. But an aristocracy of intellect, composed of highly-educated persons cannot but deserve our respect. Society is greatly indebted to their efforts, if these are spent in a profitable way. This is the reason why Bahá'u'lláh has given them such a

high position, and there is no doubt that in the future they should be given some share in the administration of the country.

"The rightly guided men of learning, who engage in enlightening the people and are protected and preserved from the temptations of inordinate desire — such men are accounted of the stars of the heaven of knowledge, before God, the object of all the world. To respect them is obligatory. They are the flowing fountains, the shining stars, the fruits of the blessed tree, the signs of the divine power, and the seas of the eternal wisdom. Blessed is he who adheres to them."¹

And in another passage He adds the following: "But this oppressed one hath loved and loves the philosophers, that is, those whose philosophy has not been mere words, but who have produced lasting results and fruits in the world. To respect these blessed souls is incumbent on all. Blessed are those who practice! Blessed are those who know! Blessed are those who render justice in affairs, and hold fast to the rope of My sound equity."²

'Abdul-Bahá Himself was once asked as to whether it is beneficial to have a hereditary nobility in a country or not, and He gave the following answer³: "One who serves his country well should be rewarded by fitting honors, but no one should be able to claim that he must be honored because his father was, for example, a great general. A person who does not serve the na-

¹ Bahá'í Scriptures, p. 140. ² Bahá'í Scriptures, p. 148. ³ J. E. Esslemont—"Baha'u'lláh and the New Era" p. 124.

tion will have no distinction conferred upon him. He may be respected because of his father's services but, so far as offices are concerned, he will have no preference."

In His Tablet called "Epistle to the Son of the Wolf" Bahá'u'lláh determining the repositories of authority, says: "The possessors of command are primarily the Imams (may God bless them). These are the manifestations of power, the sources of order, the depositories of knowledge, and the dawning places of the divine cause. They are secondarily, the king and rulers, or at least those who illumine the horizons of the world with the light of justice. I hope that H. M. the Shah will disclose this light which will envelop all the sects of the nations. Everyone should pray for his guidance in this Day."¹

And again He says: "But as for

the Ulama who truly are equipped with knowledge and intelligence, these stand as heads to the world's body, and as eyes to the nations. The guidance of men has been, and always will be entrusted to such sanctified beings."²

What could all these words signify if not the vital role which the men of science and learning, who constitute the "intelligentsia" of a country, must needs play in its administration and welfare? They should cooperate with the king and parliament in the settlement of all the questions relative to the organization of the nation. In this manner, through a happy combination of these three above-mentioned factors—namely, the aristocratic, the democratic and the monarchic,—the government will assume a more universal character and its actions will be directed in a just and equitable way.

¹ Bahá'u'lláh, "Epistle to the Son of the Wolf," p. 70. ² Ibid—p. 13.



LETTERS HOME

KEITH RANSOM-KEHLER

This is the third installment of "Letters Home" from Persia describing the author's visits among the Bahá'ís of Persia and her pilgrimage to historic Bahá'í sites in that land which gave the Movement its birth.

THERE is only one appropriate title for a sojourn among the Bahá'ís of Mázindarán and that is, "Visiting Heaven." That such human beings should be alive in this world is inconceivable—until you have seen them. Their radiance, their self-effacement, their perfection of service, their spiritual beauty, their changeless joy, makes those of us who wear the drab garb of this life and its fevered affairs ragged beggars greedy for

crumbs that fall from their celestial banquet.

Here is the perfection of consultation: no one pleased unless all are pleased; no desire for domination; no disregard for even the humblest and his ideas; a resultant energy and happiness in trivial tasks; the beauty of cooperation in great ones.

This soil has been abundantly watered with the sanctified blood of God's saints and from it has sprung up in supernal abundance



Mrs. Ransom-Kehler and the Sari Spiritual Assembly received by a delegation of Bahá'is from the village of Mafruzac, who had encamped several miles from their village, by the roadside, in order to greet her.

the seeds of love, of truth, of eternal loyalty and devotion, which they planted here and died to perfect.

My first objective was Sári, where Quddus¹ was confined when Bahá'u'lláh bade Mulla Husayn send for him.

Several farsangs out on the road the Spiritual Assembly came to meet and to convoy me; never again to leave me until they had, ten days later, delivered me safely to the Spiritual Assembly of Bár-farush, or Babul as it is now called.

We were housed conveniently and with great comfort in the Hazirat-ul-Quds² and one member of the Spiritual Assembly was in constant attendance upon us.

It seems as if I had been very premature in introducing my references to Sheik Tabarsi for I have a world of things to tell you before that memorable pilgrimage begins. I think that I shall find myself obliged to finish this letter before recounting that unique and piercing experience for many things contributed to its ineffacable effect that I must first write about.

THE ACCOUNT of my adventures centres in those delightful friends who accompanied me on my journey through Khurásán, Mázindarán, Gilán and Qazvin.

Mr. Vahid (nephew of Mirza Yahyi-Darabli, the hero of Nayriz) a man of great erudition and sound accomplishments was my interpreter; Rahmat'u'llah Khan Alai, the official representative of the National Spiritual Assembly was my major domo, efficient, energetic and tireless in my service; and Nay-miyyih Khanum, his charming young wife, graduate nurse of the American Hospital in Tabriz was detailed to safeguard my health—still in a precarious state from my prolonged illness. She is the epitome of Bahá'í love and kindness. In the length and breadth of Persia I could have found no group of traveling companions more superlatively attentive or more congenial.

In the course of our visit we made an overnight trip—by the newly finished section of the Caspian-Tihrán railroad—to the adjacent

¹ A disciple of the Báb; commander of Fort Sherk Tabarsi. ² Bahá'í headquarters in each city.

town of Bandar-Ajaz, (I don't know its official name).

An Oriental railroad station deserves a letter all by itself; Europe offers a faint prototype, but in America we have nothing like it. The constant surging of crowds to and fro for hours before the train is scheduled to leave (this one runs every other day); the bazar of effects that every one carries with him; the excitement and curiosity; the light-housekeeping that goes on generally, even in the most public places, the theatrical rush for tickets, the pandemonium as the train approaches, the sprawl and clutter and suffocation in the "hard" class, as the Russians say (there are only second and third, no first) the finality of good-byes, as friends and relatives launch those near and dear to them on this rather terrifying exploit—railroads are of very recent construction in Persia;—the pomposity of even the lowest officials are a great contrast to the sophisticated and orderly bustle of the American depot.

Do you recall that amusing story in Lord Curzon's "Persia" of the queue on the first opening of an Oriental railroad who, when the ticket agent quoted their fares, invariably offered him half the sum with the hope that a leisurely haggle might enable them to travel at a bargain?

In Sári, above the only waiting room was written, "Third Class, Men." When asked where the Second Class Women's waiting Room was, we were informed that this was the only waiting-room, which must serve for all alike. Can you bear it?

A large delegation accompanied us, and here at Bandar-Ajaz I looked upon water again for the first time in many months, when I sighted the Caspian Sea.

As the train pulled slowly in we saw people hurrying along to meet it: "the Ahbab¹ coming to see you," said Alai. And surely enough as we drew into the station all the Bahá'is of the community, with smiling radiant faces were waving me a welcome. Once more the glad salutation "Alláh-u-Abhá" arose from all sides as men, women and children pressed about me to emphasize their pleasure; once more I was wreathed in flowers; once more I felt the warmth and joy of this Bahá'í greeting, that they have given me wherever I have gone.

Making an aisle for me, I was led through the crowd and with the President of the Spiritual Assembly started toward his hotel, where we were to stop. The friends fell in behind, too large and exultant a group for the sidewalks, so down through the streets we tramped a joyous, eager band. Suddenly as we walked I felt a great thrill and throb of happiness and gratitude: the sound of those quick and buoyant feet; the sight of those glad and lovely faces; the sense of peace and security that they reflected; the unity of purpose; the expression of good will; the bounty of loving-kindness that flowed through this corps of peace, made me exclaim spontaneously, "This is like the marching of the army of the Lord of Hosts which is making ready, under His Supreme Command, to vanquish enmity, fear and oppression from men's hearts."

¹ Beloved friends: a word used by the Bahá'is when referring to each other.

The telegraph-master wired the Governor of Asterabad, under whose jurisdiction is Bandar-Ajaz, that a mob was marching through the streets. He at once telephoned the Kalantar¹ to inquire the reason. His Honor, who had already been apprised, responded that it was merely the peaceful Bahá'is greeting a Bahá'i from the West.

The next morning he came to call on me, shortly before my departure, saying that a visitor from the West was most welcome, a Bahá'i teacher was most welcome, but to find the two combined in one person demanded a special welcome. The Friends in this community must have broken down Muslim prejudice for wherever I went, the Muslims greeted me with great respect.

In Sári there was the usual round of lectures, interviews with officials and dignitaries, teas, dinners, meetings, until those dream days were at last over and we started upon new adventures.

The village of Mafruzac about two farsangs² from Sári, is an old Bahá'i center dating from the days of the Báb. Its most hallowed memory is that of its glorious martyr, Mulla Ali Jan. The present Hazirat-ul-Quds was his former home. When he began to enclose his garden with a wall—the ordinary Persian procedure—he was reported to the government as building another fort like that of Sheik Tabarsi. The authorities, hysterically nervous as a result of their recent experience, condemned him to death.

His last request to the executioner was that he sever first his jugular vein, a request which was

granted. Forming with his hands a chalice, Mulla Ali Jan caught the sacred wine of his heart, and elevating it aloft, exclaimed, "Let my blood attest to the Truth of this Revelation;" ere the executioner finished his grim and ghastly work.

I was profoundly moved by the spirit of this dear village. "Oh God!" I cried in my inmost heart, "here am I a poor, broken old woman with nothing to offer, no art, no achievement, a feeble vision, an inarticulate voice, no prestige, no authority with which to press Thy Word. But Thou canst, Oh God, through Thine all-enfolding and compassionate love elevate the most trivial and unworthy of Thy lovers to that exalted station where their very frailty bears witness to Thy Power and Truth. So purify the restless tides of my heart, that kissing to bless every thrust from life, they may at last attest the Truth of Thy Revelation."

We only stayed in this hallowed place long enough for luncheon. One of the beloved friends of Sári, the wife of the venerable Haji, had come a day in advance and sat up nearly all night to prepare appropriate food for me!

After the speeches of welcome and the replies, the hundreds of Bahá'is in the village assembled to bid me good-bye. I walked through the crowds clasping outstretched hands, embracing the elder women, patting the children. One adorable urchin, his beaming face shining like a brass kettle with soap and water, stood with his chubby hands pressed against his tubby stomach and extending at right angles from

¹ Mayor. ² Six miles.

his dear little body like ventral fins. "I can't shake your hand this way, darling," I said. "He doesn't want you to shake his hand," explained Mr. Vahid, "he thinks you are just another teacher come to examine whether his hands and ears are clean. He is merely trying to make your inspection easier."

At nightfall, accompanied by the Spiritual Assembly of Sári and

friends of Mafruzac, Bandar-Ajaz and other localities, we had reached Kafcha Kula, the nearest Bahá'í village to Sheik Tabarsi. And just as I predicted I shall have to leave you here for it is later than I am weary. So keep this in some convenient spot where you can piece together what I have to say about that historic spot; otherwise it will be fragmentary and incomplete.

(To be continued)

WHY AM I A BAHÁ'Í?

A. M. NABILI

The editors solicited articles on why various religionists in Persia are now Bahá'ís, and the following is the first response to the request. We are pleased to have the author's interesting treatment of the subject. Mr. Nabilí's ancestors were Muhammadans.

THIS is the question every member of the Bahá'í Faith is faced with in whatever direction he turns.

Being a Bahá'í I read the question every day, every hour and every minute of my life on the forehead of every individual I meet, on the surface of every object my eyes fall upon, on every leaf of every tree I see and even in the heart of every atom of the very elements.

As often as the question is asked, so repeatedly and variously is it answered. The great Prophet Muhammad says, "The highway to God is as numerous as there are people on earth." So is the answer to this question. For each of us sees from his angle and looks through his own window of thought.

The answer I would give is found in the lines written by that nightingale of God, that man of wonderfully clear vision, that famous Persian Bahá'í poet Mirza Na'im

in the following words,—

But ah, what a pity most of my readers are only those who are not privileged to know the language of roses and nightingales—the sweet Persian language. My reverie has taken me too far. I began these lines one decade before the end of the first Bahá'í century but was led by my thoughts far into the second.

When I began writing I was fully aware that to be understood I must write in English. But the subject being the Bahá'í religion and its supreme teachings, I naturally went so deep into the teachings and their perfection that I could not see how any human being possessing a sound reason could do otherwise than follow them. As one of these numerous teachings is the adoption of an international language I was about to quote from the late Mirza Na'im imagining I would be understood. But the change of script, the cold naked

truth, arouses me from my reverie and I am once more brought back into a world the dwellers wherein still need to be told, "Peace is better than war. Love is better than hatred. A universal language annihilates many a trouble and misunderstanding. Prejudice is the greatest enemy of a happy life. The human energy used for the destruction of the sons of men is better spent on educating them."

Since I can not quote from Mirza Na'im I shall endeavor to base my answer to the question, "Why am I a Bahá'í," on his lines.

THAT human beings can no longer live in caves and pass a solitary life needs no proofs. Hence society. That society can not peacefully and regularly exist without laws needs still less proof.

Before proceeding further, answer must be given to many a reader who is sure to think we are grown up enough in our civil life to be able to make our own laws for society unaided by divine guidance. But, dear reader, let me warn you against this first and foremost stumbling block. You cannot see the danger at first sight but follow me for a little while and then I am sure you will agree with me.

We can make our own laws but shall we willingly follow the laws of our own creation? Shall we not, whenever our selfish interests dictate, overlook or change the laws thus made? Can such laws be our guardian in the secret as well as in the open? Unaided by divine wisdom can we make one set of laws that will guide human societies of various thought, of various temperaments, of various countries

and of various regions? And if not shall we not have to vary them in different countries? And if varied shall we not get into discord with one another? And last but not least, will any such code of man-made laws be perfect enough to supply all the needs of all humanity? A law strong enough to control human society as a whole must do all these things.

Justice is the foundation of all law. In this new age the world has become one unit. Our laws in order to be just must establish justice for all in the world of whatever race, class or nation. The time is past when one nation can disregard the interests of other nations and still maintain prosperity for its own citizens.

WHAT IS RELIGION? Contrary to what modern civilization accepts, as a Bahá'í I believe that true religion embodies all that is required to establish laws adequate for the guidance of human society. Bahá'u'lláh tells us, "Religion is the greatest instrument for the order of the world and the tranquility of all existent beings." He has revealed the outer laws that are needed to bring order and tranquility in this new age and shed abroad the inner light of understanding which will make men gladly cooperate in obeying them.

When mankind becomes convinced and conscious that civil laws are based upon God's laws and are not simply man-made, that in obeying them they are obeying God, will they not offer willing and joyful obedience? "The Cause of Bahá'u'lláh has no *arbitrary commands*—every positive teaching

and instruction emanating from its Spiritual Center carries a divine blessing which makes obedience not blind and meaningless but an act of devoted faith fulfilling our individuality."*

Such laws as these would guard us both in the open and secret. Such a consciousness would be a policeman always with us even where nobody sees us and we see nobody for he would be the very faith we have in our hearts. This unseen but watchful and mighty policeman would prevent us from trespassing the rights of others even where we know for certain they cannot reach us and can by no means detect us in our actions.

True religion is beneficial for all sorts of societies in every part of the world. It rises high above the entire law of human creation being able to supply in perfection every need of human society and of the individual. In our present day, laws are innumerable in every part of the world and yet we see human maladies are increasingly prevalent. Religion truly practiced will annihilate the evils of human society through the two pillars of the human tent called reward and punishment or hope and fear.

True religion prevents rulers from oppressing the ruled, and the ruled from creating disorder. Religion prevents the learned from becoming a menace to humanity by using their scientific information for harmful inventions. Religion prevents judges from being unjust in courts of law. Religion prevents the rich from being so selfish that there are millions of poor so deprived that they must needs gather into mobs to obtain their daily needs. Religion does all this

and more but without using force or compulsion. It educates human beings to such an extent that they do what is right and refrain from what is wrong of their own accord.

This is religion; this is the law human society is in need of; this is the elixir called the Bahá'í Faith.

WHY OF ALL religions should the Bahá'í Faith be the one to be adopted by the world? Just as a wise doctor prescribes nothing for a patient suffering from a certain disease but what is actually good for the malady, so God the Almighty sends to His people, through His Messengers, the remedy for the ailments they suffer from at the time. The Messengers of the past each gave the world what the small and scanty human society needed then, or, in some cases, what the individual needed and upon which society could be founded by those coming long after Him.

Of the great Prophets of whom we have some records available Moses had to teach human beings how best they could feed on flesh, and other knowledge that wandering tribes needed. Jesus taught that man must have a heart which felt for others. Muhammad gave the people whom He taught a little lesson in organization. But at those times the human world and so society was small; its wants were few; its ailments limited; relations between its various parts almost none; its standard of understanding and ability low and so less capable of harming its members. Therefore simple laws and religions were required.

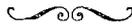
* Bahá'í News, February, 1933, page 3.

AND NOW? Now it is different for humanity has reached the age of maturity; its sphere of rule has vastly enlarged; its innumerable inventions have brought its divided and separated parts into one arena; like a mature man its ability to do both good and evil has increased; like a mature man its mental and physical maladies have become aggravated. These numerous inventions which under a strong law capable of controlling the human beings of this age, would have developed a fine civilization, have unfortunately, developed bad habits and serious diseases in the body of humanity.

In the past there were few social and economic problems to be solved; no aircraft to threaten millions of people with bombshells; no colleges to teach multitudes of students various sciences which could

wrongly be used for the deterioration of the human race. In short all these problems which present themselves today did not exist in the past. Therefore the former religions and their great founders did not need to solve them. Today they exist and therefore there is the Bahá'í Religion to solve them.

So I am a Bahá'í because I am a member of human society; human society needs a code of law to guide it; no law is better able to perform this duty than religion; and the religion gifted with the ability to guide human society of the present age and to become a talisman for all ailments and defects of the soul and body of human individuals and societies is the Bahá'í religion. If you do not agree with me get the teachings and make a thorough study of them.



“WHAT ARE the fruits of the human world? They are the spiritual attributes which appear in man. If man is bereft of those attributes he is like a fruitless tree. One whose aspiration is lofty and who has developed self-reliance will not be content with a mere animal existence. He will seek the divine kingdom; he will long to be in heaven although he still walks the earth in his material body, and though his outer visage be physical, his face of inner reflection will become spiritual and heavenly. Until this station is attained by man, his life will be utterly devoid of real outcomes. The span of his existence will pass away in eating, drinking and sleeping, without eternal fruits, heavenly traces or illumination; without spiritual potency, life everlasting or the lofty attainments intended for him during his pilgrimage through the human world.”

“A man may be a Bahá'í in name only. If he is a Bahá'í in reality, his deeds and actions will be decisive proofs of it. What are the requirements? Love for mankind, sincerity toward all, reflecting the oneness of the world of humanity, philanthropy, becoming enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.”

—‘Abdu’l-Bahá.

THE TRUE SOVEREIGN

ALFRED E. LUNT

This article, of which the first installment is here published, deserves the most careful study of every reader. Herein is revealed the chief cause of the world's troubles today, and the only way of escape from them. Let us realize the truth, that man is basically an animal, yet has capacity to become a spiritual being. Only such transmutation can save him and the civilization he has established.

“Verily,—those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom,—are they not of the erring?”—Bahá'u'lláh.

THE law of cause and effect, being divinely ordained as a basic law of creation, is inexorable and ever active. In these fateful years when the nations have fallen into evil times; when the wheel of suffering presses ever more heavily upon every soul; when a rude awakening has come upon a people (organized humanity) whose forgetfulness of God in years of seeming prosperity instilled selfish pride and isolation from their fellowmen to a degree unexampled in human history; there stand out again, in words as luminous and as final as those first written upon the wall of Belshazzar's ancient temple—“Thou hast been weighed in the balance and found wanting.”

Such a sweeping judgment could owe its origin only to deepseated and prolonged disobedience to the divine law itself. And with equal force it may be said that for these present evidences of wide-spread collapse there must have existed an anterior cause. No student of human destiny in the mass could fail to analyze in a true spirit of research what lies behind this stupendous change that has suddenly afflicted not one country or race

alone but the whole world. This depression, or crisis, or panic, by whatever name it may be termed, exhibits symptoms radically different from those that have characterized the recorded depressions of other periods.

It is, in the first place, a universal calamity. Other depressions have resembled a local or functional disease of one part or member of the body of the race. But we are witnessing, today, something far more basic and deepseated. The infection has penetrated to every vital organ and function. The body of humanity, itself, is sick and infirm, as if its life-forces were withdrawn, and the confirmation of health and well-being secluded. And just as a man, seriously ill, yields up both will and confidence, so in the confusion of thought, the baffling nature of the disease, and the absence of physicians sufficiently skilled to diagnose the cause of this illness,—men of business, the so-called captains of industry, await day by day new disasters, impotent and incapable any longer of summoning the daring, the cocksureness upon which they have always relied to preserve and stabilize their affairs and the affairs of the people generally who, in blind faith, have always entrusted their investments to the care of these giants of the industrial realm.

The real truth is—what is going

on is the collapse of the pillars of the temple of the old order. The powerful stimulus of the "new wine" that has been unsealed in this day of renovation, is rending the old structure with a force stronger than dynamite. This new wine cannot be safely put into the old bottles. Its effect upon the people has already stirred within them a distaste for the unsound and selfish system so long in control of their destinies, even though they, themselves, are still largely unaware of the source of this new impetus. A penetrating light has illumined the secret recesses and exposed the deeds done in darkness. Every plotter against the true welfare of humanity, suddenly, to his dismay and astonishment, sees this searchlight of the divine assayer uncovering his hidden schemes to the eyes of the world. Small wonder at his astonishment at what he may deem to be his betrayal at the hands of those business and political elements, now powerless, that have so long sheltered such practices. In this manner, the bulwarks of a rejected system are crumbling.

When the waters cease to flow the soil becomes arid, parched and dead. When a people perversely turn aside from the Fountain of Living Water, and are full unto repletion with the bitter water distilled by Nature in her laboratories of insensate forces, the health-giving life stream becomes diverted and ceases to invigorate and renew the mental and spiritual tissues. In such a process, humanity becomes a mere distorted image of the real man whose lineaments have been so vividly described by Bahá'u'lláh when He said,—“The true man ap-

peareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of existence.”

THAT MYSTIC and pregnant saying—“And when they forgot God He caused them to forget themselves,” illumines the picture with a profound wisdom, and is the keynote of our subject. One of its clear implications is that the reality of man, his true self, is always in the state of remembrance of God. So, also, one who is conscious of Him, forgetting and forsaking Him not, is ever conscious of that Holy reality within him, and is rightly guided. But the state of a people who have forgotten God, and turned to the false sovereign, is identical with that of one who is not himself but is lost in the wilderness of aberration and imagination. He has forgotten himself. False perspectives, misleading and fanciful conceptions of life, an utter failure of guidance characterizes him who has forgotten that “Essence of Life,” his true identity, placed within him by the Hand of Power. What more terrible penalty than to lose remembrance and contact with that luminous reality within can be imagined? Surely, this can only be the result of a deliberate and radical departure from the sweeping command of the Supreme Executive Power of the universe. In short, the quoted words themselves are the best pronouncement and definition, for they clearly state that this departure, this sin, was no less than forgetfulness of God. It is an ar-

raignment of the idolators who by forgetting Him have denied His Sovereignty, and have thus disobeyed the first and greatest commandment.

The burning issue, beside which every ordinary problem becomes trifling, is the struggle in the breast of man between the sovereignties of the nether and the divine worlds. The Sacred Books of every people bear witness to the divine mandate on this question. "Thou shalt have no other gods before Me." "I, the Lord thy God am a jealous God". "O Son of Spirit! There is no rest for thee except if thou dost renounce thyself and turn unto Me." "O Son of Light! Forget all else but Me and commune with My Spirit". "Today is the Day wherein the Throne of the Lord calleth among the people unto all the dwellers of the earth and commandeth them to glorify and sanctify God". "And the Lord alone shall be exalted in that Day". "For the Day of God is He, Himself, who hath appeared with the truth". "Beware of hesitating to accept this Beauty after the Ruler of Might, Power and Glory hath appeared". "This Day is the Day of God and God alone is speaking in it, and none should be mentioned save Him". "This is the Day in which the inhabitants of all the world shall enter under the shelter of the Word of God".

THE coming of every major Prophet and Manifestation of God to the earth has been distinctly marked by this clarion call to the people to accept and be humble before the True Sovereign of the nations. With power and authority,

as well as with love and pleading, these Holy Ones have commanded the people to forsake the idols and return unto the true King. Invariably, the advent of a Prophet has been at a time of great spiritual darkness. Invariably, the people have been found cleaving to the glittering counterfeits of reality, whether to gold, to fame and exaltation, to worldly absorptions, or to the water and clay. All these counterfeits, reared up as idols though not acknowledged as such by the people, are and have been the mirages of Nature, cleverly fashioned to resemble the true allurements of the divine reality, itself. Regardless of outer and claimed beliefs, of sectarian adherence to the form of a religion, of pharasaical conformity to the external requirements of traditional observance,—at the heart of the people, speaking generally and not failing to note individual exceptions, has reposed the hidden love and quest of the soul for the things that Christ declared to be strong barriers to entrance into the Kingdom of God.

The things or objects we love best, for those we sacrifice the most. What sacrifices, what energies, what life-long pursuits have been laid at the feet of these idols that men have preferred to God, the Author of their being? In such a life, God is essentially forgotten however much He is mentioned with the tongue.

Read the powerful utterances of Bahá'u'lláh with insight, and a great underlying motive and purpose is revealed as the re-assertion of the Divine Sovereignty, that that Sovereignty has in this Age re-entered the world with mighty

power, and will and must be re-established in the consciousness of all men. Only the dynamic power of the Holy Spirit could accomplish this task which has baffled mankind for so many long ages. But the clear explanations of the Word of God regarding this supreme issue have been reserved for this day and hour and for the first time mankind as a whole is brought face to face with this eternal question. Victory in this matter could not have been achieved in former ages. Both capacity and destiny were lacking in the race only now entering into the dawn of its maturity. But the clear promise of the revealed Books of every prophetic cycle authoritatively pronounced this transcendent change to be certain and inevitable in the Day of Universal Manifestation, a day so startling to mankind as to be made synonymous with the "end of the world", a day whose transformation would be of a magnitude so stupendous as to cause even the memory of the old order to become a misty tradition and confused dream.

IN SUCH a day our generation came upon the earth. To the people of faith the events of this period, calamitous and inexorable as they outwardly seem, are the expected symptoms of a body racked by disease into whose vitals a powerful, alterative, healing elixir has been poured. Stimulated at first into restlessness and pain, the benumbed tissues which have become lethargic under the devastating toxins of the poisons ignorantly self-administered by the patient, are beginning to quicken. This elixir is none other than the Love

and Knowledge of the Creator, the true diagnostician and physician for the ills of humanity. His prescription for health and wellbeing have been His Commandments, the chief of which is His Right to universal acceptance of His Sovereignty. Upon this recognition depend the receptivity and worthiness of mankind with respect to the merciful bestowals that ever flow to loyal subjects. The Love and the Knowledge of God, the divine assurances, the heavenly stations ascribed to the people of sincerity, the knowledge of the mysteries of the Kingdom, the order and welfare of the social, political and economic life of the race, the immortal and eternal life, are the rewards of the firmness and loyalty of a people, not of their disobedience and rejection. The Covenant of God is bi-lateral and mutual; its benefits cannot flow except to those who, on their part, perform faithfully the promises taken from them in exchange. And of these promises the recognition of His Sovereignty precedes all else.

Therefore, what is necessary? Is that sovereignty universally recognized and obeyed today,—and, if not, what sovereignty rules the people? We have previously commented on the fact that the masses of the people irrespective of class or origin have turned their faces to the idols emblematic of a false sovereign. This false sovereign is none other than the usurping power of Nature, whose qualities and characteristics, imitations of the real, instill attraction into the material images of life. Bahá'u'lláh in no unmeasured terms declares such worshippers to be of the "erring".

'Abdul-Bahá tells us that these erring adorers of Nature are enmeshed in the talons or claws of Nature. A moment's reflection suffices to prove the unworthiness of this sovereign possessed only of blind instinct, lacking intelligence and reason, a congeries of elemental forces deposited by the Creator in the pit of the universe as the womb of life, a sign of wisdom and also a testing ground for the development of divine consciousness and the achievement of human destiny.

AND yet, because these elemental forces are involuntary and in a certain sense automatic in their operation, they are deprived of the merciful qualities. Ruthless and cruel are they, when unrestrained. Sad it is that a being like man, endowed with the divine inheritance, with potentialities from the Hand of God so exalted above Nature as to be utterly incomprehensible to her, should bow the knee to that which has neither sense nor feeling. Fire has no sentiment and will destroy not only a great city but human life, itself. The tidal waves of ocean as they roll over the homes and fertile fields of man are impelled by a cause that knows no mercy. That instinctive hunger that animates the animal world fails to implant in the consciousness of a great fish either knowledge or concern that in one mouthful he swallows perhaps a hundred thousand and smaller fry. The tiger, obeying his natural instinct, has absolutely no awareness of the anguish of the man or beast into whom his rending fangs are plunged. And, astonishing as it is, many a victorious general, on the embattled fields

of a war of aggression, misled by his imaginary patriotism and wholly dominated by the destructive, cruel principle of nature, is strangely unconscious that, by a single word of command, he has sealed the fate and consigned to death a hundred thousand men. While as a result the fatherland perchance obtains a few more square miles of territory, or, more likely, becomes involved in disputes as to indemnities ultimately resulting in misery for both victor and vanquished. For such inconsequential gains myriads are compelled to yield up life. Such are the mandates of sovereign Nature.

NATURE, in short, has no sense of values as we know them. A library of precious manuscripts is only fodder for her fire. The premature slaughter of those thousands of soldiers, ordained by leaders bereft of guidance, is heralded by the unthinking as a triumph befitting exaltation and commemoration. But let us not suppose that the men of war, possessed in common with all other men of the capacity to know God and to understand His law, are excused in comparison with the tiger who is deprived of that capacity. In such a comparison we see the vast gulf that lies between responsibility and the lack of it. The striking element in common, however, is the utter subjection of both to the dictates of the inferior sovereignty. As a consequence, these men although vested with reason and spiritual susceptibilities place themselves below the plane of the animal who, responsible only to his instincts has broken no law. For this human bloodthirstiness this

violation of a higher, binding law, is it to be supposed that no retribution will follow?

“O Rebellious One! My forbearance hath emboldened you and My long-suffering made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me negligent or unaware?”¹

IN THIS indictment of the darker aspect of Nature's sovereignty emphasis is laid solely upon those natural elements that inter-penetrate and mislead the minds. As was explained in detail in the article entitled “The Supreme Affliction”,² the other side of the natural duality, associated with the beneficent law of composition, with the fruitful bountiful provisions of aesthetic beauty, food and comfort, the growing crops, the sweet spring breezes, the refreshing rains and glorious sunlight,—constitutes an outpouring of the constructive forces of the universe that guarantees existence, and is a sign of the unchangeable, universal bestowal of the Creator. With this aspect of Nature we can have no quarrel. Its service is, on the whole, to the otherwise helpless physical structure of the race, and has less to do with our mental reactions. Even if to the unthinking these unfailing bounties tend to endear man to nature to the extent of veiling him to the menace of the forces of her “left” or sinister side, no fault can be traced to this merciful provision, for it is, per se, the “sine qua non” of life upon the earth.

THE REAL menace, however, which

has imprisoned man in chains stronger than steel, and lulled him into a coma and a forgetfulness deeper than that set up by the most potent anaesthetic, is that serpentine phase of nature that pertains to the subtle, invisible emanations finding reception in the motivation of human conduct. For these have influence with the mind of man, and, hence, with the downward flight of the soul. Described by ‘Abdu’l-Bahá in “Some Answered Questions” as one of the meanings of the serpent in the creational story of Genesis, and explained by Him to be “attachment” to the world, this interior, compelling natural power is, in fact, that hypnotic, miasmatic and counterfeit reality which has usurped, in the mind of man, the true sovereignty of the Merciful One. Concealing its real face in a mask of allurements, we have been unaware of its lineaments of horror and cruelty, its poverty of honor, worth or intelligence, its fiery, death-dealing lust, its fatherhood of lies and deceit, its instinctive unreasoning tyranny, or its evil suggestiveness. It is this sphinxlike countenance, traces of which we are led to believe men have attempted to enshrine in the grotesque, horrible idols common to certain nations lost in superstition, that exerts a paramount power over human destiny. This is because of the things we have in common with her, derived from the ancient inheritances. It is this benumbing and tyrannical power that, in the fulness of time, Bahá'u'lláh in the divine arena has challenged as the seducer and betrayer of mankind's ordained destiny.

¹ Bahá'u'lláh, Hidden Words (Persian) verse 65. ²The Bahá'i Magazine, July, 1932.

Have not the songs of the prophets illumined this historic page of humanity's advancement with the glad tidings that in the Day of God this dragon should be cast into the pit? Granted that without the divine dynamic, lacking the penetrating power of the Word of God revealed to this generation, the people would be unable to achieve this victory and emerge from the prison of the self.

Admitting that the seeds of allegiance to natural sovereignty are implanted in the deep roots of our beings, nevertheless the revelation of knowledge from the Apex of Truth is the dispeller of superstition and ignorance. If the Divine Will has ordained this deliverance, as is clearly stated, nothing can withstand it. The regeneration of the human race is in large measure held back by ignorance of its hidden and latent powers. Largely, also, by the failure of the individual to investigate the reality and see with his own eyes. An understanding of the real produces invariably repudiation of and disgust for the counterfeit. The secrets of unity

and its irresistible power unloose the supreme forces of the Realm of Might to destroy the armies of the nether world. And today the light of unity is breaking over the horizon. "Ye are all the leaves of one tree, the drops of one sea". Unity reinforced by the Divine Love, indeed synonymous with it, is laden with a mysterious power flowing from the Oneness of God and incorporated into the very core of creation. Informed and armed with this supreme weapon, humanity will find wings with which to rise above the water and clay and attain its true place in the boundless spaces of the Kingdom of God, the goal of its high destiny.

For Nature's selfish isolation and discord, the True Sovereign grants union and brotherhood. For her cruelty and unreason He establishes love and heavenly knowledge. For her dark and treacherous suggestions, her hypocrisies, her sanguinary wars, and her economic injustice, He bestows guidance, truth, order and that happiness that the exile feels when at last he has entered his real home.

(To be continued)



"The exigencies of the world of nature are essential to it. One of the exigencies of the world of nature is war. Another of the exigencies of the world of nature is treachery. See how they are warring! Now the world of nature has no will power. Man acts according to the requirements of nature. In the world of nature there is treachery and deceit. Consider what the cat does with the mouse, and the fox does with its prey. In the world of nature there is separation, there is the struggle for existence. These are the natural tendencies. This is irresistible.

"That which saves man from the world of nature is the Power of God. It is faith. It is the fear of God and it will make man an angel—it transforms him. It acts opposite to that of nature. It breaks the sovereignty of nature and without this (power) it is not possible."

—'Abdu'l-Bahà.

RUSSIA'S CULTURAL CONTRIBUTION TO BAHÁ'ISM

MARTHA L. ROOT

This is the concluding part of the author's story of the Russian poet who gave to the world three celebrated writings about the Bahá'í Teachings. Herein we find reference to the poet's book on Bahá'u'lláh, her visit with 'Abdu'l-Bahá in Ramleh, Egypt, and further comment on the remarkable reception her books have received.

NOW I shall speak of the tragedy-poem "Bahá'u'lláh." Mrs. Grinevsky wrote me how she received the inspiration to write it. She said: "Among the many letters which I received from unknown people, all writing me about my play, 'Báb', was one from a gentleman who to my astonishment had a profound knowledge not only of the Báb but also of Bahá'u'lláh. Like the Báb, until 1903, Bahá'u'lláh was generally unknown even among the cultured classes, professors sometimes asking me who my hero was. Even one (Czarist) politician had once asked me, 'What is Bahá'u'lláh?' Not who, mind you, but what? So I was all the more impressed to hear from my Russian provincial correspondent the name of Bahá'u'lláh. He said in his note: 'I was fascinated by the poem *Báb* like a youth though I am not a youth in years. I have passed two faculties of the university and have in my library all the available works which appear in the literature of the world.'"

"He counselled me", Mrs. Grinevsky says, "to compose a tragedy about the life of Bahá'u'lláh. I myself had thought of it but had been so occupied I had never attempted it; now I determined to undertake this big work. I always remember with gratitude the memory of this Russian gentleman who was not a

Bahá'í but a man of great heart. He passed on before my work was published, and I never met him. His name was Nicolas Zazuline; he, as I knew, was president of the nobility in Kishinef and the author of several philosophical treatises."

She continues: "When my work was finished and notices about it appeared in the press, a number of people who had assisted at the representations of my poem 'Báb', and had heard my conferences about that poem which I gave many times, asked me to prepare a lecture about my new composition. The first address about it was given in our summer capital Siestoretzk and afterwards I also lectured in the capital itself at the Society of Oratorical Arts' Hall, in the year 1910."

Mrs. Grinevsky explained that when her Bahá'í correspondent of Báku, Mirza Ali Akber Mamedhanly, read in the newspapers that the work was finished, (he had known from her that it was being written) he asked to have a copy sent to him. She mailed to him several excerpts from the poem. A few weeks later she was amazed to receive a telegram from him saying: "'Abdu'l-Bahá permits us to visit Him in Egypt.'" 'Abdu'l-Bahá was at that time making a short stay in Egypt.

She writes in her letter to me: "That had been my secret, my innermost desire, to see with my own

eyes those people whom I had described, who, as my correspondent said, 'love all mankind'. I had thought it absolutely impossible, and yet, unexpectedly, wonderfully, it had come to pass that I could go to see even the greatest of those people! I started from Russia with my manuscript of the poem *Bahá'u'lláh* in December, 1910, my aim being to see the surroundings of my dreams, of my fancy, about which my former respectful correspondent and present fellow-traveler in that journey to Egypt had spoken—to see 'Abdu'l-Bahá!'

SEVEN years had passed between the appearance of the drama 'Báb' and the concluding of the tragedy 'Bahá'u'lláh' followed by this memorable journey. Mrs. Grinevsky spent two weeks in Ramleh, Egypt, as the guest of 'Abdu'l-Bahá. After she returned to Russia she had several letters or tablets from Him. In one of these He speaks of an article which He had just received about her poem 'Bahá'u'lláh'. From the Tablet (or letter) addressed to Madame Grinevsky and signed by 'Abdu'l-Bahá, I quote:

"The article which was published in the Saint Petersburg Journal about thy recent book (*Bahá'u'lláh*) was in the utmost eloquence and fluency. It was an indication of thy praiseworthy services. The publication of such articles is very useful. They are conducive to the promotion of the divine Call. Praise be to God that thou art assisted in the service of the world of humanity and art spreading the summons of the Kingdom of God. Day and night thou must praise God that thou art assisted to perform such a great service. Rest thou assured that that which is the utmost desire* of thy heart shall come to pass concerning this matter.

"This seed which thou has sowed shall grow. If the means are not available at present, unquestionably they will become

realized. I pray in thy behalf that thou mayest become confirmed in the uninterrupted service of the Kingdom of God."

The article which 'Abdu'l-Bahá mentions in His tablet had been published in the French newspaper "Journal de Saint-Petersbourg" January, 1912. The headline was "Bahá'u'lláh". I quote paragraphs from this review: "Bahá'u'lláh means the Glory of God—such is the title of the new tragedy with which Mrs. Isabel Grinevsky has enriched Russian dramatic literature. We must praise without restriction a work whose high, dramatic significance is combined with admirable form. The author of the drama 'Báb', that work of such strong thought, has never attained such a powerful conception as this poem.

"The mind of the reader, attracted by a rhythm of an unspeakably harmonious poetry, rises imperceptibly to summits where the most grave problems are discussed, problems over which thoughtful humanity bends with fear and despair, helpless to solve them. The characters are analyzed with great psychological insight.

"Bahá'u'lláh, the central figure, is depicted with the clearness and power of an antique high-relief. The complexity of that elect-nature is presented with the authority and truth of the great masters of the classical theater. What a lofty lesson, what eloquence sursum corda in that life of pure bounty, of selflessness in that wide desire to spread peace!

"How not to be moved, fascinated by the nobility of this Apostolic character?"

*In a footnote Mrs. Grinevsky adds that her utmost desire which she had expressed in Ramleh had been that her poems might be translated into European languages. The poem "Báb" has been translated into German and French, but the poem "Bahá'u'lláh" is still untranslated.

“As in the ‘Báb’, the events touch the great religious movement which roused the country of Persia in the middle of the last century. The historical part is exact. Mrs. Grinevsky did not limit herself to the studies of documents, the great quantity of which we can hardly imagine; she knows the country very well. Her knowledge gives to the characters an intensive life and a warm coloring.

“The origin of a faith analyzed with the help of true science is carried forward with great art beginning with the first thought which moves the heart of the Apostle, who loves mankind as He loves His family and His own country.

“The author gives a vision, a revelation of all that is hidden of moving, precious depths in that supreme struggle. The liberating pain, the majesty of effort, the active bounty—all these elements of that struggle remain ordinarily unattainable for the crowd which cannot fathom under their austere dogmas, one of the beautiful forms of human unity.

“The love, the deep necessity which lives in each human heart passes throughout the tragedy as an undercurrent, the fountain-head of which, never drying, remains hidden to the exterior world.

“That beautiful and bold work points a return to the school of majesty and aesthetic morality, the aspiration to the eternal truth, which are the indelible character of permanent works. We foretell for this book a most merited success. Humanity, be it to its credit, is tired of the histories of the impure which spoil the taste and soil the mind. It cannot but receive with enthusiasm a work of which the

most civilized countries of Europe will be proud.”

MRS. GRINEVSKY, returning from Ramleh in January, 1911, gave interviews to the press at Odessa, the Russian port of the Black Sea, and as soon as she reached home she began her book, “A Journey to the Countries of the Sun”, which is an account of her visit to ‘Abdu’l-Bahá. This was interrupted because in the summer of 1912 she was called to Paris by the French translator of “Báb”, Madame Halperin. When she came again to Leningrad she immediately began the publication of the drama “Bahá’u’lláh” so that it was not until 1914 that she completed the manuscript of “A Journey to the Countries of the Sun”. It is interesting to note that when she completed it, three Persians, Assad-Ullah Namdor of Moscow, Ali Akbar Kamalof of Táshkand and an old Persian Bahá’i friend whom she had met at Port Said came to call upon her and she read to them many parts from the “Journey”, the central figure of which is ‘Abdu’l-Bahá. This book of 550 pages has not yet been published because at this time the world war commenced; neither has it yet been translated into other languages.

May this great Russian poet, Mrs. Isabel Grinevsky, who has made such a cultural contribution to literature and to the Bahá’i Movement some day see all her works translated into European languages! The English reading world eagerly awaits them, I know, for many inquiries come from the United States asking where it is possible to get these books in Russian, in French, or in German!

1901--1933

THROUGH THE VISTA OF A GENERATION

DR. ALI KULI KHAN

Mirza Ali Kuli Khan, descendant of an ancient and noble family of Persia, and formerly for many years chief diplomatic representative of that country to the United States, is too well known to the Bahá'í world to need any introduction to our readers. We appreciate this interesting and valuable statement of his earlier work—combined with that of the renowned teacher, Mirza Abu'l-Fadl—in planting the seeds of the Bahá'í Cause in America.

IN 1901 I arrived in Washington, D. C., in company with the great Bahá'í teacher and philosopher, Mirza Abu'l-Fadl, the author of *The Bahá'í Proofs* and other works on the interpretation of prophetic lore. 'Abdu'l-Bahá, the great Master Whom I served in the Prison City of 'Akká, Palestine, for about fifteen months as amanuensis and interpreter, had sent me to this country to cooperate with, and act as interpreter and translator for, Mirza Abu'l-Fadl, besides carrying forward the translation of Bahá'í books, epistles and Tablets in the interest of the American seekers.

Previous to coming here, we had spent several months in Chicago in spreading the glad tidings of the new world religion revealed by Bahá'u'lláh.

In Washington a small group of men and women were drawn to our gatherings and meetings which were held for the public, besides the afternoon classes which Mirza Abu'l-Fadl conducted in our own living quarters.

I remember many a young mother and father with one or more infants, some in baby carriages and others holding the parent's hand. I cannot forget how those young mothers and fathers came to us as seekers, and when I would tran-

slate Mirza's words concerning the new Revelation, in some instances I would be surprised that my words met with, what I then thought, seeming indifference. But, as facts proved later on, those young people had, in their own words, been awe-struck by the overpowering announcement of the new Revelation for the awakening of mankind. That meant that in them the Message had struck fire. The rebirth which followed has since found language in life-long careers of service in the Bahá'í Faith in which those young seekers attracted their families and friends as coworkers in a field which now, after a generation, has numberless devoted workers not only in Washington and the United States but around the world.

These are but instances of the fire of conviction which was set ablaze by the eternal Truth—a Truth which creates a world-wide conflagration before which all else save true love and service is consumed. For the story of these individuals is but one of many which could be told with equal effectiveness in depicting the slow but steady progress of a Cause which knows no obstacles and penetrates all barriers.

How WELL DO I remember work-

ing with Mirza Abu'l-Fadl, that holy soul in his flowing Oriental raiment, walking with him on the streets of Washington while on the way to our weekly public meetings, or to our almost daily lessons.

In our walks Mirza Abu'l-Fadl related what he, in a prophetic vision, saw would come to pass, namely, that out of the seeds then sown amongst a few people of no apparent importance, in a worldly sense, would eventuate a harvest of noble and sincere men and women who would sacrifice all personal interests in their eager desire to contribute to the sum total of human happiness.

Today, thirty-two years after that time, I am again in Washington, and by invitation of the Bahá'í Committees of this city, I have the privilege of spreading the glorious message of Bahá'u'lláh in the nation's capital. I hardly dreamt, however, that while in Washington this time, I would be rewarded, too, with the vision of those devoted hearts in which my combined services with Mirza Abu'l-Fadl had sown the seeds so many years ago.

What I have seen since returning East has been truly miraculous. When arriving in Chicago last November, I was first shown the glorious dome of the Mashriqu'l-Adhkár—the Bahá'í Temple of Light—which, during my first visit to that city, had no existence but in the Words of the Manifestation.

The miraculous thing about the development of a bountiful harvest out of a few seeds scattered at random by seemingly aimless hands, is the total absence of any material and temporal means and instru-

mentalities employed in all worldly pursuits. No man of wealth has contributed to the world-wide spread of the Teachings of Bahá'u'lláh, and nothing but the Power of the Word of God which found language in the pure lives of thousands of martyrs and early believers in Persia has created a spiritual foundation which according to the greatest impartial thinkers of the Orient, Europe and America, has had no parallel since the Man of Nazareth challenged the hosts of darkness and iniquity.

The Glorious Bahá'í Temple in Wilmette—the House of Worship for every member of the human race—is the inspiration of every visitor, and has come into being through the sacrifices of Bahá'í workers and humble believers all over the world who have contributed their mite for the erection of this noble structure.

To ONE uninformed of the real purpose of Bahá'í institutions, such a Temple and such gatherings of scattered multitudes in various parts of the world, known as Bahá'í workers, is of no particular importance, but to a student of world conditions who considers the dire calamities with which humanity is in this day beset as due to the universal departure from the path of spiritual guidance,—the appearance during the last eighty-five years of a community clad in the armor of a new spiritual conviction which proclaims the efficacy of spiritual Truth before a doubting world and supports this proclamation not only through the pure and regenerated lives of its members

but by the blood of thousands of martyrs, is verily a unique world phenomenon which has far reaching results—for it embodies the principles of all the revealed religions besides possessing effectiveness and power which make those principles part and parcel of the life of every human being.

Thus to the man of vision this new phenomenon is—upon a more universal scale—the recurrence of the leavening process which, in the Words of Jesus, was destined to leaven the whole lump through a handful of disciples.

The world might consider such a claim as an exaggeration. But had the world seen what I saw, as a youth, in my long association with 'Abdu'l-Bahá and later during my many years of service,—witnessing the steady development of His noble spirit in the Bahá'í institutions everywhere—it would realize that marvelous as these achievements are, they are but the faint light of an early dawn as compared to the world-illuminating rays of the sun when reaching the meridian of its glory.

One word should suffice to support this forecast and that is that whereas all other world movements of every nature and type are centered upon the attainment of some personal aim and advantage, the Bahá'í community—under the guidance of its great Guardian—whether in the individual lives and pursuits of its adherents or in the collective efforts of its administration as expressed in its numerous local and national elective Assemblies—is the only world movement solely dedi-

cated to the common weal and happiness of mankind.

In other words, according to 'Abdu'l-Bahá, all men are God's precious trust and are equally important in His eye; love for God and service to Him must find expression in love and service to man irrespective of race, religion or class; and "we must see the Face of God in every face, the beauty of God in every countenance."*

During the last few months since my return to the Eastern Coast I have seen the application of these noble principles in many gatherings of the friends in the most important cities where successive contact both day and night has given me the privilege of seeing with my own eyes the steady increase, not only in numbers but in soul quality of many devoted men and women in the Bahá'í communities who are the spiritual descendants of the early seekers known to us a generation ago.

AMONG THEM the Bahá'í youth are manifesting great seriousness and a vision of the future, and with these a reverence for the old believers who have weathered many tests in the years of storm and stress experienced by every true Bahá'í in his progress towards spiritual maturity. For the Bahá'í youth, far from being carried away by the zeal and virile aggressiveness which makes them so gloriously successful in the field of service, constantly bear in mind that the older friends are verily the link between the day of the Master 'Abdu'l-Bahá, and that of the Guardian

* From the teachings of 'Abdu'l-Bahá.

Shoghi Effendi, and constitute the bridge which spans the Day of Mercy—the Day of ‘Abdu’l-Bahá—and the Day of Justice, namely, the day of the Guardian who is to prepare the way for the universal application of justice tempered by grace. The Master used to say that that which in reality constitutes youth is not tender years but the capacity to adopt new Truths and apply them to life; and that which suggests old age is not length of years but lack of capacity to countenance new facts.

Under the guidance of the new Revelation the Bahá’i religion imparts a new spirit of faith and effects rebirth in young and old, and

thus eliminates the chasm between youth and age.

It is a source of blessing to the world today that in Bahá’i communities old and young, humble and mighty have merged all distinctive and divisive features in the united aim to secure human redemption and effect the realization of the reign of universal consciousness.

“Praise be to God! in this century of illumination,” said ‘Abdu’l-Bahá, “hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.”



“This Cause has become world-wide. In a short space of time it has permeated throughout all regions, for it has a magnetic power which attracts all intelligent men and women to this center. If a person become informed of the reality of this Cause he will believe in it for these teachings are the spirit of this age.

“The Bahá’i Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communication between various nations and religions. It removes all antagonisms and when this Cause is fully spread . . ., warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be recognized, and religion and science will work hand in hand.

“The Bahá’i Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension.

“This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny.”

—‘Abdu’l-Bahá.

LANGUAGE BARRIERS

IN THE BRIEF five years that have passed since the first commercial telephone circuit between Europe and North America was put in operation, great progress has been made toward the ideal of making it possible to talk from any telephone to any other telephone in the world.

The international telephone system is of importance to world understanding in the same sense that the postal system and the cable networks promote good will and commerce.

THERE ARE NOW thirty-seven intercontinental telephone circuits totaling 168,000 miles in length. All of them are radio circuits, all but one operating on short waves. But plans have already been made to supplement the important route between Europe and North America with a telephone cable. Wire instead of wireless links between the continents promise to be important in the future.

At present the following ocean-bound areas can communicate directly with each other; North America and Europe, North America and South America, Europe and South America, Europe and Eastern Asia, Europe and Australia and Java, North America and Hawaii, Eastern Asia and Java. The Americas communicate with Australia and Java by way of Europe. Proposed direct connections to be established in the near future include links between North America and Eastern Asia and between Europe and South Africa.

SOME OF the difficulties in intercontinental telephony are time differences and language barriers. Considering an eight-hour business day, for any city there is a third of the earth's surface on which the time is so different from that city that there is no overlap of the business day. Western United States has time differences of more than eight hours with a large part of Europe, Asia and Africa. Western Europe has few important centers in the world with which it cannot communicate within the business day because the Pacific Ocean conveniently swallows the third of the world which would be inarticulate during European business hours. However, during the waking day there is an overlap of any two world points.

OFTEN TELEPHONE operators at two distant world points cannot talk to each other directly, even if they are competent in several languages. The subscribers often have difficulty in conversing from distant localities because both may be using a language not their mother tongue. This causes the telephone engineers to strive to make standards of transmissions still higher in order that the difficulties of using unfamiliar languages may be minimized.

As world telephoning becomes more general, it may even be necessary to use some sort of neutral world language, like Esperanto, in the routine conversations between trans-continental operators. A relatively small vocabulary of several hundred words would probably suffice and this might be a powerful impetus to the adoption of an international auxiliary language.

—*Science News Letter.*

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
By the National Spiritual Assembly of the Baha'is of the United States and Canada

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The Completion of the Temple

SHOGHI EFFENDI

From letters of the author, Guardian of the Bahá'í Cause, to the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

« « » »

“Your Assembly faithful to its trust and conscious of its high calling, has sounded the call for a further and final effort on the part of the followers of Baha’u’llah in that land. It is for them, now if ever, to arise for the speedy consummation of a divinely appointed task . . . The American believers have made a splendid beginning. Let them bring to a speedy and successful termination a task which they have so nobly initiated and which they alone are destined to accomplish . . . I am acutely conscious of the unprecedented character of the depression under which you labor . . . But I realize also the uniqueness of the opportunity which it is our privilege to seize and utilize.”

“Would to God . . . that the multitudes who, from the remote corners of the globe, will throng the grounds of the Great Fair to be held in the neighborhood of that hallowed shrine may, as the result of your sustained spirit of self-sacrifice, be privileged to gaze on the arrayed splendor of its dome—a dome that shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world.”

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“Thousands of Mashriqu'l-Adhkárs, dawning-points of praise and mentionings of God for all religionists, will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance. In the future there will be many here and elsewhere: in Asia, Europe, even Africa, New Zealand and Australia, but this edifice in Chicago is of especial significance.”
—'Abdu'l-Bahá.

INCREASING numbers daily are aware that there is being erected in the suburbs of Chicago a Shrine which is expressive of a great and grandiloquent emotion of the human heart, namely that of the brotherhood of man—an International Shrine dedicated to the oneness of mankind and the oneness of religion. This is the Bahá'í Temple or Mashriqu'l-Adhkár which is being erected on the shores of Lake Michigan in the beautiful suburb of Chicago—Wilmette, Ill.

There are many unique features of this monument to the Bahá'í Movement. The first is the marvelously beautiful and creative architecture in which it is phrased—an architecture described as “the first thing new in architecture since the thirteenth century.” The second, of still greater import, is the fact that this Bahá'í Temple expresses the longing dreams and spiritual aspirations of countless Bahá'ís among the different races and religions of this planet who look with eagerness to the completion of such a visible expression of their faith in this land of freedom, advanced civilization, high humanitarian ideals and tolerance.

Nor is the interest taken by the adherents of this Faith limited

only to good wishes. In deeds of sacrifice, rather, is their cooperation manifested. Since the inception of this Temple, many countries and many religionists have contributed generously of their funds, even to the point of extreme sacrifice. The following are a few expressions of consecration out of the many on record:

'ABDU'L-BAHA has told the story of the widow of a Bahá'í martyr who was left with two young children to support. She provided for them by knitting socks; the proceeds from one sock she used for their support, and what she received for the other sock was her glad offering toward the Mashriqu'l-Adhkár. 'Abdu'l-Bahá then said, “It is this spirit which will build the Temple.”

“Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the street.

“Praise be to God! that at this moment, from every country in the world, according to their various means, contributions are continu-

ally being sent toward the fund of the Mashriqu'l-Adhkár in America. . . . From the day of Adam until now, such an event has never been witnessed by man, that from the farthest country of Asia, contributions were forwarded to the farthest country of America.

“Contributions for the Mashriqu'l-Adhkár are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose. Although many families are extremely poor, so that they have scarcely enough to keep them, nevertheless they give towards it. For many years the West has contributed towards the East, and now, through the Mercies and Bounties of God, a miracle has been performed, and *for the first time in the history of the world the East is contributing to the West.*”

THESE are only a few instances, but the stories of similar sacrifices could easily make many chapters if recorded. Suffice it to say that from Australia comes a regular flow of gifts for the Divine Edifice. From Persia, India, England, France, from Honolulu and Maui, Hawaii, and from groups and individual Bahá'is everywhere comes the evidence that *unity in God* is a living thing through the creative power of the Word of Bahá'u'lláh.

No less a personage than the Guardian of the Bahá'í Cause, Shoghi Effendi—who has said that “the specific Bahá'í institutions should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world”—has set an example in the divine art of real sacrifice when

he forwarded the most precious possession from the Shrine of Bahá'u'lláh to be sold for the Bahá'í Temple Fund in this country, and he has regularly contributed every month to the National Bahá'í Fund of America.

It is indeed the beginning of a new world cycle when the Orient actually contributes money to the Occident. Is this not the symbol of true love and brotherhood—knowing as all do the relatively impoverished condition of those people compared with that of America?

IN THIS TURNING of the thoughts and dreams of the Orient toward the New World and the awareness of the spiritual evolution going on in America, one finds the miraculous enlargement of the Asiatic consciousness which only true religion could have brought about. For to the illiterate peasant of Asia in general, the New World hardly has existence; or if any, but nebulous and unformed. Yet to the Bahá'is of Persia, Rangoon, and even of the jungles of India, America exists as an entity sufficiently to call forth their loving sacrifices. This is more than human education could have accomplished.

As witnessed in an article by A. H. Naimi on “Martha L. Root in Persia,” the Persian Bahá'is look with real vision toward America. The vision of what this dynamic rapidly evolving people of the New World will ultimately achieve for the Universal Bahá'í Faith, becomes the daily inspiration and stimulus to our brothers and sisters around the world.

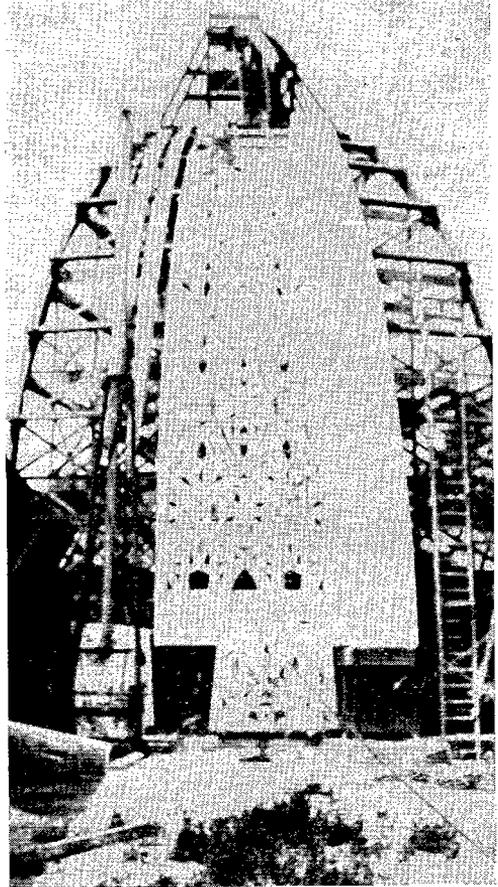
THE TEMPLE OF LIGHT

JOHN J. EARLEY

Mr. Earley was awarded the contract for the construction of the ornamentation of the Temple dome by the Temple Trustees, after a thorough study and investigation of his special architectural concrete by The Research Service and recommended by them.

TWELVE years ago last August two gentlemen came to my studio in Washington. They came unexpectedly and they brought with them only the *photograph* of a plaster model. They had been sent by a mutual friend, an engineer, deeply interested in the work being done with concrete by this studio, and who had suggested that we might offer a solution for their problem. One of these gentlemen was Mr. Louis Bourgeois, an architect, and the most unusual personality I had met in that profession; the other was Mr. Ashton, his friend; and the photograph which they brought was of a Temple, the most exotically beautiful building I had ever seen. It came up out of the earth like the sprout of some great plant bursting out to life and growth.

Mr. Bourgeois explained that he was the architect of the building and a member of the Bahá'í Faith. It soon became clear that this Bahá'í Temple was the dream of Mr. Bourgeois' life, that all his hopes and ambitions were centered in it, and that he believed himself to have been inspired to design a temple unlike any other in the world, so that it might be the symbol of a new religion in a new age. At that moment he was anxiously seeking a material with which to

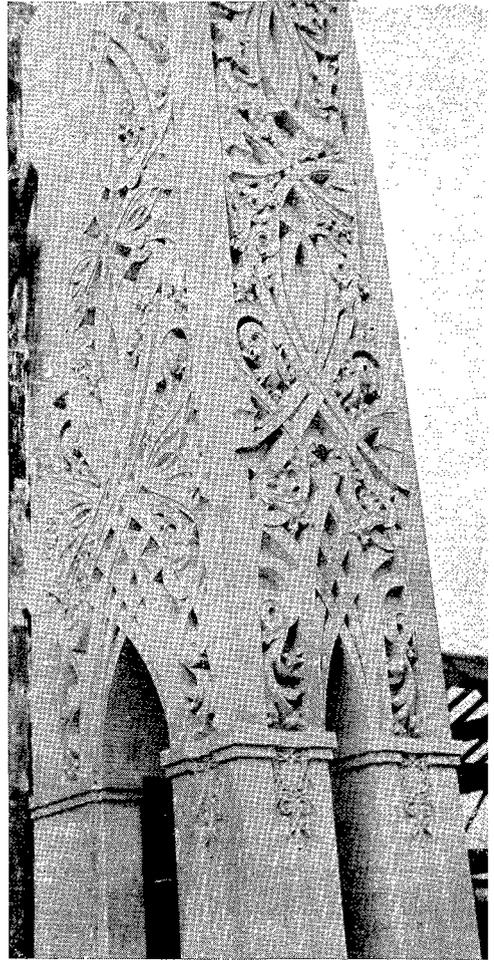


Model of Dome with Plaster Models of Panel and Rib.

build it, someone with the ability to understand his work and who had the skill to execute it. He left the photograph with me after autographing it. I have it still. It marks the beginning of the project for me.

IN THE time which intervened between this meeting and the death of Mr. Bourgeois about two years ago, there developed between us an interesting and instructive friendship. We studied this Temple with all its ramifications of form, of treatment and of meaning as a preparation for the time when work on it would be begun. It was strange, in a way, that we of the studio should have given so much thought to it. We had no authority to do so, and as a matter of fact we were not commissioned to do the work until the summer of 1932. But somehow it always seemed to be our work. We understood it, we had the material and were equipped to do it.

The architect was interesting to us and we to him. And then there was the job itself, a thing to fascinate the imagination. A Temple of Light with a great pierced dome through which by day the sunlight would stream to enlighten all within, and through which by night the Temple light would shine out into a darkened world. When at night we look into the sky we see only the stars but could we see the orbits of the stars how wonderful it would be! Great curved intertwining in wierd perspective. Ovals, circles, and vesicas of endless variety twisted and woven into some great cosmic fabric. This is the theme of the dome,—the courses of the stars woven into a fabric. But this is not all; interwoven with the courses of the stars in the pattern of the dome are the tendrils of living things, leaves, and flowers, because no symbol of creation would be complete without a symbol of life. Lifted above the dome are nine



Model of 19-Foot Clerestory Section of Great Ribs of Dome.

great ribs, nine aspirations that mount higher than the courses of the stars. I wonder after all if it was strange that we of the studio should have given so much thought to this project?

THE DRAWINGS left to us by the architect adequately illustrate his ideas about the decorations of the dome but they do not pretend to show a method for making the dome nor for attaching it to the steel skeleton. Among his drawings are

some of the most extraordinary full sized details of ornament. There is one of a panel in the field of the dome which is seventy feet long; another of the face of the great rib which is ninety feet long. Each of these drawings were made in one piece in a loft building on LaSalle Street in Chicago where he stretched out on the floor a great sheet of paper and with his pencil tied to the end of a long stick he drew in great sweeps—in a manner never to be forgotten—the interlacing ornament of the dome. One line through another, under and over, onward and upward until the motif was completed. Never have I seen a greater feat of draftsmanship nor a more interesting draftsman than was Mr. Bourgeois. Most surprising of all perhaps is the approximation to accuracy which he maintained in these great drawings in spite of the disadvantages under which he worked. He was obliged to stand on the drawing which he was making and his only view of the whole was from the top of a step ladder.

It became necessary, after the death of Mr. Bourgeois, for the Temple Trustees to carry these drawings further. This matter was

put in charge of The Research Service of Washington, D. C., who allotted to our studio the development of the ornamental dome.

I cannot begin to tell you how many factors enter into such a problem and I am sure that we automatically give consideration to many without being able to recall or to name them—just as an operating surgeon might know the position and function of every vein and sinew, the names of which have long since been forgotten. So in discussing such a problem consideration can be given only to principles such as these—the decoration of the Temple must always be subservient to the architecture; the theme of the ornament must not be lost; the craftsmanship must be adequate, practical and economical; the materials must be suitable and enduring. This project as stated in many articles written about it, is a pioneer one in every sense of the word, structurally new and arresting, and involves the use of new methods, new processes, and the highest standards of materials and craftsmanship. The structure will be not only beautiful in accordance with the design but permanent and enduring through the ages.



“The first Mashriqu’l-Adhkár [Bahá’i Temple] in America was instituted in [Wilmette, Ill., suburb] of Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashriqu’l-Adhkár thousands of other Mashriqu’l-Adhkárs will be born.”

—‘Abdu’l-Bahá.

THE TRUE SOVEREIGN

ALFRED E. LUNT

"Verily, those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom, are they not of the erring?"

—Bahá'u'lláh.

In the first installment of this article, published in the May number, is pointed out the great truth that nature is in itself incapable of establishing values or achieving perfection. Therefore when mankind forsakes the path of revealed guidance for his upward climb and gives way to the forces of nature in him, he expresses, as a social group, confusion, chaos, degeneracy. This is what is happening in the world today. In this second and present installment, the author describes vividly the dual nature of man—the pivot of creation—a microcosm containing within himself the secrets of heaven and hell, a soul capable of upward and downward flights. Now is the destined time in the history of this planet for man to express his highest spiritual nature with the aid and stimulus of revealed truth and the power of the Holy Spirit by attaining the consciousness of the spirit of faith as contrasted with mere belief.

ARE these insidious enemies of our true welfare the inheritance of aeons of life when man was emerging from the slime of the waters, when Nature wholly dominated him, or are they the results of a gradual yielding to the natural allurements, the real fall of man enshrined in a mysterious tradition wherein he deliberately chose to dwell in the water and clay of the

lower self and to forsake the heavenly delights of the divine provision? Certain it is that in the countless milleniums of his life on earth he has been brought face to face with the prophetic admonishments, and, flouting them, suffered the pains and punishments of disobedience. Nothing is clearer in the Sacred Books than that in a day concealed in the mists of creation he took a covenant with his Creator by which the infinite bestowals of God were promised him in exchange for his guerdon of obedience and acknowledgment of the True Sovereign.

If, now, these bestowals appear to be withdrawn; if in their place we are confronted with depression and unhappiness more widespread and more poignant than men have hitherto experienced; if the utmost ingenuity of our leaders is powerless to find the key to the solution,—can it be doubted that, if these premises are true, the reason for this deprivation is mankind's own default? Not the vengeance of God, but the unchangeable law of cause and effect operating in the arena of human affairs, has brought upon us these scourges. Long continued disobedience to the Command, forgetfulness and doubt of the True Sovereign have created in the heart of humanity a potent magnet of attraction for the indrawing of the destructive, death-dealing force of Nature which is

ever ready to seize hold of those who madly stray from the impregnable stronghold and wander in the morasses of remoteness and ignorance.

AT WHAT point in its evolution the race became endowed with that capacity to know God that is commensurate with the assumption of responsibility, no record exists. Man has always stood at the forefront of the army of life, despite the unproved theories of certain anthropologists that he is merely a branch or descendant of inferior animals. Humanity is the main stem of the creational order. Concealed in the matrix of life as is the great oak in the acorn, his superior potentialities have slowly unfolded in the march of the centuries.* And in the long succession of aeons and ages, when civilization after civilization became buried and submerged by earthshaking cataclysms, who can say with accuracy that our present civilization surpasses or even equals the apex attained by former peoples, our remote ancestors? Man is very ancient. And the succession of divine teachers known as prophets stretches back to a period little imagined by the orthodox literalists. The building of these cycles of human existence, whose climax is to witness the entrance of all mankind into a universal era of brotherhood, peace and knowledge of reality, is the evident creational purpose indelibly recorded in the Word of God revealed to every nation. Herein lies food for thought. For it betokens the latent capacity of the

race to evolve the supreme achievement of attaining a world-wide unity. As well to say that the oak tree, having reached the leafy stage is incapable of putting forth its seed-fruitage, as to insist that man is forever bound by the limitations, superstitions and prejudices he now exhibits. The little acorn, a mere pulpy mass, is in nature bound, once buried in the rich soil, to increase in stature and grandeur until its full fruitage bursts forth.

And, yet, many so-called leaders of thought upon whose conclusions the people lean, the materialistic philosophers, the shallow thinkers whose vision is veiled to the intangible, controlling power that governs the world of reality,—have taught that if there is a Creator He has absented Himself from His creation and forgotten it; that mankind is left wholly to its own resources. This is forgetting God, with a vengeance. Were it not for the redoubtable Champions of Truth, who resolutely arise amidst mankind in the time of need, revealing the Will and Word of God, such a philosophy might well attain a proud and irrefutable eminence, since all admit the evident truth that the Essence of God is unknowable. But the very existence of these divine intermediaries, dotting the pages of history at times most inconvenient to the oppressors of humanity, is and always has been an irritating, insurmountable fact to the materialists. Either must they deny their actual historical existence, or otherwise explain their enormous and unique influence

*Abdu'l-Bahá, "Some Answered Questions."

upon the masses of humanity. Briefly, the materialist philosophers have endeavored to link man to the animal in such fashion as to deny to him and cause him to despair of the spiritual qualities and powers resident within him. But these qualities have ever been emphasized and certified by the Messengers who have ceaselessly called the people to awaken and put forth this glorious fruitage of the human tree of life.

LET US assume for a moment as true the definitions of the Manifestations of God concerning the true station of man. That in the sight of his Creator, he is, as it were, the pivot of creation, a microcosm containing within himself the secrets of heaven and hell, the divine and nether worlds. That he has been given dominion over every lesser plane of life including the elemental forces. That his soul is capable of both upward and downward flights. That he possesses powers unrivalled and unequalled by animal, vegetable and mineral realms, among them reason, spiritual susceptibility, the capacity of discovery and invention, and the ability to know his Creator, which implies a consciousness, amounting to certainty, of the realities of the divine world. That his heart is above all else the home of the Spirit of God, endowed with capacity to become the recipient of the Divine Love, than which no greater bounty is imaginable in the world of creation. That he is destined, through the establishment of unity in his own ranks, to uncover in this world the fragrant flowers of the Kingdom of God. That because of the

free will of his soul he may choose the high or the low flight. That the ancient myth of the "devil" and all his works may be traced to man, himself, in his excursions into the dark caverns of Nature and his submission to her behests.

Not only this but, as a result, he becomes an emissary of that cruel sovereign, supplementing its impulses with his all powerful will, and registering its cruelties upon his fellow-beings with all the accumulated force of his (God-given) mind. Thus he has used gifts of which Nature is totally lacking, to refine and augment her blind forces. For this reason the "devil" has been reputed to be intelligent, capable of plots against the divine Sovereign, challenging His authority and His right to command humanity, and asserting in place thereof his own egoistic supremacy.

Such are the actual and latent glories and abasement of man described in the Book of Life. Can we doubt that the Will of his Lord, Himself the Creator, through His wisdom, of the natural forces, will become enacted and established on this planet? Already, glorious signs of this fulfilment are witnessed in the earth. The hour, concealed in the Book of Fate, has arrived when a new order is in process of institution. And the first and greatest step is the enthronement of His Sovereignty, through wisdom and explanation and the awakening of the new consciousness. "For every hour there is a fate," asserts Bahá'u'lláh. The destined hour for this consummation is here and now, consonant with the declaration of the Divine Decree.

“Beside Him, every one changeth by the will on His part, and He is the Almighty, the precious, the Wise . . . Nothing can move between the heaven and earth without My permission, and no soul can ascend to the Kingdom without My Command; but My creatures veiled themselves from My power and authority, and were of those who were negligent.”¹

“O, My servants! The Ancient Beauty commands: Hasten to the shadow of immortality, nearness and mercy, from the shadow of desire, remoteness and heedlessness . . . Be ye ablaze like unto fire, so that ye may consume thick veils and quicken and immortalize cold and veiled bodies through the heat of the divine love. Be ye pure like unto air, that ye may enter the sacred abode of My Friendship.”²

ONE OF the greatest superstitions of our race is the one held by the pessimists who insist that what is commonly regarded as human nature is unchangeable, that its manifest weaknesses are fixed and static. This view is ignorantly misleading and but panders to the suggestions of the inferior sovereignty. In the first place, the real human nature is by no means the powerless entity portrayed by the pessimist. Human nature is definitely associated with a world infinitely removed from the realm of instinctive obedience that characterizes the lower beings. The animal spirit, the highest of these lower orders, has been defined by ‘Abdu’l-Bahá as “the virtue perceptible, resulting from the admixture and absorption of the vital elements generated in the heart, *which apprehend sense impressions*”. But the human spirit, He tells us, “consists of the rational faculty which apprehends general ideas and things intelligible and perceptible.” But the Spirit of Faith, the next stage above that of the human spirit, He explains,—“is the life of the spirit of man, when it is fortified thereby, as Christ (to

whom be Glory) saith ‘That which is born of the Spirit is Spirit—’”. The human spirit then, according to this exact definition, *possesses the power* to acquire and reinforce itself by appropriating the eternal gifts of the Spirit of Faith. Thus the faculty of reason may become illuminated, rather united with that Spirit that confers the immortal existence.

In the face of these evident truths, human nature is seen as a distinct creation fully endowed with power, through the exercise of its unique rational faculty and the power of selection and choice resident in the will, to inhibit and ultimately render powerless the inordinate impulses of the lower phase of its nature. To do this, however, it must have recourse to a superior power. This power, happily, has affinity and connection with the noble reality of man, and is the goal of the upward flight of the soul. This power which is no less than the Divine Reality, the Conferer of true existence, has established the station of the Spirit of Faith as a center of Its outpouring, and beyond this yet other stations of Divine Nearness, in the journey of the soul toward its Creator. But since the station of Faith is nearest to man, it is the appointed place of his transformation from the world of nature, just as the vegetable realm raises and transforms the stony particles of the mineral. By attaining the consciousness of the spirit of faith, a consciousness identical with certainty—as contrasted with mere belief, we enter the only Fortress against which Nature’s onslaught is powerless.

(To be continued)

¹ Bahá’u’llah. Bahá’i Scriptures p. p. 219, 220. ² Bahá’u’llah, Tablet of Ahmad.

ARE GOOD DEEDS ENOUGH?

BERTHA HYDE KIRKPATRICK

"Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and life eternal, nevertheless he continues ignorant and negligent of all this? Consider how he seeks knowledge of everything except knowledge of God."

'Abdu'l-Bahá.

BACK in the fifteenth century Morality Plays were used to give religious and moral instruction to the unlettered masses. One of these, "The Summoning of Everyman", represents Everyman, a thoughtless and worldly young fellow as summoned by Death to go to the next world. Quite unprepared for this journey whence no traveler returns he seeks advice and comfort from his friends. First he turns to Good Fellowship who though sympathetic declares it quite impossible to go with Everyman on this journey. Worldly Goods is surprised that Everyman should even expect that he would take such a journey with him. Everyman in desperation calls upon his rather neglected companions Good Deeds, Knowledge, Beauty, Discretion, Strength and others. Good Deeds alone is willing to go with Everyman upon his journey, but she, alas, is at the point of collapse and exhaustion through neglect and utterly unable to go. However, acting upon the advice of Knowledge Everyman is able to revive Good Deeds and in the last scene we see Everyman fearlessly going down into the Valley of Death accompanied by Good Deeds alone.

* * *

SOME ONE once asked 'Abdu'l-

Bahá about those people whose deeds are good and actions praiseworthy—what need such had of the divine teachings? 'Abdu'l-Bahá answered that although such actions and efforts are most praiseworthy and approved, alone they are not sufficient. "They are a body of greatest loveliness", He said, "but without spirit".*

Then 'Abdu'l-Bahá explained that the first thing necessary is the knowledge of God and after that the love of God. "It is known," He said, "that the knowledge of God is beyond all knowledge and it is the greatest glory of the human world". Continuing He said, "Secondly comes the love of God, the light of which shines in the hearts of those who know God, for this is the spirit of life and the eternal bounty."

But there is a third thing necessary to bring a good deed to perfection. In the words of 'Abdu'l-Bahá, "The third virtue of humanity is the good will which is the basis of good actions." By a simple illustration 'Abdu'l-Bahá made this point clear: "A butcher rears a sheep and protects it; but this righteous action of the butcher is dictated by desire to derive profit, and the result of this care is the slaughter of the poor sheep. How many righteous actions are dic-

*"Some Answered Questions," 1st Edition, chapter 83; 2nd edition, chapter 84.

tated by coveteousness! But the good will is sanctified from such impurities". Just as a man is not perfect physically if his hearing, for example, is impaired, so a righteous deed is not perfect unless it possesses these three attributes, the knowledge of God, the love of God and the good will or sincere intention.

Bahá'u'lláh teaches us to say, "Thou hast created me to know Thee and to adore Thee," and 'Abdu'l-Bahá, as already quoted, says, "The fruit of human existence is the love of God". Simply to perform righteous acts then is for man to fall short of the purpose for which he was created. For the sun to shine and give warmth is doubtless perfection for the sun, but for a man to furnish warmth and food for another with no good will to man or love of God in his heart is an *imperfect* though a *good* deed.

There is a further note in this explanation of 'Abdu'l-Bahá's which leads us to see the source of all our good deeds. "Moreover", He said, "if you reflect justly you will see that these good actions of other men who do not know God are also fundamentally caused by the teachings of God; that is to say that the former Prophets led men to perform these actions, explained their beauty to them, and declared their splendid effects; then these teachings were diffused among men, and reached them successively, one after another, and turned their hearts towards these perfections. When men saw that these actions were considered beautiful, and became the cause of

joy and happiness for mankind, they conformed to them. Wherefore these actions also come from the teachings of God". "But", added 'Abdu'l-Bahá, "justice is needed to see this and not controversy and discussion."

* * *

Do NOT these words of 'Abdu'l-Bahá help us to see why when we teach our children good morals without the firm basis of the knowledge and the love of God that not only is true religion lost but gradually morality itself becomes corrupted and chaos and confusion ensue? How can any of us be "strong to withstand all trials and temptations" except by the Strength that comes through the knowledge of God and how can we "bear all the swords of the earth" unless the love of God is firm in our hearts? Are we not too prone to be satisfied if we keep the second commandment reiterated by Christ? We forget that he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment".

The human race is now at the dawn of its maturity. No longer do we need to walk blindly by the half truths of morality plays. No longer is the truth hidden in parables. We have come to the age when He, the Spirit of Truth will guide us into all Truth. We have come to the dawn of the age when the earth shall be filled with the knowledge of the Lord. Happy is he who whole-heartedly seeks the Source of all Truth in this day for he will surely find.

LETTERS HOME

KEITH RANSOM-KEHLER

This is the fourth installment of "Letters Home" describing the author's visit among the Bahá'is of Persia and her pilgrimage to historic Bahá'i sites in that land which gave the Movement its birth. Herein is described her memorable visit to Shaykh Tabarsi.

IN MY last letter we had been heartily welcomed by the Friends of Kafsha Kula, when I had to stop writing.

It was the end of a strenuous day, for before leaving Sári we had packed; gone to be photographed in the beautiful garden given by Abdul Molaki for the new Haziratu'l-Quds, been driven three times into the ditch by an inexperienced driver taking me over the new road built for my coming; met and addressed the Ahbáb of Mafruzac; commemorated the martyrdom of Mulla Ali Jan; said poignant good-byes, which is always a stirring emotional experience; greeted, in passing, the Friends of Shahid, and then participated in the welcoming ceremonies of Kafsha Kula.

The challenge to science today is to unlock the energies resident in the atom and release them for human utility. If some inspired person could find a method of utilizing the flea power of Persia, the land would become, over-night, the greatest producer in the world. But even the fleas, which made riot with our unaccustomed flavor, were unable to detract from the joy of this memorable meeting.

To our intense relief the rains were holding off although it was November; but when we arose to find a grey morning we were urged

to make an early start for Shaykh Tabarsi, lest bad weather detain us.

IT IS THREE miles across a wide river ford and through barren rice-paddies (the crop had been long harvested) from Kafsha Kula to the site of the Fort so heroically defended against an entire imperial army by three hundred and thirteen men—not seasoned soldiers, not the grizzled veterans of many campaigns, like their opponents, but youthful students unaccustomed to arms and accountments, and long trained in the cloistered life of metaphysical argument and disquisition.

In the record of humanity we find no parallel to their accomplishment. Alexander's army of thirty thousand defeated the Persian forces of six hundred thousand fighting one to twenty; but they were a military organization, reared to "stratagems and sports." Quddus, Mulla Husayn and their followers, without previous training, without adequate supplies, with nothing but a flaming faith and an unquenchable devotion to their Lord, the Báb, repulsed not once, but again and again, one to a thousand, the forces arrayed against them.

Effie Baker, that intrepid and devoted servant of Shoghi Effendi, (whose exploits and experiences in

photographing our historic Bahá'í sites in Persia to illustrate "The Dawn-Breakers" deserves the high appreciation and gratitude of the Bahá'í world), had come, in the course of her far-flung activities, to photograph this sacred place. My visit was of a very different nature.

I was the first Western Bahá'í who came, not to carry out an important commission such as hers, but to express, however feebly, that intense love and admiration that the followers of Bahá'u'lláh everywhere feel for these glorious saints and heroes.

IT WAS Friday the tenth of November that the "little town was emptied of its folk this pious morn'" to visit the Shrine, and a large cavalcade, including Bahá'ís from many places in Mazindaran, from several parts of Persia, together with the Spiritual Assembly of Sári, set out across the uncharted fields for this memorable journey to Shaykh Tabarsi.

In the darkest days of our oppression and persecution in Persia, when the word Bahá'í was barely whispered, Bahá'u'lláh promised that one day Bahá'ís from the West would freely and openly consort with their brethren in this sore-tried land. The miraculous fulfillment of this early promise was the thought uppermost in the mind of every Persian, today.

Some of the descendants of Mulla Ali Jan had arrived from Mafruzac, and since they had the gentlest horse in the community it was chosen for me. It is quite thirty years since my equestrian

exploits, and being still very feeble from my recent prolonged illness, they mounted me on a great pack-saddle astride, with the owner leading his docile mare and Alai, a large and very strong man, literally balancing me by the hand, over rough land and winding roads for six long miles. Let anyone who considers this a mere polite gesture try it soon.

"Such a sight has never been seen in Mazindaran before," exclaimed Dr. Nadari. Sári, turning with a kind of awe to watch this new army of peace advancing in the footsteps of those aforesaid destined by the forfeiture of their lives to challenge the world to the contemplation of peace, gazed in wonder.

Our horses gallantly swam the river, bare-legged Bahá'ís guiding them safely to the steep bank opposite. It was in this very spot that the Mulla Husayn implored those who were unprepared for the unprecedented difficulties that lay before them to turn back. Those who finally crossed with him remained to the end.

Sometimes we swarmed afoot and ahorse over a big bare paddy, sometimes we went single file over a narrow bridge, but the sound of prayer and chanting never abated and at every turn we called upon the Greatest Name.

"Allah 'u 'Abha!" Allah'u-'Abha," cried the granddaughter of Mulla Ali Jan again and again as we wound along the narrow irrigation paths. "That must be our only thought today, our only utterance," she said.

*God is the Most Glorious.



Mrs. Ransom-Kehler and her cavalcade leaving Shaykh Tabarsi.

In due time we reached the village of Arfa, headquarters of the Imperial army besieging the Fort, and at a short distance we dismounted before the Shrine, left, because it is a Muslim tomb, when everything else connected with the Fort was demolished.

At my request, after we had recalled the magnificent history of the spot, the entire party went into the inner room where the world's greatest hero, the Mulla Husayn lies buried by the side of the old Islamic teacher, Shaykh Tabarsi. There they chanted the Tablet of Visitation revealed for him by the Báb.

Their devotions finished I was permitted to enter the Shrine alone. Who can estimate the meaning of a moment or who recount the miracle of a thought? Into the untrained mind of Brother Lawrence flashed the idea that spring would soon adorn the barren boughs at which he glanced, with verdure, and

over him flooded the realization of the Presence of God in which he lived out his life with joy and assurance. No more elevating an incident than the light on a brass kettle reflected into the soul of Jacob Boehme his ecstatic reunion with his Lord. "Dante looked at Beatrice *once* and ten silent centuries sang."

My visit to that humble and neglected spot has pierced life with a purpose that it did not have before. To visit our sacred Shrines* in Palestine is indeed a shaking experience, for these Eternal Beings wring the soul with the appalling testimony of the cumulative horrors that man has ever heaped upon God's Messengers. But after all these occupy a rank and station apart from human kind. What They endured They endured with a superhuman equipment.

The Mulla Husayn was human like unto us and with every limitation

*Where Bahá'u'llah, the Báb and 'Abdu'l-Baha lie buried.

of humanity attained to the station of divinity; in his ecstatic devotion, his unswerving fidelity, his utter self-immolation it would be hard to find his peer or likeness.

My heart nearly broke as in an abandonment of misery and repentance for all my negligence, unworthiness and arrogance, I fell prostrate upon this hallowed earth and besought God to teach me, at whatever cost, that sublime lesson of humility that had elevated this great devotee to a position of incalculable glory; to kindle within my breast, with the fuel of my very being, if necessary, this light of abandonment in His service that causes every personal wish to cast the shadow of death; to quicken in my soul that life eternal which alone can revitalize this earth into the promised Kingdom of God.

I see no humility, no fire, no life in myself since the utterance of this impassioned prayer. I still go my ways in arrogance, opinionation, and subverted purposes of achievement. But in an unused portion of my being, like a treasure hidden in a field, lies something tremulous and unforgettable, something with a wistful fragrance and tenderness, something that lures and stills me, something strangely startling and tranquilizing—the recollection of how the Mulla Husayn stood with folded arms upon the threshold, like a servant to the man who had been twice preferred before him, and rose from the dead, as it were, that no attention or respect might ever be lacking to that one whom he might so easily have regarded as a usurper

of his position;¹ of how, though numbers wished to acclaim him, he remained indifferent to their adulation; of how, in every instance, before and after the Declaration of his Lord, his eye never deviated from that Figure of Divine Perfection upon which his life was stayed.

No one could kneel upon the Shrine of the Mulla Husayn and arise the same person. The world is still resounding with his challenge,² raised first, by his glorious namesake, the Imam Husayn: "Is there any who will assist me?"; the earth is still reverberating with the tread of his dauntless feet; leading now the armies of the Supreme Concourse he is still searching for recruits. And as I knelt there something buoyant and eager in me seemed to answer "Here" to his muster-call while ringing down a forgotten vista in my heart I heard the marching order "Mount your steeds, Oh heroes of God!"

Those who stayed behind were gathered in the square before the Haziratu'l-Quds when men and horses had once more safely crossed the river and we returned. The samovars were boiling; tea was passed.

"This day will never be forgotten." said Abdul Molaki of the Sári Assembly. "Babes carried in their mothers arms today will be tutored to recount this story to an unborn generation."

"This is what that celestial army died for." I said; "the unity of East and West, of men and women, of rich and poor, of young and old, of black, white, yellow and brown. Implore God that in that future

¹ "The Dawn-Breakers," pp. 85, 129, 261-265, 381-382.

² "The Dawn-Breakers," Foot-note 2 pp. 413-414.

when these children recount the story of our pilgrimage, if as you suggest it be brought to memory, my glaring faults, my childish frailties will have been effaced by time. We give no heed to Peter's violent temper, to the cold and narrow nature of James, to the complaints of Martha; for they are walking in a light that irradiates this gloom. And when my last toll is taken and my earthly pilgrimage complete may the infinite compassion of God—should I ever be recalled—decree that if my faults must live some remembrance of my great devotion to His Holy Cause, of my intense desire to serve the Guardian, may also live beside them."

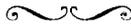
BEFORE luncheon was finished a great stir and commotion announced the arrival of my convoy from Babul (Barfarush); sixteen

automobiles conveying the Spiritual Assembly and a large group of Bahá'is. Together with the cars from Sári (for the Spiritual Assembly still continued beside me) we had a procession of nineteen automobiles—a nine day's wonder in Persia, where even the King is not so escorted. The streets were filled with gaping crowds as we passed; the square surged with an inquiring host when we arrived.

And thus ends one chapter and begins another,—my divine adventure in Babul and the adjoining villages.

I'd be ashamed to tell you how late it is—or how early, as the case may be. Reading this over I am still more ashamed of its egotistical tone; but the pilgrimage to Shaykh Tabarsi is a purely subjective experience.

(To be continued)



Mulla Husayn, referred to in the foregoing article was surnamed the Bábu'l-Báb. He was the first to recognize and embrace the new Revelation. The following is one of the stirring statements about him in "The Dawn-Breakers":

"The circumstances attending his martyrdom evoked the Báb's inexpressible sorrow, a sorrow that found vent in eulogies and prayers of such great number as would be equivalent to thrice the volume of the Qur'án. In one of His visiting Tablets, the Báb asserts that the very dust of the ground where the remains of the Mulla Husayn lie buried is endowed with such potency as to bring joy to the disconsolate and healing to the sick."

"Quddus, with his own hands, laid the body in the tomb . . . He afterwards instructed them to inter the bodies of the thirty-six martyrs who had fallen in the course of that engagement in one and the same grave on the northern side of the shrine of Shaykh Tabarsi. 'Let the loved ones of God,' he was heard to remark as he consigned them to their tomb, 'take heed of the example of these martyrs of our Faith. Let them in life be and remain as united as these are now in death.'"

THE MARTYRDOM OF QUDDUS

FIRST and foremost among those pioneers of the Bahá'í Faith in Persia who were martyred at the fort of Shaykh Tabarsi stands Quddus, a disciple of the Báb and His chosen companion on His pilgrimage to Mecca and Medina. Nabil, in his Narrative of the early days of the Bahá'í Cause,* records the story of the martyrdom of Quddus in these words:

“By the testimony of Bahá'u'lláh, that heroic youth, who was still on the threshold of his life, was subjected to such tortures and suffered such a death as even Jesus had not faced in the hour of His greatest agony. The absence of any restraint on the part of the government authorities, the ingenious barbarity which the torture-mongers of Bárfurush so ably displayed, the fierce fanaticism which glowed in the breasts of its shi'ah inhabitants, the moral support accorded to them by the dignitaries of Church and State in the capital—above all, the acts of heroism which their victim and his companions had accomplished and which had served to heighten their exasperation, all combined to nerve the hand of the assailants and to add to the diabolical ferocity which characterized his martyrdom. . . .

“What pangs of sorrow He [the Báb] must have felt when He learned of the shameful treatment which His beloved Quddus had undergone in his hour of martyrdom at the hands of the people of Bárfurush; how he was stripped of his clothes; how the turban which He had bestowed upon him had been befouled; how, barefooted, bareheaded, and loaded with chains, he was paraded through the streets, followed and scorned by the entire population of the town; how he was execrated and spat upon by the howling mob; how he was assailed with the knives and axes of the scum of its female inhabitants; how his body was pierced and mutilated, and how eventually it was delivered to the flames!

“Amidst his torments, Quddus was heard whispering forgiveness to his foes. ‘Forgive, O my God,’ he cried, ‘the trespasses of this people. Deal with them in Thy mercy, for they know not what we already have discovered and cherish. I have striven to show them the path that leads to their salvation; behold how they have risen to overwhelm and kill me! Show them, O God, the way of Truth, and turn their ignorance into faith.’ ”

*Published under the title of “The Dawn-Breakers,” pp. 410, 411.

'ABDU'L-BAHA'S VISIT TO BUDAPEST

MARTHA L. ROOT

The following article, which was translated into Hungarian by Mrs. Irma Szirmai, appears as an introduction in the first Hungarian edition of Dr. Esslemont's book, "Bahá'u'lláh and the New Era," recently published in Budapest. The translation of Dr. Esslemont's book into Hungarian was made by Mr. Georgy Steimer of Győr, Hungary.

THE readers of the Bahá'í Magazine will be interested to know of 'Abdu'l-Bahá's historic visit to Budapest, Hungary, from April ninth to eighteenth, 1913. Several distinguished statesmen, scholars and business men of Budapest hearing that 'Abdu'l-Bahá, Son of Bahá'u'lláh the great World Educator, was passing through Europe from the United States en route to His home in Haifa, Palestine, sent a most cordial invitation urging Him to come to the Magyar Capital and speak of His Father's Teachings for the oneness of mankind and universal peace.

When 'Abdu'l-Bahá, this great teacher belonging to one of the noblest families of Persia, the illumined expounder of the Bahá'í Teachings, arrived at the railway station with His party, He was met by Dr. Ignatius Goldziher, the renowned Orientalist; by Professor Julius Germanus, professor of Persian, Arabic and Turkish languages in the Oriental Institute of Budapest University; by Director Leopold Stark, a very well known engineer, and others. They escorted Him to the Ritz Hotel* where He took rooms facing the beautiful Danube River. With Him were His Persian secretaries, Persian interpreter and two or three other companions.

A few minutes after their arrival,

a delegation of citizens came to welcome this Eastern Visitor officially and He met them in a most friendly way in the lounge. The group included Prelate Alexander Giesswein, one of the most honored and learned thinkers and pacifists of Hungary, then President of the Peace Society and of the Hungarian Esperanto Society, Professor Robert A. Nadler, the renowned painter, the family of Director Stark and several others, among them an American and an Indian notable living in Budapest. They addressed 'Abdu'l-Bahá saying: "In the name of all present we welcome the blessed Presence of Abdu'l-Bahá. We admire your great life and we offer You our thanks and deep gratitude, that at Your age, You take upon Yourself these long journeys for the sake of helping and comforting humanity. Such labours, such sacrifices as Abdu'l-Bahá endures are our great examples, that we may know how to live and to serve humanity."

This beloved Visitor responded that thanks be to God, He hoped all of them would be confirmed in the service to humanity! He said that we can render no greater service to man than to spread unity in the world of mankind, and to work for universal peace. He showed how, when the East was in black dark-

*Now known as the Dunapalota Hotel.

ness and was surrounded on all sides by the gloom of fanaticism, Bahá'u'lláh arose like a sun from the sky of the East and proclaimed the unity of mankind.

Reporters were present and asked many questions about the Bahá'í Teachings for world understanding. Members of the Theosophical Society invited 'Abdu'l-Bahá to speak at their meeting the next evening, April tenth. Also, a joint invitation was extended to Him to give a public lecture April eleventh, the event to be under the auspices of the Theosophical Society, the Women's organizations and the Esperantists. 'Abdu'l-Bahá smilingly accepted.

EARLY the following morning 'Abdu'l-Bahá prepared tea Himself and praised the marvelous view from His window overlooking the broad, blue-glistening Danube with its immense and wonderfully ornamented suspension bridges, its gayly decorated steamers and the beautifully laid-out promenades. Then 'Abdu'l-Bahá took a walk across one of these large bridges to Buda. His personality and dignity attracted the attention of all who saw Him; many stopped to greet Him with reverence and to ask questions.

All day people visited Him in the hotel and He spoke with them about the spiritual unity of the East and the West. He voiced to them this remarkable thought that *it was his hope that Budapest might become a centre for the reunion of the East and West, and that from this city the light might emanate to other places.* He also said that thanks be to God the conception of spiritual

life was alive in Budapest, that men search for truth, that they care for the Word of God and long to be guided to the Kingdom Everlasting.

When callers spoke to 'Abdu'l-Bahá about the buildings and the sights of the Hungarian Capital, He kindly replied to them that He came to Budapest to see the objects of interest and buildings of human hearts, and not the buildings of stone and of the city. He said to them speaking symbolically, that He knew of a Country in which there are glorious cities; that in that Country there is but one universal language spoken, and therefore, they would all understand one another without an interpreter. He said they would see There His Holiness Christ and the Prophets and would find good people There just as were around Him here. He told of the delicious fruits There and said they were for them. His visitors were astonished, but when asked if they would like to go with Him to that beautiful Land, they replied: "Yes, we will go with you willingly!"

PROFESSOR Germanus, a young but already celebrated Orientalist, brought a group of young Turkish students to call upon 'Abdu'l-Bahá and these youth presented Him with a letter of solemn welcome signed by all students of the Turkish language in Budapest. 'Abdu'l-Bahá spoke to them in perfect Turkish. They marvelled at His eloquence and His command of this tongue. He told them that it was His highest hope that the East and West might be united completely. He made it very clear to them that in

reality, East and West do not exist—that each point on this terrestrial globe is equal, with the same rights; that any point in relation to another point is either East or West; that all are points of one sphere, one country, one humanity. Therefore, He said, He was very happy to visit this country of Hungary which is the standard-bearer of progress to the East, and which unites with the Western culture the Eastern feelings of cordial hospitality to people of other countries. He blessed them and hoped they would, day by day, become more confirmed in service and progress.

Others called and in the afternoon 'Abdu'l-Bahá visited the homes of several families. He went, in the evening, to the Theosophical meeting where fifty people were awaiting Him. The Chairman greeted Him in these words: "We welcome 'Abdu'l-Bahá in the name of all our brothers and sisters, we are extremely happy that this blessed One has visited us. . . ."

"'Abdu'l-Bahá replied that He was greatly pleased to address such a noble spiritual assembly. He called them a noble, spiritual gathering because they were most diligent in their endeavors for peace and fellowship, and He spoke to them about the oneness of mankind. His words were so appealing that the Chairman again thanked Him and in the name of all present invited Him to come to them again on Saturday evening, April twelfth. (He did go to this second meeting and all present again felt His mighty spirit, especially when He prayed for the people of Hungary; in closing He prayed that God

would give them heavenly strength, surround them with heavenly happiness!)

ONLY glimpses of events can be given in this brief introduction, but on the evening of April eleventh, 'Abdu'l-Bahá spoke in the old Parliament Building to more than one thousand people. This great hall was formerly the Hall of the Parliament; it has two platforms, a higher and a lower, 'Abdu'l-Bahá stood on the higher one directly underneath the coat-of-arms of Hungary—those ancient, historical arms held by two white-winged angels. This great holy teacher was introduced to the audience by Prelate Giesswein as Dr. Goldziher stood at 'Abdu'l-Bahá's right. Suddenly the people, as if sensing the deep significance of the moment, burst into tremendous applause. They felt, if they did not understand, that 'Abdu'l-Bahá standing between the Catholic Prelate and the Jewish Orientalist represented the reconciliation of these two great religions.

Dr. Germanus who interpreted 'Abdu'l-Bahá's words into Hungarian said that he never saw a more interesting audience. He said that all seats were occupied while many stood in the gallery; aisles and corridors were crowded and a line extended even to the street! Members of Parliament, members of philosophical and philological societies, university professors, artists, Catholic priests, Protestant clergymen, representatives of modern religious movements, women's organizations, Esperantists, members of social and humanitarian so-

cieties, many nationalities, many races were present—in a word the gathering reflected the Teachings of Bahá'u'lláh: one must unite everything that is good and precious in mankind, one must give equality to women, must help the ignorant and oppressed and must lead all humanity to mutual understanding!

After the lecture many approached 'Abdu'l-Bahá to express to Him their reverence and their delight in what He had said to them. His reply had in it one of the great truths of the Bahá'í Faith. He told these eager listeners that the influence of the words spoken and the confirmation from the Kingdom of God are two perfectly different things: the influence of spoken words on the soul, and the elevation of the soul which can be attained only by the blessing of the Heavenly Kingdom. Words alone cannot bring the great spiritual transformations, only Bahá'u'lláh's favor and help and the victory of the Holy Spirit can give that great spiritual experience.

After the lecture a dinner was given for 'Abdu'l-Bahá in Hotel Pannonia.

'ABDU'L-BAHÁ saw many friends at His hotel the following day, April twelfth. Mr. Alajos Paikert, founder and Acting Vice-President of the Turánian Society called and invited this great Visitor to give an address before the members of their society and friends, on Monday evening, April fourteenth, Mr. Paikert who is also one of the founders of the Society for Foreign Affairs and organizer of the celebrated Agricultural Museum in Budapest (also of the Agricultural Museum in Cairo,

Egypt) praised 'Abdu'l-Bahá's high aims for peace. 'Abdu'l-Bahá told him He hoped that he would attain great spiritual power and do much to promote peace and universal brotherhood. He showed how many ways there are to unite souls but none has such a power as the Word of God.

This lecture arranged by the Hungarian Turánian Society took place in the majestic hall of the former House of Magnates in the National Museum Building. As Mr. Paikert told me: "'Abdu'l-Bahá was introduced by me, and as He ascended the tribune and began to speak, the entire audience of two hundred prominent gentlemen and their ladies, listened breathlessly to Him. He spoke in Persian and His thoughts were interpreted into English, and then Mr. Leopold Stark gave them in Hungarian language. 'Abdu'l-Bahá spoke of the high culture of Turán about which He knew so well, and showed how it was destroyed by religious inharmony and conflicts. He outlined a constructive plan for enduring peace. When asked which place would be chosen for the centre of peace, 'Abdu'l-Bahá replied that it would be the country in which the standard of peace will be established first, that will be the centre! After the lecture 'Abdu'l-Bahá took supper in the home of Ali Abbas Agha Tabrizi, and the Turkish Consul was one of the guests.

" 'Abdu'l-Bahá, next day, accepted the invitation to honor my home in Budapest with a visit," said Mr. Paikert. "He came with His friends and we gathered in our

reception hall in my villa on the slope of God's Mountain, overlooking the Hungarian Capital. He spoke with my family and friends in His mild, dear voice, about the high virtues of family life in the different countries, of lofty moral and spiritual ideals and of understanding among the nations. We listened, deeply impressed by the extraordinary spiritual personality of 'Abdu'l-Bahá."

Several visits were made by 'Abdu'l-Bahá. He went to the homes of Professor Nadler and of Mr. Stark, and He visited the late Count Albert Apponyi in Buda. These two discussed the highest problems of mankind. The writer of this introduction interviewed Count Apponyi and heard him speak twice. He said that his aim too, is an assured peace, based upon justice, peace of soul not at the mercy of unforeseen political changes. He said: "Hungary has been, as it were, on the high road of the conflicts that have shaken the world for centuries past. If there is any nation to whose interest it is that a new order should be set up, based upon law and not upon force, upon concord and cooperation and not upon rivalry, if there is any nation to whose special interest it is that peace should be established and consolidated, that nation is Hungary. Peace is not an isolated problem. It is a central star around which all other social problems revolve, as the planets revolve around the sun."

PROFESSOR ARMINIUS VAMBERY, the outstanding Orientalist and

erudite scientist, whom both Queen Victoria and King Edward of Great Britain distinguished for many years with their friendship, invited 'Abdu'l-Bahá to his home several times. In a subsequent letter of Professor Vambéry to 'Abdu'l-Bahá, one feels the heat of a flame breaking forth from the heart of a man who has always sought for the great Truth.*

Professor Robert A. Nadler who in 1913, was Professor of Painting at the Royal Academy of Art (and later became Professor in the University of Technical Sciences) has painted a wonderful portrait of 'Abdu'l-Bahá. He said to the writer of this introduction: "When I saw 'Abdu'l-Bahá, He was in His seventieth year. I was so impressed and charmed with His Personality that I had the great longing to paint His portrait. He consented to come to my studio, but said He could not give me much time because He was so busy. I marvelled at His expression of peace and pure love and absolute good-will. He saw everything with such a nice eye; everything was beautiful to 'Abdu'l-Bahá, both the outer life of Budapest and the souls of all. He praised the situation of our city, our fine Danube in the midst of the town, good water, good people. Oh, He had so many beautiful thoughts! I was inspired, and I knew I did not have much time, so I concentrated very much. He gave me three sittings."

It will interest readers to know that 'Abdu'l-Bahá Himself and His Persian companions said that the portrait was a success. Professor

*This visit will be described in a subsequent article on 'Abdu'l-Bahá's visit to Budapest.

Nadler is one of only two painters who ever had the opportunity to have 'Abdu'l-Bahá Himself sit for a portrait. This painting is not only a strong likeness of 'Abdu'l-Bahá showing His spiritual power and majesty, but every detail is pleasing. His hand which has blessed and helped so many thousands is shown full of tenderness, the whole portrait vibrates in harmonious colors. In the centuries to come, Hungary will be distinguished as the home of this historical portrait. It now hangs in the Studio of Professor Nadler in the University of Technical Sciences in Budapest, and he says that he is so happy to have the Presence of 'Abdu'l-Bahá always with Him in his studio!

'ABDU'L-BAHA was ill for two days as the cold weather and a sudden snow storm so unusual at that time of year, brought on a severe gripe. However, He insisted on dressing and meeting all the friends who knocked at His door. All the friends, including several families, came. Among the many words that 'Abdu'l-Bahá said to them were these, that they must never forget the history of Bahá'u'lláh which He had related to them. He showed them how much Bahá'u'lláh's Teachings had spread in the past sixty years, how the Bahá'i Movement is known in

the East and in the West. 'Abdu'l-Bahá said that since He had been in Budapest He had set a flame aglow, and the day would break when its light would shine visibly to everybody. He explained that the origin of a tree is only a small seed, but if it develops and begins to grow, it will bear a beautiful fruit. 'Abdu'l-Bahá told them that souls would come who would rejoice their hearts and the Cause of God would make great progress in Hungary. He assured them that if they arose in the service of the holy Teachings as they should, that the Hosts of the Omnipotent would come to their assistance and they would be victorious. When asked about meetings, He told them very clearly just how to arrange Bahá'i meetings.

On the morning of April eighteenth, 'Abdu'l-Bahá and His party went to the railway station to leave Hungary. A great number of devoted friends were there to bid them farewell,—many Hungarians and also some Turks, Americans, and Indians. They were very sad that He must go, but He consoled them and asked them to follow the Holy Teachings, spread the Glad Tidings and lead people to unity. Each one in his own language begged for a blessing in his endeavor to serve. Then as the train moved out, they continued to gaze at His holy countenance with their arms outstretched in longing!

GLIMPSSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

"In spite of all difficulties Bahá'u'lláh was ever in an exalted state; His face shone continually. He had the presence of a king. One cannot imagine any one with more majesty. One never thought of Him as a prisoner—on the contrary one would have said that He was enjoying the greatest triumph for He drew His strength from Divine Powers which always triumph."—'Abdu'l-Bahá.

The first installment of these "Diary Notes" was published in the March number. Therein the authors told of their arrival in Haifa, their meeting with Shoghi Effendi, Guardian of the Bahá'í Cause, and with members of the family of 'Abdu'l-Bahá. The second installment published in the April number gave a description of their visit to 'Akká and the old prison quarters where Bahá'u'lláh and 'Abdu'l-Bahá were incarcerated for so many years. Herein is a further description of the barracks at 'Akká and a brief description of Bahji the house in the country outside of 'Akká occupied by Bahá'u'lláh during the later years of His life.

FROM 'Akká we drove to the Garden of the Ridván, the garden which Bahá'u'lláh had made and which He frequented during all the latter years of His life after He had been freed from the strict imprisonment of 'Akká and when He occupied the house in the country known as Bahji.

He Himself describes this garden in one of His works:

"One day we repaired unto our Green Island. When We entered therein, We found its streams flowing, its trees in full foliage and the sun playing through its interstices." The vision which He

there beheld was such that "the pen fails to describe." Later He beheld in holy vision in this garden, "one of the countenances of the Exalted Paradise, standing on a pillar of Light and calling out in the loudest voice saying: 'O ye concourse of heaven and earth, gaze upon my beauty, my light, my appearance and my effulgence. By God, the True One, I am trustworthiness, its manifestation and its beauty; I am the most great ornament to the people of Bahá; I am the greatest cause for the affluence of the world; and the horizon of tranquility to the people of existence.'"

With such associations is the Ridván Garden hallowed. The island which Bahá'u'lláh refers to is made by the separation and confluence of the river Belus. The flowing streams are little runlets of water from a fountain which plays at intervals. These runlets flow through the center of the garden under a large mulberry tree. It was here Bahá'u'lláh used to sit. Surrounding this central, most sacred portion are green lawns, borders of scarlet geraniums, lofty palms and other sub-tropical trees. In the gardener's house is the room which Bahá'u'lláh sometimes occupied containing His chair kept in a cedar box.

FROM THE Ridván we drove back to 'Akká.

The barracks where the Bahá'is were thrown on their arrival in 1868 are thus described by the sister of 'Abdu'l-Bahá:

"The season was summer (1868) and the temperature very high. All our people were huddled together on the damp earth floor of the barracks; with little water to drink, and that very bad, with no water with which to bathe, and scarcely enough for washing their faces. Typhoid fever and dysentery broke out among them. Everyone in our company fell sick excepting my brother, an aunt, and two others of the believers. We were not allowed a physician; we could not procure medicine. My brother had in His baggage some quinine and bismuth. With these two drugs and His nursing, He brought us all through with the exception of four who died. These were two months of such awful horror as words cannot picture. Imagine it if you can. Some seventy men, women and children packed together, hot summer weather, no proper food, bad water, and a general attack of the terrible diseases of typhoid and dysentery.

"There was no one with strength to be of any general service but my brother. He washed the patients, fed them, nursed them, watched with them. He took no rest. When at length He had brought the rest of us—the four who died excepted—through the crisis and we were out of danger, He was utterly exhausted and fell sick Himself, as did also my mother and the three others who had heretofore been well. The others soon recovered,

but Abbas Effendi' was taken with dysentery and long remained in a dangerous condition. By His heroic exertions He had won the regard of one of the officers, and when this man saw my brother in this state he went to the Governor and pleaded that Abbas Effendi might have a physician. This was permitted and under the care of the physician my brother recovered."

Bahá'u'lláh was confined in a separate room in these barracks and this room is now much altered and used as part of a prison hospital. Over the door is a brass plate with a statement of Bahá'u'lláh's confinement there from 1868-1870. One might think of the change in this scene of suffering as symbolic of the kindly action of the hand of time, which so often covers and beautifies a place otherwise too horrible for weak human hearts and minds to contemplate. But surely the sincere soul cannot gaze upon the scenes of such dire sufferings and recall that they were endured patiently and even joyfully, without becoming very thoughtful concerning a faith thus cradled.

After two years spent in the barracks the Bahá'is were removed to a fairly comfortable house with three rooms and a court. The Governor of 'Akká had been so impressed with their lack of resentment, their kindness and uprightness, and their sorrow at being unable to meet the Bahá'í pilgrims who were constantly coming from Persia in order to meet Bahá'u'lláh that He allowed them this change and freedom to go and come in the city. To this first real dwelling

¹ Known universally by His Spiritual Name, 'Abdu'l-Bahá, which means "The Servant of God." ² "Abbas Effendi" by Myron Phelps, pp. 62, 63.

place of Bahá'u'lláh in 'Akká we now directed our footsteps. Here we saw the room where Bahá'u'lláh wrote the Aqdas or Book of Laws.

Although the others had the freedom of the city Bahá'u'lláh was confined to the house. Here He remained for seven years. One day He remarked "I have not gazed on verdure for nine years. The country is the world of the Soul, the city is the world of the bodies." When 'Abdu'l-Bahá heard this remark He felt moved, in spite of the strict imprisonment, to prepare a place for Bahá'u'lláh in the country. This He accordingly did, renting a large house on the plains of 'Akká from an absentee landlord at a very low price, sending laborers to put the garden in order and repair the house and finally, in spite of the strict injunction to the contrary, walking out through the city gate.

Father and Son both seemed possessed of the same kind of *power* that shone out from Christ, the power that the people felt when no one dared to lay hands on Him for His hour was not yet come. At first Bahá'u'lláh was reluctant to use this power, but finally yielded to the entreaties of a certain Muhammadan Shaykh, who loved Him very much and pleaded persistently that He go out from His long imprisonment. There the rest of His days were spent in that "world of the soul" He so loved.¹

It was to Bahji the second house He occupied on the plain of 'Akká that we next drove. This house has within a few years come into the possession of the Bahá'is and

has been restored by Shoghi Effendi to the condition in which it was during the time of Bahá'u'lláh. Here we spent the evening and night. Near Bahji is the shrine in which lie the remains of Bahá'u'lláh. Its court contains an indoor garden of fresh greenness, trees pushing up to the open skylight which lets in the gentle motion of outdoor air, vines embroidering all with luxuriant leaf and blossom. Between the shrine and the house are broad stretches of lawn, lofty trees, flowered borders. Everything shows signs of perfect care and cultivation, such care and cultivation as come from deep devotion. About all is an atmosphere of deep, creative peace. One is reminded involuntarily of the scriptural lines with their beautiful symbolism: "the Valley of Achor² (shall be) a place for the herds to lie down in, for my people that have sought me."³

In these beautiful gardens and lawns around the shrine one sees a new and unique kind of place of worship, one which extends the atmosphere of the sanctuary to the surrounding out-of-doors. The spiritual charm of this arrangement at Bahji is that the brilliant and stately beauty of the surrounding gardens gently woos the soul away from earthly thought and prepares it for the yet more intense spirituality of the shrine itself. Just in front of the shrine are many interlacing paths where one may prolong the time of preparation before stepping from the kindly beauty of nature to the more lofty and searching worship which the shrine itself inspires.

¹ See "Bahá'u'lláh and the New Era" by J. E. Esslemont, for a full account in the words of 'Abdu'l-Bahá of this beautiful incident. ² Spelled also Acca and 'Akká. ³ Isaiah 63:10.

It was in the house at Bahji that Bahá'u'lláh received Prof. Edward G. Browne the distinguished orientalist from the University of Cambridge who was the first person to come from the Western world to investigate the Bahá'í faith. Before entering the room in which this significant event took place, the visitor may pause and read from the framed copy hanging beside the door Prof. Browne's account of this meeting. The large apartment with its low divan and few chairs is just as it was on that memorable occasion. Fresh jasmine blossoms strewn on a white square of cloth mark the place where sat the wondrous and venerable figure of Bahá'u'lláh. Of this meeting Prof. Browne wrote: "The face of Him on whom I gazed I can never forget, though I cannot describe it Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

As we entered the room we seemed to realize somewhat the tremendous power which sustained those early followers of Bahá'u'lláh, the *power* which centered in Him placing Him among those few who, as Carlyle puts it, "through having a higher wisdom, a hitherto unknown spiritual truth are stronger than all that have it not."

The words which Bahá'u'lláh uttered on this memorable occasion reveal this higher Wisdom which He possessed. They have been often quoted but are so great and timely that they should ring in the ears of every one in these disastrous days, spurring us on to attain a new world order!

"We desire but the good of the world and the happiness of nations—that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Is not this that which Christ foretold?"

(*To be continued*)



"Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all humankind. There are no greater motives and purposes in the human soul."

—'Abdu'l-Bahá.

PETER OR PAUL?

DALE S. COLE

THE question, are we our brother's keepers, is assuming insistent dimensions. It is a modern query in that it is at least four dimensional. It is deep. It is widespread. It has scope, and time is of the essence of the problem.

Whenever a question presents itself in such magnitudes, it commands attention for it manifests itself in absence of equilibrium, in agitation and want. You and I may not be willing to admit that we are our brother's keepers but we can hardly escape being his banker, his baker, his doctor, or his candlestick maker. We either buy from or sell to him. We either serve him or he serves us. We are his colleagues or his competitors. These inter-relationships are inherent in our present social and business pattern. They bespeak a basic community of interests which is not apparent in the administration of our affairs.

We have learned, quite recently, that no individual, corporation or state can be "splendidly isolated" and altogether self-sufficient. There are always "entangling alliances." Society, as we have it, is predicated upon a certain degree of cooperation. Just where to cease cooperating and begin competing has been one of the disturbing dilemmas of the past. Now we are wondering just where to stop competing and begin cooperating.

There is a great difference in these two attitudes. The philosophy which sacrifices cooperation to competition is one of acquisition at

all costs. It has been the philosophy of the period of business inflation. It is the philosophy of the jungle, survival of only the strongest, "Devil take the Hindmost", and "Might is Right." Its actions are based upon the premise that what is best for the few is, perforce, best for the many. It has functioned, so far, to concentrate wealth, as represented by money and credit, in the hands of the few. These few joyfully accepted the custodianship of this wealth, not as trustees, but as outright owners. Assuming administration of wealth carries with it an obligation, one that has not yet been assumed—that of social responsibility.

Can anyone contemplate social responsibility without being confronted with the question, am I my Brother's keeper—and to what degree?

It seems that we are answering this question in the affirmative as evidenced by the tremendous relief programs in effect the country over. But we have been forced to these measures by the exigencies of the times. We cannot let our brothers actually starve, for aside from humane considerations, we need them as consumers.

THE OBJECT of life seems somehow to have skewed itself around to the aim of having everyone consume as much of everything as possible. What cross-eyed conception of life can this be? Consume things mightily or let the malevolent forces of a badly adjusted and poor-

ly managed way of life consume our substance, our equities, our hopes and our faith in that vaunted theory "that all men are created free and equal."

To live to consume! Carried to its ultimate this procedure breeds wars which consume human lives. Such action contains the seeds of its own destruction. To consume more than one actually needs becomes a task and carries a penalty. If we eat too much, we are uncomfortable. If we use wastefully too much coal, future generations will pay for our profligacy.

This, by the way, brings in our brother's children as well as our own. Is it right to force them to pay in the future for what we use now? Many there be who answer an emphatic "No" to this question. Furthermore, knowledge may advance so rapidly in the immediate future as to make long range planning seem not only foolish but futile, unless such planning deals with the fundamentals of life leaving methods and institutions flexible enough to meet changing conditions.

All of these anomalies and many more arise in an atmosphere of exaggerated competition. In an industrial society, when our brother consumes recklessly, he is an asset. When he does not, he is a liability. We are willing to be our brother's keepers at least in that we want to keep him consuming. Whether we like it or not, we are keepers, for we either keep ourselves and our brothers at work or in want. In our civilization, just now, there seems to be no "Golden Mean." Life's relationships are too closely knit for us to escape responsibility. In

our own bodies, the liver cannot be diseased without affecting the whole, even our thought processes. One sick industry handicaps others. One infected state may endanger the world.

The scientists have found that in dealing with individual electrons and protons, a certain set of laws apply. A single electron seems to have a large degree of "free will." It may do almost anything. But in dealing with matter as we know it, that is, with large aggregates of electrons and protons, another code of laws applies, and that code is more or less deterministic, so that electrons and protons associated in large numbers, lose free-will, as it were, and are subject to deterministic regulation.

Similarly, an individual as an individual may exercise a large measure of free will in many respects, though bound by some laws of course, but as a member of a society of his kind he lives under a code of laws and one of the obligations he cannot escape is his responsibility to his fellows to contribute his utmost to the general welfare.

Refer to the preamble of our constitution. What were the explicitly expressed purposes of the framers?

"... in order to form a more perfect union, establish justice, insure tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, . . ."

Is justice established? Is tranquility insured? Has the general welfare been promoted? Have we secured the blessings of liberty to ourselves and our posterity? Rather we seem bound to the wheel

of a faltering economic and social system. Was it not the intention of the constitution framers that citizens should cooperate with each other in order to advance the common weal? And in so doing would not each one be his brother's keeper to a degree not apparent in our relationships this day?

Is it not more difficult and expensive in every way to compete than to cooperate? If not then why the mergers and trade associations, and why any division of labor at all? Why do we choose the thorniest path?

Competition may have been and may be, at times, the "Life of trade", but when poison-tipped with greed and selfishness it is also a lethal weapon. We have had an overdose of it individually, commercially, nationally and internationally, and it may take some time to get the poison out of our systems—but it can be done.

But the cooperative attitude cannot be legislated. It can be achieved by mutual agreement among the parties concerned—by "covenants openly arrived at", individually and collectively. Often the urge springs full-blown from some contingency. A quarrelsome crew will man the pumps when the ship is in distress without benefit of executive coercion. The instinct of self-preservation is a potent energizer. Perhaps we are approaching the situation where it will function in economic, political and social problems to clear the way for better understanding.

But the objection is voiced that these idealistic theories, if such they be, cannot be applied in an industrial civilization. 'Tis true that they have never been practiced, but

is it equally true that they cannot be? Are we not fast approaching the crisis where we will be willing to try? As other expedients prove inadequate, perhaps we will learn to attack our problems at the roots. Where are these roots found? Surely in the hearts of men.

Let us be honest. Either practically or idealistically is there any justification in our scheme of life for want in the midst of abundance? For greed, envy and hatreds throttling our business, social and economic progress? When and where in the history of mankind has injustice ever paid? After all there is great wisdom in the question. "What doth it profit a man if he gain the whole world and lose his own soul?"

By WHATEVER name you call it the society of the future will be more cooperative and less competitive. We will stop "robbing Peter to pay Paul." By all the signs and portents we are our brother's keepers, and in keeping our brothers we are keeping ourselves, either in poverty or well-being. Which shall it be? Is it not always wise to be wise? Words of wisdom have often been spoken. For instance—a new note of wisdom in Bahá'u'lláh's teachings:

"Let not a man glory in this that he loves his country, let him rather glory in this, that he loves his kind."

"O My Servant! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of the Worlds."

Both Peter and Paul are our kind. They are our kindred.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Some of the delegates and friends assembled for the Twenty-fifth Annual Bahá'í Convention, held June 1-4, 1933, in the Foundation Hall of the Bahá'í Temple now in course of construction near Chicago, Ill. (See page 111.)

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“No matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces . . . it is evident that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development.”

—‘*Abdu'l-Bahá.*

ONE OF THE most fundamental facts concerning human nature is the variation in personalities and talents as between individuals. A wide range exists between the child born with such a low grade of intelligence that it can hardly be expected to provide successfully for its own life and welfare, and the child born with such an intellectual and creative dowry that it is plainly destined to become a leader.

What about this latter group of individuals, who from birth seem destined not only to successful management of their own lives but to the expression of such powers as will lead to the management, the direction, or the influence of many other lives? How are such great gifts to be used?

Too much in the past have such individual talents been considered as so much capital for the use of which humanity must pay good interest. If the field of operation is that of politics, of military power, of commerce,—the individual possessed of great capacity for leadership has considered it his privilege to wrest from the world all that he could in the way of reward, of power, of luxury of living.

The artist has, it is true, a more generous impulse toward the ex-

pression of his talents—an impulse to bestow upon the world something of everlasting beauty and of joy. Yet here, too, the native power of intelligence or spiritual influence has often been debauched.

There are certain lines of human endeavor where altruism is the expected thing. In the fields of religion, of medicine, of education, and of science we expect the individual possessed of great powers and gifts to have some conscious motive of altruism, some willingness to use his energies and abilities for the benefaction of the human race. Leaders in these fields of endeavor have not failed, in many cases, perhaps in the majority of cases, to live up to this expectation. Whatever of personal, of human ambitions there has been, has been sublimated by ideals of service.

BUT WHY should a few professions only be the restricted field of altruism, of benefaction? What a wonderful world it will be when in all fields of human effort the high principals and ideals will prevail which hitherto have served to guide only the more unselfish professions above described.

And in such a thought we are not voicing a mere utopian wish, but a

matter of grave necessity to the human race. *The time has plainly come when powers of leadership in every field of action must be dedicated to human welfare, must be, or else the race will perish from fratricidal discord.* With the spread of education and the awakening of the intellect, the masses will no longer endure exploitation from those whose powers make them natural leaders in the fields of politics and of commerce. Not only will they not endure it, but it will not be economically possible for them to endure it; because, as the present economic collapse has demonstrated, powers of industrial and commercial leadership, when misapplied through greed and lust for power, produce such cataclysmic chaos as to threaten the very existence of civilization. The world cannot go on supinely as the helpless prey of war lords whether of guns or of dollars. The adjustments of economic machinery are too delicate to be any longer the object of personal ambitions and exploitations.

For those who cannot bring themselves to limit their own designs upon humanity and express motives more beneficial, there must be definite limits placed by society; else the world will perish as the prey of chaos and disintegration.

THE PLACE to begin this change as regards the application of gifts and powers to human endeavor is not with the adult world however, but with the child. From the very beginning the child must be taught that his genius is a gift from God and not a thing which he has himself

created or which he is entitled to selfishly use. Every individual whose gifts are above the ordinary has for that very reason a grave responsibility to society. These gifts are created for useful service, and not for exploitation.

Education should develop these gifts in children without concurrently developing pride, self-esteem, and selfish ambition. In the modern type of "progressive schools" where rivalry is never awakened as between individuals, where prizes are not given, nor attention called to marks or to gradations of scholastic ranks, the egotistic factors of human nature are thereby sublimated if not eliminated. Much can be accomplished by the mere process of secular education—much is indeed being accomplished in schools of the higher type where the whole emphasis is upon social rather than individual development; where service to group achievement for the sake of the group is the ideal rather than personal prowess and prestige.

BUT THIS is not enough. We can never perfect human nature in the child merely by leaving out those factors which tend to produce egotism, or by encouraging with high social motives a spirit of helpfulness and of group-consciousness.

All this is good, but it is not enough. Nothing short of the spiritual training and enlightenment of the child can perfect his nature to the point of real social altruism. The ego is too deeply seated in us all, too dominant a personality factor to be overcome by mere negations or even by redirection. This fundamental egoism

can only effectively be overcome by spiritual direction; by the awakening in the child of an intense desire and aspiration toward the development of the angelic potentiality which all the prophets have insisted is innate in man, yet waiting for development. "Man has two aspects—the physical which is subject to nature, and the merciful or divine which is connected with God . . . if the divine and spiritual should triumph over the human and natural he is verily an angel."

When children are definitely trained in these spiritual principles; when they are made to realize that they have a dual nature; that they have that in them which will tend to the exploitation and selfish domination of their fellows while at the same time they have that within them which will enable them to rise to spiritual and social perfection,—then they ought to know what is before them. All but a few will aspire and endeavor to attain that spiritual perfection of their nature which is needed both for their own development and for the sake of a perfected society.

WHEN I came into the Presence of 'Abdu'l-Bahá in Paris in 1913 and He inquired about my educational work with children, He said, looking searchingly at me, "Do you teach them the spiritual things?" Alas! the answer had to be, "No, there is no place for it in the curriculum." The meaning of His question has grown larger with every succeeding year, until now it stands apparent and open as the day.

What help is there for the world

unless children are taught spiritual things? Shall we train and develop minds to exploit and destroy the human race? Of what avail is education if it is to produce recurrent catastrophes and chaos such as exists today throughout the world? Shall we sharpen the sword of egoistic ambition so that it will penetrate the vitals of our planet? Is that what education is to do? Or must it redirect human energy into paths of spiritual effort and attainment, sending out into the world a body of youth dedicated to service as well as to personal advancement?

Do not misunderstand me. I do not mean to imply that even by such spiritual training all personal ambition will be effaced and nothing but motives of service prevail. When such a condition exists, this world will be inhabited by angels. With such a culmination there would be no need of any further evolution upon this planet.

No, even spiritual education will not make angels of human beings in one or two generations. All that we can ask is a proper balance between self-seeking motives and altruistic motives. Even the Prophets of God do not ask of us the utter negation of the self-seeking motives, except in those planetary crises where apostles and martyrs are necessary for the spread of a great Cause. In the ordinary phases of human progress man may seek,—is indeed justified in seeking personal advancement, professional success, and financial security for himself and for his family: "O My Servant! The best of men are they that earn their livelihood by a profession and expend on them-

selves and on their kindred, for the love of God, the Lord of all worlds."¹

It is no chimerical dream that we are proposing, but something within the range of possibility and practicability—the harmonizing of the egoistic motive with the altruistic, the awakening in the individual of the sense of his responsibility to society for two definite and weighty reasons: first, because he owes to society an immense debt which he can never individually repay, the bequest to him of the rich gifts of modern civilization, gifts which came from the unselfish labor of those who have previously existed upon this planet; secondly, because God has given him whatever gifts are his for the purpose of service, not for the purpose of exploitation. When therefore the individual is using his gifts for the purpose of exploitation he is denying his real nature; he is sinning against God and man; he is incurring a spiritual debt which if he could see in terms of reality he would realize that ages of suffering might be needed to expiate.

The creative powers in us are, we are told, the gift of the Holy Spirit, the functioning of that great Creative Force which built the universe and which constantly vitalizes it into progress. When these gifts are used blasphemously, so to speak, for egoistic purposes only, contact is gradually cut off from the great Source of Power, and we find these gifts either failing or misdirected with consequent tragedy to the individual. When on the other hand these gifts are used for the benefit of the world, the contact with this Central Power, remains unobstructed the gifts increase in force and magnitude, guidance remains perfect, and the individual prospers and is able to aid humanity in an ever increasing degree.

In the light of this reasoning it is apparent that *the greatest success even of the individual is through the path of service*. This is a truth which humanity needs to deeply study and acquire, and every child should be taught it as the most fundamental axiom of living. We shall have a different world when this spiritual principle is applied to all fields of human endeavor.

¹ Bahá'u'lláh, "Hidden Words," (Persian) verse 82.



“There is no greater result than bonds of service in the divine kingdom and attainment to the good-pleasure of the Lord. Therefore I desire that your hearts may be directed to the kingdom of God, that your intentions may be pure and sincere, your purposes turned toward altruistic accomplishment unmindful of your own welfare; nay, rather, may all your intentions center in the welfare of humanity and may you seek to sacrifice yourselves in the pathway of devotion to mankind.”

—‘Abdu’l-Bahá.

AN INTERVIEW WITH 'ABDU'L-BAHA

MARY HANFORD FORD

The author, a pioneer American Bahá'í, has made the teaching of the Bahá'í Cause her life work.

IN these difficult days when the entire economic system of the world is in confusion, and when ordinary life has become so hectic as to be almost unbearable, I am reminded again of the memorable visit I made to 'Abdu'l-Bahá in the prison of 'Akká, Palestine in 1907. He had been held there as a prisoner ever since He was incarcerated with the family of Bahá'u'lláh after their exile from Persia.

The great story of the Bahá'í Cause was just beginning to be recognized at that time, and very little of its spiritual and economic teaching was translated and known in the Western World. People who heard the strange tale of the distinguished prisoner of 'Akká often hastened to visit Him. He was held there by the Sultan of Turkey because He taught ideas out of harmony with the prevailing creed of Muhammadanism though in perfect accord with the system of Muhammad Himself.

These people returned to the Western World with such strangely varying accounts of their interviews, so evidently colored by their own previous conceptions and theories, that one felt confused and realized that any sacrifice was desirable through which one might visit the prison of 'Akká and speak face to face with its illumined inmate.

So like many others I journeyed across the seas and presented my-

self at the door of 'Akká on the date upon which 'Abdu'l-Bahá had given me permission to come. I did not know then, what I only learned some time later, that at this very moment, 'Abdu'l-Bahá was enduring especially rigorous persecution. He had been living for some years as a political prisoner in His own house within the walls of the town and was even permitted at times to visit Haifa and the Bahji, where was the tomb of Bahá'u'lláh. But the powerful Muhammadan priesthood of Persia and Turkey had long been determined to accomplish His martyrdom and, enraged at His continued escape from this, they finally sent the police to His home, just one month before my arrival, commanded every guest to leave the place instantly, and forbade 'Abdu'l-Bahá to receive any western friends henceforth. Meanwhile a questionnaire was drawn up to be sent to 'Akká by a special committee. According to its plan if 'Abdu'l-Bahá filled out the questionnaire His answers would be so incriminating, that there could be no difficulty in obtaining the Sultan's signature for His sentence of death. All these danger threats were in the background of my rendezvous with 'Abdu'l-Bahá, but I knew nothing of them.

AT THAT time I had heard various histories of the emotional experiences of those who came into the presence of 'Abdu'l-Bahá at 'Akká.

Some had fainted, some had fallen at His feet in uncontrollable weeping, all of which behavior I was sure disturbed Him greatly. So I considered carefully how I might avoid such calamitous exhibitions. I was familiar with the story of Victor Hugo and his antagonists of the classic drama in 1830. I remembered that the young Romanticists selected the word Iron as indicative of their invincibility and self-control in contact with their classic opponents. Cold, impenetrable as iron, they met their enemies, successfully. So I decided when I came into the presence of 'Abdu'l-Bahá, if my lips began to tremble and my knees to shake, I would mentally repeat the little word *Iron*, *Iron* and become unimpressionable as its black substance. Of course had I prayed at such a moment the emotional disturbance would have been intensified instead of eliminated.

Sure enough as the wonderful figure of 'Abdu'l-Bahá appeared in the doorway the expected result arrived with Him, but I gazed upon Him, squaring my shoulders, while my mind fastened itself purely upon the black little word *Iron*, *Iron*! Can I ever forget how He looked at me with laughing eyes, and began to relate all the tortuous journey that had brought me to 'Akká, meeting plague and quarantine at every port, and pouring out the contents of my thin pocket book, until it seemed as if nothing would be left in it if I ever reached the bleak walls of the ancient town.

He laughed at me saying: "Many people come here in a gala journey. They stop at the best hotels. They come here when they have nothing

to fear, they travel in a company of friends and are a gay crowd! They do not realize they are on a pilgrimage to a holy place—and that they must pray much before they can understand it. If they do not pray before arriving, they must pray after they come here, but you have been forced to pray for guidance during the entire route, and so you are filled with the sense of prayer. You have lived and attained only through prayer."

Then he went on telling one amusing story after another, perceiving all the perturbation of my poor nerves, until my knees no longer shook and I was at peace.

But one thing was registered disconsolately in my mind: This radiant and powerful person, this centre of wisdom and love! I knew that I could never ask Him a question, and how should I ever discover all the facts I wanted to know about His great teachings, those teachings which were not yet in printed words for the world to study, but the realities of which were constantly pouring into my consciousness.

Then began the marvelous days which followed, days which transformed and rebuilt, creating certainties from doubts, and eternal realities from ephemeral possibilities.

Can I ever forget the setting of this phenomenal drama? A little gallery ran all around the second story upon which the family of 'Abdu'l-Bahá lived, and each chamber opened upon the gallery. Also the door of each room was a different and gay color. There were pink, yellow, green and white doors, but no black ones. I asked once why the

doors were all different colors, and was told it was because the family never had money enough for more than one door at a time in those dark and dubious days of imprisonment!

The little room in which I stayed and in which the significant conversations with 'Abdu'l-Bahá took place, was of the simplest description. The floor was covered with matting, the narrow iron bed and the iron wash stand with larger and smaller holes for bowl and pitcher were of that vermin proof description with which I had become familiar. Everything was scrupulously clean, and there was an abundant supply of sparkling water for bathing and drinking. A wide window looked over the huge town wall upon the blue Mediterranean and before this stretched a divan upon which 'Abdu'l-Bahá sat when He came to see me.

UPON MY arrival in 'Akká my mind was filled with pain caused by the vivid description I had heard in Paris of another terrible martyrdom of Bahá'is that had occurred in Persia. These martyrdoms continued from the period of the Báb's Declaration until the advent of the present Shah of Persia, who put an end to all religious persecutions. The description of these particular atrocities was so detailed that finally I could bear no more and cried out my protest, exclaiming "but don't you realize that the martyrs are in a state of bliss from the moment the torture begins, and feel none of the pain inflicted upon them?"

Where upon the assembled company turned upon me in deep dis-

gust, and reproached me severely saying: "How dare you say such things! You are taking away all the glory of martyrdom!"

I remained abashed but not convinced, and felt that I must ask 'Abdu'l-Bahá for the settlement of this disturbing question, but I never asked it. The first morning that He came into my little room He did not sit down, but walked back and forth in the narrow space and presently remarked, while I listened with awe, "There are many kinds of martyrdom. How many times have I prayed for it, but instead of that I have lived on in prison as if with the sword of Damocles suspended by a hair over my head! Each morning as I waken I feel that before the day ends I may be dragged to the public square and shot to death. But nevertheless I have been very happy in this long martyrdom, for no victim suffers from the cruelties inflicted upon him. The instant the torture begins he is in a state of bliss, and feels nothing but the joy of Heaven which surrounds him."

He paused, looking out through the wide windows at the blue Mediterranean, the view of which beyond the huge walls seemed to eliminate their imprisoning power. Then he added, "So Christ never suffered upon the cross. From the time the crucifixion began His soul was in Heaven and He felt nothing but the Divine Presence. He did not say, speaking in Aramaic: 'O God; O God why hast Thou forsaken me?' But this word Sabaethani is similar in sound to another which means *glorify*, and he actually murmured, 'O God! O God! How thou dost glorify me.'"

Then He repeated to me such a story of martyrdom as I have never heard elsewhere and which I have not time to relate here. But I can never forget its dramatic expression of joyous deathlessness.

OF ALL these hours spent with 'Abdu'l-Bahá however, the most memorable and eloquent were those in which He described the economic future of mankind. At that period, in 1907 the labor saving machines had not yet affected the labor market to a serious extent, nor produced what must be generally recognized as a high degree of permanent unemployment but the change was working and 'Abdu'l-Bahá well understood its righteous conclusion.

Sometimes He sat still as He discoursed, speaking in that marvelous, colorful voice, such as none has used I am sure since Christ talked upon the mountainside or in the homes of His friends. Then He would rise in the excitement of what He portrayed, and walk back and forth conscious of nothing but the ideals which possessed Him.

He said: "Today the dynamic energy of the Holy Spirit has poured in such volume through the Messenger of God that even the masses of men have received it, and that was not possible before. Always in the past specially sensitized souls received the influence and acted upon it. But today for the first time the minds of all people have been touched by the spirit, and the result is that the designs of labor saving machines have been clearly revealed to them. It may seem strange to you that the Holy Spirit should give designs for labor saving machines," he added, "but in

reality every creative impulse of the brain can arise only through contact with the spirit. Without that the brain is merely capable of conventional and traditional action.

"The civilizations of the past have all been founded upon the enslavement of mankind and the poor working class has suffered every oppression for the sake of the enrichment of the few. This limited wealthy class has alone had the privilege of developing individuality. The down trodden worker after laboring long hours each day, has not had sufficient mental capacity at the conclusion of his task to do anything but eat and sleep.

"That all mankind might have opportunity, it was necessary to shorten the hours of labor so that the work of the world could be completed without such demand of strain and effort, and all human beings would have leisure to think and develop individual capacity.

"The labor saving machines were given to create leisure for all mankind." 'Abdu'l-Bahá repeated this several times. He was so deeply impressed with this fact that as He spoke He arose and walked back and forth in the little room, His face and eyes shining with joy over the happy future into which He gazed.

"The first decided shortening of the hours will appear," He declared, "when a legal working day of eight hours is established," and this of course took place in 1917 when Woodrow Wilson enacted the legal day of eight hours for all federal workers, and really for the workers of the United States.

"But this working day of eight hours is only the beginning," went

on 'Abdu'l-Bahá. "Soon there will be a six hour day, a five hour, a three hour day, even less than that, and the worker must be paid more for this management of machines, than he ever received for the exercise of his two hands alone."

Speaking in 1907, 'Abdu'l-Bahá said, "You cannot understand now, how the labor saving machines can produce leisure for mankind because at present they are all in the hands of the financiers and are used only to increase profits, but that will not continue. The workers will come into their due benefit from the machine that is the divine intention, and one cannot continue to violate the law of God. So with the assurance of a comfortable income from his work, and ample leisure for each one, poverty will be banished and each community will create comfort and opportunity for its citizens. Education will then be universal at the cost of the state, and no person will be deprived of its opportunity." All these eloquent words and many others which I have not time to note here, were spoken to me by 'Abdu'l-Bahá without the asking of a single question. His utterance, as always, was directed toward the inner urge of the mind He addressed, and He was perfectly aware that the mentality seeking Him at the moment was deeply interested in the problem of banishing poverty.

THERE IS not space to mention many incidents connected with this visit to 'Abdu'l-Bahá. One was very curious. Invariably as I sat with Him I was conscious of a growing lightness of body, so that I said to myself, if He stays much

longer, I shall not be able to keep my feet on the floor, I shall float up to the ceiling! Invariably then He rose and swiftly left the room with that rapid gliding movement which made one feel He was flying rather than walking. On the last day of my visit He left me in this fashion, and I stood by the little table in the centre of the room. As I gazed after Him the words flashed through my mind, "I have been here, I have seen Him, and everything is just as I knew it would be." 'Abdu'l-Bahá paused on the threshold, looked back at me with His eyes full of laughter and repeated the words that had in the same instant passed through my mind: "You have been here, you have seen me and everything is just as you knew it would be!"

The wonderful words He said to me in farewell I can never forget. In expressing my profound appreciation for all His gracious kindness to me and the wealth of knowledge and illumination he had given me, I finally cried out, "O 'Abdu'l-Bahá! Why cannot all the world come here to see You as I have done and receive this understanding of life and its meaning, this light of the Spirit!"

He looked at me for a moment with a sort of sadness, and then replied, "Dearly beloved, many people cross the ocean and cross the desert and come here to see me. They stay sometimes a week—a month—a year and then they go away. They have not seen me at all." He paused a moment with a far away look in His eyes and added, smiling as He took my hands—"It is better to meet me in the worlds of *love*!"

CHURCH AND STATE IN THE BAHÁ'Í SOCIAL ORDER

HUSSEIN RABBANI

This gifted author, a graduate of one of the large universities in the Near East, has been contributing a series of articles in The Bahá'í Magazine on certain social phases of the Bahá'í religion, all of which have been read and studied with great profit. Herein he presents a vivid picture of the Bahá'í State of the future and how its religious character becomes clear and practical.

THE problem of the relations between Church and State is one of the oldest and the most delicate problems in the whole field of political history. It has aroused many important issues and given birth to innumerable complications from the beginnings of medieval history down to the present time. The solutions offered by various writers throughout the centuries are diverse and often incompatible with a realistic view of social phenomena. Some have thought to settle the whole issue by admitting that Church and State—both being essential and divine in character—should stand on an equal basis, while others have minimized the role of the State and attributed to the Church an unlimited authority over its members. We need not enter into a detailed study of these different theories, for such an attempt would be beyond the scope of this essay. Suffice it to say that the problem of Church and State attained its highest pitch during the Middle Ages when the Pope and the Emperor came into conflict over the question of their respective jurisdiction and authority. For many long centuries this struggle continued until it culminated in the final victory of the papal over the imperial power during the thir-

teenth and the two following centuries. With the Reformation the international supremacy of the Church was not only reduced but utterly abolished.

The State now made its appearance and was destined to assume the leadership. The call for universalism was at last stifled and it gave place to the new ideal of national independence. Europe, instead of forming a united Christendom under the spiritual and temporal jurisdiction of a single Church, was divided into a series of national and territorial sovereign states. Gone were the days of Gregory VII and Innocent III before whom emperors had to bow and ask for mercy. The state had, indeed, through the working of innumerable forces succeeded in vindicating its rights and prerogatives, and established itself on firm foundations. It had won the challenge and thrown off the yoke of an absolute and intolerant ecclesiastical power. It was now the turn of the Church to suffer persecutions at the hands of her age-long enemy which she had so ruthlessly combated. And ever since that time the State, unforgetful of the past, has always looked with suspicion towards the Church. In many countries it has refused to

give it legal recognition, while in some others it has severely shaken its organization and persecuted its followers. And still in some others it has allied itself with it, only to persecute other churches and religious bodies.

IN THE Bahá'í political system all these sources of trouble which have for so long sapped the energies of men and prevented every peaceful cooperative undertaking are once for all banished and people are trained to forget their religious prejudices and fanaticism and to strive for the realization of their common welfare.

For under a Bahá'í social and political regime the two institutions of Church and State, which are today so widely separated, are united into a single whole and are blended together in such a wise as to make every possible friction in the future highly improbable. Not only so, but the very problem of Church and State will cease to exist. The State being religious, and religious in the Bahá'í sense of the word, will organize itself along lines which are at once practical and broad. For the Bahá'í Faith is fundamentally a social force. It conceives of religion not as a mere individual phenomenon but essentially as a means whereby the entire community can find its way towards a better social order. Thus considered religion can no more be dissociated from man's every day life. And how could it be separated from the State since it is its very purpose to carry out what every political organization attempts to do, namely to maintain peace and order and to enable the individual

to realize the best that is in him? This is why the Bahá'ís condemn asceticism and favor a life which is at once fruitful and progressive. Theirs is a religion practical in its aims and all-embracing in its scope. It is even more inclusive than the State itself, having in view not only man's external and public life, but directing and moulding the private life of the individual as well.

BUT HOW will such a fusion between Church and State take place? And to what results will such a sort of combination lead? The Bahá'í state we have said will be religious and religious in the deepest sense of the word. For the Bahá'ís believe that religious and political phenomena have some common ground; and that any attempt at creating a gulf between them is not only superficial but disastrous in its results.

But religion under this new dispensation will have features that are alien to practically every existing religious sect today. For the Bahá'í principles are of two kinds. There are those which are specifically Bahá'í in character and concern. To such a category belong all the various ordinances such as prayer, fasting, etc. No one has the right to impose them on any person. For such an act would be tantamount to an interference in his personal beliefs. To the second class belong all the social and humanitarian teachings such as universal peace, universal language and other various sociological principles which are of general concern.

These humanitarian teachings constitute the nucleus of the Bahá'í

social and political program which the Bahá'í state of the future will attempt to carry out. These principles, being broad and universal, can in no wise contradict at least in a general way the doctrines and creeds of any group living within the confines of the Bahá'í state. They stand at the basis of every social, political, and religious system of thought in this age and are advocated to a large extent at least by all peoples irrespective of their creed, race or language.

With such a point of view, what we have already remarked concerning the Bahá'í state of the future and its religious character becomes clear and practical. Since the Bahá'í Faith has no elaborate creeds and dogmas and no complicated system of theology and possesses no sacerdotal hierarchy, it becomes easy to conceive of its evolving one day into a political² and social organization adequate to cope with the needs of a highly complex society. It is also obvious that under such a system the problem of separation between Church and State can find no place. As a certain writer puts it: "The separation of Church and State can only be temporary—a momentary stage in the march of societies. If, at a time when the sovereign did not affiliate the spiritual and temporal power under his sway, history shows us that with the old sectarian religions the State has seen the formidable power of the Church (with which it has had to reckon and sometimes to struggle) take shape in face of it, and often against it, it could not be thus then in the future city founded on

Bahá'í principles. The absence of all religious ceremonies, and consequently of the clergy and priestly hierarchy, does not admit of there ever being a question of separation of Church and State. . . .

"In the presence of religious unity, the State will be religious; not that it must give to all its acts a mystical appearance, which could not be in keeping with their material object But, religion being put into practice in all acts of life, from the minister of state down to the humblest official, each one will be penetrated by the sacred character of his responsibility and of his mission which he is bound to fulfill in conformity with divine law."¹

In every country, the majority of whose inhabitants are fully recognized Bahá'ís, the establishment of a Bahá'í government is an easy matter. They will be called upon to take hold of the reins of government and to carry out their program and to enforce it in so far as it will be deemed feasible. The minority of the people are under the strict obligation to obey the injunctions and wishes of the majority, provided that such an obedience on their part will not entail a violation of their essential rights and duties.

For let there be no misgiving as to the true nature of the Bahá'í state. The minorities, whether religious or otherwise, living within its boundaries can in no wise be afraid of being persecuted or suffer their freedom of action to be curtailed. For the corner-stone of the Bahá'í state is the principle of toleration, without which no real

¹ H. Dreyfus, "The Universal Religion: Bahá'ism," pp. 111-113.

life is possible. While it is true that a government representing the wishes of the majority is entitled to obedience by the minority, yet the latter should not be suppressed or its rights violated by the majority. Men should develop a sufficient breadth of view which would enable them to tolerate views and

ideas that are different from theirs. They should try to widen their horizon and to realize that truth is not the monopoly of any single party or group. The more deeply one goes into a given problem the greater becomes his conviction in the relativity of human knowledge and experience.

(Concluded in next issue)

LETTERS HOME

KEITH RANSOM-KEHLER

This is the fifth installment of "Letters Home" describing the author's pilgrimage to historic Bahá'í sites in Persia and her visits among the Bahá'ís of that land. In her own words, "There is nothing so lovely as the face of a Persian Bahá'í." Herein is a beautiful description of her visit to Babul, Bahnamir and Arabkhayl.

IN Babul (Bárfarush) I stopped in the home of dear Dr. and Mrs. Faruk Bassar. In order to insure my perfect comfort and quietude, the Bassar family had moved out bodily; the doctor had even changed his office and dispensary into another house. Every provision had been made for my happiness and repose.

It requires "a pen far abler than mine" to begin a recitation of the epic glory of the Bahá'ís of Babul. Theirs is a poor community; there is no really rich person amongst them, but their charities and tender care of those from nonBahá'í communities is a perfect exemplification of the command of Bahá'u'lláh to make the poor amongst us our trust, and of 'Abdu'l-Bahá to make the enemy the true brother.

The idol of Babul a few years ago was a dervish who preached a crusade of extermination against the Bahá'ís. Falling at last the victim of a most loathesome disease he

was abandoned by his followers and left in filth and agony to die alone. It was then that the Bahá'ís came to his assistance, (being careful always to have with them Muslim witnesses to attest the innocence of their ministrations) and proved the only friends to ease his dying days.

DUE TO having my talks interpreted, the meetings are twice as long as if I could speak directly. Naturally people get tired and restless elsewhere after sitting for two hours; but in Babul they were as eager at the end of the meeting as at the beginning and always gave the impression of wanting me to talk two hours longer.

"Ah happy boughs that canst not lose thy leaves. Nor bid the Spring adieu."

Again and again they have accumulated money to build their Hazirat-ul-Quds¹ only to have it swept away in the face of some crying human need.

¹ Bahá'í meeting place.

There is a freshness, a spontaneity, a simplicity, a beauty about the true Bahá'í life that searches the core of the heart, wringing the essential drops of its distillation, in a perfume that haunts the memory and purifies the soul. So it will ever be as I look back upon my days in Babul.

The rains were still bravely holding off as if nature herself, so purblind to human needs and wishes, could not deny me the joy of my visit to two Bahá'í villages.

The villagers came at once, on my arrival, to invite me to Arabkhayl and Bahnamir about ten and twelve miles distant, but the Babul Assembly said that they feared to have me undertake the journey lest I be imprisoned by the rains.

The next day to my utter amazement—and humiliation, that such a thing should happen to one so unworthy—I was summoned to the *salon* to meet eight women from these dear villages who, fearing that my visit would not be accomplished, had come four farsangs¹ *on foot* to see me. They were not young and vigorous, but middle-aged like myself. It touched me profoundly and I determined that come what would, I must certainly go to those places.

The Babuli are very witty. I mentioned, with tears, to a group of women who called later, how deeply this evidence of Bahá'í devotion had moved me. "Think of their walking ten miles or more to see me," I exclaimed. "If they had come fifty miles on their heads it might be worthy of comment," was the reply, "but to walk ten miles to greet a western friend sent by the Guardian

is of no consequence whatever."

When we announced to the invitation committee that I would spend two days in the villages they posted topspeed back to build a road for me. By the time a few more western Bahá'ís visit Persia there will be a great network of new highways.

Through the bounty of God the day was radiantly sunny. You can't imagine what sod and shrubbery and trees and verdure really mean until you have lived in the desert. It was like paradise.

Two deep streams divide the villages from Babul. The first ferry took our car with no difficulty, but the second was leaking badly. We were obliged to abandon mechanical locomotion and to leave the new road yawning for use.

Since they had expected us to ride up in state in our automobiles there were no horses to accommodate our party, so we sat on our luggage by the river bank until the villagers came galloping a herd of horses to convey us.

And once more our cavalcade started, and once more the unparalleled cordiality of a Bahá'í reception awaited me. Scattered from the river's brink to the outskirts of the first village were increasingly large groups waving me welcome. Again the ringing cry "Alláh-u-Abhá" proclaimed its unifying power.

The countryside filled me with an ache of longing. I had been so continuously in deserts, jungles, spice islands, barren regions and exotic climes, that the quiet beauty of the ferns and grass and shrubs and trees of my childhood brought a happy nostalgia and gratitude.

Mounted, literally, on a high-horse (which was no great change

¹A farsang is about three miles.

for me) my long-suffering Rahmatullah once more balanced me across these fertile fields, filled now with hosts of joyous faces.

As usual the Muslims ran to their hedge-rows or crowded to the roadside, eager to witness for themselves whether there was any truth in the fantastic suggestion that this despised Bahá'í religion had actually conquered the sea, planting its Standard in distant alien lands.

It certainly was the Bahá'ís' day of triumph; for though what they had to display wasn't much to see—only a tired old woman astride a tall horse—nevertheless it was a proof of their contention that, out of the fire and blood of their persecutions and torments, a flame of belief and devotion had encircled the earth.

In all my life I have never been more stirred and touched than when, approaching the Bahá'í school-house, the lilt of children's voices reached me and then into full view came these adorable tots singing me a rousing welcome. It was as if some angelic Joshua had bade me heart and mind to stand still, leaving my spirit to soar with their voices. We stopped until the ringing song was finished and then rode on to the hospitable home where luncheon was served.

THE VILLAGE life of Persia is uneventful and archaic. Between farm work and preparation for the weekly fair every one keeps busy with a changeless routine.

The women weave a very charming material out of the pith of a kind of pampas grass or reed. Intertwining silver threads or bright woollens, they produce an actual work of art. Later when I write you of our enforced stay in a Muslim village to escape the floods, I shall speak in greater detail about the glimpse of rustic Persia that I've caught there.

Today the villages made holiday. Before leaving for Bahnamir several hundred of

the Friends gathered in the garden of the Hazirat-ul-Quds, the Muslim women coming with their children to share the excitement. Rugs were spread in abundance and as at the miracle of the loaves and the fishes the men, women and children "sat down in companies."

How much more miraculous to feed hungry souls with the bread of life than to feed hungry mouths with bread of grain. Once again Báha'u'lláh has reiterated the sanctity of peace and love and joy and self-sacrifice, and once again "the common people hear Him gladly."

When I had finished speaking, the same school-boy chorus delighted me, and then round me pressed the same shining host of happy Bahá'ís that I had seen throughout my joyous and eventful journey.

I had arisen very early to breakfast with the Governor-General before leaving and now it was nearing sunset and I must spend the night in the adjoining village. So I said farewell until the morning, for I would pass this way again on my return.

THROUGH vista after vista, as we wound among lovely lanes and hedge-rows, I would catch first a glimpse and then a picture of a crowd of gaily clad men and women with their little ones raising the holy greeting "Allah-u-Abha" as soon as they beheld me.

We were nearing Bahnamir, and, entering a little copse, I heard for the first time in many years the swooning song of the nightingale for it is always Spring in Mazindaran the province of Bahá'u'lláh. Even Keats could not adequately describe that melody though what lovelier lines could be suggested than

"The self-same song that found a path
Through the sad heart of Ruth when, sick
for home,
She stood in tears amid the alien corn."



A party of incense-bearers and villagers of Arabkhayl and Bahnamir greeting Mrs. Keith Ransom-Kehler and her escort who rode on horseback to visit them.

The first trill rends the heart asunder and then the essence of the soul starts flowing from a thousand wounds where each fresh note has pierced it. I felt again the agonizing joy of watching a sunrise in the Bruner pass; I knew the same rapt ecstasy as when first I heard the Message of Bahá'u'lláh. Now to reread the Tablet, "Lo! The Nightingale of Paradise singeth upon the Tree of Eternity," starts a sweet and overwhelming tumult in my breast. One note from a tiny, feathered creature sets the heart aglow: how much more does the heavenly song of that eternal Nightingale quicken the lifeless soul.

We did not pause, for the whole village was eagerly drawn up awaiting our arrival. As we neared it the glorious refreshing sound of men's voices—a well trained chorus—singing a vigorous song of praise, was sweeter to me than the nightingale.

I passed through a veritable hail of flowers and blossoms flung from every side.

At the next turn of the road the school boys were singing, and then to my profound delight the school girls. Women in Persia are generally so repressed and timid that any evidence of their activity always gives me great pleasure.

Proceeding through this shower of flowers and petals I witnessed a ceremony peculiar to Persia. Women bearing bright brass trays with offerings of fruit, perfume, flowers and incense, continuously sprinkled me with rose-water and tossed their fragrant smoking spices in my path. It is hard to reproduce the gay festivity of the scene. The beautiful voices; the intoxicating odors, the bright flowers, the gala attire, but above all the kind and eager faces lent a great spirit to the fete. In this whole earth I think that there is nothing so lovely as the face of a Persian Bahá'í.

GATHERED for the evening meal Dr. Bessar told of how he and a

Bahá'í companion barely escaped death in this village at the hands of assassins hired to murder them. Whereupon I recounted the exceedingly interesting story, written for *The Bahá'í Magazine* by Siyyid Mustafa Rumi, of a similar experience in Macassar.

I had intended to go to bed at once but, as usual in Bahá'í gatherings, we sat late talking of the Cause and of the Teachings.

The next morning we were early astir to speak to a group before the Bahá'í school-house similar to the gathering in Arabkhayl. At parting there were prayers and flowers and gifts; and then far out on the road from Arabkhayl a concourse of incense-bearers drew near to greet me. They anointed us with rose-water, strewed flowers and incense in our path and drew up as a kind of bodyguard at the place where our leave-taking had been arranged.

The mere recollection of that fragrant sojourn animates my spirit and inspires my heart. The simple goodness, the extreme gen-

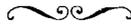
erosity, the radiant kindness of these dear villagers will ever remain a happy benediction.

At least twelve reliable witnesses can be summoned to attest the truth that from the time we left Bábul no drop of rain fell until we had crossed the first dangerous ferry on our way back and were safe in the car; then it poured; stopped abruptly when we had to leave the car to cross the second ferry; began again when we were safe inside. Stopped once more when we reached Bábul until we were properly disposed, and then rained on and on; this later put us in danger of life and limb. But that story is for another midnight.

Dear, quiet little towns! Kind, gentle folk! You "tease me out of thought as doth eternity." Your blossoms will strew my way, your song will gladden my breast, your perfume will stir my heart, your incense will lift my prayers, your welcome will refresh my dreams as through bleak and barren days to come, again and again reliving that gracious interlude, I wander along the fern-fringed paths of Mazindaran.

"Through the moon-dappled groves
of memory
Fling out your soul-drenched song,
oh nightingale."

(Continued in next issue)



"True religion is the foundation of spiritual union, the union of thought, the union of susceptibilities, the unity of customs, and the ideal chain binding together all the children of men. Through its practical realization, the minds and souls will receive development by divine instruction; they will become assisted to investigate reality, attain to a lofty station of wisdom and establish the basis of a divine civilization.

—'Abdu'l-Bahá.

RELEASING FORCES

Reflections from the Twenty-fifth Bahá'í Convention.

BERTHA HYDE KIRKPATRICK

FORTY years ago the Columbian Exposition was held in Chicago. At that time it was considered a matter of marvelous progress that by pressing a button in Washington President Cleveland could release forces in Chicago which would start a fountain playing on the exposition grounds and set the wheels in motion which opened the exposition.

On May 27, 1933, the great Century of Progress Exposition was opened in that same city. As a symbol of progress in science and invention that has been made in these forty years the idea was conceived of using the energy from the brilliant star Arcturus to release the forces for inaugurating this exposition. This star (or sun) is so distant that the light which left there forty years ago is just now arriving at the earth. By means of the marvelous photo-electric cell, unknown forty years ago, by means of amplifiers and relays the small amount of light that reaches the earth from this far-off body is caught at the Yerkes Observatory (or some other if it is cloudy there) and transformed into forces which illumine the 424 acres devoted to the exposition with the brilliance and beauty of many colored lights. The imagination is caught by this conception and plays around the symbolism involved. This spectacular display of the release of hidden physical forces is marvelous indeed.

One cannot cease to wonder at the ingenuity and profundity of man's mind which thus brings forth nature's secrets or to go even further and ask—what power behind man's mind enables him to discover and invent such magic wonders? And yet in spite of his achievements in the physical world, or perhaps because of them, man is still undeveloped in the spiritual realm. For most are unaware that in close connection with both these world occasions, events occurred of far greater import to the future of mankind, when spiritual forces were released which are destined to bring about greater changes than have ever been known in recorded history.

Forty years ago at the Parliament of Religions held in Chicago in connection with the Columbian Exposition already referred to, the name of Bahá'u'lláh was first mentioned on the American continent and these prophetic words from His lips were quoted:

"These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind."

Hardly a handful gave heed. No one understood then and the world at large is still unaware of the forces liberated on that occasion, or of the connection which the coming of Bahá'u'lláh to earth has with the inventions of progress that have caused such great changes and such

great catastrophes during these forty years.

On June first, five days later than the opening of the exposition and less than twenty miles away on the shores of the same lake, in the foundation hall of a temple dedicated to the oneness of humanity, the oneness of all religions, the harmony of science and religion and to universal peace, a temple which when completed will be, perhaps, the most delicately and exquisitely beautiful architectural thing ever yet conceived by the mind of man, two or three hundred people gathered, drawn together by unseen forces to meditate and consult in regard to the Divine Plan for the New World Order of Bahá'u'lláh and things pertaining thereto. This gathering was, as far as the world at large is concerned, unheralded and unproclaimed.

DURING THE first morning of the convention a letter was read from Shoghi Effendi, the Guardian of the Bahá'i Cause. In this letter were reviewed the outstanding events of the history of this Cause in America for the forty years just past. It pointed out the achievements which the small number of American Bahá'is have accomplished, in spite of great reverses, in establishing the Cause in this country, in helping to spread it through the world and in relieving difficult situations in other countries. In its entirety it gave evidence of the creative forces brought to man's consciousness by the advent of Bahá'u'lláh and released again and again through the bounty of 'Abdu'l-Bahá. At the end were pointed out some tremendous tasks yet to be accomplished.

The mingled feelings caused by the Guardian's letter, feelings of gratitude for things accomplished, of humility for failures and of great responsibility for future developments of the Bahá'i Cause were intensified by the reading of the Guardian's cablegram in the first afternoon of the convention. The long letter in a measure prepared its hearers for the dynamic concentration of its message in the cablegram. It was the message for which all waited, the latest word which would put the delegates in tune with the Guardian and with the forces of the unseen world. It called upon the American Bahá'is to "seize the opportunity to release forces which will usher in (an) era whose splendor must outshine (the) heroic age of our beloved Cause."

What were these forces? Could these delegates rise to the now present opportunity? The forces are spiritual forces, unseen yet all-powerful. It is these forces which change the current of human thought, which indeed change human nature.

How are spiritual forces released? Is there any other way than by getting into harmony with the will of God? And then through love which engenders severance and self-sacrifice by rendering "instant, exact, and complete obedience?" The spirit finds expression through material means. The commands given by Bahá'u'lláh must be understood, unity must be completely established in order that unified action may result. The art of taking counsel together is one of the means that Bahá'u'lláh has established for bringing forth the shining spark of truth.

Quietly then, though stirred to the depths by the Guardian's message the delegates proceeded to take counsel together concerning the numerous problems that face Bahá'is and concerning activities that constantly increase as the Cause grows.

THE ALL-IMPORTANT subject, the first to be discussed, was the Temple. Indeed the convention cannot be considered apart from the Temple. One mighty challenge was to release forces which will beautifully clothe its dome. The feelings of peace, love and harmony and the lofty aspirations that filled the hearts of those assembled for worship under the dome each morning, give but a hint of the mystery of this Temple which, 'Abdu'l-Bahá has said, "is great and cannot be revealed", and of the forces that will be released upon its completion.

The signs of activity about the Temple, the workmen erecting scaffolding and raising the great steel arms that were to lift the units of ornamentation to the dome; the actual molding of the ornamental covering of the base of one of the great ribs of the dome; the simple ceremony of unveiling the first exquisitely designed and executed, and dazzlingly white units for covering the sections of the dome; the illustrated talk by Mr. John Earley, in whose laboratories these marvelous ornaments are being produced, revealing the combination of artistry, skill, and mathematical accuracy required to produce these works of art; the talk by Mr. Allen McDaniel, the chairman of the Temple committee, which made known among other things the fact that the skilled

workmen who helped to produce these works of art voluntarily reduced their own wages as well as worked overtime; other instances related showing the hand of divine guidance in the erection of the Temple; the many words quoted from 'Abdu'l-Bahá and the Guardian setting out the primal importance of building the Temple; the stories of most touching sacrifices of Persian and other Eastern friends and of many in America; the gifts from every continent and from the most distant corners of the earth; the inspiration received from the Unity Feast Friday evening when by song, chanting and reading of the inspired words the thoughts were directed to the spiritual realm;—all these quickened the determination to arise with new vigor for the early completion of the all-important work of ornamenting the dome. By common consent the subject came up again and again, all things giving way when any one was moved to speak on this subject or to present an offering, or to account some sacrificial deed of one not present.

The gifts flowed in steadily, many of them, even as last year, representing great power in their sacrificial value. The feeling that there was need of a deepened devotion that should cause a steady flow of funds equal or greater than the high crest was voiced. Another delegate reminded the hearers that the words of the Báb to His first disciples, "I am preparing you for a mighty Day", applies equally to the humble followers of Bahá'u'lláh of the present day. That the Bahá'is in America must release the spiritual forces of twenty thousand mar-

tyrs in Persia if we would arise to seize our great opportunity, was pointed out by another. Many practical suggestions for saving and economizing were made. A resolution embodying all these inspiring and suggestive remarks was formulated requesting the National Spiritual Assembly to organize and distribute them among all the believers.

Among many other subjects discussed, the most important were: the nonpolitical character of the Bahá'í Faith; local Assembly problems; the teaching program; and the Bahá'í Summer Schools.

A larger number of young people was in attendance than ever before and more than once a few clear

words from one of them served to clarify a situation and revealed deep spiritual insight. At their dinner conference Sunday ninety-nine were in attendance.

Is it too much to hope that at this convention forces were quietly released through the uniting of the true and loyal followers of the Faith which will enable America to come into that place of spiritual leadership indicated by 'Abdu'l-'Bahá? In his last letter Shoghi Effendi quotes these words from 'Abdu'l-Bahá: "The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually."

YOUTH'S DOOR OF HOPE

MARION HOLLEY

THese are testing days for the young of America. These are times to try what measure of patience is theirs, what resilience of hope is at call. For the latest generation to come of age has been launched by its sponsors upon a sea of chaos unexampled in the memory of our race. What employment can the college man find? Where will a boy with an eager talent exercise and mature it? What couple dares choose the adventure of children without economic stability?

Yet these are not the matters of greatest import. The pocketbook

touches the spring of many actions, but a thorough chaos presses still further. Young persons of today are at war not only against a disintegrating economic life; they must surmount as well the disappearance of all of those basic relationships and customs which make today enough like yesterday that a man may feel comfortable and at ease. For here is the problem: the order into which this generation was born does not appeal to it. Indeed, the principles of that culture seem positively to be lacking in sincerity and integrity. Therefore those principles cannot take hold; they can-

not guide behavior. They cannot cement a defunct family tie, outline a normal ethics, or steer bizarre night life into the channels of sane recreation. The world looks on at the flaunting of everything it knows, quite impotent to interest or direct these alien offspring. For young people today do not belong. They are strangers to their native land, and, like strangers, unimpelled to accept its duties or assume its obligations. And when they would ask for a responsibility, the world has none to give them. Is it any wonder that "the song of life has lost its virility,"* and that only the soundest mind preserves its energy and ambition?

THE FOREGOING is indeed a dark picture, but of late years Bahá'ís have discerned upon it a streak of light. For among their own young people a contrast is mounting. There has been no clearer epitome of that contrast than the dinner meeting held during the recent National Convention of the Bahá'ís of the United States and Canada.

Imagine, if you will, a large hall, where are seated ninety-nine persons. The appearance is of youth; an enthusiasm and brightness, an undercurrent of joy pervades the room. The program begins. Seven speakers, in quick succession, rise to emphasize some aspect of the Bahá'í Faith. They talk with an unconscious eloquence which grows from the heart of deep conviction. The group listens intently. Opportunity, courage, intelligence, responsible administration, prayer—these are the brilliant facets of the Cause which they hold up before

their fellows. Often they speak of Shoghi Effendi. A sense of the gravest affection and respect animates them as they direct attention to the Guardian of the Faith. Here is a leader whose judgment they accept, whose example they intend to emulate, whose oneness with them as citizens in the new world order they appreciate. The last speaker is finished. Someone in the group rises to respond. And there succeeds for a half hour an interchange of belief and urgent ambition for service, so vibrant in sincerity that the whole group seems stirred to thrilling motion. Here is a meeting which must energize not only those who form it, but every young Bahá'í who hears of and understands it.

Is it possible that these are members of the unlucky younger generation? Where is the cynicism, the weariness of spirit, the prevalent despair? There can be but one answer. Here is a group of youth which has found its creative opportunity. These are persons charged with a peculiar task; these are the builders of the new society.

THERE ARE times in the history of man when undoubted impulses appear, when the idea of an order more equitable in design takes hold of minds, when a new will enters the social body. These are the times of great religions, of the efflorescence of moral vigor, of purpose and power to change the very bases of life and the characters of men. Such epochs draw their strange strength from men of extraordinary stature,—from Moses, from Jesus, from Muhammad, from

* 'Abdu'l-Bahá in "Divine Philosophy."

Bahá'u'lláh. For we live in such a period, and it is our destiny to witness the shaping of a new culture unique and inevitable. Bahá'u'lláh has, in His own words, "seized the lives and has begun a new creation."

Now the joy of Bahá'i young people derives itself from this very sense of captivity. Their lives have become vehicles of responsibility. Their endeavors are promised to the construction of a magnificent ideal. Their abilities are awakened in the arena of necessary effort. Their powers find release through the discipline of obedience to a recognized leader. And in Bahá'u'lláh they touch that Center which organizes, unites and fires their every motion. They have become the "celestial warriors" of a new world order!

Bahá'i young people, quite like

their contemporaries, do not belong to today. The cramped scope of nations, the prejudices of mind, the outmoded techniques for the conduct of affairs, have no appeal for any of them. Rather do they envision the idea of an ordered society which shall include the resources of the whole world. Thus their object is not disdain for a weak today, but intelligence and loyalty placed at the service of a sturdy tomorrow. Bahá'i youth is animated youth. Young Bahá'is are already citizens of the future.

From this attitude proceeds the possibility of adjustment to our present chaos. Here is balance in the tumultuous stream of events. Here, in a renewed Faith, young persons may attain vitality and health. For Bahá'u'lláh has brightened old inadequacies with a new way of living, and opened to this shopworn world a "door of hope."



The Friend of Understanding Love

None but Thee can understand our hearts,
O Friend of Love Divine!
Tho we seek thru all the world for friends,
Whose love will be like Thine!
None but Thee can understand our failures,
And know our deepest need;
Only Thou canst lift us from ourselves,
Our burdened souls relieve.

None but Thee can satisfy our longing,
Our Father and our God!
None but Thee can understand our problems,
The road that we have trod.
Only Thou canst lead us out of darkness
And light in us increase;
Only Thou canst raise us from our death
In self, and give us peace!

—Elizabeth Hackley.

THE TRUE SOVEREIGN

ALFRED E. LUNT

Verily, those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom, are they not of the erring?"

—*Baha'u'lláh.*

The first and second installments of this article were published in the May and June numbers respectively and pointed out the great truth that nature is in itself incapable of establishing values or achieving perfections, also the author brings out vividly the dual nature of man. In this third installment he affirms the necessity of the recognition and acceptance of the True Sovereign to save man from the world of nature.

MANY of the natural impulses, rightly used and under the control of man's reality, are by no means destructive. The perpetuation of the race, the satisfaction of the requirements of food, shelter and warmth, the physical zest of exercise and manly sports, the struggle against injustice, the ambition of achievement in the fulfilment of the individual destiny, the urge of work, and many other phases of life upon the earth are more or less primitive impulses quite outside the destructive, prohibited category.

The Command in this New Age is, on the other hand, directed against the plain sources of unhappiness and disorder now rampant in human society. Among these are disunity and discord in the religious, political and economic life; selfishness and treachery; living unto oneself; race prejudice; hypocrisy, lies and deceit; cruelty; slander, gossip and backbiting, (this last trinity of sin being sternly forbidden by the Divine Law-giver of this new cycle); oppression in every form; becoming a cause of sorrow to others; war; supinely

following the beliefs and practices of ancestors by failing to investigate for oneself the reality of every matter; mendicancy; parasitism; the separation of humanity by virtue of class, religious and racial barriers; making religion a cause of hatred and animosity between divergent sects; discrimination against womankind; the captivity of the world of Nature; political and industrial corruption; belief in those dogmas and imitations of truth that are not acceptable to both religion and science; departure from the Divine Foundations established by the Prophets of God and cleaving to man-made systems; denial or rejection of the True Sovereign.

Without exception, these seeds of unhappiness are emanations from the natural, contingent world. Without exception they are prohibited and condemned by God at this time. Human society has become so infiltrated with these poisons that our old friend, the pessimist confidently says—"The burden of proof lies with those who dispute my conclusions."

As against this, we would, with the right degree of modesty, refer to the fundamental structure upon which this exposition is based. And to the differentiations and demonstrations thus far made we would add, very briefly, this: Life is a process of emancipation from the grosser limitations into the refine-

ments of true existence. All these proofs are sufficiently contained in the structure of creation, itself. The mineral substance shakes off its inertia by becoming absorbed into the expanding life of the plant. The cells of the plant, in turn, its roots firmly imprisoned in the earth, take on locomotion through assimilation into the swiftly moving animal, as well as into the perfected atoms of the human body. There, these lowly cells meet and contact with a being animated with the mysterious power of thought. This process is the emancipation and progress of the uncouth mineral atom to an infinitely high station.

This law of physical advancement is not reversed in the realm of mind and soul. The unity of arrangement uncovered by science in the atom is affirmed by the scientist to be the same as that disclosed in the great stellar systems. And since the law of unity is basic, and evidently an essential part of the celestial plan, we discover it, likewise, in the world of mind and spirit. Consequently the advancement of humanity, inspired by the mental and spiritual susceptibilities, must ever be in the direction of new conquests over the hampering shackles of its outgrown consciousness. This, in order that the new freedom may be availed of. Note, too, that the very nature and quality of the mineral cell is lost and transformed in its upward ascent.

EMERGENCE from the fog-ridden swamps of Nature presupposes and is conditioned upon the acceptance

of the True Sovereign. For this task requires fortitude, faith and understanding without which the capacity necessary to attract, as a magnet, the divine confirmation cannot appear. So great a salvation requires recognition of its Source; such a sweeping emancipation can be viewed only in the light of the mercy and forgiveness of God, like unto the heavenly table set before the returned, repentant prodigal.

“In this Day, a great banquet is celebrated in the Supreme Concourse; for all that was promised in the divine Books has appeared. This is the Day of the most great rejoicing. All must direct themselves to the Court of Nearness with the utmost joy, happiness, exultation and gladness, and deliver themselves from the fire of separation.”¹

“O Son of Man! My majesty is My bestowal to thee, and My grandeur the token of My Mercy unto thee. That which beseemeth Me none shall understand, nor can any one recount. Verily! I have treasured it in My hidden storehouses and in the tabernacles of My command, as a token of My loving-kindness unto My servants and mercy unto My people.”²

Finally, let it not be supposed that we fail to recognize the real battle-ground as resident in the very soul of man, for these elemental forces are very flesh of his flesh, fabric of his texture, interwoven into the fibres of his being and implanted in his consciousness as with barbed hooks of steel.

Yet, it is man who embodies these forces. It is he who sup-

¹ Bahá'u'lláh, Bahá'í Scriptures, p. 152. ² Bahá'u'lláh, Hidden Words (Arabic) verse 64.

plies the intelligence to convert them into deeds. These intangible proclivities embedded within him find expression only through his entity and his instrumentality. So tenaciously do these tendencies cling to our every-day thoughts that were we to analyze our lives wholly from the point of view of the lower self, the problem would appear hopeless. In this dilemma, the pessimist is entangled. The attachment of the soul, through its downward flight, to the nether elements is encouraged by inheritance, tradition and example, as well as by its own mistaken hunger. But in every man whose departure from the divine command has not become habitual to the point of callousness, the consciousness of sin sets up the ever recurring fire of remorse. What secret and hidden agonies, what real suffering goes on in the hearts day after day throughout the length and breadth of humanity's domain, as the voice of conscience, the stinging reproach of our inner reality and identity calls us to account. What despair and sense of bafflement oppresses us as we again and yet again submit to forces seemingly impossible to control. What sacrifice could be too great for deliverance from that taskmaster, that false guide, obedience to whose suggestions has brought upon us both the past and the present calamities. Sin, in this sense, is used as the equivalent of remoteness from God.

Our sense of shame is because the nobler element within us, the divinely bestowed reality, is fully aware of the surrender of the conscious ego to inferior and wholly mortal snares. The transfer of con-

sciousness to the plane of reality, however, unfurls the wings of the human spirit and through this union with the conscious self, the fortification is perfected. Then are the words of the saying made manifest:

“Love does not accept a soul alive to its own desires; a falcon preys not on a dead mouse.”

HEREIN is foreshadowed the Divine Purpose and the reason of existence of the human race. The field of nature is the battleground; the contending forces are the dual human elements each striving to control the flight of the soul; both opposing ensigns bear the insignia “Reality” but one is true and the other is false; the battle slogans are, respectively, “Know thy Lord”; and “Exalt thyself”; the rewards of victory are the immortal and eternal life, on the one hand; and, on the other, mortality; the sovereigns, the True One, and the usurper. Through the infinite wisdom of the Creator, this dramatic setting for the enactment of humanity's salvation has been established. That the century and cycle in which we are fortunate enough to live marks the advent of the decisive struggle as well as the victory of the True Sovereign through the enlightenment of the race, none who are even slightly informed of the meanings of the Holy Books, or of the almost miraculous changes now taking place in human psychology, can doubt.

The Divine Love which is the heart and center of the Holy Spirit is warming the frozen hearts, stirring them into that restlessness and pain previously mentioned as the clear sign of entrance into the

New World Order. The Messianic outpourings are flowing once again. The Commands of God and the Divine explanations of this problem are a living water to the wanderers in the arid desert. The mirages of the desert, its vanishing oases, its clear but bitter water are revealed as gross counterfeits of that pure, refreshing stream one drop of which dissolves the phantasmagoria of Nature's age-old drama.

IN AN ADDRESS to the Theosophical Society in New York, December 4th, 1912, 'Abdu'l-Bahá touched upon this problem in these words:

"—The human reality stands between two grades, the world of the animal and the world of divinity. Were the animal in man to become predominant, man would become even lower than the brute. Were the heavenly powers in him to become controlling, he would become the most superior being in the world of existence. Consider, in man there is rancor; in man there is struggle for existence; in the nature of man there is propensity for warfare; innate in man there is love of self; in him there is jealousy, and so on with all the other imperfections found in the animal. For instance, in the animal there is ferocity; there is also ferocity in man. In the animal there is what is called hypocrisy or slyness, like unto that in the fox; and in the animal there is greed—and there is ignorance. So, we find all these defects in man. In the animal are injustice and tyranny; so, likewise, in man. The reality of man, therefore, is clad, one may say, in its outer form, in the garment of the animal, the garment of the world of

nature, of the world of darkness; that is, the world of imperfection, the world of infinite baseness."

"On the other hand, we find that there is justice in man; there is sincerity, faithfulness, wisdom, light; that there is mercy and pity in him; that there is in him intellect, comprehension, the power to grasp the reality of things, the ability to discover the reality of existence. Consequently we say that man is a reality that stands between light and darkness, possessing three aspects, three phases; one is the human aspect; one is the divine, heavenly aspect; and one is the natural or animal aspect. The animal aspect is darkness, the heavenly aspect is light in light."

"To return to the point: The holy Manifestations of God come into the world in order to effect *the disappearance* of the physical, the animal, dark aspect of man, so that the darkness within him may be dispelled, his imperfections eradicated, that his spiritual, heavenly phase may become manifest, his Godlike quality become paramount, and his perfections become visible; that his innate, great power may become known, and all the virtues of the world of humanity potential within him may come to life. Thus, the holy Manifestations of God are the educators and trainers of the world of existence, the teachers of mankind. They *liberate men from the world of darkness and of nature*. They deliver him from gloom, from error, from hideousness, from ignorance, from imperfection, and, likewise, from all the evil qualities. Then they cause him to be clad in the garment of perfection and high virtues."

(Continued in next issue)

GLIMPSSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

"O ye people of the world! The virtue of this most great Manifestation is that We have effaced from the Book whatever was the cause of differences, corruption and discord, and recorded therein that which leads to unity, harmony and concord. Joy unto those who act in accordance therewith!"

—Bahá'u'lláh.

In this fourth installment, the conversation of Shoghi Effendi to the pilgrims is on the subjects of international government and education, especially with reference to an important letter written by Shoghi Effendi to the American Bahá'is, later published under the title "The Goal of a New World Order." The first and second installments of these "Notes" were published respectively in the March and April numbers, and told of their arrival in Haifa and the meeting with Shoghi Effendi and the members of 'Abdu'l-Bahá's family; also of their visit to 'Akká and the old prison quarters where Bahá'u'lláh and 'Abdu'l-Bahá and Their followers were incarcerated so many years with unspeakable hardships and sufferings. The third installment which appeared in the June number gave a further description of the barracks at 'Akka and a brief description of Bahji.

TUESDAY, NOVEMBER 17th. Shoghi Effendi told us a little of the last and happiest part of Bahá'u'lláh's life spent at Bahji, visited by us the previous day. It was there that He wrote the *Epistle to the Son of the Wolf* in which He summarized His former writings. He died in that same room in which He met Prof. Browne. His death was the peaceful ending of a life Whose constantly extending influence our generation but faintly comprehends when it comprehends at all.

The conversation dwelt a little on prayer and Shoghi Effendi emphasized the importance of an unconstrained approach to God. Pour out your heart freely and fully. Then do something. God cannot work through you unless you act. Of prayer for health he said that pray-

er helps, but we must not lose sight of the fact that ill health may be good. Suffering, he thought very helpful both to individuals and nations. What is important is to pray always with a willingness for God's will to be done.

Apropos of the recent death of Dr. Forel, the distinguished Swiss scientist, and the publication of his will, in which he declared himself a Bahá'i, we discussed Dr. Forel's idea of God and the Bahá'i idea of God. Bahá'is believe in a personal God. This of course does not imply an anthropomorphic God, but a conscious God.

WEDNESDAY, NOVEMBER 18th. At tea with the ladies the talk was about our plans to go to Nazareth, Jerusalem, and other places of interest in Palestine. The ladies told how 'Abdu'l-Bahá always longed to go to Jerusalem but never was able. One time He asked some one who was going to Jerusalem to touch its walls for Him, to touch the walls of that city made sacred by Christ's sufferings. I have heard a Bahá'i returned from a visit to Haifa in 'Abdu'l-Bahá's life time tell how 'Abdu'l-Bahá told him when he was in Jerusalem to walk the Via Dolorosa. This Bahá'i said he never could describe to any one the depth and the poignancy of the experience as he trod that way.

But today all who had been to Jerusalem agreed there was another side to it. One said she always felt oppressed with another sorrow when she came near Jerusalem, a sorrow caused by the strife of the sects. Not so different a sorrow after all from what pierced the heart of Christ as He walked His Via Dolorosa, for did He not pray that same night before He parted from His followers, "Not for these alone, but for them also which shall believe on me through their word; that they all may be one?" The strife of the sects, not the oneness for which the world is sick unto death, we found in Jerusalem.

But the open country with its simple villages, its vineyards, the survival of ancient modes of travel and labor, its rugged hills, still are the ideal setting for Hebrew and Christian story and many a cherished phrase from the Psalms and many an incident from the life of Christ came vividly to mind as we drove from Nazareth to Jerusalem, Bethlehem, the Jordan River, and the Sea of Galilee.

MONDAY, NOVEMBER 23RD.—Shoghi Effendi is writing a general letter* to the Bahá'í friends of the Occident. We have the privilege of getting glimpses of its growth. Evidently it will emphasize political conditions of the world at large, show their inevitable progress toward another world war, after which will emerge the new world state. He spoke of Bahá'u'lláh's prophecy revealed in 1878, in which He refers to the turmoil and agitation of the world, its waywardness

and irreligion, as it hastens to a plight too grievous to be disclosed. The prophecy ends with a beautiful promise of the unfurling of the Divine Standard.

At last appears on the horizon the "parliament of nations" the "federation of the world." Americans particularly should be much interested in two passages in this great document which has just come from the pen of Shoghi Effendi: one giving the interview between 'Abdu'l-Bahá and an American congressman, in which 'Abdu'l-Bahá answers the congressman's question, "How can I best serve my country?" with the reply, "By striving in your capacity as a citizen of the world to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationship now existing between the peoples and nations of the world," and the passage in which Shoghi Effendi compares the formation of the future world state to the unification of the states of the North American continent. "It would be no exaggeration," he writes, "to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time, made of the problem of welding the American states into a single federation, similar though they were in certain traditions, a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unity of all mankind."

In this latter passage one sees the

*Later published by the Bahá'í Publishing Committee under the title "The Goal of a New World Order."

dominant spirit of faith which animates the Guardian of the Bahá'í Cause as it did 'Abdu'l-Bahá, Who replied to those "few who, unaware of the power latent in human endeavor, consider this matter (true civilization, universal peace through a federation of the governments of the world) as highly impracticable nay even beyond the scope of man's utmost efforts." "Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving kindness of His favored ones, the unrivaled endeavors of wise and capable souls and the thoughts and ideas of the peerless leaders of this age nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor is required—an indomitable determination. Many a cause past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty cause—the day star of the firmament of true civilization and the cause of the glory, the advancement, the well being and success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beaute-

ous light shall shed illumination upon the assemblage of man."

MONDAY, NOVEMBER 23RD. The conversation at tea this afternoon was about schools. The Bahá'í teachings emphasize universal education and the equality of men and women. As these principles are new to Oriental Bahá'ís and difficult for them to apply, the women of 'Abdu'l-Bahá's family feel an especial obligation to observe them conscientiously by giving their children a very complete education. This often means sending them to Europe, as educational opportunities there are greater than in the Near East. Often these young people have to transfer from one school to another. These transfers are difficult, as there is not even so uniform a curriculum as in Europe and America. One of the interesting points in the Bahá'í educational program is that it calls for "a standard, universal system of instruction." This will certainly make for greater convenience as well as furthering the attainment of the more important ideals of mutual understanding, sympathy and unity among different nations, races and between the sexes.

(To be continued)

"He is a true Bahá'í who strives by day and by night to progress and advance along the path of human endeavor, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Bahá'í. For in this holy dispensation—the crowning glory of bygone ages and cycles—true Faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief."

—'Abdu'l-Bahá.

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EDUCATION

Three Cardinal Principles

*(Excerpts from a statement made by 'Abdu'l-Baha to
President Bliss of the American University of
Beirut, Syria, at Haifa, Palestine.)*

THE universities and colleges of the world must hold fast to three cardinal principles:

“First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

“Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ethical ideals, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue, and animating them with the graces and perfections of the religion of God.

“Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle to maturity.”

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"The first teachers of children are the mothers. Therefore they must be capably trained in order to educate both sons and daughters . . . the mothers must not think of themselves but of the progress of their children because upon the children of today—whether boys or girls—depends the moulding of the civilization of tomorrow."

—'Abdu'l-Bahá.

THE VENERABLE philanthropist August Heckscher on his 84th birthday says; "Nothing counts except what you do for others. . . . Marconi's discovery of how to send short wave lengths may be the outstanding recent scientific achievement, but the best investment on the face of the earth is the Child! It is to make the earth a more habitable place for others to stay, rather than to provide a palace in some state of life beyond in a celestial residence, that age best employs itself. The Kingdom Come is, after all, the child."

The future belongs to the child, that is evident. But the world will not be a better place to live in if the child merely grows up absorbing the current psychology of the age—irreligious, egoistic, aggressive, full of antagonisms and prejudices. No, if we are to have a more perfect world we must plant the idea of perfection in the minds of the young. Here is a fertile field for idealism. At this tender age when the individual is most susceptible to stimuli of all kinds, it is of the utmost importance that he receives inspiration of a moral and spiritual nature. The soul in the child responds with all seriousness and earnestness to humanitarian sug-

gestions of kindness, of charity, of justice, of brotherhood.

And what is as potent a force for the moulding of character as that exercised by religion? Morality divorced from religion is lacking in motivation. Maxims may be inculcated and repeated by the children, but the zeal necessary for carrying them out can be derived only from the ideals and inspirations of religion.

UP TO THIS present generation all children had in the course of their training, a thorough grounding in the spiritual truths composing the religious idealism of their day. They were made thoroughly acquainted with the great books of the Bible: with the practical maxims of Solomon, the glorious uplifting psalms of David, the cryptic stirring paradoxes of Christ, the illuminating practical religious and ethical psychology of Paul, the mystic splendor of Revelations. All this study and memorization of Bible verses left a deep effect on the subconscious mind; left a beauty and a moral force which subsequently motivated life and guided it, on the plane of the subconscious even if not on the plane of the conscious. Today what takes the in-

fluent place of such religious training? What in the present psychological environment of youth most conditions it?

The ribald ballads of radio crooners; the savage sensualism of singers of the "blues"; the suggestive salaciousness of movies; the sexually disturbing stories in magazines and books,—these are what is forming the subconscious background of the average child of today. Have we here any possible foundations for a better world?

When we say the hope of the world lies in the child, can it be that it lies in a child formed according to this pattern? No! The hope of the world lies in the child, only when the new child is an improvement on the child of the generation which has gone before.

WHAT CAN modern parents do in the way of religious education for their children? Having outgrown the traditional limitations of dogmatic theology, they hesitate to inflict this upon their children. They do not like to send them to Sunday School to have them filled with dogmas which they later must reject. They are in fact deeply puzzled and anxious concerning their impotency to adequately care for the religious needs of their children.

What the world needs today is a reasonable religion thoroughly in accord with modern science, containing the minimum of creed and dogma and the maximum of practical idealism. Such a religion we providentially have in the Bahá'í Movement—the logical fulfillment and completion of all the religions of the past, the harmonizer of

science and religion, the solver of the world's economic and political problems.

To the youth of all races and religions the New World Order of Bahá'u'lláh offers a modern up-to-date religion, free of traditions and senseless dogmas, attuned to the present tempo and needs, satisfying the intellect as well as the spirit. And everywhere youth is turning to it as a solution to their own religious needs.

One young man, an actor, recently said to me, "We modern youth need some religion, some philosophy of life. We cannot be satisfied with a life of denial and scepticism. The Bahá'í Movement seems to satisfy our need better than anything else today." And this is what the youth of today are discovering not only in America but in Europe, in Asia, in Africa, in South America, all over the world wherever earnest thought and searching is going on.

WHAT IS the effect upon youth of this divinely illuminating teaching of the Bahá'í Cause? To study the effect in its most outstanding form one must see it in action where it has covered a period of two or three generations. The children brought up with these ideals from birth represent indeed a new race, and give vivid promise of a new civilization.

Recently I met a Persian youth representing the third generation of Bahá'í belief and practice. His grandfather had been one of the pioneer Bahá'ís of Hamadan, Persia. This youth, Halil, has been studying engineering in this country for the purpose of helping re-

construct his own backward country. Here we find not only a vivid personality, such as might exist also in other religions and cultures, but an outstanding quality of world sympathy and world understanding. Here is a citizen of the world devoted to international idealism in its highest form, sympathetic toward all, strongly grounded in his moral nature, living daily according to high spiritual principles, dedicated to lofty aims both as to career and as to altruistic service. When such a quality of youth becomes predominant the world's problems will solve themselves, because the motivation of action will be entirely different from that which prevails today.

Such spiritual training must be begun very young. Each year the child forms habits of action and thought; each year it acquires ideas, judgments, motives of one kind or another from the world around it. At adolescence there begins to appear a more or less definite personality.

The ideal time, therefore, to begin to elevate the child to an ideal height of motivation and character is at the very first age possible for the child to understand speech and to formulate thought. Then is when the child should be saved from the evils inherent in its own nature and from the evils openly expressed in the world around it. If this training is properly carried out, the personality which begins to form at adolescence and becomes fairly fixed by the age of majority will be a glorious personality scintillating with spiritual light, well grounded

and established in moral principles.

Indeed, we must give the youth of today every possible aid in order to equip it to meet successfully the materialistic and sensual environment which prevails throughout the world. It is foolish to talk optimistically about mere youth saving the world. There is no quality of salvation inherent in youth "per se". The only salvation which youth can offer is that of progress and improvement and that must be inspired in youth by implanting ideals.

The passage of time, the biological development of the child into maturity does not guarantee greater achievement in the world or a higher civilization. It is perfectly possible for civilization to go backward as well as to go forward. The youth of imperialistic Rome did not help Roman civilization to advance. On the contrary, caused retrogression.

O GENERATION of adults, let us face facts! The youth of today are what we cause them to be by our training and inculcation. With them the ideals of tomorrow with which they are to serve the world will be what they have learned through the illumination of childhood and youth. They will express in speech and action the truths which we teach them.

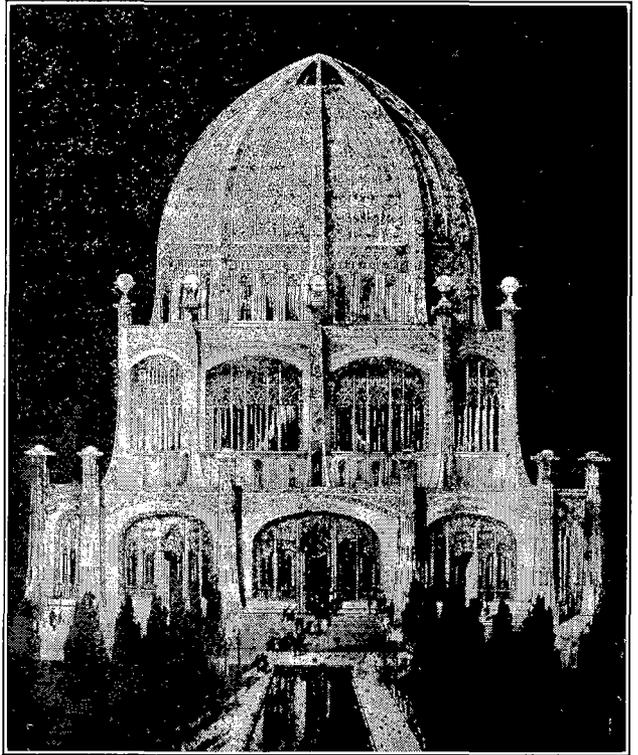
We cannot dodge this responsibility, or shift it onto the shoulders of the children merely because they are children. *We ourselves must begin to re-make the world, and we must begin with the child in the cradle.*

FORTY YEARS OF PROGRESS

IN a long letter* addressed to the followers of Bahá'u'lláh in the United States and Canada, by Shoghi Effendi, Guardian of the Bahá'í Cause, we read in the first paragraph these words:

“Forty years will have elapsed ere the close of this coming summer since the name of Bahá'u'lláh was first mentioned on the American continent. Strange indeed must appear to every observer, pondering in his heart the significance of so great a landmark in the spiritual history of the great American Republic, the circumstances which have attended this first public reference to the Author of our beloved Faith. Stranger still must seem the associations which the brief words uttered on that historic occasion must have evoked in the minds of those who heard them.”

IT WILL BE OF interest to both Bahá'ís and non-Bahá'ís to learn that “this first public reference” to the Bahá'í Cause in America was made by Dr. Henry H. Jessup, President of the American University at Beirut, in his address at the Parliament of Religions convened at the Columbian Exposition in Chicago in 1893. Dr. Jessup quoted

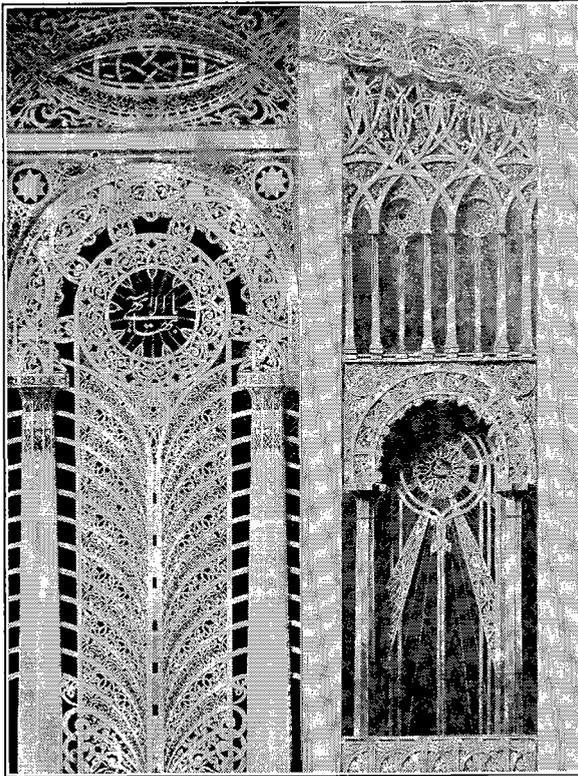


The Bahá'í Temple as it will look when completed

the following words taken from the statement of Bahá'u'lláh to the distinguished Orientalist, the late Professor Edward G. Browne of the University of Cambridge, who visited Bahá'u'lláh in 1890:

“We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race

*Dated at Haifa, Palestine, April 21, 1933.



An Interior Panel

A Window Panel to Right of Doorway

be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves

his country; let him rather glory in this that he loves his kind. . . .”

These significant words have been widely quoted all over the world and will continue to be quoted down through the succeeding ages.

IN 1933, FORTY YEARS from that historic year of 1893, the Century of Progress Exposition is being held in Chicago; and in Wilmette, a suburb of Chicago not very far distant, the followers of Bahá'u'lláh are finishing the dome of the great Bahá'í Temple (known as the Mashriqu'l-Adhkár)—which has attracted widespread interest, not only because

it is considered the first thing new in architecture since the thirteenth century, but primarily because it is the outer expression of the Divine Reality in this New Age, and, as stated many times, from its very foundation consecrated to the *Ideal of Unity*, “It is the first nucleus of the divine civilization.”

“Its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all.”*

*A more detailed account of the Temple in its spiritual and material appeal, will appear in the September number.

A WORLD AT PEACE

Bahá'í Administration as Presented to a Group of Free-Thinkers

Part I. *Religion as the Foundation of Civilization*

KEITH RANSOM-KEHLER

"The greatest bestowal of God in the world of humanity is religion; for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind."—'Abdu'l-Bahá.



IN this day when

“A creeping murmur and a
pouring dark,
Doth fill the wide vessel of
the universe;”

when “men cry ‘peace, peace’ and there is no peace,” when the world is desperately grasping at wisps and invoking old sanctions and securities in vain, the Message of Bahá'u'lláh sane, cogent, reconciling, practical and uncomplicated is challenging and arresting the attention and the interest of those who seek a solution of our overwhelming problems.

An attitude unprecedented in history has appeared only recently as a result of the present crisis; a deliberate attempt to shape life to our needs and desires, not by self-effacement and conformity before its demands; not by reverting to the practices of the past; but by scrutinizing our tendencies, and foreseeing their outcome.

Bahá'u'lláh in 1863-3, while the world was separated and alien, formulated a complete and invulnerable plan based upon the present-day status: a plan for a world mechanically, materially and informa-

tionally united as today but still sundered in its psychology, its objectives, its purposes and its spiritual outlook. Before the modern world existed He advanced the methods for healing its ills and contriving its liberation.

Previous efforts to efface life's menace and solve its problems have been based, like some of the economic panaceas, upon erroneous estimates of human nature, wherein the efficacy of the plan depends upon fundamental traits of character that are conspicuously absent in man: or upon the alternative, that has never been lacking in history of attempting to surmount the problems of the present by returning to the past.

To solve the problems of sectarianism, antagonism and misunderstanding within the religions of the world we are urged to return to the pure teachings of our Founder; thereby forming still another sect whose aim is to return to the pure teachings of the Founder. To reduce political entanglements a large group of Dictators in Europe suggest returning to the days of Metternich. To relieve the economic strain we were urged, until very recently, to return to Victorian

practices; while no less an Olympian than Oswald Spengler has written one of the most provocative, penetrating and erudite treatises on the thesis: let us return to Junkerism.

Today, with our tardy Economic, Disarmament and Religious Reconciliation Conferences, we seem finally to be awakening to the fact that the logic of history is not only inexorable—it is irreversible, and that the practices of the past, no matter how heroic and efficacious in their day, cannot be shaped to evolving purposes and to changing ideals.

BAHA'U'LLAH SAYS, "All things are made new by the desire of God, but only a new eye can perceive and a new mind can comprehend this station."

His program is based upon principles never before revealed and involving an ardent departure from outworn practices. He has put into our hands the weapons whereby we can master life, needing neither to conform to its ruthless biologic, historical and ethnic tendencies on the one hand, nor to engross ourselves with futile efforts to escape its demands on the other.

The basic social relation is man's relation to his government, for it involves the relation of man to man. Race, class, economic, religious and personal attitudes obviously spring from the regulations, requirements, standards, laws and ordinances of the state wherein he dwells whether it be the savage tribe, or the enlightened republic.

For that reason Bahá'u'lláh has laid down, as primary to the unification of the world and to the aboli-

tion of its prevailing evils of sectarianism, partisanship, conflicting interests and warfare, a plan for political confederation, that leaving each country free in the management of its internal affairs, superimposes a powerful centralized state to regulate the relation of land to land.

LET US CONSIDER only this one phase of the all-encompassing program of Bahá'u'lláh—His relief for the world's political unheaval and His Plan for universal peace. In order to envisage His proposals it is necessary to review briefly the existing condition of world government.

Up to and including this present, all government has been based upon conflict and contest. In an absolute monarchy or despotism where the ruler can impose his will on his subjects, to whatever degree it may differ from theirs, intrigue, the cabal, favoritism takes the place of party strife and opposing allegiances. The civilized world is built on a partisan consciousness and automatically erects catagories, thinking in terms of exclusive loyalties and of biparty antagonisms.

Governing is often conducted *in spite* of its agitating minorities; the accredited attitude being that if majorities are not watched, cramped and hounded they will inevitably wreck the ship of state: while questions of a nonpolitical nature are submitted to untrained and irrational hordes for decision.

Many of the advanced nations of the world are governing on the basis of the old, simple, easy, uncomplicated methods of a century or two ago. Most of the matters to

day that are still retained in the sphere of politics are economic, legal and psychological. At a recent election, a western city was plastered with signs, "Vote yes on the \$1,000,000 bond issue." Certainly no intelligent and informed person would consider himself capable of determining the status of such a question without an exhaustive and painstaking survey of the facts. And still on election day I saw crowds of the most ordinary and uninformed people casting their vote on a subject that only well-trained minds and impartial observers were capable of discussing.

In spite of all the pros and cons of the Intelligence Test discussions, pros and cons are agreed that the average level of intelligence even in enlightened countries is not beyond the adolescent period. Professor Huff puts the interesting query, if school boys and girls were asked to vote on whether there should be no school and free candy, what would the ballot indicate?

And so in the question of the bond issue: Some voted for it with the hope of getting a job, others because it was proposed by their party, still others because they were not tax-payers and wanted to see property-owners properly chastised for getting on in the world; while numbers voted against it for equally childish and invalid reasons.

In our present government by factions and contest, things that require clear thinking are precipitated into the realm of the emotions; issues demanding detachment are submitted to the passions of the crowd; and such basic moral questions as peace, the protection of childhood and physical welfare are

part of a general system of controversy, exploitation and party machinations.

BEFORE DISCUSSING Bahá'í Administration or the Political Program of Bahá'u'lláh certain historical data must also be brought to mind as the foundation of His Teachings.

One outstanding fact of history cannot be explained away: the fact that from epoch to epoch in human affairs there appears a Being peerless and unique who changes the course of destiny and through endless centuries commands the loyalty and adoration of those who follow Him. It may be argued that statesmen, generals, orators, saints have changed the course of history; but no one surely would argue that the laws and ordinances laid down by any of them had been followed from age to age and that men would readily die rather than apostatize their commands.

Every existing civilization in the world today traces back to a religious foundation—to the teaching of some one of the Founders of the great living Faiths of the world. Whenever and wherever He has appeared He has weaned His followers from outworn traditions and customs, has produced a sharp break with the past, has instituted drastic reforms and unused practices, has "troubled the souls and changed the hearts of men." Not for a life-time; not for a century; but from the moment of His Utterance to this present the Names of all of these Messengers of God are revered and worshipped. Bahá'u'lláh in teaching the unity and validity of each of these Manifestations of God has laid the firm foun-

dation of religious reconciliation.

It would be entirely outside the scope of the present argument to adduce those proofs and evidences of Bahá'u'lláh* as next in succession to these Divine Predecessors, but this underlying fact must be taken into consideration in a conspectus of His Teaching: that His followers assign to Him a station similar to that occupied by the Founders of the world's great religions; that His commands exercise over them the same profound and transforming influence; that the contagion of His Message conforms in every way to the spread of the great religious revivals of the past; and that His Program, formulated seventy years ago, is today exerting upon the world, even though it has never heard His Name, an authority so vital that every important objective toward which humanity is converging can be readily shown as a mere reflex of His Plan, proposed when nations were a law unto themselves and human exploitation, whether for military, economic, or social reasons, went unrebuked among men.

Therefore the basis of Bahá'u'lláh's Political Program is religious, and whatever our attitude may

be toward religion, be we rational, skeptical, atheistic or what not, we are constrained to admit that religious authority is the most readily exercised, the most widespread and the most binding authority recognized by human beings.

Since the unique promise of Bahá'u'lláh is the unity of mankind in His Dispensation we ask ourselves how this great strife and welter of nationalistic aspirations, pretensions and contests can possibly be unified; how these conflicting interests can be reconciled; how these hereditary enemies can be marshalled for the great adventure of peace?

As the student of elementary political science knows there have never been but three forms of government: monarchy, aristocracy (meaning government by the select few), and democracy. Nothing new has been added since Aristotle gave these divisions and called attention to their forms of corruption: tyranny, oligarchy and demagoguery or mob-rule.

Bahá'u'lláh has united in His Plan all three of these forms of government—an entirely new departure.

(Continued in next issue)

*Given by the writer from the Christian viewpoint, in a series of articles entitled, "The Basis of Bahá'í Belief," published in The Bahá'í Magazine, beginning in November, 1929.



“Religion is the outer expression of the Divine Reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life, it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. . . .”

—‘Abdu'l-Bahá.

'Abdu'l-Baha's Hope for America

THE BODY of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the *Most Great Peace*. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection (Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the *Most Great Peace* of divine intention shall be established upon the foundations of the unity of the world of men with God."

* * * *

"The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America.

Among the highest virtues are universal peace and the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues. . . .

But, praise be to God! the American government is no warlike government; the American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessing. . . . My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom."

* * * *

"Like unto a spirit, this ideal (Universal Peace) must run and circulate through the veins and arteries of the body of the world. . . . There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world."

CHURCH AND STATE IN THE BAHÁ'Í SOCIAL ORDER

HUSSEIN RABBANI

The first part of this treatise on the Bahá'í State of the future and how its religious character becomes clear and practical, was published in the July number. Herein the author concludes his treatment of the subject and clearly explains the Bahá'í attitude of cooperation, toleration and absolute concord, and the peaceful methods used in the organization of society.

UNDER a Bahá'í regime the rights of the minorities will be wholly safeguarded and they will be given the widest possible freedom compatible with the safety of the state. In such a wise the defects of over-centralization will be avoided and the state will cease to be looked upon as the sole association having a role to play in the organization of society. The state instead of imposing a crushing weight over individuals and groups will rather seek their cooperation and aid for the fulfillment of its aims. The idea of force will thus gradually give place to a nobler ideal, namely that of social solidarity and social interdependence. Men will learn that despite all their differences they are in the last analysis not rivals but fellow-workers, not competitors but laborers in a vast cooperative enterprise. Racial, linguistic and national differences will cease to bring war and conflict but will be used to further the common weal.

Bahá'u'lláh and 'Abdu'l-Bahá have both emphasized the necessity of toleration, of concord and amity. They have recommended their followers to consort with all the peoples, kindreds and religions of the world, to refrain from every action which may in the slightest degree violate the rights of any group or

individual and not to use force and compulsion for the spread of their teachings. "Injure no one," says Bahá'u'lláh, "verily we have come to reconcile and to unite men, for most of them misunderstand each other."¹ And again: "Beware lest you shed blood. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith shall you conquer the citadels of men's hearts. Thus we have taken from you the command of murder (religious war)."² "This order needs no arms, for all its efforts incline towards peace. Its armies are noble actions, its weapons good habits, its generals the love of God."³ "O people of the earth. The first glad tidings which is conferred in this Most Great Manifestation on all the people of the world . . . is the abolishing of the decree of religious warfare from the Book."⁴ "We have decided that the holy war in the path of God shall be waged by the armies of wisdom and of explanation, and by good habits and kind actions. So has it been decreed by the Powerful, the Almighty. There is no glory for him who spreads disorder over the earth after it has been organized; fear God, oh ye peoples, and be not among the oppressors."⁵

And 'Abdu'l-Bahá confirming

¹ "Epistle to the Son of the Wolf", p. 19. ² *Ibid.*, p. 20. ³ *Ibid.*, p. 58. ⁴ Bahá'í Scrip., p. 141. ⁵ Bahá'u'lláh "Epistle to the Son of the Wolf", p. 19.

Bahá'u'lláh's sayings makes the following appeal in His last Will and Testament: "O ye beloved of the Lord. In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. . . .

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be un-

faithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon you be a salve to their souls. Such are the attributes of the sincere. Such are the attributes of the truthful."

All these words eloquently confirm the view that the Bahá'í Faith believes in toleration and condemns fanaticism and religious warfare. It believes in toleration as a principle rather than as a mere expediency. It cherishes no hatred towards peoples who profess a different religion or preach a different gospel. It will not force them to abandon their social and religious traditions, although it will attempt, through peaceful methods, to convince them of the sublimity and the uniqueness of the Bahá'í teachings. "The Revelation, of which Bahá'u'lláh is the source and centre, abrogates none of the religions that have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past or of whittling down the eternal verity of their teachings. It can, in no wise, conflict with the spirit that animates their claims, nor does it seek to undermine the basis of any man's allegiance to their cause. . . . Its teachings revolve around the fundamental principle that religious truth is not absolute but rela-

¹ Shoghi Effendi, "Bahá'í Administration", pp. 9-10.

tive, that Divine Revelation is progressive, not final."¹

ALTHOUGH under a Bahá'í system politics and religion will combine, yet, such a fusion is not easy to carry out in these days for many reasons, the most important of which being the relative numerical weakness of the Bahá'ís themselves. The Bahá'í Faith is still in its infancy and its adherents are yet of slight social significance. For, however zealous and enthusiastic they may appear, yet, they are powerless to undertake any system of reform on a really large scale. They are hampered by the lack of an organization vast enough to cope with the highly complex problems of the day. Their chance has not yet come.

Meanwhile, they are instructed to keep apart from the political movements and agitations which are springing so profusely in most parts of the world. They are taught to refrain from participating either directly or indirectly in matters which affect the policy of the government under which they live and to show forth under all circumstances their whole-hearted loyalty to the governmental authorities of their country.

Such a separation between the religious and the political domain cannot but be of a temporary measure devised to meet a particular situation. As soon as the circumstances will prove to be suitable for a new change such a separation will come to an end and the new world order as anticipated and formulated by Bahá'u'lláh will be carried out in the most effective way.

IN HIS well-known treatise written some thirty years ago entitled, "Politics", 'Abdu'l-Bahá, explaining the history of Turkey and Persia, demonstrates how the calamities and misfortunes which have weighed upon these two countries during the last century are most of them attributable to the interference of the divines in the political affairs of the country. He goes on to show that unless religion and politics are separated under present-day conditions no peaceful and progressive life is possible. For the ecclesiastical authorities are ready to take hold of the reins of government and to perpetrate in its name such acts of fanaticism and intolerance as are wholly subversive of the very foundations of society.

In one of his recent communications to the Bahá'ís of the West, Shoghi Effendi has again emphasized the point that the Bahá'ís should in no wise associate themselves with the political activities of their country, and that, however temporary such a principle may be, yet it is of incalculable advantage to the nascent institutions of the Faith. "Let them refrain," he proclaims, "from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster.

¹ Shoghi Effendi, "The Golden Age of the Cause of Bahá'u'lláh", pp. 9-10.

Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. . . . Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Such an attitude, however, is not dictated by considerations of selfish expediency, but is actuated, first and foremost, by the broad principle that the followers of Bahá'u'lláh will, under no circum-

stances, suffer themselves to be involved, whether as individuals or in their collective capacities, in matters that would entail the slightest departure from the fundamental verities and ideals of their Faith. Neither the charges which the uninformed and the malicious may be led to bring against them, nor the allurements of honors and rewards, will ever induce them to surrender their trust or to deviate from their path. Let their words proclaim, and their conduct testify, that they who follow Bahá'u'lláh, in what ever land they reside, are actuated by no selfish ambition, that they neither thirst for power, nor mind any wave of unpopularity, of distrust or criticism, which a strict adherence to their standards might provoke."

¹ Shoghi Effendi, "The Golden Age of the Cause of Bahá'u'lláh", p. 18.



GLIMPSSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

This installment will conclude these "Diary Notes" which have appeared from month to month consecutively beginning in the March number. We regret that we were not able, for lack of space, to publish these informing "Notes" in full.

TUESDAY, NOVEMBER 24TH. A young pilgrim asked advice about studying the Bahá'í literature. Shoghi Effendi recommended an intensive study of the *Iqán* by Bahá'u'lláh and *Some Answered Questions* by 'Abdu'l-Bahá. These books will repay thorough study, mastery, even to the point of memorizing certain passages. It is well, too, to read contemporary books, selecting the best, dealing with the

same subjects, in order to become thoroughly acquainted with the subject and be able to clarify the Bahá'í teachings. *The Dawn-Breakers*, a narrative of early events in the Bahá'í movement recently translated by Shoghi Effendi will also repay careful study. This book was written between 1890 and 1892 with the encouragement of Bahá'u'lláh, Who made some suggestions to the author, Nabil.

'Abdu'l-Bahá revised certain passages in the book. It shows that the Bahá'í faith has already its noble army of martyrs and the parts which introduce Bahá'u'lláh and the Báb are priceless material translated with extreme beauty and power.

Someone asked whether Bahá'is should support the League of Nations and Shoghi Effendi replied that the League is not on the foundation that it should be to be the ultimate league, but that it will develop into that. As far as possible, without becoming involved in politics Bahá'is should support it.

WEDNESDAY, NOVEMBER 25TH.—Today we talked a little about food and health. In *Some Answered Questions* 'Abdu'l-Bahá shows that health is a matter of proper balance of the numerous elements in the human body. When this balance is disturbed disease enters. The readjustment can be effected by foods or by medicines. When the science of medicine becomes perfected, doctors can supply the missing element through foods. But in the meantime, Shoghi Effendi pointed out, we are in a confused and transitional state. Consequently it is better not to be dogmatic on the subject. The Bahá'í teachings, in this as in other matters, stress loyalty to science. Thus 'Abdu'l-Bahá always advised people in ill health to consult an expert doctor.

FRIDAY, NOVEMBER 27TH.—This is the tenth anniversary of the passing of 'Abdu'l-Bahá. About six p. m. we went across the street to 'Abdu'l-Bahá's house. We were to enter His room, the room whence

His spirit passed to the heavenly realm. A group of women were gathered outside the door, waiting to go in. They went in one by one and knelt with beautiful reverence at the bedside where the tired body of the great Servant of God and of mankind last lay. Little incidents of His last days came to my mind. How full of generous kindness and servitude, though the body was well nigh exhausted! His insisting on gathering the garden fruit with His own hand, though He ate it, seemingly, largely to please the gardener. How having eaten of the fruit He turned to the gardener and asked, "Do you desire anything more?" Then with a pathetic gesture of His hands touchingly, emphatically and deliberately said:—"Now, it is finished, it is finished!" His receiving visitors and showing them extraordinary courtesy on the last evening of His life, giving them presents, going with them to the door.

As 'Abdu'l-Bahá passed away at one-fifteen in the morning, the memorial service held each year occupies the evening and night up to about two. About eight-thirty we walked up the side of Mt. Carmel to the shrine. It was a night of full moonlight with many soft white clouds. Across the bay 'Akká looked like a diadem in the heavens. We found gathered around the shrine and on the broad south terrace a considerable group of Bahá'is. This terrace, we were told, was a favorite walk of the Master's. Soon all went within the shrine and listened while different Bahá'is, one at a time chanted prayers. One of the most beautiful prayers chanted was the one re-

vealed by 'Abdu'l-Bahá to be chanted at His shrine beginning: "He is the All-Glorious! O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that Glorify Thee. . . ."

After coming out from the shrine all sat on benches and chairs on the terrace and listened to the chanted recital of 'Abdu'l-Bahá's last days and His funeral, as related in the touching account written by Shoghi Effendi and Lady Blomfield. The funeral, we recalled, had drawn together an immense concourse of mourners from all over Palestine from the High Commissioner and other officials and heads of various religious communities to the vast multitude of all sorts and conditions who revered and loved Him. For 'Abdu'l-Bahá had been a kind father to all in that region.

After this long and beautiful chant on the terrace, beautifully lighted both with electric lights and with the soft moonlight, all went again into the shrines and, during exquisite chanting of prayers, felt again the mighty power of 'Abdu'l-Bahá, the Servant of God, Who through His supreme and lifelong exemplification of the spirit of ser-

vitute made plain to the world the very heart of the Bahá'í teachings.

TUESDAY, DECEMBER 1ST.—At luncheon today Shoghi Effendi spoke of the great future which lies ahead of Germany and Russia. . . . A reaction will come eventually in favor of religion and against democracy.

Touching upon the main idea of his letter to the Bahá'ís of the West, called the "Goal of the New World Order" that "the principle of the oneness of mankind, the pivot around which all the teachings of Bahá'u'lláh revolve," is more than "the enunciation of an ideal" and "stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence", he spoke of the necessity for a new world order. This new world order cannot rise while national sovereignty is still so strong.

The immediate future for humanity, he said, is indeed dark, but in the not very distant future shines an infinitely better social and political order. Thus our last days at Haifa gave us bright glimpses of "the New World Order visualized by Bahá'u'lláh, a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abha Kingdom."



"Honesty is the foundation of all human affairs."

—'Abdu'l-Bahá.

THE RESPONSIBILITY OF KNOWLEDGE

DALE S. COLE

EVEN though our interest be focused hopefully on the future, let us "turn the clock backward" for a short while and enter the audience, listening to Sir Josiah Stamp, the eminent English economist, as he addresses the graduating class at Northwestern University. The time is June, 1933.

Speaking on the subject "University Education in the Present Crises" he confronts us with the challenging statement that "the compelling problem of the moment is the immediate emergency and the future of civilization."

As trained minds of rising generations leave their years of academic preparation and class room problems, they step into a world, as he points out, "committed for the most part to government by democracy."

This, on first thought, does not seem to be a disturbing situation, for democracies have existed for many, many years, without serious threat to civilization. But, he explains, there are contributing influences, at this time, which command attention. Although a democracy may be fitted "for dealing with problems of religion, political liberty, public expenditure and important problems of the *past*" there are new considerations in that the "great issues of the day are in the main economic and international."

This statement is of peculiar interest to those familiar with the Bahá'í Revelation, for, as 'Abdu'l-

Bahá said, the economic problem is basically a spiritual one, and international peace, good-will and understanding essential to the continued progress of civilization.

The speaker further suggests that in the economic and international aspects of the situation, democracy is meeting a "crucial test", and that the problems confronting us today "are dependent upon mass psychology." There is no satisfactory international economic control, nor even "easy means of international inquiry" or decision. This, in the face of the facts that "national boundaries are obsolete; that "the distribution of economic goods has no relation to existing political areas; that "the world has become internationalized by a network of established export industries . . . by overseas investments, . . . by financial obligations."

He believes that the academic responsibility in relation to these problems "is enormous"; that "the problem of recovery and regained balance is mainly an intellectual one" as is also "the proper ordering of economic forces and tendencies."

"The place of education in this scheme leaps to the eye."

CERTAINLY the situation he portrays calls for a new technique, a technique that is at once practical and potent, a technique with a spiritually dynamic power, for by what other means can mankind hope to cope with forces, which

someone has said, are not understood and hence seem to evade control?

Under democratic forms of government, future generations will be at once the governors and the governed and they "must therefore know how to judge facts and the technique of many kinds of proof."

"Let every student make some trial excavation to the footings of some structure of human knowledge, and he will have a glimpse into the responsibility of knowledge and the formation of well attested opinions which are the best bulwark against the superficialities of democratic conviction." What an inspirational appeal there is in these words of Sir Josiah Stamp! Investigate! Appreciate the "responsibility of knowledge"—that is one of the obligations imposed upon the rising generation of trained minds, and it is a great privilege as well as a responsibility, for upon them will fall most of the burdens and rewards attendant to the establishment of the Most Great Peace.

Where can any technique unearth such "well attested opinions" as in the messages of those great Manifestations of God, which He, in His pure bounty has sent to illumine the intellects and purify the souls of mankind?

SIR JOSIAH STAMP'S appeal to these graduates, to investigate "the responsibility of knowledge" synchronizes with that tremendous clarion which the Bahá'í revelation has sounded and is sounding for every individual to investigate truth, to assume social responsibility, to apply the divine remedies

given by Bahá'u'lláh to those difficult and profound problems now threatening the foundations of human institutions.

"For judgment is more and more dependent upon common sense synthesis, and the convergence of different attitudes toward life and its qualities." In "the convergence of different attitudes toward life" is he not suggesting the need for a greater unity of thought and action than mankind has ever yet experienced? Is this not another way of emphasizing the "fundamental oneness of humanity"?

He continues, "We have to break down the triple reliance upon, first, the aimless or formless knowledge of democracy, the experts' 'unearthly ballet of bloodless categories' as Kant calls it, and the journalist's feeble flutterings between the two. We can do this if every graduate has a trained and original mind. . . . Originality consists, as Fitzjames Stephens reminded us, rather in thinking for ourselves than in thinking differently from others, and a trained mind is one which does not get either paralyzed with inferiority or hot and bothered when it strolls into the next room of knowledge and experience."

"Every university student should, therefore," Sir Josiah Stamp admonishes, "be an expert in the subject he has chosen. But there are three qualities that are beyond and around this attainment, —a knowledge of the real nature of fact, familiarity with the processes of proof, and lastly and most important, some glimpse of the over-riding nature of wisdom. That grasp of life's problems by the whole mind as distinct from the ap-

paratus of any particular field of knowledge, where any addition to the apparatus of facts and logic, and all the sensitiveness of every instinct for beauty and goodness go to make the mind much greater than the sum of its parts."

AS WE PASS slowly out of the building, does it not seem as if we are all, at this moment, in a graduating class? Are we not being forced, by new and hitherto unexperienced forces to abandon many old and familiar attitudes towards life? Trained in the schools of our past lives, of tradition, prejudices and superstitions, are we not now being ejected from these class rooms, from these campuses of complacency into unfamiliar circumstances and situations?

Many of the admonitions of Sir Josiah Stamp, so ably voiced at Northwestern, apply to us individually and collectively and many of them are capable of expansion into an amazing comprehensiveness.

Consider the three qualities which he mentioned: first, "a knowledge of the real nature of fact." Is it not increasingly important that everyone know and feel the tremendous rightness of the oneness of mankind, of the fundamental oneness of religion, of the necessity of unity among the sons of men?

Secondly, "familiarity with the processes of proof" for if we do not know how to sift the false from the true how can we acquire any real knowledge whatsoever? Is this not echoing the great instruction of Bahá'u'lláh that everyone investigate truth for himself? For, in the last analysis, proof of spiritual facts and events is felt in the heart,

it is a conviction not so often acquired by intellectual assaying as by spiritual susceptibility to that which is true and lasting, right and eternal—by the bounty of God.

Third, "Some glimpse of the over-riding nature of wisdom." What greater wisdom could one hope to find than the universal words of Bahá'u'lláh, the profound and loving instruction of 'Abdu'l-Bahá and the Guardianship of Shoghi Effendi?

Life is a school. Often it seems to be a very hard one. We pass from one phase of life, from one set of conditions to another, graduating as it were, into higher and higher courses of training and experience, —always yearning to attain "tranquility and peace", that haven which is reached only through spiritual education.

IN CONCLUDING his address Sir Josiah Stamp said:

"No man seems to me to be educated who has not a definite attitude ranging from wistfulness to spiritual certitude towards the universe of the unseen and the infinite, in which all our greatest mental achievement is insignificant."

What a great bounty it is that God has ordained that long and toilsome schooling is not always necessary for the attainment of "spiritual certitude." It is within the reach of all who seek sincerely.

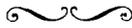
As we pass through the stages of spiritual education, the only kind of education which is adequate, can we not try to hasten that "spiritual renaissance" cheered by the prophetic words of 'Abdu'l-Bahá regarding the West—"Then

will the hearts of its people be vivified through the potency of the teachings of God and their souls be set aglow by the undying fire of His love."

Forty years have passed since the Bahá'í Revelation was first mentioned in America, forty years of education. We graduate from this period into the next, confident in

Faith, piloted surely and wisely by the Administration of the Guardian.

Knowledge of Bahá'u'lláh's Divine Plan confers a great responsibility—which is at once an obligation and a privilege. In acknowledging the responsibility of this knowledge we have the assurance that "God will assist all those who arise to serve Him."



A GOOD GATHERING

THE SOUVENIR OF 'ABDU'L-BAHA*

"You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race and be kind toward the people of all nationalities. Never speak disparagingly of others but praise without distinction. . . . Turn all your thoughts toward bringing joy to hearts."—'Abdu'l-Bahá.

EACH year, on the last Saturday in June, a group of a few hundred gathers in the beautiful pine grove surrounding Evergreen Cabin, at West Englewood, New Jersey. The occasion is the annual commemoration of the Souvenir of 'Abdu'l-Bahá. The habitual readers of this magazine know that twenty-one years ago 'Abdu'l-Bahá Himself gave a feast in this same place to some three hundred of His friends and followers; and that every year since it has been celebrated at the same place and date. More and more it grows to be a happy and festive occasion not only for Bahá'í friends from the cities round about but for the dwellers in and about West Englewood.

This year a new bond has been created between the Bahá'í Assembly and the citizens of West Englewood, for during the winter

the Bahá'í friends had given public entertainments and concerts and made over the entire proceeds to the welfare committee of West Englewood for unemployment relief. This is one of the reasons why an unusually large number of people from the immediate vicinity were present.

A special feature of the day this year was the placing of a marker at the spot in the grove where 'Abdu'l-Bahá stood on that memorable day in June, 1912, when He addressed the friends assembled at the feast which His bounty had prepared. Beneath the marker,—a small granite stone,—was placed a sealed copper box containing a paper signed by all those present on this occasion who were also present in 1912. The West Englewood Assembly offered this marker as a means to indicate and pre-

*This article has been compiled from reports by Hooper Harris and Marie Moore.



Group assembled for one of the lectures at the Annual Souvenir Feast of 'Abdu'l-Bahá, West Englewood, New Jersey

serve this hallowed spot pending the erection in the future of a more permanent and adequate expression of loving memory to the one who in 1912 instituted this "good gathering", this most happy annual occasion. Brief talks recalling the original event were a part of the simple but beautiful ceremony of placing the stone.

This annual gathering not only commemorates the feast given by 'Abdu'l-Bahá but it exemplifies the principles which He taught and the spirit which radiated from Him. For 'Abdu'l-Bahá taught the *Oneness of Humanity* and the *Oneness of all Religions*, and on this occasion come together peoples of different races, religions and nations in unity, love and harmony.

The program, too, bore witness of unity and the release from racial, national and religious pre-

judice—such release as gladdens every heart illumined by Bahá'u'lláh's teachings for those taking part in it were from different races and nations. Gifted members of the Negro race rendered music and gave talks conducive to understanding and amity between the races. A native of far off Persia, distinguished in diplomatic service, gave the principle address of the evening. Thus the unity of the East and the West was evidenced. The addresses, also, helped people to understand how important and far-reaching is this principle of the *Oneness of Mankind*. In the afternoon the speaker called attention to the Scriptural background of the Bahá'i Message, showing that the coming of Bahá'u'lláh fulfills prophecy; that the Bahá'i administration which is being established in Bahá'i commu-

THE TRUE SOVEREIGN

ALFRED E. LUNT

"The Prophets of God have come to show man the way of righteousness in order that he may not follow his own natural impulse, but govern his actions by the light of Their precept and example. . . . The imperfect members of society, the weak souls in humanity follow their natural trend. Their lives and actions are in accord with their natural propensities; they are captives of physical susceptibilities; they are not in touch or in tune with the spiritual bounties."

—'Abdu'l-Bahá.

This series of articles began in the May number and has been continued monthly. In the three installments already published the author explained the dual nature of man; that nature in itself is incapable of establishing values or achieving perfections; and emphasized the importance of the recognition and acceptance of the True Sovereign to save man from the world of nature. In this number the author describes the misconceptions of true religion, the real reason for the appearance of the Prophets, and the happiness and peace in store for a mature humanity when they make a practical application of the realities to the daily living.

IN this clear exposition of the dual or rather triune characteristics of our race, and the basic purpose of the appearance among us of the Divine Messengers, the reader will not fail to note a new, and, to some, possibly startling departure from the accepted understanding. For many centuries, the followers of His Holiness, Christ, have rested their faith mainly upon acceptance of His appearance as Savior and Lord. This, in its pristine simplicity and beauty, was a recognition of the sovereignty of God altogether praiseworthy. The *divine purpose*, however, in His Manifestation gradually came to be obscured or, perhaps, never widely understood. The greatest proofs of His Divinity were declared to be His miraculous deeds. And from these as well as from the other astonishing and tragic incidents of His wonderful life, dogmas and in-

terpretations emerged which, in turn, tended to become the principal emphasis of His glorious existence, as taught to the people.

It may well be that the true emphasis could not be expressed or understood, pending the arrival of the first traces of humanity's maturity, just now dawning. Perhaps this understanding was one of the hidden matters of which He spoke when He told His disciples that they could not then bear the things He could have revealed. But, whatever the reason for the war-strewn pages of human history of these past centuries, for the deeds of cruelty and tyranny that have up to now marked the pathway of mankind with hideous monuments of needless suffering,—the *divine purpose* stands out in clear illumination, today, revealed in a clear and irrefutable text: that the aim of the Holy Ones, the purpose of the loving Father of all mankind, has ever been the *emancipation of humankind from the qualities, the ignorance and the slavery of the world of nature.*

Not merely to be worshipped and adored, not merely to be believed in, but, primarily, that the people shall know that Their (the Prophets) words are the Words of God, and that Their mandates are alive with power and with healing for the deliverance of men from the an-

cient yoke, have They come. And, through this outpouring of a new knowledge the Word of God calls mankind to bestir itself, to utilize for itself this power and this knowledge that has flowed from the Center of Reality, and, thus, become its own liberator.

It is no longer enough to rest content with belief, leaving all else, including personal redemption, to God. No longer does it suffice for us to evade our individual responsibility to that light that dwells within our inmost hearts. For "he whose words exceed his deeds" is unacceptable. We are now informed that "deeds show the station of the man." It is through deeds, deeds of service, deeds of overcoming, deeds illumined and fortified by the new knowledge, that the enemy is to be routed. But the basis of this is the new consciousness awakened by this revelation of the Divine Purpose that has overspread the world in this new cycle of human redemption.

IN THE confusion occasioned by past misconceptions of what the *purpose* really is, what constitutes man's real salvation, the identity of the enemy has become obscured in the thick mists of sectarian dogma. These dogmas have, in the main, tended to concentrate the attention of the believers of all the religious systems upon the outer rather than the inner phase of religious faith. But the religion of God, the original divine foundations revealed by His Manifestations in the great spiritual springtimes of humanity, has always brought with it two outpourings, a greater and a lesser.

The first is the surging ocean of the divine love, alive with the Holy Spirit, the greatest need of humanity in its periods of gloomy skepticism, coldness and materialism. The second, equally authentic but relatively less essential, embodies the ordinances adapted to the existing requirements (in any age) of mankind's social order.

One is the Holy of Holies; the other the outer court of the temple. One is the spirit and the life; the other the body for that spirit. And since the body without the spirit is purposeless and dead, so, long continued over-emphasis upon the outer ordinances, to the exclusion of the moving power of love, gradually dims the vision of the soul to the precious jewels of Divine Revelation.

When the people of faith enter the sectarian realm, they are dwelling in the winter-time of their spiritual cycle. Fixing their eyes mostly upon the outer symbols, the warmth of the Holy of Holies flees from them, for love cannot abide in the chill coldness of a spiritless body. With this withering of the spiritual tissue of civilization come, hand in hand, the inevitable effects. Lacking the guidance of the spiritual realm, dispossessed of the enkindling heat of divine love humanity exhibits the hardness and coldness of the world of nature like the iron withdrawn from the fire.

Then follow the days of suffering, wherein the weak and unfortunate are oppressed by the strong, the flames of war madness devastate the earth, and the idols are set up. Religion is arrayed against religion, denomination against denomination, race against race, rich against

poor, while separation and prejudice clog the arteries of the body of humanity. Is not this what we have witnessed?

Then the spiritual springtime gently unlocks the frozen channels. The Holy of Holies is renewed. The warmth of the Love of God becomes focused upon humanity's heart. The outer courts are reconciled; plurality and division yield to the majestic toll of the Divine Bell that peals forth the eternal truth of the Oneness of God, the Oneness of His Prophets, and of all men.

Without the true King and the enthronement of His Sovereignty, the Kingdom is unthinkable. Can there be a Kingdom without an acknowledged King? For this, Christ taught men to pray. Consequently, we may expect that coincident with the breaking of the veils and the restoration of vision, the gulf that divides the divine from the nether world will be seen outlined in clear perspective. Dissipating the fogs and mists that had seemed to confer upon the false countenance the beauty of the true, it is certain that the radiant face of the True One will shine forth in unmistakable splendor.

The laws and ordinances having to do with the outer courts of the temple will gradually tend to assume their proper relationship to the new inrush of spiritual life. Content and honored to become once again the vehicle or body through which the Holy Spirit expresses, the false glory they have assumed in the past is stripped from them.

IT IS, NO DOUBT, not generally realized that the multiplicity of sects and denominations in the world

owes its origin almost solely to the conflict and differentiation between the ordinances of the different religious systems. The outer courts have been in dissension with each other. Each succeeding Prophet has established those best suited to the needs of His people. But since the followers of a particular Messenger have failed to accept His Successor and the new ordinances decreed by Him, they have carried on their original religious laws into the succeeding dispensation, and, finding the new laws in conflict with that which they adore, denounced the new as heresy.

Thus, the field of divine ordinances, designed to provide guidance for a people throughout but not beyond a prophetic cycle, became a battle-ground of diversity, and, hence, plurality. In the sea of plurality swim the fishes of discord. This condition ultimately resulted in religious warfare, when fanatical armies, led astray by hatred, sought to wreak vengeance upon each other in the belief that, since the ordinances differed, so likewise must the inner foundations of the Prophets in whom they respectively believed. This is only another way of saying that since the ordinances differed, the Prophet who had introduced the change must necessarily be an impostor and false. To such an extreme degree as this were the people wedded to the laws of the outer court. Such an attitude barred the congregations from any impartial examination of the foundation upon which the new Prophet, Himself, stood. Even as the people in the days of Christ cried out: "our sacred books inform us that when the Messiah

comes it will be from an unknown place, whereas this claimant to the Messianic station has come from Nazareth; he was to be seated upon the throne of David, but this one is in the utmost state of poverty and deprivation; He was to promulgate the law of the Bible but this man has changed that holy law" (ordinances).

The sectarian vision is, unfailingly, a literal one. This literal interpretation of the divine symbols resident in the law and in the prophetic assurances in which a people believe, is an infirmity arising from attachment to the outer ceremonies and the ancestral traditions. From this point of view, the Holy of Holies, the universal law of love and brotherhood is wholly excluded. The thick veils thus interposed over the luminous pearls of Divine Revelation have two results. First, they dim the vision of the people to the Reality of their own Prophet; and, secondly, this blindness automatically deprives them of the ability to weigh the truth of the new foundation revealed by His Successor.

The final result, then, is division and discord. The oneness of Truth is shattered by the plurality of the changing ordinances. Only in this way does plurality enter the religious field. And since plurality in a series of divine outpourings is impossible and unthinkable, because God, the Truth, is One and not multiple, every religious war, every division in human society arising from the seeming conflict of ordinances or the faulty interpretation of the symbols of truth, must be relegated to the field of irreligion. In that field, the passions and hatreds of opposing groups have been ex-

pressed in full measure. And since these destructive qualities are plainly derived from the world of nature, it is at once perfectly clear that neither they, nor the motives underlying them, have any essential connection with the Law of God whose Alpha and Omega is Unity through Love.

Rather are they evidences of the common bond that connects the degrees of fanaticism with the very elements in man that correspond to the natural destructive urge. Such a dire penalty as this comes upon the nations who, by forgetting the law of love have consequently forgotten God; who by ignoring the primal Word of His Revelation deposited in the inner court of the temple of His command, have exalted the mere body or vehicle of the Holy Spirit, i. e., the ordinances and dogmas to a forbidden height. It is the worship of an unlighted lamp; the pursuit of an enchanting figure bereft of soul.

OUT OF THESE mirages, these fateful human errors, our race is, nevertheless, even now, emerging into the clear light of the dawn of reality. The discouragements of the present, bitter as they are, are mitigated by the new vision they have awakened. The mad thrill of the recent period of inflation, with its exaltation of gold and the money power as an idol, was at least one of the symptoms of the unreality that has so long dominated the race. Bahá'u'lláh has assessed for us the true value of suffering in this penetrating saying, based upon the all-embracing laws of the unseen kingdom:

"O Son of Man! My calamity is

My providence; outwardly it is but fire and vengeance, yet inwardly it is naught but light and mercy. Hasten thereunto, that thou mayst become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it."

Through the fire of suffering, the pure gold of men's hearts is refined, and the dross removed. Primarily, it is the development of a capacity to distinguish the true from the false. The proud ego, wallowing in its superstitions and fancies, loses its firm hold upon the individual destiny. In vain, it applies the old formulas and the shibboleths it has learned at the feet of *mother nature*, only to find them strangely impotent. As in the case of the unfortunate Dr. Jekyll, the once powerful chemical reagent cannot be reassembled, since it was, even in the beginning, impure, a hideous anomaly.

AND IF, because of the stored up seed of disobedience mankind has sown so plentifully, yet other and greater calamities are to befall; if, in other words, the present shaking of the pillars of existence in the economic and social fields proves to be insufficient to inhibit us from succumbing yet again to world-wide conflict, the unspeakable crime of human fratricide, let us hope that such a renewed violation of Divine Law will not cause the very earth, itself, to turn and rend us with its cosmic shudderings.

Little do we, as a whole, realize the vast forces that are unloosed when man, the pivot of the creation, disclaims his responsibility to the Establisher of the law of love and brotherhood, and plunges into the

weltering abyss of war. Through this, he unlocks the sealed gate behind which lurks the hidden force of decomposition. Through this, he causes an acceleration in its destructive mission, uncovering his nakedness to its weapons of death. This is peculiarly true today when a new order has been instituted; when the law of human unity has been promulgated, and the *command to peace* registered and confirmed.

THAT MANKIND is standing at the cross-roads is the firm opinion of many profound students of the historical trends of the race. Out of the mists of past prophetic admonishments, ominous events are foretold that were to occur at the dawn of the New Age, contemporaneous with the "end of the world" (expired cycle). Are we, as a race, to be overtaken by these universal woes? If so, it could only be because of the inexorable working of the law of cause and effect, and perhaps also to our failure here and now to rightly assess the significance of the storms that are impending.

And, yet, should these events descend upon us, we may still be assured that even in so great a calamity, the Light and Mercy that dwells at the heart of every suffering will become revealed. That from the red fires of woe will shine forth a new and permanent happiness for the race; that the Divine Unity will become established on the earth, the new order attain a universal acceptance, the oneness of race and of religion become a living reality in human consciousness, and the True Sovereign enthroned.

THE BAHÁ'Í SUMMER SCHOOL AT LOUHELEN RANCH

ORCELLA REXFORD, D. SC.

"Religion is the greatest instrument for the order of the world and the tranquility of all existent beings."—Bahá'u'lláh.



ABDU'L-BAHA, known as Master by those of the Bahá'í faith, continually urged His followers to be happy and ever sounded the admonition: Be ye happy! If you be not happy in this day, for what day are you waiting to be happy? I declare a moment in this glorious century is greater than all past centuries.

An onlooker standing on the shady lawn of Louhelen Ranch in Eastern Michigan and watching the arrival of the "Friends of God" could not help but be impressed with the fact that the followers of 'Abdu'l-Bahá are the embodiment of these words. Many of them had given up an opportunity to visit the Century of Progress Exposition in order to attend summer school here. Those who had arrived ahead of the others greeted the newcomers with beaming faces and expressions of joy and affection. Sometimes there would be a moment of deep realization as two friends who were very close met after a year's separation. From far distances they gathered—from Maine and Seattle, from Montreal and Florida. Verily, they "came from the east and from the west, from the north, and from the south to sit down in the kingdom of the Lord."

The greetings of the Bahá'ís and their love for one another is very impressive even to those accustomed to that love. A new comer when asked for her impression of the summer school remarked with enthusiasm, "I never have received such a welcome from my own family. I don't believe any of my relatives would express as much delight at seeing me as these friends of God do when they get together. It is wonderful to belong to such a spiritual family. I feel for the first time that I have really come home." This celestial vibration set up was one of the outstanding impressions that we took away from the third Bahá'í summer school at Louhelen Ranch, where we spent nine glorious days. Many voiced the sentiment, "It is like living in Heaven for a little while. How we dislike to go back to the world, but since we must, how splendid that we can carry this inspiration to others and share this heavenly bounty with them." It gives one just a glimpse of what life will come to mean when all the peoples of the world adopt the Bahá'í program of the Oneness of Humanity and live according to the Bahá'í ideals of the Most Great Peace.

Many improvements for our comfort had been made since last year,



Some of the friends attending the Bahá'í Summer School, Louhelen Ranch in Michigan

that were a delight to us. A large barn had been converted into a roomy and airy assembly hall, and the space above into two stories of bedrooms for the comfort of the increased number of guests.

THE GUARDIAN of the Bahá'í Cause, Shoghi Effendi, has laid a great deal of stress on the importance of these summer schools for they embody that new and vital feature of Bahá'í administration, consultation,—the gathering of the friends to talk together of ways and means for promoting the Bahá'í Cause. They offer, too, a means of making new friends and cementing the bonds of unity and love for each other. Ideas are exchanged that furnish new inspiration and experience in the teaching field. These shared are of great assistance to those who teach. It was a delight to observe that many of the same people who were present last

year had returned this summer. A practical business man observed, "I would not miss this summer school. I arrange my vacation so as to bring my family here each year, for the inspiration I receive stays with me throughout the year."

How shall we convey the spirit and the power of this brief session to one not present? It is difficult—impossible. The mornings were taken up with classes, each giving information and inspiration in its own way. The period combining meditation and Iqán¹ studies opened the daily program, turned the thoughts upward, and showed what new fields may be explored and higher thoughts released by meditative study.

The daily lessons in Bahá'í Administration reached a new depth of meaning in what had seemed to some mere routine and showed that the Revelation of Bahá'u'lláh makes clear God's plan from the beginning

¹ The Book of Certitude by Bahá'u'lláh.

—a plan culminating in the New World Order which is evolving from Bahá'í Administration. The talks on the Influence of Religion on Society linked into those on Bahá'í Administration and developed convincingly the idea that there is no adequate explanation of Society apart from Religion. The stories and incidents from the "Dawn-Breakers"¹ interwoven with and illustrating the great and eternal truths which give life to the soul lifted us into the world of the spirit as they flowed from the lips of the speaker in a truly inspired manner. The afternoons were thrown open to the public and an hour was devoted to a lecture on some aspect of the Bahá'í Cause.

OF GREAT import is the fact that almost a third of the summer school were the youth of the Bahá'ís, radiant young people, many from schools, colleges and universities, and some who had gone out from schools into the working world, eager to study the precepts of the new age of which they will be a vital part. Most of them had attended the summer school last year and had so thoroughly enjoyed themselves that they eagerly looked forward to assembling together again this year. The intense earnestness in spiritual matters shown in their morning study and discussion group did not prevent, indeed enhanced, their enjoyment of the swimming, hiking and other amusements in the afternoons. A balanced life is the ideal Bahá'í life.

The evenings were turned over to the young people, and they planned

interesting programs for the rest of the group. One evening was devoted to music, for 'Abdu'l-Bahá often remarked, "Music is the language of the heart." Another evening was devoted to the personal experiences of those who had made pilgrimages to Haifa. One evening was just for fun when each was asked to write a poem about the person whose name was drawn by lot. These poems were read aloud, while the audience tried to guess who was being described. Another evening was given over to the methods by which the young people may teach the Bahá'í Cause and they told of their experiences in that field of activity. One could not help feeling that with such unprejudiced and scientific minds attacking the problems of a sick and ailing world that the remedies will be applied in a wise, efficient, and intelligent manner.

Such glorious days spent in the pursuit of spiritual wisdom! How we wish that all the world might have shared them with us for every one was striving to translate these words of 'Abdu'l-Bahá into deeds:

"Religion is an attitude toward God reflected in life."

"The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station and man will make no real progress until illumined by this power of love. Strive to increase the love-force of reality, to make your hearts greater centers of attraction, to create new ideals and relationships.

"Alas! Alas! The world has not discovered the reality of religion hidden beneath the symbolic forms."

¹ Nabil's Narrative of the early history of the Bahá'í Cause.

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The Divine Physician

WHEN Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "we are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God, what need, therefore, have we of this man?"

* *

It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill the principles of the book are correctly and effectively applied until the patient is restored to health.

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Christ was a Heavenly Physician. He brought spiritual health and healing into the world.

* *

Baha'u'llah is likewise a Divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

—*Abdu'l-Baha.*

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“What a wonderful century this is! It is an age of universal reformation. . . . The foundations of human society are changing and strengthening. Today sciences of the past are useless. . . . Ethical precedents and principles cannot be applied to the needs of the modern world. . . . All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundations of Divine Reality must also pass away and be reformed.”

—‘Abdu’l-Bahá.

THERE HAS been a great change in religious thought, as in all other departments of human thought, during the last one hundred years. Not all of this change is in the form of progress for religion, though it may be all regarded as part of the universal evolutionary progress of humanity.

THE MOST marked change which has come upon Christianity is due to the comparative study of religion. This analysis of religion from the scientific point of view, taking into account origins, developments, adaptations and results, and including in its sweep all the great religions of the world, has started a transformation in the traditional Christian theology which is revolutionizing the attitude of educated, intelligent Christians toward other religions.

This comparative study of religions has occurred almost wholly within the last one hundred years. In fact, the comparative, scientific attitude toward all forms of human expression and progress is relatively new. It was not until the middle of the Eighteenth Century that leaders of thought began to seek to evaluate civilization and to think

of it in terms of progress. It seems strange, that humanity should have existed during all this previous period in the unconscious, uncritical stage of preadolescence, so to speak.

The Greek philosophers, it is true did a considerable amount of such comparative thinking, but it did not then become a habit of the race. It was not until the French savants of the Encyclopedist group challenged contemporaneous human society to measure itself that Occidental nations began to form the habit of thinking in terms of progress, looking back to appreciate past achievements, looking critically at the present stage of civilization, and looking forward to envision possible improvements in the human race.

When the doctrine of evolution began to dominate human thought about the middle of the Nineteenth Century, it introduced or accelerated the comparative study of every expression of human thought or energy. In the present epoch it is so customary to think of progress in every line in terms of evolution, that without such an approach to existing things adequate understanding of life and of civilization seems inconceivable.

THE EFFECT of the doctrine of comparative study and of the doctrine of evolution upon religion, especially upon theology, has been enormous.

The previous Christian theology had been very naive, to say the least:—that the world was made by fiat instantaneously and perfect; that the Christian religion was similarly made and was similarly perfect, not only in essence but in expression; that the Christian religion was the only Truth given by God to man; and that, in consequence of this last assumption, all religions outside the Judaic dispensations *were either pure chicanery and deceit or else the invention of the devil.*

What was the effect upon this Christian theology of the comparative study of religion? Its first effect was to stimulate a sincere admiration for the best in other religions. Voltaire, Lessing, Goethe, and many other great leaders of thought, began to admire, and to openly express admiration for, what seemed fundamentally good in other religions. Carlyle, Olympian hurler of thunderous words, in his "Heroes and Hero Worship" came forth with a dissertation on Muhammad that presented Him as a great leader of Truth. This attitude of tolerance—of more than tolerance even, of appreciation—has been growing until it is now the typical attitude of all highly educated thoughtful people who take interest in things religious.

As a corollary to appreciation of other religions, of belief in their sincerity, authenticity and effectiveness, there has come about a momentous change in advanced Christian theology. No longer do pro-

gressive leaders of Christian thought claim that Christ and the Hebrew prophets brought the only Spiritual Truth which has come to earth. Other teachers in other climes were also channels for God's grace and power.

Is it true, then, that Christ was the Only-Begotten Son of God? Belief in the Trinity itself is tottering. In fact, the whole scheme of traditional Christian theology is being shattered to bits by the inroads of modern scientific thought.

THE FIRST steps toward a progressive Christian theology were made over a hundred years ago by the Unitarians and Universalists. In their beginnings these movements were deemed so heretical as to be dangerous to society. My grandfather, leader in the Universalist movement, was discharged from his first teaching position by the school board because his religion would cause him to be "a harmful influence to youth." Another relative told me that when she was a little girl her parents compelled her to avert her face when passing the Universalist church of her town because it was "the abode of the devil."

It was a Unitarian who wrote the first important book treating on the world's religions from the point of view of sincere appreciation. Since James Freeman Clarke's "Ten Great Religions of the World," many books have been published on the world's different religious systems, some appreciative, some critical in tone, but all tolerant. We no longer call Buddhism the invention of the devil because many of its teachings, ceremonies and pictographs so closely resemble those

of the medieval Christian church. We no longer accuse Muhammed of being a charlatan, realizing as Carlyle did that no charlatan can create and retain the allegiance of hundreds of millions of people; and because, too, we find much to admire sincerely in the individual and organized expression of Islam.

BUT now let us look upon the result of this progress of religious liberalism in so far as it concerns the depth and warmth of spiritual life. Here the results have been the opposite of progress — a corresponding falling away in faith, in earnestness, in sincerity of expression of the religious life, in exact proportion to the gains in religious tolerance and liberalism.

This concomitant weakening of the religious life was inevitable. It has always occurred when great religious systems have met in rival claims before a tolerant audience. Such a situation is bound to produce the attitude of latitudinarianism and eclecticism. "Man is the measure of all things," said the Greek sophists. "I shall choose from the rival claims of existing religions that which suits me best," said the cultured Roman citizen of the period of the Empire. "I will believe what I like best to believe," declares the cultured citizen of the Twentieth Century.

This liberalism is good in so far as it involves a sincere search for Truth, but harmful if it eventuates in the denial of all authority in religion. For if we remove the factor of Authority and Revelation from religion, we really have no religion left, we have only philosophy.

And so we perceive today,—that liberal people tend to be philosophic

in their breadth of thought, but not religious in the essential meaning of the word. They lack reverence, the habit of obedience to God, the effective use of prayer. While they have gained in breadth, they have lost in depth. While they have grown in tolerance they have waned in zeal. And exactly the same transition is occurring in Islam, in Buddhism, in Judaism, in Confucianism, wherever contacted by Western scientific thought.

NOW HERE is the resultant problem—the greatest religious problem of the day. How are modern religionists to retain the broad universal attitude which is characteristic of the age, and yet at the same time preserve that deep inner Fire without which no religion is worthy of the name?

May we suggest that the evolutionary development of religious tolerance and eclecticism during the past hundred years has been but a preparation for a new and universal World Religion? It has been the clearing away of the debris of the past—the fabric of human thought built over and concealing the great foundations of undying Truth brought by the Prophets. It has been a preparation for a new Construction — an Edifice under whose roof all mankind may join in unison, in praise and prayer to God.

Such an Edifice exists in the New World Order of Bahá'u'lláh. And its outward symbol is already taking form on the shore of Lake Michigan—the new Bahá'í Temple the architecture of which is inspiring to all lovers of the beautiful, as its spiritual exercises are inspiring to all lovers of the Spiritual.

THE SECOND CENTURY OF PROGRESS

BERTHA HYDE KIRKPATRICK

"There is one God; mankind is one; the foundations of religion are one. . . . Men have always been taught and led by the Prophets of God. The Prophets of God are the Mediators of God. All the Prophets and Messengers have come from one Holy Spirit and bear the message of God fitted to the age in which they appear. The one light is in them and they are one with each other."—'Abdu'l-Bahá.

MY friend and I spent many days studying the exhibits of the Century of Progress Exposition going from building to building, from exhibit to exhibit,—truly marvelous exhibits arranged with the modern mastery of art and skill to appeal to the eye,—the last word in visual education.

Finally we came to the Hall of Religion. Here too we studied thoughtfully the plan and exhibits, listened to a talk, then sat down to meditate. Questions arose. What connection has this building and what it stands for with all the rest? I recalled a certain talk by 'Abdu'l-Bahá, found the place and reread it. "From every standpoint," He says, "the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, inventions and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and the advent of the new age of re-formation."*

What greater illustration of a part of these words could there be than this Century of Progress Ex-

position? Here they are—the inventions and discoveries "revealing new wonders and hidden secrets of the material universe," all gathered together in these vast buildings so that he who runs may read. And then we asked ourselves if there was some meaning to all these wonders that was not so easy to read, an inner significance which those who planned this enterprise and the great masses of observers had not penetrated. We thought too of conditions in European and Asiatic countries, of China, India, Russia, Germany and how truly they bear witness to the words "The laws of former governments and civilizations are in the process of revision." Surely there is a connection between the seeming decay and disintegration of governments, the stagnation of business and industry in our own country as well as countries all over the world and the great progress in science and invention shown here in Chicago's great World Fair. What is the meaning of the words "everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and the advent of the new age of re-formation?"

FARTHER ON in this talk already referred to, 'Abdu'l-Bahá says, "This is the cycle of maturity and reformation in religion as well."

*Promulgation of Universal Peace, p. 434.

Perhaps if we understood better the true significance of religion we would understand better the seeming contradiction between great scientific advancement and the chaos and confusion in the world, perhaps we would better understand the "advent of the new age of re-formation." We recall the words of Bahá'u'lláh, "Religion is the greatest instrument for the order of the world and the tranquility of all existent beings."* Can it be the fading of religion that is the cause of so much disorganization and at the same time a re-formation and renewing of religion that is giving birth to new scientific discoveries and inventions? This is the explanation that the Bahá'í teachings give and the only one that adequately explains such seeming contradictions in scientific advance and governmental, industrial, and economic retrogradation. The old age is dying at the same time that a new one is being born. We find evidences of both. And the Bahá'í teachings assure us that the basis of the new age is religion, a powerful influx of new spiritual life.

WHAT DO we find in the Hall of Religion suggesting re-formation in religion? What that we would not have found in such an exhibit a century ago? Adorning the walls of the octagonal rotunda are murals representing some of the great religions of the world. These lead us to reflect upon the universality of religious desire and aspiration and suggest that God has sent many Holy Messengers to the world. The exhibits of the many sects and denominations seem to emphasize the divisive elements in Christian-

ity, but here is a large exhibit made by the cooperation of some six or eight Christian denominations who have forgotten their differences in creed in working for a common end. Religious welfare organizations both Jewish and Gentile tell "the services which religion has recorded in the past century, and the continuing service which the next century may be expected to open to religious bodies." Exhibits of hospital and mission work in various fields show the great growth in the socialized efforts to obey Christ's injunction, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." An exhibit showing the development of church architecture attracts and interests us. This is international and in spirit seems to reach out in an aspiration for unity. A "Chapel of Meditation" invites people of all and every faith to take time for quiet communion or meditation. Yet what thrilling and overwhelming events have taken place in the world of religion in the past century of which this exposition takes little account.

What could be added to these interesting exhibits in the Hall of Religion to give people an opportunity to get a glimpse of and grasp this great Truth, that the dying of an old religious era explains the chaos and degeneration, and the coming of a new Messenger of God, giving birth to a new or renewed religion explains the awakening in science, art, inventions and other fruits of the human mind. Institutions, creeds, forms of government die slowly. Individual minds react more quickly to spiritual forces, often unaware though they be of the

*Tablets of Bahá'u'lláh, p. 49.

Source. When enough souls are awakened to cooperate, new governments and new social orders are formed.

So THESE two Bahá'ís, after meditating in the chapel of the Hall of Religion, planned together several exhibits which they would like to add to those already in place. By pageant or picture would be represented the life and teachings of the radiant youth, the Messenger of God, the Báb, Who declared His mission in 1844, a little less than a century ago; Who stated that that mission was to usher in a *new age* and to prepare the way for One greater than He. Could justice be done to that brief, eventful life, so full of dramatic as well as spiritual interest, in a series of pictures? No, but the facts must be made known to the world. Already a powerful drama¹ has been written setting out this brief life, tragic yet victorious.

Similarly would be depicted the life and teachings of Bahá'u'lláh Who came as foretold by the Báb, Who radiated the spirit of life, Who changed men's lives so that they were filled with spiritual life; Whose life, like that of the Báb, followed the path of sacrifice, and Who taught people by His precepts and His life how to bring in the new age, the age of peace and justice. Even the outward events of the long life of this Messenger of God, the exiles, the imprisonments, the years of privation, the endurance, the boundless love and signs of infinite power cause men to give heed.

His claims were stupendous. He claimed that the words which He uttered were the words of God,

powerful, creative. By His life and teachings He has shown us how to use all these material bounties, these marvelous inventions so as to bring necessities and comforts to all. "Bahá'u'lláh has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass whereas divine virtues and spiritual susceptibilities are the light within the glass."²

THAT MEN may understand the teachings of Bahá'u'lláh and so learn how rightly to use God's bounteous material bestowals, the basic principles which He taught must be visualized. The as yet little understood principles of the Oneness of Mankind and the Oneness of all Religions must be pictured and the principles which grow out of these and are the crying needs of the world today: Universal peace; the establishment of a Universal League of Nations, of international arbitration and an International Parliament; the adoption of an international auxiliary lan-

¹ See Bahá'í Magazine, Vol. 24, p. 14. ² 'Abdu'l-Bahá, Promulgation of Universal Peace, p. 282.

guage taught in all the schools of the world; compulsory education all over the world—especially for girls who will be the mothers and first educators of the next generation; equal opportunities of development and equal rights and privileges for both sexes; work for all, no idle rich and no idle poor; work in the spirit of service is worship; abolition of the extremes of wealth and poverty; care of the needy. All these should be depicted with such skill and art as to bring home to each thoughtful observer that they are the outgrowth of an awakened consciousness of the oneness of mankind and the oneness of religion, and that they form the firm foundation on which the new age must be built.

Then let a great chart show a shining Sun of Truth sending forth rays of truth and power which flood the earth with light and knowledge and are received in the mirrors of men's hearts and minds and are reflected to others of mankind. Some minds catch the rays which are reflected as scientific discoveries, others those which produce art, and many others those which produce all forms of learning, knowledge, wisdom, justice and divine virtues. On this chart would be printed these words of Bahá'u'lláh:

“Its light (i. e. the light of the Sun of Truth) when cast on the mir-

rors of the wise gives expression of wisdom, when reflected from the minds of artists, produces manifestations of new and beautiful arts; when it shines through the minds of students, it reveals and unfolds mysteries.”

WOULD SUCH a series of exhibits help people to unify this Century of Progress Exposition, help people to understand that all truth comes from the great Sun of Truth and is at source one; that there is a great unity and not a conflict between true science and true religion since all is truth and truth is one; that the world needs a divine inspiration in order rightly to use the bounteous gifts of material progress developed in the last century and so marvelously set out in this Exposition; that “no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God.”

We look around again. These dreamed-of exhibits are not here. But is not mankind nearly ready to measure up to the standards Bahá'u'lláh has established? Surely at the end of the next century those principles will be accepted, the “new age of re-formation” will be well established, and this Century of Progress Exposition will be looked back upon as just a beginning of progress.



“To accomplish this great and needful unity in the reality, His Holiness Bahá'u'lláh appeared in the Orient and renewed the foundations of the divine teachings. His Revelation of the Word embodies completely the teachings of all the prophets expressed in principles and precepts applicable to the needs and conditions of the modern world; amplified and adapted to present day questions and critical human problems.”—‘Abdu'l-Bahá.

A WORLD AT PEACE

Bahá'í Administration as Presented to a Group of Free-Thinkers

Part 2.—*Election of Administrative Bodies**

KEITH RANSOM-KEHLER

"In the election of the members of the Spiritual Assembly no political tactics shall enter. They [the Bahá'ís] must be free from self, nor anxious to further their own personal ambitions. . . . As soon as political plans are introduced in the Cause, the spirit is killed. . . . This Cause is pure spirituality."—'Abdu'l-Bahá.

EVERY Bahá'í of the age of twenty-one and over has the voting privilege, men and women alike: they vote for those who are to administer the affairs of the Cause locally and they vote for delegates who elect their national administrative body.

The manner of voting is unique. There are no parties, no candidates, no nominations. Canvassing and electioneering are strictly forbidden. On the first day of the Festival of Ridván each year the Bahá'ís gather for their elections. Presumably in towns where there are large numbers there will be several polling places.

To be eligible for the administrative body, called in Bahá'í terminology an "Assembly", the first requirement is honesty of purpose; this is a matter of character—integrity, frankness, truthfulness, reliability. Then, in whatever order, comes loyalty to Bahá'u'lláh, His provisions and teachings; this means faith, spirituality, humility, self-effacement. Equally indispensable are knowledge and enlightenment, while experience in affairs completes the first essentials.

At a designated hour the groups gather. 'Abdu'l-Bahá, the oldest son of Bahá'u'lláh, appointed by Him to interpret His Words and ad-

minister His Cause, promises that when the Bahá'ís so gather, united in heart and purpose, and turn in prayer toward the glorious Kingdom of God, the Holy Spirit will guide and direct them in their choice of an Assembly.

Those who do not believe that there is such a thing as a Holy Spirit or a Kingdom of God must clearly recognize, from historical and sociological evidence, the astonishing influence which these ideas have always exerted over those who do accept them. It is not my purpose here to discuss metaphysical questions, but to exhibit a scheme wherein men may administer without conflict, strife or alienation.

At present the Assembly consists of nine members but as the Cause grows its numbers must necessarily increase for it conducts local legislation—(the National Assembly, national; and the International House of Justice, international law-making, except as provided in the teaching of Bahá'u'lláh**)—as well as exercising the executive and judicial functions. It will probably require in future very large numbers to carry through all of these requirements in the great centers of population.

The elections have now been ac-

*Part of this article, published in the August number stressed the importance of religion as the foundation of civilization. **Bahá'í Administration, p. 10.

complished without contest, majorities or minorities. The nine names with the largest number of votes are declared elected—a plurality process. For if the Holy Spirit be governing and directing the elections, as every Bahá'í heartily believes, to ballot several times for a majority of votes would clearly disturb the first guidance; not that the Holy Spirit could not continue to guide through any number of ballots, but it would entail unnecessary delay and complication, and would lose the spontaneity of the first choice.

In advance of the election not only have no names been mentioned, no preferences asserted, for this would not represent the spiritual guidance promised at a definite moment under definite circumstances; but since no one is nominated previously there can be no platform, no campaign promises, no control by this or that interest.

Delegates meeting in an annual convention elect in a similar manner the nine members of the national administrative body, while the members of these secondary groups elect in turn the International House of Justice.

IN SCIENCE and in philosophy we have “emergents,” elements which suddenly appearing change the whole trend of past conditions. Man, homo sapiens, is an example on the one hand; inductive reasoning, on the other. Bahá'u'lláh has released an emergent comparable to these in His *government by consultation*. For the first time in human history man is equipped with a method whereby he can rise above the strife and antagonism of party con-

flicts. According to the requirements of consultation no personal prestige is sought, there can be no effort to uphold this opinion at the expense of that, no desire to suppress that man or measure, because these Assemblies are seeking neither individual aggrandizement nor the approval of constituencies but—odd, simple and startling as it may sound—are disinterestedly seeking to find the Truth.

‘Abdu'l-Bahá outlines the mechanism of Bahá'í Administration, through these consultative bodies, in the following words:

“In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimately, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.”

“The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one

heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that assembly be brought to naught.

“The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden.

“The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and

alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.”

Thus we see why there can be no platform, no prearranged program, no pledges, no campaigns, no nominations, no constituencies. Any or all of these imply the curtailing of absolute freedom in the expression of opinion, and the guidance, not of God, but of human whims, desires and passions.

BUT THE PRACTICAL man at once inquires, “Where are these beings to be found, who have freed themselves from opinionation, bias and a desire for domination? We read ‘Abdu’l-Bahá’s requirements but is it possible that *one* such person can be found in the Bahá’i or any other community at the present time, far less nine?”

Of course there is not a superabundance of such people in the world. If there were we would have no need for Bahá’u’lláh and His Message. But ‘Abdu’l-Bahá says that the nucleus of a new humanity is forming (which is evident in innumerable social attitudes) where-

in are these two elements: the fundamental verity of cooperation, unity, harmony and accord seeking, as it has sought from the beginning of the human experiment, to assert itself; and the earnest desire of men to extend to these attributes asylum and hospitality. These conditions can create an untried and unknown synthesis of progress, assurance and protection in the world.

SIGHT and light have climbed the ladder of biological and physical experience side by side. That first tiny faintly sensitive pigment spot upon which the hosts of radiance were beating for ages in their search for reception and recognition, finally became the exquisitely developed function of sight in the human eye. So at last Bahá'u'lláh has presented to Unity and Truth, the twin builders of whatever success or security has been attained historically, that minute organ whereby, through the development of Bahá'i consultation, they may pervade and quicken our consciousness as through the eye light pervades the whole personality.

By *truth* I mean the pragmatic function of achieving the greatest

good for the greatest number in the full significance of the word "great;" by *unity*, the harmonious action of innumerable different groups, classes, nations, individuals in voluntary allegiance to a common method of seeking an exalted goal. It is now a mere platitude to say that unity does not involve uniformity and that Truth is not a rigid, static *datum*, but a process whose rich content yields more abundantly to those who serve its exacting requirements.

Even admitting that Truth is a Platonic Idea; that it has an aloof and independent existence; so far as we human beings are concerned Truth is only so much of a new conception or ideal as may be incorporated into the bulk of existing experience or annexed to the *criteria* of judgment or offered as a practical test and standard of action. The growth of science has been solely commensurate with the growth of Inductive Reasoning, for example. The degree to which science has brought release and enlightenment to mankind is the degree by which we test the truth of inductive reasoning.

(Continued in next issue)



“Not until we live ourselves the life of a true Bahá'i can we hope to demonstrate the creative and transforming potency of the Faith we profess. Nothing but the abundance of our actions, nothing but the purity of our lives and the integrity of our characters, can in the last resort establish our claim that the Bahá'i spirit is in this day the sole agency that can translate a long-cherished ideal into an enduring achievement.”

—Shoghi Effendi.

The Mashriqu'l-Adhkár

HOWEVER inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár.

Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Shoghi Effendi.

THE SPELL OF THE TEMPLE

ALLEN B. McDANIEL

"And finally who can be so bold as to deny that the completion of the superstructure of the Mashriqu'l-Adhkár—the crowning glory of America's past and present achievements—has forged that mystic chain which is to link, more firmly than ever, the hearts of its champion-builders with Him Who is the Source and Center of their Faith and the Object of their truest adoration?"—Shoghi Effendi.*

 NE hot afternoon in August, 1921, two men entered the office of the Earley Studio in Washington. They arrived unannounced and presented to John J. Earley, the head of the studio, the photograph of a model of a beautiful building. One of these gentlemen, a man of rather distinguished appearance, introduced himself as Louis Bourgeois, the architect of the building shown in the photograph. He stated that he had been sent to the studio by an engineer, a mutual friend.

Mr. Bourgeois explained that the model was the accepted design for a universal Temple, which the followers of Bahá'u'lláh all over the world were going to erect on a slightly location on the shore of Lake Michigan about fifteen miles north of Chicago. Soon it became evident that the design was the dream of this architect's life, a vision that had come to him. At that moment he was seeking a material with which to build this unique and beautiful structure and someone with the sympathetic understanding, ability and experience to put this design into material form. The architect left the photograph of the Temple with the studio and thus began an eleven-year study by Mr. Earley and his assistants of one of the most remarkable building projects in all history.

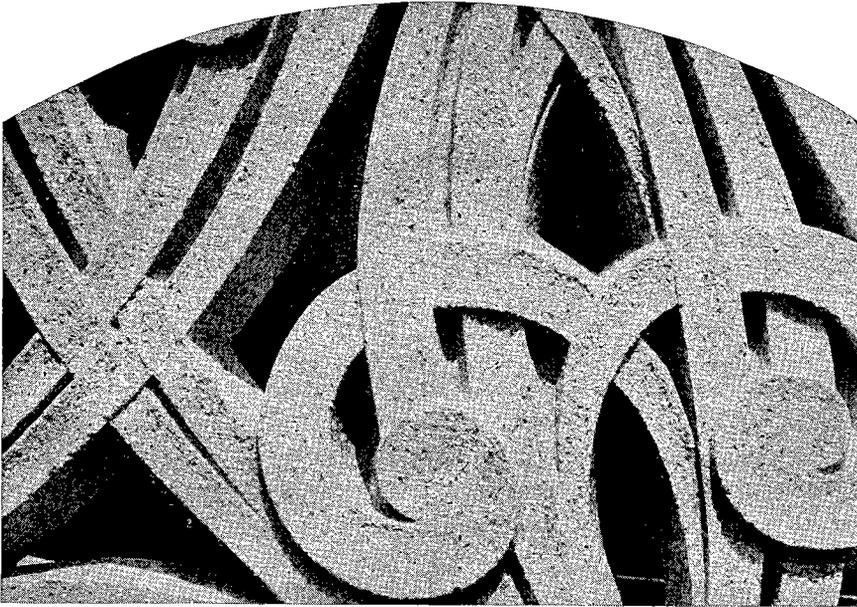
Meanwhile, the Temple Trustees,

the national organization in charge of the building of the Temple, started construction work with the sinking of nine great concrete caissons to a depth of 136 feet to bed rock, and the erection of a circular foundation containing a domed hall which has been used for meetings since its completion.

Nine years passed and funds became available for the building of the superstructure of the Temple. During this period an almost continuous investigation was carried on to solve the problem of what materials to use in building a structure, the design of which seemed to be a "lacey envelope enshrining an idea, the idea of light, a shelter of cobweb interposed between earth and sky, struck through and through with Light—light which shall partly consume the forms and make of it a thing faery."

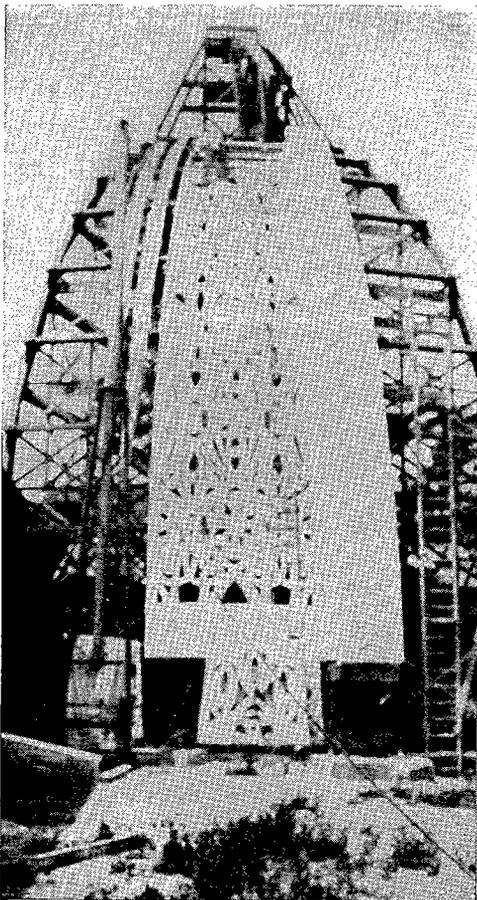
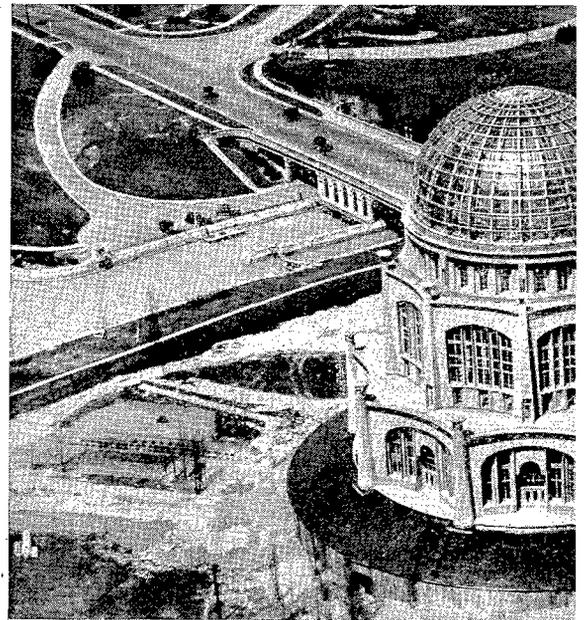
MR. BOURGEOIS and the Temple Trustees had originally planned on erecting the Temple in sections, story by story, as funds became available. And so in 1930, when \$400,000 was on hand for the resumption of the building work, it was decided to build the first story complete and cover it with a temporary roof, until further funds made it possible to build the first gallery story, and so on until the dome was finished. But a careful analysis indicated the desirability

*The Dawning Place of God's Praise.

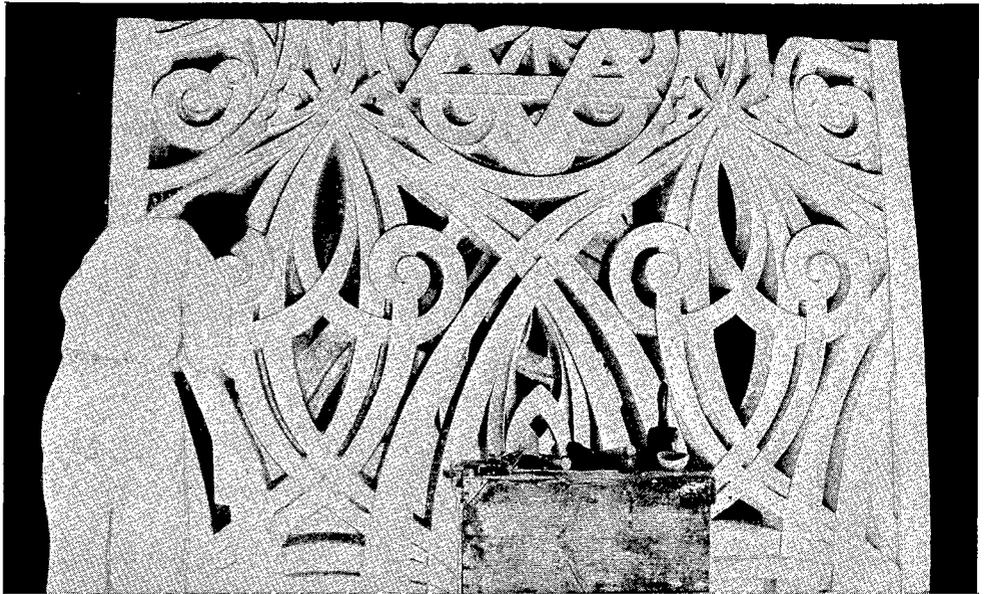


DETAIL OF OUTER SURFACE OF CONCRETE CAST

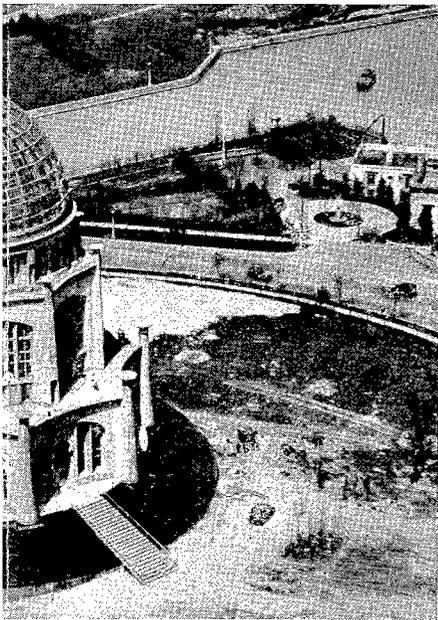
*"The Mashriqu'l-
crowning instituti
Baha'i community. .
that will in time b
universal House of V
--Shog*

MODEL OF DOME WITH PLASTER MODELS
OF PANEL AND RIBAN AEROPLANE VIEW OF THE TEMPLE AND
ON THE SHORE OF LAKE

*Adhkar, the
 on in every
 . An edifice
 ecome God's
 Worship."
 bi Effendi.*

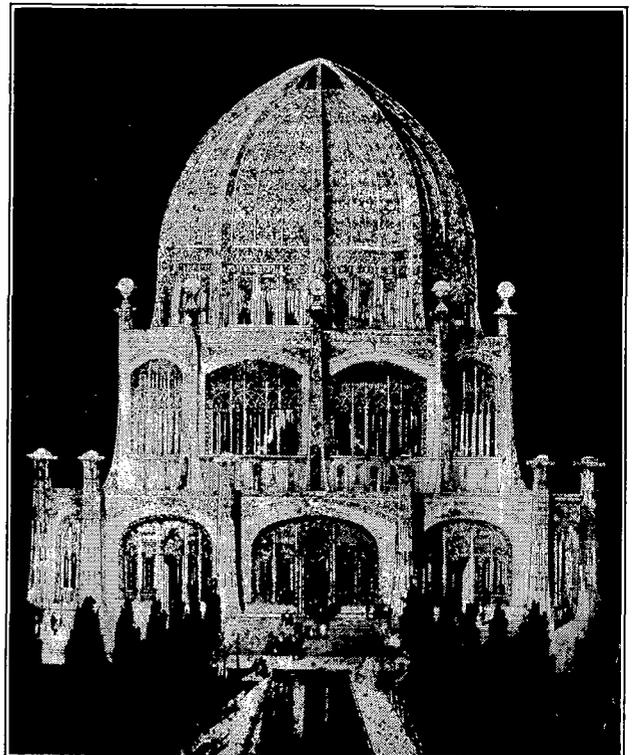


CARVING MODEL OF A SECTION OF THE DOME ORNAMENTATION



Chicago Aerial Survey Co.

BEAUTIFUL SITE AT WILMETTE
 MICHIGAN



THE TEMPLE AS IT WILL LOOK WHEN COMPLETED

of constructing the entire superstructure framework for an amount well within the available resources. This plan was adopted and carried out within a year's time. So efficiently and economically was this done that it was possible to install the entire plumbing system and part of the heating and lighting systems thus affording a completely enclosed and usable building.

Just before the building of the superstructure of the Temple began in September, 1930, the architect, Mr. Bourgeois, died in his studio home on the Temple property. But he had completed his design including full sized drawings of all of the exterior ornamentation, great drawings of remarkable beauty and accuracy, and details for the dome reaching a length of 109 feet. With these detailed data and with the results of years of consultation with the architect, we believe that we know the problem and have a clear conception of his vision,—a Temple of Light with a great pierced dome having ribs extending toward the heavens like great arms lifted in supplication,—a gleaming white building through which the sunlight would stream to illumine all within, and through which by night the temple light would shine out to enlighten a darkened world. The vision of the architect penetrated the sky, where he saw not only the stars and constellations, but their orbits, circles, ovals and vesicas of endless variety weaving in and out like a great celestial fabric. This is the theme of the dome ornamentation, the courses of the firmament. But to give life to this fabric, tendrils, leaves and flower forms were added. Interwoven in this fabric are the symbols of the great religious

movements of the past and present, the swastika used in many ancient faiths, the six-pointed star of Moses, the cross of Christianity, the star and crescent of Muhammadanism, and the nine-pointed star of the universal religious faith of the followers of Bahá'ulláh (Glory of God).

WITH THE architect gone, and with the fruits of his years of devoted service in hand, the Temple Trustees turned to The Research Service of Washington, D. C., an organization of specialists in the fields of engineering and construction, men who had been associated with some of the great works in America and abroad, and requested this concern to determine on the material or materials and the methods to be used in clothing the Temple superstructure with "the lacey envelope" that would complete the building and materialize the dream of Bourgeois.

And so nearly eleven years after the Earley Studio received its first call from the architect, two engineers called on Mr. John J. Earley and informed him that his studio had been selected, after two years of intensive investigation, to prepare the exterior ornamentation of the dome of the Temple of Light.

Fortunately the Earley Studio had available a plant at Rosslyn, Va., that was especially adapted to the construction of the dome ornamentation. This plant was assigned to the project and early in July, 1932, the preliminary work was started. This involved the layout and construction of a full-sized wooden model of one panel of the structural outer framework of the existing dome structure that would

finally support the concrete ornamentation. An analysis quickly indicated that it would be more efficient and economical in the end to make the dome ornamentation at this plant rather than on the Temple property, as originally contemplated by the architect.

The principal purpose of this model of the dome panel was to serve as a standard of measurement from which the dimensions of the various sections of the field and the ribs of the dome could be taken off later and used. Also this model was used for the purpose of studying the plaster of Paris casts of the dome ornamentation.

It was necessary to study the dome ornamentation, which is unique in having about one-third of its area perforated. If these perforations were too large they would destroy the architectural continuity. Were they too small they would not be apparent. All of the exterior surfaces of the ornamentation were carefully modelled and this modelling studied so as to secure the proper lights and shades and thus give character to the surface, especially when seen from a distance. It was necessary to study every ornamentation detail over a period of several months, so that it would fit into the design, as the brush strokes of the painter fit into and form a part of his masterpiece.

THE FIRST step in the preparation of the ornamentation was the modelling and carving of the original clay model for each and every section. The sculptor made a tracing of the architect's original full-sized drawing for each surface and then transferred this design on to the clay surface. From this outline

he modelled and carved out the full-sized clay model. Plaster of Paris impressions were taken of the clay surfaces and from these the plaster of Paris model was prepared. These models were well reinforced with hemp and jute and rods. The rough plaster of Paris model was carefully carved to give the final surface texture and modelling. From each plaster cast or model a plaster of Paris mould was made and this represented the negative of the final cast section.

The unique feature in the casting of the concrete sections is the use of a mat or framework of high carbon steel rods which forms the reinforcement, serves to give high early strength to the casting for handling and subsequently makes of each section a structure which is designed to resist the highest possible pressures produced from wind, snow, ice, etc.

After the concrete casts are taken out of the moulds a group of skilled laborers scrape the mortar from the outer surfaces and thoroughly clean these surfaces down to the exposed aggregate. This leaves the entire outer surface of a white radiant quality. The vision of the architect involved a structure that would be indeed a Temple of Light. His design called for an outer surface that was radiantly white at the dome and graded to a light buff tone at the base of the building. The contractor and the engineer spent several months in a search through the eastern section of the United States to find just the right material for the aggregate of the concrete. After visiting many outcroppings of native stone and quarries it was decided to use two qualities of quartz—a pure

white opaque quartz from Kings Creek, S. C., and a crystalline quartz from Moneta, Va. This material is quarried and shipped in large pieces to the plant where it is passed through a jaw crusher and a series of rolls until it is of the required size for the coarser aggregate. The waste is then taken and again passed through the rolls and crushed finer for the sand. These aggregates are mixed with white cement and water to form the plastic concrete which is carefully poured and tamped in the moulds. The casting is allowed to set for from eighteen to twenty hours depending upon temperature and moisture conditions before it is removed from the mould.

The scraping and finishing of the outer surfaces of each cast requires a little less time than an average working day. After the cast has been scraped and cleaned, it is then removed to a large room where the air is kept moist. The concrete casts are allowed to remain in this moist chamber for a period of at least two weeks. They are then removed to the storage yard and subsequently loaded in freight cars and shipped to the Temple for erection on the dome.

Inserts are imbedded in the four corners of each concrete casting. These provide a means of bolting the ornamentation to the structural steel skeleton of the dome.

An interesting feature of the ornamentation is its division into the two hundred and seventy sections of the field of the dome and the one hundred and seventeen sections of the great ribs. These sections are separated by a space of a half inch to allow for deflection and tempera-

ture changes in both the steel structure and concrete material of the ornamentation.

THIS ENTIRE project is unique in the history of building construction. It does not mean simply the building of another church or temple. Continuous study and investigation extending over the past decade has evolved the new idea of constructing a framework and then building and placing on this framework the design which in itself is a superimposed structure. Even to the layman it is apparent that this method of construction is simple, direct and economical. It is believed that it is the only practicable method for a building of this unique and ornamental nature. The estimates of the engineers for the construction of this Temple, in accordance with the ordinary methods of stone masonry and with the use of white marble, would have involved an expenditure of about ten times what this building will cost. Even a building laboriously carved out of white marble and requiring a long period of years for execution would not have met the architect's requirements of a radiantly white building of a permanent and enduring material.

The development of the work of the ornamentation has developed a spirit among the workers which is known as "The Spell of the Temple." Many delightful little stories of personal interest could be told of the workers who are largely craftsmen of long experience. The man who had the final carving of the plaster of Paris casts insisted on doing all of this work. Several of the workers, when learning that the Temple was being built by voluntary contributions made largely by poor people all over the world and on the basis of sacrifice, voluntarily suggested a reduction in their pay. Mr. Taylor, Mr. Earley's associate, personally laid out and superintended every part of the work involved in the construc-

tion of the wooden model of the dome panel, the casting shed and other parts of the job. The design and supervision of this work involved an endless amount of time and effort.

And thus the work goes on and on. The spirit of the project seems to involve devotion and selfless ser-

vice. The "Spell of the Temple" has inspired everyone connected with the work to heights of craftsmanship, to degrees of ingenuity and a sustained enthusiasm that recall the days of the cathedral builders of the Middle Ages.



ONE HUNDRED YEARS OF SCIENTIFIC THINKING

GLENN A. SHOOK

Professor of Physics, Wheaton College

"God has conferred upon and added to man a distinctive power, the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge, the greatest virtue of which is scientific enlightenment." 'Abdu'l-Bahá.

ALTHOUGH we are too close to fully comprehend it, the last hundred years has wrought greater change in scientific thought than any thousand years in history. Contrary to popular opinion, this movement has not been confined to the West, the birthplace of modern science, but has touched every race, every nation, of the world. In the world of science "no man liveth unto himself"—his findings are the property of mankind. The academies of science of any one country gladly welcome the researches or the research workers, of any other country. Despite the drastic changes in man's mode of living, due largely to the rapid advance of the sciences, we are told that this is only the beginning. Let us pass over the more obvious contributions such as the radio, the automobile, etc., that have expanded our material culture, and see what has actually taken place in the realm of scientific thought.

We have witnessed an unparallel-

ed activity in applied science, a correlation of irrelevant phenomena within the various sciences and a correlation of the sciences themselves, the rise and fall of a perfect system (in the physical sciences) upon which all future work was to have rested, and finally an heroic struggle of scientific men, to arrive at the truth—not to reconcile the old system to new facts.

This period, which includes the theory of evolution, the theory of relativity and the mechanistic theory of behavior, to mention only a few of the outstanding contributions, has produced a profound effect upon philosophy and religion. No scientific discovery ever affected the fundamental concepts of life like the evolution theory. To be sure, Galileo shook the foundations of the universe but he left Man, the highest form of creation, intact. No theory was ever more disturbing or disconcerting to science itself than the theory of relativity. No result of scientific investigation

ever robbed man of hope and aspiration, simultaneously driving him to an investigation of his own reality like the mechanistic theory of behavior. Unlike a political or religious upheaval here was a bloodless revolution—a revolution without hate. It is natural therefore that the Century of Progress should stress the results of physical science for it is the physical sciences that have done the most to unite the world.

A HUNDRED years ago the atomic theory was generally accepted but the atom of that day was simply an exceedingly small bit of matter having the properties of an aggregation large enough to be studied. As investigations developed it was necessary to attribute *electrical* properties to the atom and at the end of the period, as the result of the research of Thompson, Rutherford and Bohr, it was discovered that *all* matter could be reduced to electric charges. The only difference between iron and hydrogen is the number and arrangement of the, so-called, electrons and protons. Not only is all matter thus simplified but no distinction need be drawn between electricity and matter.

Prior to this period electricity and magnetism were considered separate and distinct and then it was shown that a charge in motion, i. e., an electric current, always produced a magnetic field and finally it was discovered that a moving magnetic field would produce a current. Magnetism and electricity were thus correlated, and this correlation is responsible for most of the principles utilized in our great electrical industries today.

During the middle of the Nine-

teenth Century Maxwell demonstrated that light was an electromagnetic phenomenon and therefore it ceased to exist as an independent entity.

Rumford and Joule proved that heat was a form of energy and another scientific merger was completed, incidentally putting the old caloric theory out of business. As a result of this correlation the most important generalization of physics, namely the law of conservation of energy (which states that energy can neither be created nor destroyed) was firmly established. Some time earlier the law of conservation of mass had been "proven" experimentally so that up to the present century no one doubted the validity of these two important laws. Near the end of this period, however, theoretical investigations seemed to indicate that when the sun radiates energy, i. e., heat, into space it loses mass and within the last few years a few scientists have been seriously considering the reverse process, namely—the change of radiation back into mass. Taken together these two laws will probably stand, but separately they may fall. And here we have the most remarkable of all correlations; ponderable matter the essence of all material things becomes energy the physical quantity of which has no material attributes.

THE RADICAL change that has taken place in scientific thinking during the last one hundred years may be made clear by considering a few theories in detail.

At the beginning of the last century, Young proved beyond doubt (i. e. in view of the experimental facts then at hand) that light was a

wave motion. But if light is a wave phenomenon and not a stream of material particles, as Newton supposed, there must be some kind of medium in which the waves travel. This seems reasonable and for nearly a century no one could escape the logic of a medium. The first medium that was created, ether, was an elastic solid but it turned out to be more of a liability than an asset for it constantly raised more questions than it solved. It had to be more elastic than steel in order to transmit the short waves of light and at the same time objects were known to move through it without being retarded. When Maxwell proposed his famous electromagnetic theory of light it was adopted at once as all these difficulties were eliminated. Indeed the theory was so complete and flawless that Hertz declared, near the end of the century, that it would hold for all time and then he proceeded to make a discovery that threw doubt upon the wave idea in any form. Planck and Einstein made similar observations and ever since physicists have been laboring to develop a satisfactory wave theory, that would include all the facts. This does not mean that Maxwell's theory is obsolete but rather that it is inadequate. But to return to the ether—probably fifty per cent of the physicists today believe in an ether and fifty per cent do not and yet they both mean the same thing. As far as we know to date, light exhibits both the wave aspect and the particle aspect. We may imagine some kind of an ether for the waves but we are not much concerned about the *reality* of its existence.

A British physicist recently remarked—"We are getting quite

used to theories which are 'right' in the sense that they predict all sorts of unexpected things correctly, but which remain themselves unintelligible, or even self-contradictory, when one tries to 'understand' them". People who have difficulty in accepting some of the tenets of religion because they seem unscientific might do well to get the modern view which takes into account our limitations.

The evolution theory furnishes another illustration of the fact that while a materialistic viewpoint seemed necessary and sufficient in the Nineteenth Century it is inadequate today. The theory was developed by Darwin at a time when the scientific world was materialistic, when explanations were reduced, as far as possible, to mechanical models. A thing was 'explained' when a model could be imagined that would duplicate the phenomenon. The pressure of a gas can be explained by assuming that a gas is composed of elastic spheres in rapid motion, for if a gas *were* an assemblage of rapidly moving elastic spheres, it would exert a pressure. This kind of explanation was so *real* to the scientists of the last century that they did not find it necessary to penetrate beyond the models. Of course the theory does not claim to explain the origin of life. At most it merely attempts to picture the successive changes in life from a simple to a complex organism. Its weakness lies in the assumption that Natural Selection is a kind of mechanism that works automatically. The paradox, as we now realize, is staggering. *Life evolves unconsciously without a*

guiding intelligence, like a machine in operation. But where will we find a machine that will operate by itself, producing other machines like itself, with variations in order that the new machine can function with the result that the final product will be more highly organized than the original machine? This must be true if the evolution theory is followed to its logical conclusion.

To the mass of people, even educated people, the theory explains life, it is an entity, a first cause. If society has evolved, evolution is a sufficient explanation. On the other hand evolution is one of the greatest aids to the understanding of life that science has discovered. If man did not evolve he must have been created spontaneously and all the evidence we have points to evolution. It is not necessary to leave out the guiding intelligence—on the contrary it is far more scientific to include it. The nature of this guiding principle we may leave to prophetic religions but it would be unscientific to exclude it.

MANY ILLUSTRATIONS of this nature indicate that the scientific mind has undergone a radical change; perhaps it is developing like science. The great triumphs of science in the last century led many to believe that its position was invulnerable. Provision was made for additions, to be sure, but the *system*, the *way of thinking* and even the fundamental concepts of force, energy, mass, time, space, etc., were supposed to be fixed, once and for all. Its first great blunder and we hope the last, was the dogmatization of the Newtonian physics. Fortunately the way of thinking has changed,

and while we have more confusion about fundamental concepts we have no less real progress. Perhaps the child has come of age and is regarding the physical world with less assurance and more penetration. Today we realize that a thing can be real without being concrete, that sometimes we must have faith in things scientific that cannot be explained by mechanical models nor even by logic, and that science is as prone to anthropomorphism as religion when it defines force as something that pushes or pulls. We are concerned here primarily with scientific development during the last one hundred years, but the real significance of this sudden outburst of creative energy must lie beyond its intrinsic value.

After Newton explained the laws of the solar system men realized that the God of prophetic religion, the active living God of history could function in a universe controlled by dynamical laws. When evolution was established we had to admit that the same God could develop an organic world through natural laws. Finally when psychology threw some light on the operation of the mind it became evident, after some struggle, that God could manifest Himself to us through psychological laws. In each instance however no attempt is made to describe the nature of God—that is left to revealed religion.

The cause of this unparalleled activity in science, like the reality behind the physical laws, eludes scientific search but we cannot overlook the historical fact that this same period has also witnessed a universal spiritual awakening.*

*We refer the reader to other articles in this magazine for the spiritual aspect of the Century of Progress.

A CENTURY of PROGRESS in EDUCATION

GENEVIEVE L. COY, Ph.D.

"Education holds an important place in the new order of things. . . . Baha'u'llah has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law."—'Abdul-Bahá.

EDUCATION in America in the early 19th Century was based, to a large extent, on the idea that the school was an institution which should supplement the home, the shop, the church. What these institutions could not give the child, the school must provide. The home was expected to supply training in manners and morals, and simple vocational preparation. Work in stores, small factories, on boats, in stables, gave other types of experience in earning a livelihood. The church cared for the spiritual education of children and young people. Education of the body was a by-product of playing ball, climbing trees, and other free play activities in the out of doors. The duty of the school was to fill in certain gaps in the vocational, social and religious training of the child.

To read and write the English language, to solve simple problems with numbers, to know enough geography for purposes of commerce and travel—these were considered necessities which could be best acquired in the school. The more intelligent and well-to-do parents also wished their children to have other subjects of instruction which were felt to have cultural value, and the study of literature, history and foreign languages was included in the curricula of higher schools. As the ideal of educating a child as a future citizen in a democracy was gradually developed, the study of

history, especially the history of the United States came to be considered an essential part of each child's education in the elementary school. Later the study of physiology and hygiene was introduced, in order that the country might have citizens of sound body, as well as those who were informed concerning national ideals.

Such a conception of the purpose of formal education resulted, in practice, in the widely accepted conviction that the school should concern itself with the training of the *minds* of children and young people. "To learn" was to acquire skills and knowledges of the intellect. The child's *brain* was given into the keeping of the school. His body, his emotions, his soul were sufficiently cared for elsewhere,—and the school was intruding on the sacred rights of home and church if it attempted to do more than educate the mind.

Progress in education in the 19th Century therefore consisted chiefly in more and better development of the mental capacities of pupils and students. *More* courses in history, literature and languages were added to the curriculum. As modern scientific knowledge developed, more and more sciences were studied in higher schools. Physics, chemistry, botany, zoology came to be considered appropriate subjects for study. Along with the addition of fields of knowledge, emphasis

was placed on the development of better and better techniques of teaching. The problem of how the pupil would learn *more* in a *shorter* time became the object of careful study. Standardized tests were developed in order to determine just how much each pupil did learn under a given method of teaching. As a result of these emphases in education, the curriculum for the average child has been widened far beyond that of the early 19th Century. Better methods of teaching have helped make it possible for the pupil to assimilate this increased subject matter. The lengthening of the school year and the increase in the number of years of formal education have also assisted the school in its task of giving young people a more complete mental training.

The curriculum of schools in the latter half of the 19th Century was further complicated by certain concepts of the psychology taught in the colleges. "The mind" was considered to possess certain faculties, "the reason", "the memory", "the imagination", etc. Certain subjects "trained the reason", and the student thus acquired an ability to think logically which could be transferred to the problems of everyday vocational and social life. Courses were therefore included in the curriculum which had no apparent value in supplementing the life of home, community or business. Latin, Greek, algebra, geometry were taught primarily because of the belief that they gave mental training which would later be transmuted into the ability to think more clearly about the problems of everyday life.

One of the effects of this conception of training the faculties of the

mind was to fix more deeply in public opinion the idea of the school as an institution which concerned itself only with *mental* training. In the elementary schools and high schools, the text-book was the most important tool in education. The child was in school to learn the contents of the book. Critical comparison of the contents of various texts was not encouraged—in fact, such a procedure simply did not present itself as a possibility to most teachers. The result of this in the minds of children was the development of an attitude of non-critical following of the leadership of any book or teacher speaking with the tone of authority. To be obedient, punctual, industrious, to follow the established authority, was the whole duty of pupils.

THE RESULT of an education such as we have described has, of necessity, forced the attitudes of our adult citizenry into certain clear-cut channels. Two of these are of especial importance. (1) The average citizen tends to be non-critical of those in authority, whether in business, politics or religion. He prefers "to leave well enough alone", except in those cases where the status quo deprives him of food, shelter and clothing. Even then he often lacks the initiative to attempt to remedy the causes of the undesirable situation. (2) The idea of the school as a narrowly specialized institution for training the *mind* has strengthened a tendency found in other aspects of society,—that of conceiving of the home as something separate from the state, of the church as unrelated to business life. This psychology of division and separateness has increased in

society until our national life has become so chaotic that almost the only level on which we can achieve unified action is that of providing for the need of food. Within the individual this division of outlook tends either toward a disintegration of personality, in which the life is torn to pieces by the conflict of competing loyalties, or toward a completely one-sided existence in which all loyalties but one are suppressed in favor of the strongest urge. It is obvious that both of these tendencies impair the efficiency and happiness of the individual, and thus are a factor in retarding the development of a progressive society.

IN SPIKE of the crystalization of the purpose of the school, as an institution for the training of the mind, other types of learning gradually crept into the curriculum during the later years of the 19th Century. As the population became more concentrated in cities, and children had fewer opportunities for free play in fields and woods, courses in physical training and athletics were provided to take the place of the out-of-door play of rural communities. When the home ceased to manufacture its own cloth, and much of its own food, the school study of the skills of cooking and sewing began to take the place of the domestic training of kitchen, garden and weaving room. Courses in music, drawing and painting, which could not be justified on the grounds of mental training, were introduced for a variety of reasons, and were considered educational luxuries. The fact that courses in home economics, music and art are still described as "fads and frills"

in newspaper reports, and that these subjects are among the first to be eliminated in an economy program indicates that they have never really been integrated into the public idea of the purpose of education.

It was not until the beginning of the 20th Century that thinking educators began to express an ideal of education that was in marked contrast to the prevailing practice. This change in outlook has had two sources. On the one hand sociologists and philosophers presented an ideal of a consciously evolving society, in which the varying aspects of human experience might find a unified and integrated expression. On the other hand, students of psychology and psychiatry began to extend their studies beyond the purely mental activities of the individual, and to emphasize the need of studying the physical constitution and emotional patterns and habits. An outgrowth of these studies is the mental hygiene movement, which stresses the fact that only through the balanced and integrated functioning of body, emotions and mind can a normal individual be developed.

THE PROGRESSIVE EDUCATION movement has drawn its ideals and purposes from both of the above sources. The school as an institution for mental training has failed to develop truly happy and effective individuals. It has too often produced a person who is divided against himself. The school must therefore widen its function and do its best to "educate the whole child". No one aspect of a human being *can* be adequately developed if other aspects are ignored. Thinking parents and educators have

therefore banded together in many communities to provide for children an environment in which boys and girls can develop their potentialities of body, heart and spirit, as well as those of the mind. Books are not ignored, but they are not worshipped as the source of all value. In such schools, teachers are more concerned with the *quality* of the evolving human being than they are with the *number* of facts the pupil can quote. They desire to help a child to develop better interests and desires, and to guide him in planning and acting so that he can more effectively attain his goals.

From the social standpoint, progressive educators are not content with acceptance of the status quo. They believe that a society can be evolved which will not only give greater physical security but which will also foster emotional stability, higher standards of artistic appreciation, and the spiritual values, such as loving-kindness and true brotherhood. One major purpose of the progressive school thus becomes that of helping the child to become critical of the society in which he lives, and to plan ways of improving the present situation. A second major purpose concerns itself with the development of attitudes which are needed in a progressing society—cooperation, initiative, freedom from prejudice, etc. These attitudes are not thought of as “moral ideas” to be taught through courses in ethics, but as *ways of responses* which grow thru use in the situations which arise daily in the varied community life of the school.

In the actual carrying out of its ideal, progressive education has found that one of its greatest needs

is that of study courses for adults. Many parents regret the limited fields of their own schooling, and wish to supplement their own experience. It is common to hear visitors in a progressive school remark, “How I wish I could have had such and such work when I was in school!” Other adults who are dissatisfied with the present state of society need encouragement and guidance along lines of constructive criticism and planning. It is therefore becoming common for progressive schools to organize courses and round table discussions for parents.

The ideals of progressive education are spreading rapidly in some communities; in other districts they are anathema, especially to those who sincerely believe the “old times were better than the new”, and to those who have something to gain from the continuance of an uncritical, routinized majority. There are therefore groups who are convinced that the last thirty years have shown more real progress in education than the preceding seventy years of the century,—while others are equally certain that the changes introduced since 1900 have been definitely harmful.

The present writer is convinced that progress in education must follow the trail blazed by the progressive educational movement. Society must be reconstructed, and in order to do this children must have an education which will help them develop into well-balanced, effective, unprejudiced and cooperative individuals.

Changes in conditions of living have made a return to the individualistic and *laissez faire* ideals of the late 19th Century impossible. The home has ceased to be a center

of industry and a miniature community. The development of labor-saving machinery has entirely changed the pattern of industry and commerce. The church no longer serves as a dynamic agency for unifying the social and spiritual lives of the majority of our citizens. Nations are so closely linked in economic interdependence that isolated national existence has become impossible. The world must move forward with assurance and faith into a civilization which shall unify into one powerfully moving stream the conflicting tendencies of

our present life.

There exists today, fortunately, in the World Order of Bahá'u'lláh a guide to a reconstruction of society which is in full accord with the needs of civilization today. In the Bahá'í Faith are discovered ways of developing characteristics of heart, mind and spirit which produce happy and effective living. Bahá'is conceive of progress in education in terms of the development of individuals who will work together for a new social order which will actually produce on this earth "the oneness of mankind."



AWAKENING TO REALITY

LOUIS G. GREGORY

"In a short time the relationship between the colored and white people will still further improve, and by and by no difference will be felt between them. . . . The most urgent requisite of mankind is the declaration of the oneness of the world of humanity—this is the great principle of Bahá'u'lláh. That which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred. . . . In the sight of God color makes no difference at all. He looks at the hearts of men."—'Abdu'l-Bahá.

THE measure of progress from the beginning to the end of the century of progress would possibly be the contrast between midnight and sunrise. Those dismayed by the trials of today have but to consider past and present and so by comparison perceive the vast changes that have come.

A century ago, in human minds, a clear division and impassable boundary separated the races of mankind. This border was fixed by inherent, distinct, easily discernible traits, related to each race and absent in the others. Such a belief although but superstition and fancy was the foundation for many prejudices upon which the minds of youth and age were fed. The dominance of one race by another was accepted as the *sine qua non* of in-

telligence. The scientist of that day proved it to his own satisfaction. The politician proclaimed it from the stump. The pious believed it as a tenet of faith and salvation. Institutions of culture were founded upon it. It was further buttressed by the organic law of the land, hundreds of state and federal statutes, thousands of social customs and usages and ten thousand times ten thousands of human chattels whom it held *in durance vile* the world over. Human slavery in some form prevailed among all the nations. Here and there some poet or seer would raise a voice of protest, but this was soon lost in the general clamor prompted by gain. Heretics, if taken seriously, were regarded as the foes of God and man. The creeds of that day were

on a par with its social outlook and program. Today sees slavery overthrown, women emancipated, science diffused, quackery exposed, laws humanized, civil liberty advanced, creeds broadened, and a growing number of people turning to religion for the removal of human ills. Assuredly there is some strange power at work!

The dogma of racial inequality is now discredited by scientists east and west. But a short time ago it was regarded as the holy of holies of all racial adjustment. Such sweeping changes have meant discovery and evolution in education, revolution in government and growth and expansion in the more subtle realm of human hearts. A century ago and long afterward people commonly vaunted their prejudices. Today practically all intelligent people are ashamed of their prejudices. Those who would justify aversion to another group or race seek to put it upon other grounds. This fact alone is one of the signs of a mighty transformation in the psychology of the times.

CONDITIONS today are still remote from the ideal. That any considerable number of people should be evaluated socially by color rather than capacity and that such a limitation should extend at times even to civil rights is a grotesque shadow from the old order. Idealists, like the valiant Saint George, combat this dragon today as they did those of former days. The modern and more effective weapon is teaching. It is both stimulating and encouraging to find how many people are now ready for the message of the equality of the races.

The late Theodore Roosevelt who in his high station held with inflexible courage to his way of extending social amenities to all races, was one day entertaining and being entertained by the Fisk University Jubilee singers in his home at Oyster Bay.

"Quite a number of whites", he assured them, "are now ready to receive the colored people socially. But my advice to you is, do not run toward it. Walk!"

So great and good a friend, with his insight into human nature, probably meant by this advice to convey his belief that ap-

parent anxiety on the part of a minority group to claim rights justly theirs, would retard rather than speed the attainment. Perhaps the former president recalled his own futile effort to impress his belief in racial equality upon the people through his dinner with Booker Washington. Yet he did not fail entirely. It cannot be denied that his action influenced some people to greater breadth in social life.

Today the number of those who take a similar stand is greatly increased. Some frankly seek in their association with other races not only service but cultural growth. The mingling of all races upon a social plane is far from complete happiness if dictated on the part of some only by patronage and charity. The true plane of social intercourse is what each can give to the common weal. The talents of a people long arrested by limited opportunity, now gloriously blossoming forth, their literature, art, music, invention, social graces and spirituality, all of which increasingly shine with the new freedom, can enrich with many treasures the combined culture of the human race. Far greater radiance and charm are found in interracial gatherings than in those composed of but one race or class. Does not God smile upon them?

GLORIOUS and effective are those instruments of service known as interracial committees which function north and south. They are like dynamos in the machinery of social progress. No wholesome endeavor is unaffected by the spirit of the New Age which makes all races one.

Although much good has already been done, greater by far is the task ahead. Many are the ills which environ mankind. On one hand is the greatest menace; on the other

the greatest blessing. The great upheaval of world war threatens; yet the Heavens are telling us their secrets. The sole relief of a stricken world is the unity of all its peoples. This is the program acceptable to God in whom there abides security and peace. The majestic Revelation of Bahá'u'lláh with its simplicity, wisdom, love, effectiveness and power is the greatest marvel in this day of wonders. It is light to the eye, music to the ear, solace to the heart, life to the spirit

of man. Chief amongst the Bahá'í teachings is the oneness of mankind. In this all races merge, assisted by the heavenly power. It is a new spiritual teaching and a new scientific law, ideally adapted to the needs of the hour. Its activities are motivated solely by the spiritual might. This is the crowning wisdom of the century of light, lifting men above the plane of division and strife into the heaven of divine consciousness which alone is real. Men seek peace. Victory rests with God.



THE CENTURY OF PROGRESS EXPOSITION

A FEW IMPRESSIONS

SYLVIA PAINE

The author is a graduate student at the University of Illinois, and a well known member of the Bahá'í Youth Group.

AS the Chicago Fair really succeeding?" is the question most frequently asked of those who have visited Chicago in recent months. For people hardly can believe that any vast new undertaking could succeed in a year which so manifestly spells failure and economic ruin. Yet every visitor agrees, I think, that in attracting an average daily attendance of well over one hundred thousand people the Chicago Exposition is a most noteworthy success. Strange as it may seem, it is true that the Century of Progress Exposition held in a year of unprecedented economic stress has attracted larger crowds and from a far wider area than did the Sesquicentennial Exposition in Philadelphia in the prosperous year of 1926. This success is due partly to the excellent advertising the Chicago Fair has had for several

years before 1933 and through extended use of radio during the months of the Fair.

But there is another more fundamental reason for the outstanding success of this Exposition. It is distinctly a product of the Twentieth Century, a Fair which is centered on facts of our life today, and hints of what civilization may bring us in the next fifty years, whereas previous Fairs have centered largely on facts of past centuries. The World's Fair of 1893, the St. Louis Exposition of 1901, and even the Philadelphia Sesquicentennial were distinctly Nineteenth Century products which could not use to so large an extent the features of Twentieth Century civilization which recently have been perfected as a result of the great scientific and intellectual awakening of the past seventy-five years.

THE MUCH criticised Fair architecture is perhaps the best expression of this central note of the whole Exposition. Colorful, yes, to some eyes even garish, these rather pleasingly angular buildings are burdened with no heavy or superfluous ornamentations and give one the impression of size and completeness without the burden of minute details. The size of the Fair is typical of the present day spirit of expansion and of desire to excel all previous records.

A typically Twentieth Century Fair must almost necessarily stress the physical sciences rather than the arts. People are fascinated to learn how a car is assembled; what are the modern factory processes in making a shirt; and just how the organs of the human body function. Moving tableaux and dioramas supplement the diagram and lecturer in making facts and processes more graphic and interesting. There is a building also where the importance of the social sciences today is brought to the visitor's attention. Here with the aid of maps, simple charts and graphic pictures social changes in the past hundred years are recorded and the lines of future progress indicated. The work of the League of Nations and other organizations for furthering international cooperation and world peace is shown. To the thoughtful person this is a hint of the more essential and fundamental aspect of the progress in human civilization during the past century. For instance it is noteworthy that social service has grown during the past centur-

ies from the indiscriminate distribution of alms to the establishment of carefully organized institutions which not only give financial aid to the needy but try to help them to avoid such difficulties in the future.

ALTHOUGH there is a Hall of Religion in which world activities of Protestant organizations and of Judaism are shown, the field of religion is receiving rather less attention than in the Chicago Fair of 1893 when the famous World Parliament of Religions was held. This, too, although a disappointment to the more thoughtful and spiritually inclined visitors is perhaps more befitting a typically early Twentieth Century Exposition held at the culmination of a machine age. The Century of Progress which this Exposition represents is one of progress in material ways. From the Bahá'í writings, however, one catches a fuller glimpse of the spiritual Source of these unprecedented scientific developments. Bahá'u'lláh has said:

"The East, dazzled with the brilliancy of Western civilization, became so engrossed and occupied with its visible achievements as to fail to recognize its true Source and Origin. Remarkable and fascinating as the intellectual and industrial accomplishments of the leaders of thought have been in modern times, yet to every discerning observer it is clear and manifest that they have derived the greatest part of their knowledge from the sages of the past. . . . These sages of old in their turn acquired their knowledge from the Prophets of God, for these verily were the Manifestations of divine wisdom and the Revealers of heavenly mysteries."^{*}

May we not see, in the next fifty years an even greater development in a spiritual way to parallel our present material achievements?

*Tablet of Wisdom.

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Professor Bogdan Popovitch, Professor of Comparative Literature in the University of Belgrade, Yugoslavia, who has written the introduction to the Serbian translation of "Bahá'u'lláh and the New Era" by Dr. J. E. Esslemont (See page 208)

The Bahá'í Magazine

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“Among the results of the manifestation of spiritual forces will be that the human world will take on a new social form; the justice of God will become manifest * * * New Remedy and solution for human problems must be adopted * * * The government of a country must make laws which conform to the divine law.”—‘*Abdu'l-Bahá*.

THE AMAZING paradox implied in the present world economic crisis, is that *the chief cause of the present economic depression—the power of machinery to do the work of man—can be made the foundation of universal prosperity.*

It is not possible that humanity properly organized can suffer economically from the magic productive capacity of machinery, whether applied in the manufacture of goods or in the raising of agricultural products. Human ingenuity and human labor applied to the production of the necessities and comforts and luxuries of life, multiplied a thousandfold by the advantages of machine power, can only be a blessing to the human race *provided results of such industrial and agricultural enterprise be properly distributed.* There is no need of hunger, of lack of shelter or clothing on the part of any individual, now that agriculture and industry can so easily produce beyond all possibility of consumption. Man's scientific power, directing human and machine labor, can meet all the needs of man abundantly.

The above statements, in the light of present day history, are axiomatic. Also it is axiomatic that the clue to world prosperity lies in the problem of distribution. This truth is so

evident as to need no argument. But how to create and firmly establish the proper and necessary modes of distribution is another problem, calling for a different type of thinking than that which made multiple production possible. It calls for a new social conscience, a new type of cooperative organized endeavor. This is the crux of the whole problem. Unless these requirements can be attained by humanity the machine will be a curse instead of a blessing, for it will simply increase the power of the few to exploit the many.

THE DIFFICULTY in organizing humanity along new social and economic lines is due to the fact that humanity is made up of different types of individuals, some of whom are cooperative and unselfish by nature while others are extremely individualistic, self-seeking and exploitive.

In the animal world these two opposite types do not exist in the same species. Some varieties of animals and many varieties of insects live on a cooperative basis, the interests of the individual being merged in the interests of the group and the group serving as a means of protection and resource to the individual; while other predatory types

of animals like the wolf and tiger are individualistic. But in humanity we find these two types mingled, "the predatory and the pacific, the individualist and socialist, the self-sufficient and the associative."*

Here is the chief problem which confronts any attempt to organize humanity along truly cooperative lines. Side by side we may find individuals who are predatory by nature and individuals who are cooperative by nature. The existence of these two variant and opposite types in the same mass presents grave obstacles to the proper organization of humanity. But worse still is the fact that the predatory type is fiercer, more aggressive, more subtle, more unhampered by conscience or by a strict sense of justice than is the cooperative type. When to these qualities are added the advantages of a keen intellect, a powerful physique and a strong nervous organism, we have a situation which is as difficult to manage for the interests of the many as were the battles of the Middle Ages where physical giants of knighthood fully armored and riding armored steeds could easily prevail against masses of unarmored and poorly armed peasant infantry.

HOW ARE the intellectual leaders of humanity, who are aware of the imperative need of a new cooperative form of society,—how are they going to succeed in sequestering the predatory type or in subordinating it to the general welfare while at the same time permitting necessary individual enterprise, invention and progress?

The power of government is not sufficient to accomplish this. The

constant evasions of law on the part of the shrewd and powerful, the constant corruption of government through largess and bribery, *make democracy ineffectual to control the will of the exploitive type.* And a dictatorship, while it may prevail for the moment, is only as effective as the life of the dictator; at his death all may be undone since in a dictatorship everything hangs upon the will of one individual and not upon the development of the plebiscite.

We must search with desperate zeal for a power capable of solving this critical situation. Exploitation magnified a thousandfold by the potency of machinery will with its titanic force destroy humanity itself unless an immediate solution is found. We have seen that the solution cannot be found within the field of economics itself, and that only partial solution can be found within the field of politics. Where shall we turn then but to the field of religion, which is in its most potent periods capable of exerting a force greater than all other forces that move upon the human heart and will.

RELIGION is strong enough to harness even the predatory to common ends. It operates in two ways: first, in raising human nature to higher levels so that a large proportion of the exploitive type are sublimated into types of voluntary service; secondly, in establishing an ethics so clear-cut and definite and final that the percentage of those who remain predatory are not able with all their subtlety and force of persuasion or aggressiveness to corrupt the standards and require-

*J. Arthur Thompson, "Ways of Living".

ments of the age. Thus it is that religion, in its periods of greatest power, has always succeeded in organizing human groups into cooperative, gracious and successful forms of economic and social living. This successful organization has persisted so long as the dynamic power of religion was great enough to hold ethical standards strongly to the front and create as heroes in the eyes of communities the men of greatest service instead of the men of greatest exploitation.

THIS IS just what is needed today—a *renaissance of religion, a clean breath sweeping from infinite heights to purify the world conscience*; to show right as right and wrong as wrong; to remove indefiniteness and confusion from the consciousness of man; to give an imperial divine authenticity to righteous modes of conduct, whether in the life of the individual or in the life of economic and political communities. There need to be heroes who stand for the right with all the power of their being, and with the added power that comes to them from the Unseen.

There needs to be a growing moral conviction on the part of the populace; a clear understanding of what is socially, economically and politically right and wrong; a burning fire of zeal; a steadfast allegiance to principles of divine truth and guidance; a faith in and obedience to those hero leaders who on the plane of unselfish service seek to guide humanity into successful ways of corporate living.

The populace must be deaf to the siren calls of self-advancement and of greedy gain; rather must their ears be open to the voice

of justice, of charity, of mutual consideration.

JUST AT the time when humanity needs it most, there has arisen such a religion of power—a religion which is fast spreading over the whole world, pervading every civilized country with its lofty ideals of social, economic and political justice. The World Order of Bahá'u'lláh presents the perfect pattern for humanity—the pattern which will solve every social, economic and political difficulty—a pattern towards which the most advanced secular thought of the world is miraculously tending.

But the mere pattern is not enough. There must be the acceptance and conviction, the obedience of humanity to these divinely appointed laws. It is here that the idealists, the leading thinkers of the world who are superbly progressing in vision and power toward a new world order, need the support of a great spiritual movement which has the potentiality of harnessing the vast majority of humanity to noble ends and of subordinating to the larger needs of the common good the rebellious and exploitive few who still remain self-seeking.

This cannot be accomplished in a moment, in a decade. But the beginnings of the new World State are destined to occur within the century. Its consummation, its perfect working out must be the aim and effort of humanity for many centuries to come. Here is a vision, a task, large enough to command the admiration and zeal of every human being; large enough to absorb all human energy and lead it into the glorious achievement of a perfect civilization.

WHEN PROGRESS FAILS

A Critique of the Century of Progress Exposition

LEROY IOAS

"The advancement of civilization, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections, merciful qualities and sound morals; and the happiness of the human world—which is the original goal—will not be attained. . . . Therefore this civilization and material development must be led by the Great Guidance."—'Abdu'l-Bahá.

PROGRESS is cyclic and not continuous forward movement. Periodic release of energizing forces carry humanity to a wider application of cultural ideals. During the time it takes for our social practices to catch up with the new ideals of a people, there is apparently a relapse. This relapse itself perfects the instruments for the further progression.

If this were not so, the ray of light which left the star Arcturus just forty years ago, at the time of the opening of the Columbian Exposition would have found America leading the world in the consolidation of the forces for unity and peace, when it reached here to open the Century of Progress Fair.

World Fairs, and there have been three major ones in the past one hundred years, come in forty year cycles; are conceived in times of prosperity, and are born in times of serious adversity. They thus mark the dawn of a new period of progress toward world solidarity.

From Prince Albert's proposal of an international exposition in 1849, there developed the first World's Fair, which opened in London in 1851, attracting some six million people to see an international collection of fourteen thousand exhibits. It is more than a coincidence that at the very time God had opened the Door to Uni-

versalism and its spiritual heritage was being vouchsafed to the world through the glorious deeds and sacrifices of the Báb and His Letters of the Living,* that this first effort toward a wider appreciation of world civilization was being made in the most liberal and developed country of the world; and consummated coincident with the Báb's martyrdom.

Forty years later, notwithstanding strong competition among American cities, the Congress of the United States selected Chicago as the site for an international exposition in 1893, to commemorate the discovery of America, four hundred years previous.

On May 1st, 1893, the Columbian Exposition opened, attracting some twenty-eight million people to view the greatest collection of international exhibits ever gathered together. Its Philippine village, its Borneo tribesmen, its lagoons, its replicas of world famous structures, exhibits of far and near, etc., brought within the vision of the average American, the world without his boundaries. It introduced the world to America—and America to the World.

Sorely in need of architectural ideas, the Exposition, following the classic architectures of the world, became an architectural renaissance to America. The eyes of a little

*The first disciples of the Báb.

traveled populace were turned to the beauties of Europe and antiquity, and classic architecture became our standard of design.

America was weaned from provincialism. The prejudice of isolation gave way to friendly and appreciative intercourse. Travel, study, and the increasing spirit of justice, caused America to enter directly as an harmonizing influence into the councils of the world.

The most significant event of the Exposition, and the source of the release of the most powerful forces, was the spiritual birth of America, through the announcement for the first time in this far western clime, of the appearance of the universal Manifestation of God for this dispensation. Rev. Henry H. Jessup, Missionary from Beirut, Syria, at the Parliament of Religions, held as a part of the Columbian Exposition, presented the message of Bahá'u'lláh's appearance, in the following touching words:

"This then is our mission; that we who are made in the image of God, should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually towards that image, and we owe to our fellow men to aid them in returning to it in the glory of God and the beauty of holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

"In the place of Bahji, or Delight, just outside the fortress of Acre, on the Syrian coast, there died a few months since a famous Persian sage, the Bahá'i saint, named Bahá'u'lláh—the 'Glory of God'—the head of that vast reform party of Persian Moslems, who accept the New Testament as the Word of God, and Christ as the deliverer of men; who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the

sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

IN THE FORTY years since the Columbian Exposition, the great forces liberated at that time have enabled America rightfully to stand as the great hope of the nations in this most deplorable relapse from the unifying spirit that was sweeping the world. It appeared through the leadership of America, after the World War, that the basis for a world federation had been laid, and an era of cooperation, unity and peace had dawned. But alas, the forces of human relationships released through the message of Bahá'u'lláh "let him rather glory in this, that he loves his kind" had been lost in the complete reliance on the scientific achievements. In the world economic crisis, the spiritual consciousness of the people became apparent, in the widespread practice of the "survival of the fittest"; rather than the realization that none can prosper or succeed, if all do not prosper and succeed.

At such a time, the Century of Progress Fair opened in Chicago. Ideally located, the Exposition grounds about half a mile wide, run for about three miles along the shore of Lake Michigan. The natural beauty is enhanced by lagoons, colored fountains, and at night by the thousand and one electrical displays reflecting themselves in the placid waters. For the first time electric lighting has been used as a part of building ornamentation. Re-

plicas of famous buildings from many parts of the world, surrounded by native settings in the foreign villages bring the attractions and customs of almost every country. The greatest variety of international exhibits has been collected. Processes of life are depicted; whole industries conducted before one's very eyes; while all the mystic wonders of the mechanical and electrical age are presented for the education of, and to the amazement of the visitors. Such are briefly, the attractions that were intended to bring enthusiastic bewilderment to the multitudes visiting the Fair. They must have an attendance of fifty-six million if it is to succeed financially.

And yet! Why is there so little enthusiasm on the part of the thousands returning from the visit to this, the largest and most spectacular of all World's Fairs?

WHEN 'ABDU'L-BAHA was traveling in America in 1912, He continuously warned that we were lost in a sea of materialism; that we were blinded by the unvalued prosperity brought through the almost unbelievable scientific discoveries; and that unless our spiritual civilization were brought quickly to the same level of achievement, the structure we had so laboriously built on sand, would tumble.

Through the mists of the great depression, there had gradually dawned the light, that the solution of the world's problems lay in social adjustment and control, not further mechanical invention, engineering, nor even increase in funds. This was the dawn of divine civilization. Now, just as people

are recovering somewhat from the shattering blows of the material collapse, comes the Century of Progress Exposition, bringing severe spiritual shock by its embodiment of this material progress in its architectural presentation.

The Architectural Commission of the Century of Progress Fair, consisting of eight of America's foremost architects, after long study and planning, proceeded to develop a style of architecture, crystalizing the great progress of the past one hundred years. That which man had achieved in the realm of science was to be symbolized in structures conceived to increase man's physical comfort and convenience. Utility was the underlying motive. The mass formations this necessitated were broken up by colors and lights. This *modern* style of architecture was presented as the reformation of American architecture, and the mode to be adopted by the world.

Mr. Harvey Wiley Corbett, Chairman of the Board of Architects, of the Century of Progress Fair, writes:

"Instead of turning the eyes of America on Europe, we felt that the eyes of Europe should be turned upon America, that our contribution, if we had any to make, should be one looking into the future and pointing out thereby the direction in which we as a nation are moving. This was not an easy thing to attempt. Because of modern science and invention we were forced to work without precedent. We realized that beauty if so largely a matter of association of ideas, that setting up new standards of form, detail and color would be a highly risky undertaking. . . .

"A Century of Progress will present ideas in architecture and plan arrangement which will not only be new in America, but new in the world as a whole".

Architecture is born in the attempt to crystalize in physical form the strong spiritual forces surging

in the hearts. This is why each new religion releasing anew the power of the Holy Spirit, develops the new architecture for the new age. From this new structural design, representing the renewed relationship of God and man, develops the other expressions of spiritual endeavor; and thus architecture becomes the "mother" of the arts.

When a person views a structure, which is the embodiment of the highest ideals of a people, great spiritual emotions are awakened, as the mind is lifted up to the inspiration behind the form. Similarly when viewing a structure, perverting the true spirit of architecture, and representing materialistic ambition; the result can only be one of emotional depression and spiritual shock. This is why people do not and cannot become enthused over the Century of Progress Fair. While the spiritual shock is perhaps not yet recognized, it has opened the heart to the reception of the spirit of the age.

How supremely important then is the Bahá'í Temple, conceived under the inspiration of the most dynamic diffusion of the Holy Spirit the world has experienced, and symbolizing the noblest conception of human development ever bestowed on man. The resplendent dome, carried to completion during the Century of Progress Fair, through the united and sustained sacrifices of the body of devoted followers of Bahá'u'lláh in all lands, will call to life the spiritual seeds now lying dormant in the hearts of the thousands disappointed and discouraged by the materialistic motivation of the Fair. The inner un-

rest of the people will be calmed by the graceful lines and alluring beauty of the Temple, while the spirit disseminated through it will bestow eternal life. This glorious dome, indicative of the final and complete triumph of the Cause of Bahá'u'lláh, "shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world".¹

WELL MAY we consider the trend society will take under the forces released at this Century of Progress Fair. Revolted by the materialism which it represents, all will readily agree that a continuation of the old practices of individualism will lead only to complete destruction. The institutions of man, created for his protection and development through the necessary periods of nationalistic development, are now the very instruments intensifying his suffering. Statesmen, no matter how sincere and altruistic can do little to alleviate the alarming difficulties. The scientific age, while increasing the physical comfort and facility of living, has lead humanity away from the way of living; and because of its throwing out of adjustment the practices which it at first encouraged, leaves society guideless. Only in the appearance of a dynamic spiritual power, giving value to the actions of men, can a leaderless people find guidance into an order of living that will permit the attainment of unending peace and world unity. Thus we may be assured that the underlying trend of the next period of development, in American life at least, will be the most thorough search for the true spiritual values

¹Shoghi Effendi, "The Golden Age of the Cause of Bahá'u'lláh", p. 20.

of life. Humanity will struggle for a world order based on the relationships contemplated by the Oneness of the World of Humanity and the Fatherhood of God.

There is only one such order in the world, and that is the World

Order of Bahá'u'lláh! "It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

¹Shoghi Effendi.



WHAT HATH GOD WROUGHT!

DALE S. COLE

"There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity."—'Abdu'l-Bahá.*

WHEN on May 24th, 1844 there flashed from the United States Supreme Court Room to Baltimore the first inter-city telegraphic message, it was the successful culmination of years of labor and discouragement on the part of Mr. S. F. B. Morse, the inventor. Little did those witnessing this epoch-making achievement appreciate the import of that first message. It has been ringing down the years until the present time—the year of the Century of Progress Exposition—and will continue to sound the ever increasing wonder of the sons of men at the progress made and being made since that memorable date.

That first message was "*What Hath God Wrought!*"

One wonders in how many hearts and minds this question rises, as millions view the exhibits at the exposition, standing in consternation before some miracle of science. Certainly there is much conjecture as to what the future will bring forth. How fortunate if in these many hearts the question of "what can yet be accomplished" lead to a

realization that mankind is beholden to the Power of the Holy Spirit in all that has been done and for all that can be undertaken.

Undoubtedly the accent of the exposition is upon what has been achieved in the physical world, and the results are an inspiration for future endeavors. The greater the obstacles overcome, the more mysterious the instruments, the more wonderful the results obtained, the greater should be our gratitude and our determination to understand the bounties of God. If out of this great exposition, which is giving pleasure and providing education for so many, there arises in many hearts a realization that spiritual forces have been released and are being released and that it is man's paramount obligation to align his activities in conformity with these forces, the exposition will have far-reaching and lasting results.

FOLLOWING the progress of science since 1844, knowledge and experience acquired point more and more surely to an underlying unity. Following the experimental method

*Promulgation of Universal Peace, p. 228.

which has been so productive of results, certain facts or phenomena are discovered. These are reduced to a mathematical expression consisting of symbols, but often the ultimate meaning of the very symbols employed is obscure. There remains the eternal question—*Why?*

Many thinkers realize now that we seem to be able to go so far and no farther in our intellectual analyses and that behind or beyond or above there is some *force* or *power* which lies outside the ken of men, outside the realm of the physical sciences, and that this *power* is the same regardless of many diversified manifestations in the physical world. There is an underlying unity.

SEEING the results of the operation of this unity in the physical world, are we not lead to inquire as to what has been accomplished towards the unity of the sons of men in the world of the mind and the spirit, and how this phase of progress is represented at Chicago? Should we endeavor to base a great exposition on the progress made towards accomplishing unity of thought, action and feeling among races, nations, groups and individuals, would it not be a difficult task? Despite the fact that means of transportation and communication have been vastly improved, despite the fact that there are common political, economic and social questions involved, is it not true that advancement towards universal peace has lagged lamentably behind achievements in the physical and engineering fields?

In the years ahead is it not true that the emphasis must be directed towards all those things which have to do with better understanding, with amity, with concord, with harmony, with the abolition of prejudices and superstitions, with love? Must we not recognize the unity of mankind, the unity of religion, the unity of God, before we can expect to know much about that mysterious unity, which is the foundation of natural law?

'Abdu'l-Bahá has said that "Love is the highest law in this great universe of God. Love is the law of order between simple essences, whereby they are apportioned and united into compound substances in this world of matter. Love is the essential and magnetic power that organizes the planets and the stars which shine in infinite space. Love supplies the impulse to that intense and unceasing meditation which reveals the hidden mysteries of the universe. Love is the highest honor for all the nations of men."

Since love is the "highest law" and the "highest honor", does this not suggest the line of action which will lead to the greatest benefit to mankind?

'Abdu'l-Bahá has also said, "Love is the cause of the manifestation of truth in the material world. Love is the essential bond of union which exists between God and all things in their ultimate reality. Love is the source of the greatest happiness of the material and the spiritual worlds. Love is the light by which man is guided in the midst of darkness. Love is the communi-

cation between truth and man in the realm of consciousness. Love is the means of growth for all who are enlightened.”²

CERTAINLY it is the common wish of mankind to grow, to progress, to advance. Perhaps our course has been charted, as far as we are concerned. Yet man has not yet evolved any world plan for the advancement of all. But in our present state of progress, the recent economic stress has been evidence sufficient that there are great common interests which cannot be ignored and which affect all nations and peoples, great and small. With our facile means of communication and transportation, boundary lines have lost at least some of their significance. World trade demands mutual covenants. For the first time in the history of the world, it is possible to think and to endeavor to apply universal measures.

Since “love is the means of growth for all”, since it is “the light by which man is guided in the midst of darkness”, the course of action for the future is clearly and unmistakably indicated, it is directed towards universal peace. The application of the law of love to human needs is not a thing too difficult to achieve, for the “connection of commerce, art, agriculture is now evident, and has absolute sway. Therefore union and harmony are possible to be produced among all. These means of connection are the wonders of this glorious century

and great epoch. Former centuries were deprived of this possibility, for this enlightened century has another power, another splendor, another condition. That is why you see it daily bringing forth some new wonder. Finally it will ignite shining lights in the gatherings of the world. Like the aurora of the morning, the signs of these great lights are already apparent on the horizon.”²

“For this enlightened century” is a phrase which explains why the Century of Progress Exposition is possible, why the mysteries of nature have, one by one, been available to mankind. It also explains why we may look to the future with hope and courage, hope that the years to come will achieve even greater progress in the realm of the spirit than has been accomplished in the material world.

Thus we may look forward to another exposition, a glorious one, in which great progress will be evident in the application of the law of love among mankind. At this exposition there will be wonder and thankfulness for what has been accomplished. Again the thought will flash through the minds of many, “God works in a mysterious way His wonders to perform.” The ever-recurrent question will touch the hearts of men with awe and gratitude for His Bounties.

The question stirring humanity to the very core of its being may well be—“*What hath God Wrought!*”

¹Bahá’i Scriptures, p. 790. ²Abdu’l-Bahá, Bahá’i Scriptures, p. 810.

“TA TUNG” OR “UNIVERSALISM”

As Expounded by Wang Tse-ping, A Chinese Scholar

TRANSLATED BY Y. S. TSAO

The following exposition of an extraordinary humanitarian and universal movement that has sprung up in China is here described specially for The Bahá'í Magazine by one of its adherents, written at the request of Dr. Y. S. Tsao, the translator. Dr. Tsao, well known to the readers of The Bahá'í Magazine, is one of the leading Bahá'ís of China. The Bahá'í readers will find some similarity between the Bahá'í teachings and these grand principles of the ancient Chinese philosophy as practiced during the reigns of Yao and Hsun over two thousand years before Christ and here revived as a modern philosophy. May we not see here a marvelous instance of how the divine power is stimulating world thought into channels harmonious to the coming World Order of Bahá'u'lláh.

IN an article entitled “The Bahá'í Cause in China” which appeared in the March number of the Bahá'í Magazine of 1932, the writer made a statement to the effect that any religion which claims that the central truth of all religions is the same and that belief in one does not preclude belief in another, will be acceptable to the Chinese people. While discussing the teachings of the Bahá'í Cause, the writer came into contact with some old Chinese scholars who have been expounding the “Ta Tung”* principles as based upon the teachings of Confucius. There is some similarity between the ethical principles of the “Ta Tung” Cause and those of the Bahá'í Cause. One “Ta Tung” scholar said that he was in full agreement with the twelve principles of the Bahá'í Cause, and he would undertake to write an article to prove how the Bahá'í principles could be substantiated in terms of Confucianism.

The principle of “Ta Tung” or “Universalism” is based upon the humanitarian concept. It preserves the people by teaching that all energy is not for one's self, all pro-

duce is not to be kept to one's self. There must be living together and preservation for all; there must be mutual sympathy and mutual love. This is distinct from the ways of the animals which devour the weak and mutually exterminate one another.

Its grand teachings of ruling the family, governing the state and pacifying the world is based upon the foundation of regulating the person first. That is what is meant by self-help to help others. It is in agreement with the benign concepts of loyalty and forgiveness. All these teachings are in direct contrast with the imperialistic desire of enriching one's own country by impoverishing other countries or strengthening one's own race by destroying other races.

It lays an even emphasis upon the individual, the society, the state and the world. There is no partiality. There are states in the world, but the state must not injure the world; there are societies in the state, but the society must not injure the state; there are individuals in society, but the individual must not injure the society. That is what is

*The term “Ta Tung”, means “Great Similarity” or “Universalism”.

meant by "growing together without mutual injury; working together without mutual conflict".

The final object of "Ta Tung" is to benefit mankind, so it has been said: "The old dies in ease, the strong has his work, the young is nurtured; and the widower, the widow, the orphan and the aged are all cared for".

The "Ta Tung" procedure is peaceful and conclusive. It elevates the virtuous and able. It emphasizes sincerity and friendliness. It avoids unrighteousness and pardons the innocent. The "Ta Tung" rule is public-spirited and unselfish. It follows the golden mean and absolute justice. There is no distinction between races, religions, parties and classes. It embraces the whole human family.

During the last few decades of human history, the nationalistic spirit has been transcendent. After the World War, there was a rude awakening. Nevertheless, the nationalistic concept still controls politics. The conflict between capital and labor persists and international oppression is on the increase. A second World War looms on the horizon and class warfare spreads far and wide. The bankruptcy of nationalism is apparent.

What will be the remedy? It must be the message of good-will and propriety. It must be the principle of harmonious cooperation. The new principles in vogue are individualism, communism, socialism and Facism. They all emphasize the materialistic side to the neglect of the spiritual side. They follow the old track of competition and brute force. Although they are not so intense in spirit as imperialism,

yet they are far from the "Ta Tung" goal of "growing together without mutual injury". The "Ta Tung" principles of loyalty and forgiveness emphasize both the material and spiritual aspects of the case.

It is suggested that in teaching the "Ta Tung" principles, it will come into conflict with many other religions. There will be no opposition if the principles are properly understood, (as has been proved by the acceptance of the Bahá'í Cause by all peoples). "Ta Tung" is the extreme wisdom of humanity. From it is derived law, politics, education, virtue and customs, and it forms the standard for the regulation of person, ruling of family, organization of society, governance of state and pacification of the world. Confucius concentrated upon the human element, and all religions have humanitarian principles.

Again, it has been asked, that if all nations persist in pursuing their nationalistic policies in fighting and oppressing one another, it would be disadvantageous for any nation to adopt the "Ta Tung" principles of peace and good-will all alone. Such a supposition is a misapprehension of the real "Ta Tung" or Universal spirit. "Ta Tung" believes in saving one's self before saving others, it is not self-abandonment. Society is the aggregation of individuals, therefore anything that injures the society also affects the individual, so society is to be saved through the salvation and not abandonment of the individual. In a similar manner, the state is to be saved by saving the society first; and the world is to be saved by saving the component states first.

If the people of the world understand the real meaning of “Ta Tung”, they will be in a position to work for the peace of the world. All nationals in each state could require their governments to pursue a peaceful policy towards other nations. In case one nation should obstinately pursue a wrong policy, then all nations could combine to correct it. Should several nations combine to carry out a policy injurious to others, then earlier or later there will be a great conflict again. Racial and class warfare would destroy many human institutions, but in the task of reconstruction, the world will again seek a solution in universal principles. Of the three alternatives as stated above, namely, conscious adoption of Ta Tung, combined coercion for Ta Tung, or reconstruction according to Ta Tung after destruction, Ta Tung, that is, a peaceful solution of problems, will necessarily be the future order of the day.

The days for nationalism are apparently numbered and the tendency of the world is toward universal principles, so it behooves us to develop a universal consciousness and catch the tendency of the times by

the forelock. After the period of Ta Tung of Yao and Hsun,* more than two thousand years ago, the Chinese rulers have abandoned that principle, nevertheless, China still adhered to the spirit of Ta Tung to a certain extent, so that even during the most prosperous periods of Han and Tang dynasties, when Chinese culture spread its influence to Korea to the east, to Persia to the west, to Siberia to the north, and to the South Sea Islands to the south, the people in the outlying districts of that vast territory were neither oppressed or exploited, but were allowed to live in peace, which was in direct contrast with the condition which obtained in other parts of the world.

The light and truth of Ta Tung have been beshrouded for many centuries, and it is high time that a movement is set in motion to declare it to the world. It aimed to save mankind from the horrors of modern cut-throat conditions. Since the whole world is envisaged as the sphere of activity, it is not to be limited by states, races, religions, parties and classes. The central truth is one, although the approaches might differ.

*The Golden Age of China.



“There have been many holy Manifestations of God. One thousand years ago, two hundred thousand years ago, one million years ago the bounty of God was flowing, the radiance of God was shining, the dominion of God was existing. . . . The foundation of the divine religions had become obscured . . . consequently it was necessary that the fundamental basis of all religious teaching should be restored, therefore His Holiness Bahá’u’lláh appeared from the horizon of the Orient and reestablished the essential foundation of the religious teachings of the world. . . . We can consider Bahá’u’lláh to be all the Prophets, no matter by what Name He chooses to call Himself, for all their meanings, perfection and qualities are manifest in Him. Bahá’u’lláh is the Center of all their perfections.”

—‘Abdu’l-Bahá.

APPRECIATIONS FROM YUGOSLAVIA

MARTHA L. ROOT

His [Dr. Esslemont's] book an abiding monument to his pure intention, will, alone, inspire generations yet unborn to tread the path of truth and service as steadfastly and as unostentatiously as was trodden by its beloved author.—Shoghi Effendi.*

THE Bahá'í Cause is making progress in Yugoslavia where the book "Bahá'u'lláh and the New Era" by Dr. J. E. Esslemont has just appeared in Serbian. The frontispiece is a quotation from President Thomas Garrigue Masaryk of the Republic of Czechoslovakia who is very loved in this neighbor-country, Yugoslavia. The introduction is by Professor Bogdan Popovitch, the well known Serbian scholar who is Professor of Comparative Literature in the University of Belgrade. Professor Popovitch, Bahá'í in spirit, is a co-worker for a better world. His translation of the little Bahá'í booklet giving the universal principles for this new age has charmed and interested all who read it; it is in purest classic Serbian. The Serbian translation of "Bahá'u'lláh and the New Era" too, is most poetic, gives the spirit of the Teachings and delights the readers. This latter translation is by Mrs. Draga Ilitch, a poet and journalist of Belgrade who has spent a number of years in Paris and London first studying, then doing journalistic work and lecturing.

The introduction is herewith presented to you translated from Professor Popovitch's words in the Serbian language. Following this I shall give you an appreciation which Mrs. Ilitch wrote. Thus you may glimpse the soul of the Serbs

and read what they think of the Teachings of Bahá'u'lláh.

THE INTRODUCTION

"Five years ago, Miss Martha Root, the very deserving and active American magazine writer and journalist, an adherent of the Bahá'í Movement, brought to Belgrade a tiny blue booklet "Twelve Basic Principles of the Bahá'í Teachings"; this book was translated, anonymously, into our language by the undersigned. Full of wise thoughts and noble feelings were its pages! It was printed here in a limited number of copies and sold for the benefit of one of our humanitarian institutions.

"This year, 1933, Miss Root brought with her a larger work written by Dr. J. E. Esslemont, in which the Bahá'í Teachings are set forth much more extensively. This is the book which is now presented to the reader in an excellent translation by Mrs. Draga Ilitch.

"The book speaks for itself and is its own interpreter; each reader must form his own opinion about it; he may accept everything that is said in this volume, or may dissent from it in some particulars. However, in the opinion of the undersigned, even in the case of such a partial disagreement, the book will lose very little of its beneficial in-

*Bahá'u'lláh and the New Era.

fluence. It will not fail to be profitable even to him whose personal views would in some particulars differ from the general Bahá'í Teachings.

“OUR PRESENT considerable external civilisation has not helped us, and cannot help us, to secure that glorious age. We have built gigantic cities with immeasurable streets and magnificent palaces, we have filled them with all possible contrivances of our perfect modern technics, we have raised buildings that reach the clouds, we fly over oceans, dive under the seas, we send messages and drawings and sounds from one end of the earth to the other with the quickness of lightning . . . and meanwhile men are hating and murdering one another like wild beasts; whole legions of healthy men eager to work are obliged to starve, sleep on the benches, live by begging as never before. Political injustices increase; insolent and stupid luxury vaunts itself; thefts, embezzlements, robberies, murders, brigandage, kidnapping, are the fashion of the day; even children steal and attack; the very churches are plundered; wicked passions of every kind blaze up on all sides; and mammon lures and rules in an unbounded way with high and low, sowing envy, hate, fury, and madness.

“What is needed, is to change the inner man. A philosopher said once: ‘by no political alchemy is it possible to get golden conduct out of leaden instincts;’ and Dr. J. E. Esslemont, who quotes him, adds: ‘it is equally true that by no political alchemy is it possible to make a golden society out of leaden indivi-



Miss Martha Root (left) and Mrs. Ilitch, photographed in Belgrade last July, Mrs. Ilitch translated “Bahá'u'lláh and the New Era” into Serbian.

duals.’ It is necessary first to change men, of whom society is composed and who create conditions; it is necessary making one’s influence felt in every way: from the pulpit, in meetings, through books, through the school, through the press, through societies, by example and by punishment—to make men understand that their egoism, their irrational egoism, is the cause of all evil; to make them understand, as the writer of this book says: ‘that selfish views and selfish actions inevitably bring social disaster, and that if humanity is not to perish ingloriously, each must look on the things of his neighbor as of equal importance with his own.’

“Humanity has perhaps never been further away from these ideas

than it is today, but this is a good sign! It means that we have arrived at the culminating point of the crisis; after which, whenever there is a question of mankind and not of individuals, there must inevitably follow the recovery. The education of mankind is very seldom if ever, achieved by theoretical arguments alone, much more often and more successfully through an appeal to the feelings, but always by events. Even if everything else should fail to help us, the sad events we witness around us on all sides, the distressing crisis which oppresses mankind, will bring, in a more or less near future, the change which this humane book foresees and expects, and which it desires to hasten. In its scope and contents this is a good, wise and noble book which comes at the right time!—Bogdan Popovitch.”

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MRS. ILITCH'S WORDS

“When I received the book ‘Abdu’l-Bahá’s Talks in Paris’ in the spring of 1932, while I was still in London, it was as if subconsciously I had known Bahá’u’lláh and ‘Abdu’l-Bahá and Their teachings from my childhood. Since then the book has been precious to me, I never parted from it, but read it often. Reading it again and again in September last, I had the wish to translate it into Serbian, not knowing the richness of Bahá’í literature and that there are many Bahá’í books that can be translated.

“Then in February, 1933, out of the blue, destiny sent me a true Bahá’í apostle, Martha Root, who asked me to translate ‘Bahá’u’lláh and the New Era’ into our lan-

guage. This book helped me to have a clear understanding of the Bahá’í Movement which I consider to be the best renewal of religion and the one just needed for this universal age. It is not only a faith, but it is a social religion in which is found the solution of present day problems, and especially it contains the new conception of the oneness of mankind. Despairing Yugoslavs who have come through the Great War and attained their cherished ideal of Yugoslav unity, now have a deep longing for unity spiritually at home and then with all mankind. So I think these Bahá’í Teachings will be accepted, because for a long time they have been yearned for in our country.

“Personally I can say that this Bahá’í teaching came to me in just the time of my life when I needed it most. Although all my life I have been wishing to help others, sometimes there was bitterness in my heart because those for whom I sacrificed so much were not conscious of the price I gave in order to bring them happiness and success. Also, I felt that those whom I loved and who loved me, in the most important moments did not understand the purity of my feeling and the unselfishness of my actions. This realization always brought me great torment and loneliness. Now that I am a Bahá’í, the feeling of bitterness has wholly passed from my life, and I am happy that I have done what I did for others. Now that I turn to God, I never feel alone; I have the company of Bahá’u’lláh and ‘Abdu’l-Bahá! My life is filled with happiness and I have serenity in my heart.—Draga Ilitch.”

TWO WORLDS BECKON

Comments from the Geyserville Summer School

MARION HOLLEY

LET no man weak in constitution or mind expose himself to the Bahá'í Faith. The attraction of God weaves so mighty a spell, a fascination so certain in its effect, that none but the unwise will risk its charms and contemplate escape. Bahá'u'lláh has said, "We have seized the lives and have begun a new creation." We who have lived under His dominion will answer for His truth and praise Him. But others had best understand the meaning, before seeking to come in, for to be a Bahá'í is to live in two worlds, and, like a bridge, to have one's feet upon opposing shores. There are stresses involved in the position!

The village of Geyserville, seat of the Bahá'í Summer School, lies not more than two hours distant from San Francisco. A few stores, postoffice, the wineries which bespeak older times, and a rich valley of farms comprise a community which, in its rural life, epitomizes the basic genius of America. Here is a world familiar to our fathers, simple, honest, industrious, local, reaching to the horizon. But not farther.

Strangely enough, into the midst of this quiet locale—where the activities of men have long crystallized into unquestioned patterns, and the spirit of desire and revolt has never penetrated, nor cosmopolitan chaos sounded even a faint response—a humorous destiny has chosen to precipitate its most potent yeast.

For seven years now the Bahá'ís of the western United States and Canada have gathered here in an annual Summer School, with their purpose to prepare minds and hearts as carriers of a new energy. They bring a spirit restless, eager, determined in its pursuit of a brilliant vision. It is a curious fact, this cradling of vibrant motion within a changeless scene.

NEVER BEFORE, in its brief history, has the Summer School so fully attained the objectives set down by the Committee. From the first Feast, when long-separated friends allayed their hunger in the precious communication of love, and one after another arose to speak of his gratitude and joy in the meeting, there were manifest the characteristics which possess and animate a true Bahá'í group. Some alchemy of inter-action operated to set up those conditions of affection, understanding and radiance which strangers discerned as peculiar to the occasion. 'Abdu'l-Bahá has said, "Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved."¹ How thoroughly did these friends, unthoughtful of their actions, spontaneously fulfil the divine injunction! In this manner, with a Feast under the great tree which has come to symbolize Geyserville, the

¹Bahá'í Scriptures, p. 542.

Bahá'is have always chosen to inaugurate their program.

In the scope of study and intensity of application the Summer School surpassed all previous effort. Indeed, the work of other years finds its proper level as the preparatory course for the maturity of this real Bahá'í university. The course on the Influence of Religion on Society approximated a survey and interpretation of the forces behind the history of the world, while the other courses on Bahá'í History and Administration opened up depths of thought never suspected by most of us. The results, while salutary in their revelation of unguessed ignorance, left cause for wonder in some minds. In what books may these things be studied? Where is religion's influence upon culture told? The questions, although justified, were left unanswered; for the history which Bahá'is study has not yet been written. A whole development of scholarship must come before we can speak with intellectual assurance of things we truly know. In these preliminary days of the new cycle, we cannot estimate too highly the impetus Bahá'í theories will bring to learning, theories which, like the explanation of prophetic cycles, are pregnant with unsuspected content.

It was in the pursuit of this prophetic interpretation of history that the School gained perhaps its most vivid concept of the Cause. The approach was objective and clear, with results too obvious for question. Before our eyes a mighty vista of culture took shape and wheeled into motion. Vast aggregates of in-

dividuals, caught in the grasp of religion, were unified and moulded into vital societies. Masses, through a new will, changed into acting groups. And from the bodies of dead men, out of a tangle of fruitless humanity, the spirit of faith was able to produce that most admirable of all bodies, a powerful and expressive unit of men. Label the unit Israel, medieval Europe or Islám: the impulsive principle remained the same.

From past to future is a leap as easily imagined as it is quickly done. Coming events are but the unrolled portions of history's scroll. And whether the Prophet came yesterday or today, His effects will live after Him, His spirit like a current flow through and illumine His followers. Bahá'is must learn to appreciate these facts; otherwise they underestimate their Cause.

For the Bahá'í Faith is not a new belief. Nor is it a cult for which we must apologize to practical men. The love it enjoins can never be described in abstract terms. Its ideals chafe in the dim vaults of Utopian minds. Yet to equate it to worthy social plans, however timely in their applications, is to misjudge its character. All plans, all hopes, all remedies are old-world and rooted in despair, except this remedy which, since it springs from eternal energy, brings vigor to fashion a future and create in careless men an urge to act. 'Abdu'l-Bahá has said: "Now in the world of being, the Hand of Divine Power hath firmly laid the foundations of the all highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this Holy Cycle shall gradually appear and be made



A group of Bahá'ís attending the Bahá'í Summer School at Geyserville, Calif.

manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!"¹

GEYSERVILLE saw a world within a world. In the Summer School a laboratory was set up, where principles of a new mechanics of society were proposed and tested in group life, while curious minds traced down the theoretical support from past experience. Whether in theory or in fact, those principles proved sound.

Thus a "new model of the universe", the World Order of Bahá'u'lláh, has sprung to being, posed securely on the groundwork of de-

voted lives. It matters little if, for some time to come, its proponents find themselves straddling the void which separates their true world from the one which gave them birth. Bahá'ís will accept with gladness this precarious, none too graceful task, being assured and made courageous by the knowledge that their faces are set in the line of necessary growth, and that their forward feet rest on a firm and cheerful homeland. No one who has learned to love that homeland under the wise tutelage of Geyserville, where aspirations have been shaped to deeper study and more joyful play, and where affections flowered under the bounty of incomparable hosts, will doubt its possibility or weary in the effort to make real, for every man, this most real of all discovered worlds.

¹The Bahá'í Magazine, Vol. 13, p. 17.

MEMORIALS OF THE FAITHFUL

1.—Mirza Muhammad-Ali, the Afnán

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by 'Abdu'l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá'í Magazine. The translator states that she does not consider these translations final.

ONE day I was up on the roof of the caravansary; some of the friends were there and I was walking up and down; it was sunset. All at once I looked along the shore and far away there was a carriage coming. I said “Gentlemen, it seems as if some very spiritual person were in that carriage.” It was very far away. I said, “Come along and let us go to the city gate; although they won't let us go out, we can wait there till the carriage arrives.” I took two or three people with me and went. . . . The gatekeeper brought a chair for me and I sat and waited. By that time the sun had gone down and they had shut the big gate but the little gate was open. The gatekeeper stayed outside and the carriage arrived with the traveler.

What a radiant face the Afnán had! He was nothing but light from head to foot. Even to look at him made one happy, because he was staunch and sure and smiling. He was a very blessed person; he went forward every day; every day his faith and fire, his spiritual passion grew, so that in those few days that he spent in the Great Prison¹ he made extraordinary progress. It is clear what sort of man he was if one could sense the power

of his spirit when his carriage was still far away on the road between 'Akká and Haifa. At all events, bounties without end were accorded him, and then he left the presence of Bahá'u'lláh and went to China, where he spent some time in serving the Cause of God; afterward he returned to India and there he died.

THE AFNANS and other friends in India planned to send his holy remains to 'Iráq, ostensibly to Najaf to lie near the City of God, because the authorities would not give him burial in the Muhammadan cemetery. His sacred body had been held in trust, and Aqá Siyyid Asadu'lláh, who was in Bombay, took charge of it and brought it with all reverence to 'Iráq. Some Persians, enemies of the Cause, who were on the ship, spread the news through Bushir that the body of Mirza Muhammad the Bábi was being brought for burial in Najaf so that a Bábi should lie near the holy places, and they aroused the town; they tried to cast the body out of the ship, but they were forestalled; see what the Invisible Will accomplishes!

The remains reached Basra, and since caution was essential, Siyyid Asadu'lláh was obliged to act as if

¹In 'Akká, Palestine.

he were taking them to Najaf in the hope that he could somehow get permission to bury them there. Now although Najaf is a blessed place and always shall be, the friends had longed to have the grave elsewhere, and it was providential that enemies forbade the Najaf burial. They besieged the quarantine office to lay hold of the body and bury it in Basra, or throw it into the sea or expose it in the desert. The affair became so notorious that in the end it was impossible to carry the body to Najaf and Siyyid Asadu'lláh was forced to bring it to Baghdád. In Baghdád he could find no grave where the remains would be safe from enemies and he finally decided to take the body to the shrine of Salmán-i-Pák, the Persian, at about five farsangs (miles) from Baghdád, and bury it in Madá'in near Salmán's tomb, beside the palace of Persia's ancient kings. He took this holy trust there and with great reverence laid it to rest in a sure place near the palace of Nawshiraván; and this was destiny—that thirteen hundred years after the throne-city of Persia's kings was battered down, when nothing was left of it but ruins and sand hills, and the walls of the palace were cracked and half fallen away, pomp and splendor should be given it once more. It is really an amazing structure, and measures fifty-two feet across the entrance.

IN THIS way heavenly powers seconded the old Persians, that their ruined capital might be rebuilt; with divine aid this sacred body was buried there, and undoubtedly the place will become a famous city. I wrote a great many letters about this, until it was arranged that the body should come to rest there.

Siyyid Asadu'lláh would correspond with me from Basra; there was an official in Basra who was much attached to us and I wrote him to further this. Siyyid Asadu'lláh wrote me from Baghdád that he was at his wit's end and could not tell where to find a grave, because wherever he should bury the body enemies would unbury it. At last by the grace of God it was laid to rest in this place where the Blessed Beauty [Bahá'u'lláh] had walked, where He had revealed tablets and the believers of Baghdád had gathered in His presence—in this very spot where the Most Great Name had paced. Surely this was due to the devotion of the Afnán; otherwise it could never have happened: "For God is the Mover of heaven and earth." I loved him very much; I was very happy because of him. I wrote a long visitation tablet for him and sent it with other papers to Persia. . . .

How amazing the story of Nawshiraván's palace, that was so richly decorated once; it is hung with cobwebs now instead of cloth of gold, and owls hoot where the king's music played; it has become "The house of the echoes, where nothing is heard but the shadows of voices." When we came to 'Akká the barracks were like that; a few trees grew there and all night long the owls would perch on them and call!

In short, from early youth till old age the blessed, radiant Afnán shone like a candle amongst men, until finally he rose to the realm of everlasting glory and was drowned in a sea of light. May the breaths of his merciful Lord be upon him, the compassion and good pleasure of God; may he be plunged in the ocean of grace and forgiveness.

A WORLD AT PEACE

Bahá'í Administration as Presented to a Group of Free-Thinkers

Part 3.—Bahá'í Spiritual Assemblies

KEITH RANSOM-KEHLER

In this concluding article on Bahá'í Administration, the author describes with great clarity and power the amazing new type of government which Bahá'u'lláh has set in motion—a form of government so perfect as to hold one in breathless astonishment as to whether such a government could ever be. Its perfect functioning depends of course on a spiritualized humanity, for government after all can rise little higher than the spirit of its peoples; but in the Bahá'í world of the future spiritual earnestness and progress will go hand in hand with and support the evolution of the divinely perfect type of government here described.

HIS seeking after the Truth then, the *sine qua non* of Bahá'í consultation, is not a vague, wistful, metaphysical process: it is a quite valid and demonstrable method to which the most exacting of all tests may be applied: its practicability—the test not only of whether it will work but of whether it will work with universal satisfaction to remove the ancient evils of man's life.

The first criticism is that the kind of people necessary to operate this new social mechanism do not exist. The answer is that these people are evolving. In the thirteenth century in England or France the people necessary to operate a mechanistic and technological society did not exist; in ancient China or Italy those able to operate a democratic state might not be found; in Persia or Japan, generally speaking, women capable of political, social and civic equality with men are absent, but that does not argue that such a status has not nor cannot be reached.

All over the world today are millions of ardent, earnest, steadfast men and women devoting themselves to the necessary restrained freedom and discipline of consultation. To invoke it means at the

same time absolute candor and straightforwardness, scrupulous consideration and good-will, utter truthfulness, the banishment of every vestige of secrecy and intrigue and a healthy disregard for the fate of personal opinion. Surely this conquest of self under the powerful religious impulse of the Bahá'í teachings can be considered no more difficult of accomplishment than conquering the material universe is to science.

Still another objection might be that this presupposition is quite as contrary to human nature as the assumptions in other social panaceas, already mentioned. In no nation anywhere are there a preponderating number who think as much of unknown people in distant lands as they do of their own immediate families, the presupposition of communism, for instance; but in many nations lying, falsifying, intriguing are highly discreditable and are internationally so regarded among civilized men. There is a definite and formulated tendency among mankind toward frankness, honor, truthfulness. Any dispassionate and scholarly inquiry must take into account the undeniable power which the religious mandate exercises over men's souls and

minds and actions. For centuries the most absurd and antisocial dogmas prevail. How much more rational then to imagine that a command in accordance with our nobler aspirations and ideals can become a common practice.

The next objection is that without a system of checks and balances, with no platform, no constituency to direct and coerce, the basest oligarchy would result.

It is true that Bahá'í Assemblies are not responsible to constituents, for there aren't any; are not bound to a platform, (for the whole technique of consultation requires minds free and open to the promised inspiration of the Holy Spirit, not closed through preconceptions and allegiance to mere human plans); are not accountable to the group. We see the consistency of this when we recall our Bahá'í belief in the directive voice of God wherever hearts are united, minds receptive and souls attuned in the consultation of our duly elected representatives. The right of human beings to challenge the results of consultation would mean our right to question the voice of God. Therefore Assemblies are not responsible to Bahá'í communities but are accountable only to God.

"How delightfully simple," the critic here exclaims. "You can do anything you want, get away with almost anything, and blame it on God." But just the contrary is the condition. Recalling the previous quotation from 'Abdu'l-Bahá:

"Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they

shall day by day receive a new effusion of Spirit," and "should the least trace of estrangement prevail the result shall be darkness upon darkness."

Here is a norm of measurement that requires no investigating commissions, no certified accountants, no checks and balances, that the most ignorant and untutored can "behold and see with his eyes." "Things done in secret shall be cried from the house-top" and responsibility to God becomes far more exacting than allegiance to man.

IN BAHÁ'Í consultation Bahá'u'lláh for the first time lifts thinking to the status of a group activity. Our emotions have been socialized. Every rightminded individual, whether millionaire or ditch digger has a uniform reaction to desperate human need; if a man be run over each has the same voluntary impulse to afford relief, to call assistance; but there is no intelligent person who can't reach sane workable conclusions far more satisfactorily and rapidly than a group. With the form of consultation promulgated by Bahá'u'lláh, man begins the long, slow climb to the heights of universal concerted analysis and reason.

Local Assemblies have complete jurisdiction in local administrative matters, but the National Assembly determines what is local in cases where appeal is made to them for a definite ruling on any special subject. The National Assembly of a country correlates all national Bahá'í activities not only bringing them into an harmonious relation but acting in national affairs as the Primary Assembly in parochial matters.

The tertiary Assembly, the International House of Justice¹ has only a legislative function; it alone can enact those universal laws that apply equally to all mankind, which are not already established by Bahá'u'lláh in the Kitáb-i-Aqdas.² According to the explicit text of the "Testament and Tablets of 'Abdu'l-Bahá" it "is under the care and protection of the Abha Beauty under the shelter and unerring guidance of His Holiness, the Exalted One."

Qualification in any of these bodies includes "knowledge and enlightenment." An enthusiastic group of uninformed individuals is not permitted to govern by guesswork. "Directed by God and freed from all error," not only must the most advanced, enlightened and spiritually-minded constitute its membership, but expert opinion and advice must be sought in all matters of a special or technical nature. Bahá'u'lláh in human affairs, exalts intelligence, reason and enlightenment. Universal education is obligatory.

WITH THE modern world shrunk to a neighborhood, the most crying problem of the hour is how to adjust international affairs in a neighborly manner. Cooperation amongst the nations of the world has proven inadequate. A League of Nations, created by the states that comprise it, from which they can withdraw at will, exercises no final authority, and can call to its support only moral sentiment and public opinion in such an exigency; both equally impotent in the face of powerful propaganda and national-

istic pretensions at home. Uniformity is not only revolting to healthy patriotism but is utterly impossible.

The Bahá'í Super-State offers neither cooperation, nor uniformity. It represents political unification, exercising final authority in all international affairs, while leaving every state sovereign in the administration of internal affairs.

There is no desire to efface patriotism or to crush national life; love of country is a basic human virtue; but the appalling aspects of present-day nationalism wherein love of country implies hatred of other countries will be extirpated and forgotten when a tribunal of international justice is established.

The International House of Justice will make all required world laws and regulations. Any nation refusing to submit to its commands must be immediately suppressed by a combination of all other nations. As Dr. Esslemont³ points out, today all the nations stand idly by letting those involved destroy each other: *then* all nations will immediately arise to crush the oppressor.

Events since the World War demonstrate that there can be no guaranteed peace until every government in exchange for the security of an international governing body with final authority, yield something of its sovereign power. It may require the attenuation of suffering to bring this to pass, but the present status is so fraught with potential disaster and disruption as to bring that quotidian of suffering nearer and nearer to human experience.

Certainly when such an unchallengeable body is incorporated it is self-evident that there can be no more war.

The third form of government, monarchy, is provided through the

¹Called in the Kitáb-i-Aqdas the Bayt-ul-'Adl. ²Book of Laws. ³Bahá'u'lláh and the New Era.

Bahá'í institution of the Guardianship.¹

ANY CLEAR thinking on the subject of religion shows its weak point always to have been on the matter of interpretation. With no one in authority to give definite information as to what the words of the Founder actually meant, every religion has in the course of time broken into innumerable fragments, each with its own interpretation, each following its own self-appointed leaders. Though every religion has unity as its basic teaching² every religion passes through the debilitating process of sectarianism, division and internal strife.

Bahá'u'lláh has made with His followers a great Covenant that in His Day these schisms and misunderstandings will be impossible. He says that One Whom He appoints to administer His Faith holds the key to the interpretation of His Words and that all personal interpretation is absolutely forbidden. 'Abdu'l-Bahá, the first son of Bahá'u'lláh, was this divinely appointed Interpreter. A man might interpret the Words of Bahá'u'lláh as much as he choose, but if he do so there is no way in which he could possibly be called a Bahá'í. By this means the Bahá'í community is protected from this most fertile source of discord and disruption.

'Abdu'l-Bahá in turn extended the Covenant of Bahá'u'lláh to a succession of Guardians, the lineal descendants of His Father and Himself, entrusted with this same inter-

pretive power, thereby insuring the unity and integrity of the Bahá'í faith forever. For immediately there is the slightest difference between a Bahá'í and the Interpreter the former automatically puts himself outside the Faith.

Again the objection will be raised, "The idea that any one can definitely state what was in the mind of another person is quite fantastic. There can be no final reliance in such a matter." This is entirely beside the point. Bahá'is believing that Bahá'u'lláh completely manifested and reflected the Reality of God, accept this Covenant of the Interpretation and Protection of His Words not only without question but with inestimable gratitude that such a provision will in perpetuity protect His Cause from disintegration and the "darts of doubtfulness." However, for purposes of argument grant to the objector that interpretation is impossible (which no Bahá'í could accept). The fact remains that if every one believes it possible, conducts himself as if it had actually been accomplished, subjects himself to its results, exactly the same end is accomplished as if it were possible, and as if the voice of the Interpreter were the Voice of the Founder. From the pragmatic point of view even to the atheist this method, whether it have any actual basis in reality or not, accomplishes precisely the same results of unity, coordination and reconciliation, as if it had such a basis.

The only test for religion or anything else is its fruits. If a me-

¹Why describe the government of the future by any single name? It might well be called a constitutional monarchy, a spiritual democracy, etc., etc. But no existing term can quite describe a government which will be different in form from any yet known—Editor. ²By this shall all men know that ye are my disciples, if ye have love one to another, John 13:35.

thod has been devised whereby quarrelsomeness, ambition, intrigue, and decay are eliminated, then the method is part of an eternal process of truth and righteousness.

Today Shoghi Effendi, the first of that mighty succession of Defenders of Faith, has proven, by the efficacy of his administration, the divine origin of his office. Harmonizing and consolidating the followers of Bahá'u'lláh in lands as distant and socially opposed as Japan and Turkestan, Germany and Persia, America and Egypt, he is demonstrating the marvel of Bahá'u'lláh's Covenant that there will be no strife and division in His Dispensation, but that all men will work harmoniously for the achievement of their sublime destiny.

THIS THEN constitutes the World Order of Bahá'u'lláh: the democratic election of competent rulers for short periods; their legislating and administrating by consultation, not conflict; and the continuous presence of one divinely constituted, as all Bahá'is believe, to interpret the Words of Bahá'u'lláh and to keep His Cause integrated around the sublime ideal of His teachings of *peace, unity and justice*.

Whatever our belief or bias, whether we be spiritualists¹ or atheists, history and psychology alike force us to observe: first how, under the irresistible commands of a great Teacher old practices have been discarded, while new, difficult and totally unprecedented attitudes have been assumed; how, impelled by religious belief, men have erected social structures that have defied the roll of time; how, whether these

ideas have been true or false, they have produced the most far-reaching results and have exercised the profoundest influence in human affairs.

The Bahá'í teachings exalt those of the greatest virtue and most apparent spirituality; they intensify and increase through the powerful adjunct of public support and admiration, truthfulness, freedom, honor and reliability; the reward of positions of trust is reserved for the self-effacing, the humble, the courteous; for no matter how gifted or enlightened one may be these qualities are essential. They include an advanced social program² including universal education, a universal language, the reconciliation of religion with science and reason, the conquest of prejudice, the equality between men and women, universal peace, a universal tribunal, the solution of the economic problem, etc., etc., which offer the highest objectives of human endeavor. Unified by a Guardian, restrained and directed by an international tribunal, protected from the personally ambitious or irresponsible by the method of consultation, this movement has already brought within its fold followers of every religion and creed, members of every race and nationality, exponents of every class, a typical cross-section of humanity who are united in the stupendous task of sweeping aside superstition and ignorance, strife, greed and self-seeking, and of establishing, through the teachings of Bahá'u'lláh and under the direction of His Guardian, God's promised kingdom on earth.

¹Not to be confused with "Spiritists"—those who believe in the presence of disembodied spirits. ²Enunciated by Bahá'u'lláh between 1868-8.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Mother Beecher*

Chapter 1.—*Finding the Purpose of Life*

DOROTHY BAKER

"The wisdom and purpose of their [the Prophets] training is that man must pass from degree to degree of progressive unfoldment until perfection is attained. . . . Man must walk in many paths and be subjected to various processes in his evolution upward."—*Abd'ul-Bahá*.

IN the year 1844 a four year old child sat rocking her doll in the little village of Wilksbury, Connecticut. She sang her song, the only one she knew,—“Jesus loves me, this I know”, and as she rocked and crooned to her little wax child, she explained at length just what it all meant to be loved by Him. This to the secret horror, it must be confessed, of the dear New England Presbyterian mother, who felt that talking about the Lord was something of a desecration.

At ten Nellie felt strongly impressed by two facts: hell-fire and the golden streets of heaven. Sitting in the dim old church by the side of Mother, who preserved, in uncomfortable black taffeta beside her, a distant silence, she trembled and tried hard to think about the little song; and when the hell-fire raged too close, she closed her eyes and whispered, “He *does* love me”.

In her middle teens Nellie discovered that one could crowd out fears to a degree, by moving briskly with the crowd down tinselled lanes of festivity and laughter; and where the laughter was, there was Nellie, original, lively, full of life and vigor, and possessed of an urgent desire at all times to be “the life of the party”.

Now it chanced one day that an itinerant preacher passed that way, an old hunch-back with a silver tongue, the pride of New England. He would talk, it seemed, about the evils of alcohol. What boy or girl could afford to miss this golden opportunity! In the complete absence of motor cars and moving pictures, joys of the later born, an opportunity like this could not be lightly overlooked.

Nellie's mother was not easily won, but at last gave her consent. Dressed in flowing voiles, Nellie and her friends proceeded to the church. They would sit in the last row, and the boys would sit decorously across. After the service they would meet and discuss the evils of alcohol! Strange thing, circumstance. The church was filled to overflowing. They were led to the front row, and there they sat, viewing in horror the ashes of their plans.

The hunch-back rose and prayed. Then fastening his kindly old eyes upon a youthful face in the first pew he said calmly, “I have changed my mind, I shall not talk about the evils of alcohol. My text will be, ‘Our God is a consuming fire’”.

Nellie forgot her surroundings.

*Mrs. Ellen V. Beecher, universally called “Mother” by the Bahá'ís.

She forgot everything except the words that poured from the old preacher's lips. When the young people in disgust filed out past her, she knew nothing of it. But when a gentle hand was laid upon her shoulder, she looked up in startled amazement to find the church quite empty.

"God has asked you a question, my child," said the old man. "You have the gift of choice. Will you sign a contract with God or with the world?" Then softly, "I will pray for you".

Something had happened to Nellie of the tinsel. It was all shabby. She rose and shook herself like a little dog. Was it rebellion in her young eyes, or possibly the fire of new desires not quite understood? She walked home quietly, and very quietly proceeded into the library of the great, old-fashioned house. Mechanically she called to Mother that she was home. Mechanically she seated herself in the comfortable recesses of the old arm-chair, and began to look at life. We raise our eye-brows tolerantly and smile at youth. Yet Jean Valjean, taking the blessing of a Bishop into such a solitude experienced no greater soul-searching than this. At such a time life turns a corner. Hannibal at nine, kneeling at the altar in Carthage, pledged his undying hatred of Rome, and lived to march victorious across the snowy Alps. Lincoln, the boy, watched for one hour the unmatched brutality of a slave market, and gave to that afflicted race an unwritten promise; and Lincoln, the man, issued the Emancipation Proclamation forever freeing the slaves. The small lad who became our greatest Christian

missionary gazed into the pictured eyes of a ragged Hindu boy, and chose in that hour a life of sacrifice in his behalf. We can never quite understand the business of being young, its faith, its courage and its complete honesty.

THUS HAD Nellie come upon the parting of the ways. A new vision possessed the upper chambers of her imagery. Life had purpose, definite and rich in meaning. In the early hours of the morning she knelt beside the old arm chair and gave her life, all, everything she had, to God, knowing full well that it would not be easy. When she arose she said simply, "It is finished, I have signed the contract and I believe that God will guide me. I, for my part, will follow. *I am* a Christian".

In the morning Nellie fought with the desire to keep her deep and moving experience from her dearly loved mother. She combed her long hair and looked steadily into the mirror. "Afraid", she asked. "No", said the reflection, "only Mother might not understand".

Nellie's mother was beautiful, devout, sincere, respected. Let it not be thought for an instant that she was hard and unsympathetic. She was simply the cultural product of her time.

Nellie, accosting her in the hall said, "Wait, Mother, I have something to tell you".

Mother waited, smiling.

"I gave my life to God last night, and *I am* a Christian".

Now the old idea of religion was scarcely provocative of expressive comment, but of all the social errors in the category of churchly things,

the expression of religious conviction was indeed the most unforgivable. One said (if asked, which was doubtful) "I am *trying* to be a Christian". But one never said, "*I am*".

Mother drew herself to her full height, her brown eyes flashing, and allowed her gaze to travel in deliberate scorn from head to foot of her errant daughter. At last she spoke. "It would be far more becoming for you, my daughter, to first learn to control your temper."

At breakfast Nellie was pale and more than ordinarily quiet. After breakfast she became ill with chills and fever, a common ailment in that day of questionable sanitation. Nellie returned to bed and accepted medicinal ministrations with detached meekness. Then, turning abruptly to her mother she said, "I want to see Dr. Dorrence".

Mother looked in consternation at her unruly child. "Surely, she said, "you will not presume to tell the pastor what you have told me!" Unthinkable heresy! But at last he was called.

The doctor seated himself beside Nellie, saying, "What do you want to tell me, my child."

"Doctor," she replied with no hesitation, "I want to tell you that *I am* a Christian".

The doctor appeared surprised and slightly startled. "What do

you mean?" he asked. "None of us can know that."

Nellie looked into his stern old face and smiled. "I know how unworthy I am", she replied, "but God promised me last night that He would guide me, and I promised always to obey."

After a brief silence, Nellie looked up and saw that his eyes were closed, and tears were running down his cheeks. Turning then to her mother, he said, "I have been in this church for fifty years, and in all that time I have not seen such faith as this. She *is* a Christian."

Looking back with her through years that spanned almost a century, the writer traversed pages streaked with age—pages revealing old secularism, pages redolent with feeling, stalwart pages, quaint, musty, foolish pages, covering years that brought unexplainable changes to the world and to the child, Nellie. The evolution of one soul from childhood to old age during that amazing period is worthy of more than a passing glance. Looking backward at ninety-two, keen of eye and radiant, and with a capacity to love and expand and believe that gripped the heart, she traced her life in its graceful, fearless line back to its beginnings. Youth, suddenly conscious cries, "*I am*", and life begins.

(Continued in next issue)



"Briefly, the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective."

—'Abdu'l-Bahá.

HOW TO ATTAIN SUCCESS

IN THE world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

“The nobility and glory of man consist in the fact that, amidst the beings, he is the dawning-place of righteousness. Can any greater blessing be imagined by man than the consciousness that by Divine assistance the means of comfort, peace and prosperity of the human race are in his hands? How noble and excellent is man if he only attain to this state for which he was designed. And how mean and contemptible if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the race-course of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world.”

—‘*Abdu'l-Bahá.*

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WEEP YE NO MORE



Men sought Him in the market and the street,
Some sought with eager eyes, on eager feet,
And some with desolate hearts and patient tears
Saying, "He is not here. Oh, nevermore shall we
Hear as of old the beautiful tales and sweet
Nor dream those dreams were true. These are the empty years.
Nor shall we hear again the Voice that brake
Upon the peasant ears of Galilee.

Faith has grown old and tired, or has grown afraid.
And we shall never hope that wisdom came
To kneel at the folded quiet feet of a child.
Gone is the faith that once was true. Vain are the creeds."



There came a Voice from the great East, and Spake
Crossing the gulf two thousand years had made:—
"Oh, piteous, mutilated, blind and dumb
Bearers of pain—lift your rejoicing eyes,
Weep ye no more! The Comforter hath come!"

—ELSIE PATERSON CRANMER.

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“ . . . for commerce, industry, agriculture and general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass.”—‘*Abdu'l-Bahá*.

ONE ECONOMIC evil which the depression has exposed is the tendency of industrialists and commercialists to seek unlimited expansion in obedience to that urge of insatiable desire which characterizes all humans. Ambition for greater achievement and for continued progress in one's career is normal and wholesome; but the extent to which this ambition has been exploited by the madness of modern desire for wealth and for luxury expenditures has kept the individual in an unwholesome chronic condition of overstrain, of abnormal concentration upon the tasks of the business day, with corresponding loss to the domestic and cultural life of the business man.

“The men in this country,” said a business man who has been exceedingly successful in acquiring material wealth, “are waking up to the fact that they have been giving their lives to providing for their families (who would be much better off without them) four or five bathrooms, endless automobiles, and all the accessories which these things mean; and that there is a vast rich side of life which most men never touch. They are beginning to feel that this struggle is not worth while, and that there is something better, something which makes for

far greater happiness than these material things can ever bring.”

THE EVILS of this unwholesome push of ambition are not confined, however, to the individual and social life of the community. This system of ruthless competition, with the aim of unlimited expansion of the individual's business or industry, has in it the seeds of our present economic debacle. For it is mathematically certain that the various business organizations and industries cannot all go on expanding infinitely. The craze for expansion carries in its trail inevitable failures of those who are crowded to the wall by successfully expanding aggregations. And worse even than that, it induces an enormous over-production of goods which in turn brings about an economic crash. There are other causes, it is true, for the present depression; but the habit of unlimited expansion characteristic of America is quite sufficient cause for recurrent cycles of panics. When we view the incredible disasters which a panic causes—the want, the deprivation, the physical and psychological miseries, the pauperization of well-to-do families, the death and suicides from undue strain—we may well conclude that

“the game is not worth the candle.” We must find some way to prevent these recurrent tragedies which we have up to now supinely accepted as acts of destiny, much in the same way as the Chinese have accepted periodic floods and famines.

To ONE who has had the privilege of living intimately both in the Occident and the Orient, the contrast in the psychology expressed in these two great civilizations is most interesting and valuable. In the young and pushing West, we find the development of insatiable wants and the thirst for illimitable expansion. In the East, we find a quietude, a philosophy of living, a contentment with few things, a satisfaction in continuing one's business or one's work up to the level, but not beyond it, of past achievement. I have often stopped in front of Turkish bazaars to admire the business atmosphere, so different from that which prevails in the Occident. The Turk is carrying on a bazaar which is the business his father had before him. He is carrying the business on successfully. But he has not the slightest thought of buying up the bazaars of his neighbors on the right and left, of enlarging his business and ultimately building up a vast emporium. No, there is no such thought in his being. He sits there on the platform surrounded by his rugs and antiques like a king upon his throne. If you wish to inspect his wares he is happy to show them to you. Whether you buy or not, he is most kindly courteous and attentive. One feels that he has not bartered his soul for gold. Though

a commercialist he still remains the master of his destiny, superbly philosophical, self-contained and self-respectful.

But, you may say, this attitude of quiescence has kept the East from progressing; whereas the Occidental attitude of advancement and expansion has developed a vast new world.

It is true that expansion has inevitably been the keynote of America up to the present. But we have already expanded until we have reached the further ocean. We have settled and developed our uninhabited lands until we are now raising more agricultural products than we are able to consume. We have built all the railroads and factories that we seem capable of profiting from. And now it would seem that progress has at last reached the point of a less rapid flow, and that the currents of industry and commerce are bound to become more peaceful. Destiny calls for a new economic psychology, one in which the desire for progress—praiseworthy, normal and wholesome though it be—is tempered with the philosophy of contentment. This philosophy of contentment we need sadly for the happiness, welfare and sanity of the individual lives; and need it sadly for our economic organization if we are to establish any stable system of economic and social living.

MOST TRAGIC of all, is the fact that the mad desire for expansion, when it has exhausted the confines of its own country, reaches out for fields of conquest in other parts of the world. Here again there is the mathematical certainty that with

many nations each seeking to expand either territorially or economically there are bound to come clashes that will lead to war. The desire for imperialistic expansion is the very root of war. And while there have been ample historic precedents to encourage this natural thirst for expansion since it has proved the means of prosperity and of great achievement to the successful nations, we must also realize that it has entailed untold misery and degradation to the other nations that have become the objects of conquest.

It were idle to declaim against this imperialistic ambition on the ground that it is selfish to seek to bring success to one nation at the cost of other nations, to seek to exploit the rest of the world for one's own people. No! Nations would never stop making war against each other because of such moral arguments. But the trouble with the imperialistic urge today is that there are so many strong and powerful nations capable and perhaps even desirous of expressing imperialism, that with the modern destructive processes of war available what will happen will be not the success of one nation over against another but the complete obliteration of all the nations that take part in war.

Aggressive imperialism which seeks unlimited national expansion is today simply a form of national suicide. We are told by Dr. Gertrud Woker, a specialist in chemistry and head of the Institute of Physico-chemical Biology of the University of Bern, Switzerland, "that one hundred gas-generating airplanes could in one hour cover a

city the size of Paris with a gas cloud twenty meters thick, that would annihilate the city's population. She tells of the deadly results of white phosphorous bombs, of the use of bacteria, widely being prepared for, of electric incendiary bombs, or recently invented bombs with time fuses, of the effects on civilians and soldiers alike of the Green Cross, the Blue Cross and the Yellow Cross gases, effects so horrible that even to read of them is sickening, and she quotes a chemical authority as declaring that the chemical industry is now in a position to destroy unlimited areas completely in a very short time."

WHAT REMEDY for ruthless competition can be found, then? What substitute for expansion-desire? What cure for war?

Is it not true that expansion is a biological as well as an economic and political urge? Is it not true that the evolution of commerce and industry as well as of political entities has been in the direction of larger aggregations and combinations? Could we or should we reverse this process? No, deeply desirable as we may be on moral grounds of avoiding the disasters and evils that come to humanity because of the expansion-desire, we must not seek remedies that are totally contrary to human nature and to natural trends and movements of destiny.

There is, however, one mode of expansion which is both ethical and stable, which leaves no trail of evils and misfortunes in its path, which satisfies all concerned, which brings only happiness and prosperity,—namely, voluntary *cooperative com-*

binations for mutual advantage. The most familiar of such combinations known to history is the amalgamation of thirteen separate colonies into the United States of America. This union has produced nothing but good for all concerned; has been the source of universal prosperity and advancement; has brought no evils, no misfortunes in its trail.

In the economic field of today we find a striking example in the Fruit Grower's Association of California. This voluntary combination has improved the quality of fruit grown and marketed; has aided the individual farmer in the marketing of his products; has by means of wide publicity increased markets all over the world for these products; and has been a source of guidance and manifold benefits to the individual participants.

DOES IT NOT seem clear to unprejudiced examination of all the

facts above stated that the desire for growth and expansion can find legitimate and happy expression in voluntary combinations? Does it not seem that all that is valuable and harmonious in human ambition can find room for outlet and achievement in such cooperative enterprise? The very genius of the human race will not begin to adequately express itself until the whole world is bound together in some such form of voluntary combination—a World State in which politics and economics are managed with all the capacity of human genius, but for the welfare of the whole rather than for the welfare of the part. Is it not true that in so far as we seek the welfare of the part only, we endanger the welfare not only of that part but also of every part? Whereas on the contrary *if the part would but seek the welfare of the Whole, the Whole would establish and stabilize the welfare of each individual part.*



“All the infinite beings exist by this law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, existence would be entirely destroyed. . . . The greatest foundation of the world of existence is this cooperation and mutuality. . . . The base of life is mutual aid and helpfulness and the cause of destruction and nonexistence would be the interruption of this mutual assistance. The more the world aspires to civilization the more this most important matter of cooperation and assistance becomes manifest. Therefore in the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this interrelation.”

—‘Abdu’l-Bahá.

THE LABORATORY OF CIVILIZATION

KENNETH CHRISTIAN

The author of this article is a student of journalism at the College of the State of New York. He gives us here an excellent bird's-eye view of the causes of our present economic disaster and of the new economic order established by Bahá'u'lláh now spreading through the world.

WE may say that the world of humanity is a vast laboratory in civilization where new ways of organized living, suited to changing conditions, are worked out carefully before being generally accepted.

The Bahá'í interpretation of civilization is that of a reciprocal duality comprising the material and spiritual aspects of life. The material phase is the sum of all man's inventions and discoveries in the physical realm. Spiritual civilization deals with those high qualities of mind and soul which differentiate man from the animal. For lasting happiness and contentment these two aspects must be equally and harmoniously developed.

THE INDUSTRIAL revolution plus our multifold scientific discoveries have raised the level of humanity so suddenly, have changed the outlook of people so completely, that chaotic conditions follow as a natural course. Wild speculation, ruthless exploitation of natural resources in backward countries, and heartless competition are characteristics of a period dominated by selfishness and greed.

The mechanistic phase of civilization is centuries ahead of the ethical. And humanity, like a bird with one wing developed more than the other, flounders helplessly. Great spiritual strides must be taken to compensate for, and equal, the material advancement.

In this manner Bahá'u'lláh and 'Abdu'l-Bahá interpret world conditions. But they do more than offer a plausible interpretation. They have definitely outlined the spiritual and material advances and adjustments that will straighten out our problems and lay the sure foundations for unparalleled future progress.

The disastrous economic dilemma which is our heritage from the World War was clearly foreseen by Bahá'u'lláh over seventy years ago. At that time He wrote:

"How long will humanity persist in its waywardness? How long will injustice continue? . . . the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

THE ECONOMIC program given to the world by Bahá'u'lláh and expounded by 'Abdu'l-Bahá is a modified capitalistic system. It goes neither to the extremes of communism nor of socialism. Classes in society are recognized since inequality is a law of nature. Private ownership of property and the means of production will continue, but cooperation and control will replace competition. Trusts will be eliminated by a series of regulatory measures.

A reciprocal relationship will be established between employer and employee. A minimum wage must be agreed upon. Also, a definite

number of shares in each business must be given to the workers over and above their weekly wages. Fewer hours of work will open to the masses of the people unprecedented opportunities for education and culture.

'Abdu'l-Bahá, speaking in Paris on the question of the distribution of wealth, said:

"Certainly, some being enormously rich and others lamentably poor, an organization is necessary to control and improve this state of affairs. It is important to limit riches as it is also of importance to limit poverty. Either extreme is not good."

Wealth is to be limited by a graduated tax on large incomes with the result that at a certain limit all additional income will go to the government. This is not done to bring about economic equality but to keep money in a constant state of flux. It will be impossible under this system for huge sums of money to be amassed and withheld by selfish individuals.

Agriculture is the basic industry; and the solution of its problems presupposes economic recovery. This will be aided by a decentralized taxation system. All taxes will be paid into a local storehouse from which local, national, and international appropriations will be met. The graduated tax will bring extreme surpluses of wealth into this community center. Those whose income will only meet expenses are free from taxation. Those who cannot meet their daily needs may have them supplied from the storehouse. Instead of a false national or international standard of living, the community will thus set its own standard according to its economic ability.

The local controlling board will

prevent lazy and indolent individuals from taking advantage of the resources of this general storehouse. The failure of similar schemes in the past has been due to the application of the principle of supposed equality. The storehouse is a community protection not an indiscriminate source of charity.

Concerning the foundation of true economics, 'Abdu'l-Bahá has written:

"The disease which afflicts the body politic is lack of love and absence of altruism. . . . The secrets of the whole economic question are divine in nature and are concerned with the world of the heart and spirit."

The Roman civilization collapsed when indolence and selfishness replaced the vigorous characteristics of its people. History reveals that civilization has reached its greatest heights under races of strong character and high ideals. A spiritual revival capable of recreating men and women the world over is a prime necessity of our times.

THE FEATURE which is rapidly bringing the Bahá'í teachings to the attention of the world and which is uniting the Bahá'ís of the five continents is the World Order of Bahá'u'lláh. This system of administration based on Bahá'u'lláh's instructions has been inaugurated by Shoghi Effendi since he became the Guardian of the Bahá'í Faith. The individual Bahá'ís in each locality elect annually a local assembly of nine and also send delegates to a national convention. The national convention in turn elects a group of nine who constitute the National Assembly. This Assembly sends delegates to an international convention which selects the International Assembly or Universal

House of Justice of which the Guardian is the permanent head. This body will both enact and enforce legislation in accordance with the exigencies of the times. The form of administration being erected by the Bahá'is for the management of their affairs will be the example to be followed by the governments of the world.

'Abdu'l-Bahá's advice to an official high in the service of the United States government was: "You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your country to the relationships now existing between the peoples and nations of the world."

Shoghi Effendi writes:

"Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an everchanging world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. . . . It calls for a wider loyalty, for a wider aspiration than any that has animated the human race. . . . It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity."

Now, HAVING reviewed the fundamental concepts of this Bahá'i experiment, let us consider the conditions under which the Movement is working. We discover that it is not confined to one continent, one race, one class, or one country. It is truly universal, finding adherents from all classes, creeds, and nationalities. It is not exclusively economic, or exclusively religious, or exclusively social; for all these as-

pects are intermingled in its sweeping vision.

In 1910 Tolstoy foresaw the potency of the Bahá'i Faith when he wrote: "We spend our lives trying to unlock the mystery of the universe, but there was a Turkish Prisoner, Bahá'u'lláh, in 'Akká, Palestine, who had the key.'" From its unobtrusive beginning in Persia, the teachings of Bahá'u'lláh have permeated, in less than a century, all parts of the earth. Nine National Assemblies have been created, and the Universal House of Justice will be formed in the near future.

The translations and printing of the Bahá'i writings have gone forward with great speed. Books are now available in more than sixty languages. The statesmanlike letters of Shoghi Effendi are attracting attention of leaders of the world over. The Bahá'i Temple at Chicago, acclaimed by architects as superior in beauty and design to the famed Taj Mahal, is attracting thousands as its construction proceeds.

Stanwood Cobb, one of the founders of the Progressive Education Association, recently summed up the present progress of this experiment thus:

"The time is rapidly approaching when this new structure based upon divine foundations will give evidence to the world of its power to house the culture of the future. More and more, as men and women despairingly realize the lassitude and effete-ness of present culture modes, will they turn for illumination and inspiration to the new modes being created by the potent message of Bahá'u'lláh to humanity."

So, in the laboratory of humanity, a new era of civilization is taking form.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Ellen V. Beecher

Chapter 2.—*A Working Christian*

DOROTHY BAKER

"May you help those sunk in materiality to realize their divine sonship, and encourage them to arise and be worthy of their birthright . . . Work! Work with all your strength, spread the Cause of the Kingdom among men; teach the self-sufficient to turn humbly towards God, the sinful to sin no more. . . ."—'Abdu'l-Bahá.

[The incidents narrated in this episode constitute one of the most astounding spiritual adventures ever recorded in the history of Christian mysticism.

In the first installment of this life story of her who became affectionately known to numerous friends as "Mother Beecher", was narrated the great spiritual experience she had in her childhood when she decided not only that she would try to be a Christian but that she was definitely a Christian in the sense that she gave herself unreservedly to God.]

MOTHER BEECHER fastened the little white shawl around her shoulders and seated herself in the old cane chair that had followed her through the years. No one in the house called her "Mother Beecher". She was "Grandma" to all, as befitting one into whose sympathetic ear had been poured by three generations the arduous details of youthful living.

"Grandma", said I, "did your contract with God make you happy?" Perhaps I had a notion, bolstered by a sentimental desire to supply to all young people a short cut to earthly joy, that having made such a decision, one lived happily ever after.

Grandma smiled. "Let not that young man or young woman make decisions however great, who is faint of heart", she said, "for decision draws to itself natural tests."

"Tell me what came out of your decision, Grandma", said I briskly.

"One cannot churn it out like

butter," said Grandma with a wry little smile. "There are no words to express the reality of those things. I can only tell—a story."

"Good," said I, settling down on a stool at her feet. "Begin".

"Shortly after my momentous decision that I must give my life to God, we changed our residence and a new chapter in my life opened. My brother, who had been poisoned by the use of calomel during an attack of typhoid fever, had to be placed in the sanitarium of the famous Dr. Foster of Clifton Springs, N. Y. Dr. Foster was widely known, not alone for his medical knowledge, but for his extraordinary benevolence. It is to this lovable and forceful character that much credit may be given for the shaping of my life, so newly started on the high seas of Christian endeavor. Here, in this famous little village, we lived for six years.

"Soon after our arrival I was sent one day to report to the doctor on the condition of the patient. After a brief exchange of words I rose to go.

"'I understand,' said the doctor, following me to the door, 'that you are a young Christian.' To this I gave assent.

"'What kind of a Christian do you propose to be?' he asked suddenly.

"This took me by surprise, but I managed to stammer that I hoped to be a faithful one.

" 'I have no doubt of it,' said the doctor, 'but I should like to know whether you propose to be just a good church member or a *working* Christian.'

"This was a new idea. I toyed with it for a moment before replying. Then I realized with a rush that he had touched upon my heart's desire.

" 'Yes,' I cried. 'I want to be a working Christian.'

" 'Very well,' he replied with a smile. 'I will help you to become one. First you must learn to depend entirely upon the guidance of the Holy Spirit working within you.'

"I walked slowly home, turning his words over in my mind. His remark impressed me deeply. Conscience, the great umpire of the game of living, said, 'This is right,' or 'That is wrong.' Was that not enough? Life might become involved. The Holy Spirit might demand of one things inconveniently removed from the common groove. Moreover, it troubled me deeply to know how to find such guidance and recognize it. At last I sought him out again.

" 'Doctor,' said I, 'how can I hear the voice of the Holy Spirit?'

" 'By turning your heart always away from self and toward God,' he said gently, 'and by never closing a door that He has opened.'

" 'Life guided by a vision! What high destiny was this. 'What would you do', he asked abruptly, 'if a very wicked dying man asked you to pray with him, and your heart told you to do so?'

"After a terrific struggle within my young New England trained soul, I made reply.

" 'I would go'.



"MONTHS passed. One Sunday morning as I sat surrounded by my Sunday School class, the superintendent approached me, looking troubled, even pained. Bending low, he whispered, 'A dirty, ragged child outside insists upon seeing you. I'll take your class while you send her away'.

"At the door stood a child so forlorn and unkempt that I caught my breath.

" 'My pop's a-dyin' and he wants to see you', she sobbed.

"Without a word I took the dirty little hand and sped through the deserted village streets. Well I remembered the father, the town drunkard who 'hadn't drawn a sober breath for over twenty years'. Well I knew the impropriety of the thing that I was doing. By every standard I had ever been taught, the thing was unthinkable. For a fleeting moment my mother's lovely face flashed before me.

"We found him at last, lying on a pile of dirty rags in a hovel outside the confines of the village, looking with pathetic eagerness at the door. The stench and filth unsteadied me. This was living, too, then! I knelt beside him, taking his hard hand in mine. Though I had never witnessed the passing of a human soul, I knew that death was upon him.

" 'Has your priest been here?' I asked. He shook his head.

" 'Why did you not send for him?' I asked, feeling greatly troubled.

“I sent for you because you are the only one who has smiled at me in twenty years’, he whispered. ‘I’ve been pretty bad, but if *you* ask God to forgive me, I know He will’.

“Still holding his cold hand, I asked God to call him home to the mansions Christ had promised to those who believe. When I looked again he was gone, and I was conscious not so much of death as of peace”.



“How wonderful, Grandma,” said I when she had finished. “It was really a birth rather than a death, wasn’t it? Do you suppose that Dr. Foster sensed the whole affair intuitively and prepared you for it?”

“Not necessarily”, she thoughtfully replied, “though I feel very sure that he sought and found constantly the guidance which he taught me to follow.

“Sometimes he was a bit sudden,” she continued with a laugh. “One particular Sunday morning comes back to my mind as if it were yesterday. We were seated around the breakfast table; my mother, my younger brother and sister, two visiting New England cousins of my mother’s, and I. Suddenly Dr. Foster appeared without warning in the doorway. Walking straight toward my chair, he said, ‘Take your Bible and go to the Caldwell house. Tell them what the Lord has done for you, and pray with them’. So saying he turned, and without further ado, walked out as he had come, gently closing the door behind him.

“Now the Caldwell house, almost

directly across the street from our home, was a fine old residence which had some time before been bought by the man Caldwell and turned into a veritable den of iniquity. For numerous reasons, the people of Clifton Springs had failed in their efforts to abolish it, and it remained their one menace to young manhood.

“To say that consternation took possession of our dining room following the departure of the kindly doctor would be putting it all too mildly. My mother promptly had hysterics. Bursting into tears, she walked the floor in a most agitated manner.

“‘He has grossly insulted me,’ she cried, ‘by commanding my little girl to go into a place like that! How could he? Oh, how could he?’

“In vain the cousins sought to calm her. Said one, ‘I cannot see why you allow yourself to become so disturbed. You know the child isn’t going.’ Said the other, ‘She hasn’t taken leave of her senses, you know!’

“I left them after that, and slipped away upstairs. No one in all the hub-bub had directed so much as a word or look at me. I felt like an idea in a book, about which a great many people were suddenly arguing. One would hardly consult with an idea, you know. Closing the door of my room, I hastened to the side of my bed and knelt down.

“‘You promised to guide me’, I said softly, ‘and I don’t know what to do. The Bible says that we must honor our parents. Surely it would not be right to deliberately disobey my beloved mother. What shall I do?’

“The answer did not come im-

mediately, but when it did, I became aware of a definite assurance, as positive as if a voice had spoken, saying, 'Take your Bible in your hand and go down. Pass through the room in which your mother is sitting. If even a word is spoken to detain you, do not go. If no word is spoken, go quietly out of the house, speaking to no one on the way'.

"This I did. As I approached the front parlor, the murmur of voices ceased. I walked slowly through the room, saying no word and hearing none. The silence, in fact, was as thick as a fog hanging over us all. I went out, feeling strangely unreal, and crossed the street. As the Caldwell gate clicked behind me, however, I became real enough; so real, in fact, that my knees shook violently and I swallowed hard.

"The old fashioned knocker resounded and echoed. It did not help the quaking of my limbs. And when I heard heavy footsteps coming through an uncarpeted hall, I thought I could not stand. The top half of the old oak door swung open a few inches, held by a chain. A bewhiskered face peered out.

"What do *you* want?" asked the face. To my horror, the eyes traveled from my head to my feet and back again, with a kind of rolling leer.

"I have come to tell you a beautiful story", said I. An amazed silence greeted this, after which the lower half of the door opened and the chain was removed from the upper. The man seemed only half as dreadful when seen full length, and I allowed myself to look past him into the cavernous depths of

the dark old house. He led me to the parlor, a musty, closed-off room which presumably had not been used since the last funeral. Motioning me to a stiff, uncomfortable chair, he stood in evident embarrassment before me.

"May I see your family, too?" I asked with growing assurance. He appeared to be somewhat surprised at this, but departed without a word into the cavernous hall again. I heard him shuffling about. Then in a muffled roar, 'Mom, come in here. Somebody t' see you'.

"Mom appeared, followed by a youth and two unkempt girls of uncertain ages. They arranged themselves about the room in stiff silence. When they were all assembled, I began my story quite fearlessly, saying that God had made me very happy. After telling the story of my conversion, I read to them from the Bible, explaining the verses with an ease quite beyond my ken, and dwelling always on the wonderful love of God in sending a Saviour to the world. Then I asked if I might pray with them. To this Mr. Caldwell laconically responded that he supposed I could if I wanted to. Kneeling down in their midst, I uttered a simple prayer, asking God to make them as happy as He had made me. When I had finished, I saw that they were deeply moved, though no one spoke a word. After shaking hands with each one, I quietly slipped away.

"Not long after this, I met Mr. Caldwell on the main street of the village. He was shy but determined. Stepping forward and touching my arm, he looked earnestly into my eyes.

"Miss Tuller", he said, 'would

you be ashamed to talk with me a moment?'

"'No indeed', said I, trying to speak reassuringly.

"'I was just wondering', he continued, 'whether you would teach my wife and me to pray. We'd like to do it the way you do'.

"'A rush of joy swept through me. 'Yes', I replied, 'I should love to pray with you'.

"'May we come to your house some Sunday?' he asked eagerly.

"'Certainly', said I, 'but come after Sunday School hours'.

"'I must say that at the time I had many misgivings about my mother's reception of my strange guests, but as the week was a busy one, all mention of it was forgotten. Sunday afternoon came, and as usual we seated ourselves by the big bay window in the parlor.

"'Why, Nellie', said Mother, looking out with some curiosity, 'do look at that strange procession of people coming up the street! Perhaps it is a funeral. There must be forty people walking in this direction'.

"'Now funerals of those days were conducted for the most part without carriages, and as I gazed in horror at the straggling band of on-comers, I was struck at one and the same time with a sense of the ridiculous, for it did have the semblance of a funeral. I held my breath.

"'There seems to be no coffin, Nellie', continued Mother, 'nor any pall-bearers. Why—why Nellie, they are turning in here!'

"'Oh Mother', I gasped, 'I forgot to tell you that Mr. Caldwell and his wife are coming to learn how to pray'. Then, a bit faintly,

'They seem to be bringing a few friends'.

"'Mother rose, her eyes flashing. She left the room and started up the winding old stairs. At the landing she turned. 'The rag-tag of the town', she said. 'I wash my hands completely of such goings-on. You will be the death of me yet, my child!' With this last despairing remark, she swept out of sight. Nor did she reappear that afternoon, nor on any Sunday afternoon for six weeks thereafter.

"'I went to the door and opened it to the wide-eyed, silent company. Mr. Caldwell was wreathed in smiles, and acted as a sort of major general, ushering his friends to chairs, cushions and available places on the floor. When all were seated, I opened the Scriptures and read, telling them quite simply what I felt it meant to be a Christian.

"'Now', I concluded, 'we shall all kneel down and just ask God for what we most want. All Christians must first learn to talk with God and listen for His answer. And this we call prayer.

"'The experience will never be forgotten, for their prayers were quite shocking. In their childlike simplicity they appealed to God as if He were a neighbor, and their requests were pitifully mundane. However, the meeting over, each one arose feeling highly pleased with himself and the Almighty. As they prepared to leave, Mr. Caldwell turned smilingly to me.

"'And may we come again next Sunday?' he asked.

"'Certainly', said I without hesitation. And so it happened that they came every Sunday for six weeks and I was led to turn it into a

Bible study class. Mr. Caldwell, at about this time, closed his house of ill fame and opened a grocery store.

“And now the Methodist pastor opened a series of prayer meetings to all denominations, and it was observed by the amazed population of Clifton Springs that Mr. Caldwell and his friends not only attended the meetings, but joined the church.

“Toward the close of these meetings the pastor asked for personal confessions of faith. Mr. Caldwell arose and walked deliberately to the front of the church. Then clearly and distinctly, though without emotional display, he told the story of how a young girl had dared to come to him and to his family, to bring to them the secret of her great joy, the joy that had in turn changed their lives.”

“The spirit became so intense that a revival sprang up in that place, and spread through the sur-

rounding country, becoming at last almost national in character. It is impossible for the Holy Spirit to work in a human heart without having a far-reaching effect, for it is like a great fever, magnificently contagious”.

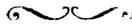


I THOUGHT, as she finished speaking, of our littleness in the scheme of things. Left to themselves, our lives reflect only futility. Yet God denies to no one that eternal spark, the river of life more abundant, that is a living, breathing force, and makes it, even to the unworthy, “magnificently contagious”.

“Dear Grandma”, said I, taking her wrinkled old hand in mine, “you have spent your long life in spreading that contagion. Are you tired?”

“I am ninety-two,” she said simply, “and I am a little tired. But I am happy.”

(To be continued)



THE UNSEEN ASSASSINS

MARGUERITE MCKAY

IN *The Unseen Assassins**, Norman Angell discusses certain conclusions he has reached concerning the relation of education to public opinion and of public opinion to international relations from both the political angle and the economic. The first part of the book sets forth a few theories which part two, “A Book of Cases,” applies to specific instances, chiefly within the British Empire and the continent of Europe. From first to last the author dwells on his fundamental thesis, that the evils of our civilization are

due not to the deliberate intention of man or to lack of knowledge, but to their failure to apply the well-known facts of everyday life to social relationships, especially in the field of international relations. “We disregard knowledge which we possess, though we are unaware of that disregard.”

The average man advocates policies that bring results he does not really wish, simply because he does not bring his own experience to apply in larger fields; and these unperceived implications Angell calls

*Harper and Brothers, 1932.

the "Unseen Assassins of our peace and welfare." He believes in the first place that the opinion of the ordinary man, however created and played upon by powerful interests, when once created generally determines public policy; in the second place, that education can do no good by giving more knowledge but only by teaching the social truths that underlie experience; in the third place that it is possible to change what may seem to be instinctive reactions, as instanced by changing attitudes in such matters as savage taboos, witchcraft and religious fanaticism. The purpose of the book is to help the ordinary man to see just where one of the "intellectual assassins" has crept into some generally accepted principle or policy.

A striking example of failure to apply known experience to new problems lies in the field of international relations. In his simple community life, John Smith expects to have a police force responsible to the community at large to keep order and maintain justice between individuals; he expects that in addition to the need of courts for criminal cases, courts are also needed for civil cases where differences of opinion will be settled by a third party and the judgment accepted; he knows that government is necessary to regulate daily life, because man's primitive instinct of pugnacity and the tendency to differences of opinion make it impossible for a group of human beings to get along together without regulations, especially in large communities. All this applies to local and national groups without question.

But when it comes to interna-

tional relations, the average citizen suddenly throws overboard all his personal experience in government and says that community regulation stops at that point. In the international field he adopts the principle of anarchy, though his commonsense should tell him that since anarchy will not work on a small scale nor on a national scale, it cannot be expected to work as between nations. He has not learned from his education that all societies must have an organization through which to function, and this Angell calls the "sovereign assassin." Some say that it is useless to expect peace because it is inherent in human nature to fight, but still no one suggests giving up police and the safeguards of community life because people are quarrelsome. The fact of man's antisocial instincts is a reason in favor of organizing social institutions to preserve peace, not a reason against it. If people were naturally peaceful and considerate of others' rights and points of view, anarchy might serve in place of government, but since they are not, institutions are necessary.

THE CONCEPT of nationalism, with its strong attendant sentiment, and the principle of the sovereignty of nations, that makes for international anarchy, are due, so says Angell, *not to any inborn tendency of the mass of ordinary people to evolve such ideas, but to the education given by the philosophers, teachers, historians and poets.* If this were a biological trait, change would be very slow and perhaps doubtful, but since it is rather an intellectual concept, there is great hope that it may change. For while,

for example, it is true that men have a biological tendency to fight, it is also true that what they fight about changes considerably from one period to another.

Another self-evident truth that men overlook in international affairs is the nature of justice. It is realized in private life that there are honest differences of opinion between individuals and that a third party judgment is the fairest to all concerned. Why not in international relations? We must come to look on justice as a means of insuring equality of right for both parties, not merely as a means of protecting the rights of one side only. When it comes to international conflict, the idea that we should fight for our "rights" and impose our own interpretation of our rights on another country means that justice is disregarded.

The greatest obstacle to international cooperation Angell sees to be the desire for power and the preference for a position where one country can impose its will upon another instead of forming a partnership. This he thinks is due to the fact that the older and more primitive instincts are assets in a struggle to dominate but have to be restrained when men cooperate. In cooperation we must consider the point of view of the other party and this requires thinking, which is biologically our most recently acquired trait. We are not yet used to thinking and dislike the doubts that thought brings, but through thought and perhaps particularly through consideration of the economic futility of war, we may finally turn to other motives besides the desire to dominate, and develop a new political tradition.

IN THE second part of the book Angell discusses the dangers of the spread of the principle of self-determination for nationalities, the sense of conflict of interest created by tariffs, the disintegrating effect of rampant nationalism, the blindness of the policy that prefers separatism and poverty to unity and an adequate supply of the necessities of life. In taking up the relation of India to Great Britain, the present tendencies in Germany, the increasing of armaments and tariff barriers, the attitude towards peace conferences, the League of Nations and the Briand-Kellogg Pact, he shows again and again the application of his underlying theme, that we do have access to the knowledge of common experience that, if applied, would obviate our international difficulties.

THE FOREGOING discussion leaves untouched many points worth noting; the book is full of penetrating comments on the fallacies that provoke national animosity and competition and these subjects must be emphasized again and again if a healthy international attitude is to prevail. However, though the book deals with basic principles, it leaves one feeling that it does not go as deep as possible and does not point the way to a power strong enough to accomplish the desired end. As is so often the case, the difficulties are presented much more clearly than the remedy. It is rather in such a work as Shoghi Effendi's, "The Goal of a New World Order," that one finds a really satisfying and complete exposition of the solution of nationalism and imperialism by world federation. The principle of the Oneness of Mankind, the funda-

mental teaching of Bahá'u'lláh, provides, both in its Divine origin and in its applicability to every phase of personal, national and international life, the real answer to all the problems set forth in *The Unseen Assassins*. It gives both

the touchstone with which to test all policies and the spiritual basis that leads to action and in short is the deeper synthesis that with all his thoughtfulness, Angell does not perceive.



MEMORIALS OF THE FAITHFUL

2.—Shaykh Salmán

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendí. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá'í Magazine. The translator states that she does not consider these translations final.

SHAYKH SALMAN, the devoted messenger, heard the call of God in India in 1266, A. H.,* and was made unutterably happy. He was so bewitched that he hurried out of India on foot and went to Tihrán . . . where he secretly associated with the believers and became one of them. Then one day when he was walking through the bazaars with Aqá Muhammad-Taqi-y-i-Káshání, some policemen followed him and found out where he lived. The next day watchmen and policemen came to look for him and finally succeeded in arresting him; they took him to the town constable, who asked him who he was. Salman answered:

“I am an Indian and have come to Tihrán on my way to Khurásán, as a pilgrim to the shrine of His Holiness Imám Ridá, upon whom be peace.”

The constable asked: “What were you doing yesterday with that man

in the white coat?”

He answered, “I had sold him an ‘abá the day before and I was asking for payment.”

The constable said: “What a strange fellow you are! How could you trust him?”

He answered, “The money-changer vouched for him”.

By this he meant Jináb-i-Áqá Muhammad, known as the money-changer. The constable ordered a policeman to go to the money-changer’s with Salmán and investigate. When they got there the policeman went in ahead, and asked what was the story of the ‘abá and the guarantee; the money-changer said he knew nothing about it. The policeman said to Salmán:

“Come along—we’ve found out that you’re a Bábi.”

SHAYKH SALMAN was wearing a turban like those worn in Shushtar. As they passed by a cross-roads, a

*Muhammadan calendar dating from the Hegira.

man from Shushtar ran out of his shop, threw his arms around Salmán and cried, "Why Khájih Muhammad-'Ali! Where have you been? When did you get here? Welcome!"

Salmán answered, "I came here a few days ago and I have just been arrested."

The man said to the policeman, "What do you want with him? Leave him alone."

The policeman answered: "He is a Bábi."

The man from Shushtar said, "Heaven forbid! I know this Khájih Muhammad-'Ali—he is a God-fearing Muhammadan, a good Shi'ih of 'Ali."

Then he gave the policeman some money and Salmán was freed. They went into the shop and the man asked him how he was. He replied, "I am not Khájih Muhammad-'Ali."

The shopkeeper was amazed and said, "Good heavens! You look exactly like him, without any difference whatever. Now that you aren't he, give me back the sum I gave the policeman." Salmán immediately gave him the money, went out to the city gate and left for India.

Later when Bahá'u'lláh went to Baghdád, the first messenger to reach His presence was this same man, who then returned to India with a tablet for the friends there.

EVERY YEAR this worthy individual would come on foot to Bahá'u'lláh, and would return with tablets which he delivered to many cities throughout Persia, such as Isfáhán, Shiráz, Káshán, and Tih-

rán. From the year 69 A. H., till the days of Bahá'u'lláh's ascension in 1309 A. H., Salmán would come; he would bring letters, take tablets back, and deliver each one safely to its owner.

Eager and happy, he made the journeys on foot during that long period, from Persia to Iráq or Adrianople or the Greatest Prison¹ and back again.

He had an extraordinary power of endurance; he would walk the whole way, and usually his only food was onions and bread. During the entire period he moved so fast that he was never held up; he never lost a letter or a tablet; every letter was delivered; every tablet reached its destination. Although time and again in Isfáhán he was troubled and weary, he was always thankful. Nonbelievers gave him the title of "The Bábi's Angel Gabriel."

Salmán rendered an important service to the Cause of God his whole life long, because he spread the teachings, gladdened the friends, and brought messages from Bahá'u'lláh to cities and villages of Persia every year. He was favored in Bahá'u'lláh's presence and received especial bounty; tablets were revealed in his name. After the ascension of Bahá'u'lláh he stayed firm in the Covenant, and exerted every effort to serve the Cause; as before he would come to the Greatest Prison every year with letters from the friends, and then would take the answers back to Persia. At last in Shiráz he rose into the All-glorious Kingdom.

From the dawn of history until this day, there never was such a trustworthy messenger.

¹The Prison in 'Akká, Palestine, where Bahá'u'lláh and 'Abdu'l-Bahá were incarcerated for many years.

ELEGY

FLORENCE E. PINCHON

"What is poetry? It is a symmetrical collection of words. . . . Poetry is much more effective and complete than prose. It stirs more deeply, for it is of a finer composition."
—Abdu'l-Bahá.

IAR from the madding crowd"—the clamor, heat and rush of a great modern metropolis—one has been transported within an hour to this peaceful corner of old-world England, and into the tranquil atmosphere of the long-past centuries which enfolds this little grey church, enshrined in its garden of roses and remembrance.

One enters through the quaint lich-gate, and approaches the sanctuary along a trim pathway, bordered by velvet turf and adorned with a wealth of roses, just now in all their glory of color and fragrance. A perfumed rosary indeed for those who lie sleeping so well beneath the grassy mounds! And—with due respects to the author of the *Rubaiyat*—although, perhaps, no "lovely heads" rest here, or "buried Caesar bled", these rich red roses bloom, and their petals fall none the less tenderly over the humble peasant women and the rude tillers of the neighboring fields.

It is to this quiet and intimate spot that visitors come from all over the world, and especially from the United States. For here also sleep the two sons of America's revered Quaker Father—William Penn—the Founder of the province of Pennsylvania; also, an English poet, known wherever our tongue is spoken or literature read, and who, linked by his "Elegy" to this little churchyard, has thereby made

its name, and his own, immortal.

Thomas Gray, like Him who made friends of fishermen, knew and understood the lowly. With the insight of poetic genius, he could feel what poverty imposed upon men—its frustrations, wasted sweetnesss, undeveloped latent abilities, its "mute inglorious Miltons."

One imagines how gladly he would have listened to that great Lover of the poor Who said: "The poor in your midst are My trust; guard ye My trust, and busy not yourselves wholly with your ease."* For in his verse the poet has portrayed these human flowers "born to blush unseen" with so tender and familiar a touch, that time has only enhanced its beauty and literary judgment has pronounced it one of its purest gems. In fact, its charm made such an appeal to a certain professor of the University of Tokyo that he has recently translated all Gray's writings into Japanese. For poetry, like beautiful music, can make the whole world kin binding with spiritual chains of delicate harmonies and chords of deep, common emotions all the varied families of mankind.

ONE WONDERS if this ancient tree, facing the fourteenth century timber porch, remembers the slight figure that once sat in lonely contemplation beneath its shade; or recalls the devoted mother who sometimes came with her son to worship in the cool, red-tiled

*Bahá'u'lláh, *Hidden Words* (Persian) v. 54.



The Fourteenth Century porch of church Stoke Pogis.

church, and between whom there existed a mutual affection probably unsurpassed in the records of famous men. For it is, of course, to the unrecognized heroism of women like Gray's mother, that men so often owe their greatness of character or their chances of achievement.

The evening, itself, is a poem for all who can read. A tender darkling sky with rose-lit clouds; a sense of indescribable peace descending upon the spirit. The moon, a golden disk, peeps between the elm-trees, gilds the sombre yews, and falls with shining feet upon the grass, its dear, friendly face piercing one with a moment of poignant remembrance for all those whom one has "loved long since, and lost awhile."

AND THERE, across the park, one catches a glimpse of the memorial raised to the poet of this old world by the pioneering sons of the new. While yonder in the noisy city, at this very hour, the fellow-country-

men of both anxiously wrestle with the tangled problems of two continents, and seek to discover a common pathway to the sanctuary of peace and safety for all.

Alas! though it may be the lot of the delegates to the World Economic Conference to "read their history in a nation's eyes"—in spite of all their efforts, they have not yet found the secret of how to "scatter plenty o'er a smiling land," or even the *solvent* for that cruel paradox of the age—an earth of lavish abundance, the greater part of whose inhabitants suffer in hopeless restriction or actual want.

Maybe, if these baffled representatives of the nations could bring their pilgrim burdens of finance and currencies, tariffs and conflicting national policies to some such "cool sequestered vale" as this—they might be able to stand so still that they could hear the voice of God's Messenger speaking to them, at evening, in the garden, saying, "This is the way—walk ye in it!" Then might they realize, beyond a shadow of doubt, that no sea of separation could forever flow between two great nations who shared so ancient and spiritual a heritage; and with clearer vision perceive that the whole world is hastening onward to an inevitable hour of reunion and ordered cooperation.

THE TEMPLE OF LIGHT

As reported in current magazine and newspaper articles.

IT IS noteworthy that at a time when the building industry is virtually at a standstill, two construction projects of first rate importance are going forward in Wilmette. One is the waterworks, the cost of which is to be defrayed from water revenues. The other is the Bahá'í temple, financed through freewill offerings of adherents of that faith in every country on the globe. The former of major local interest, the latter of a broader influence that embraces the entire western world. One designed to surpass in appearance and mechanical appointments any similar plant in the Chicago metropolitan area, the other to achieve in the grandeur of its setting, the originality of its design, its sublime beauty, its symbolism and spiritual interpretations one of the structure marvels of all time.

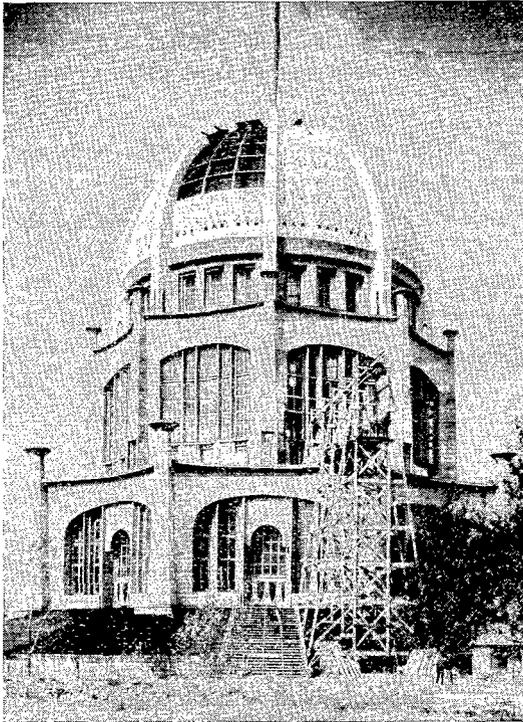
If one imagines that in driving by the Bahá'í temple and viewing it from the windows of a moving automobile he has really seen that imposing creation in steel and stone

and concrete, one glimpse of the inside will demonstrate his error. For the exterior gives but a faint conception of the marvelous beauty and thrilling immensity that the interior reveals—an interior in which the mystic arts of the orient have been

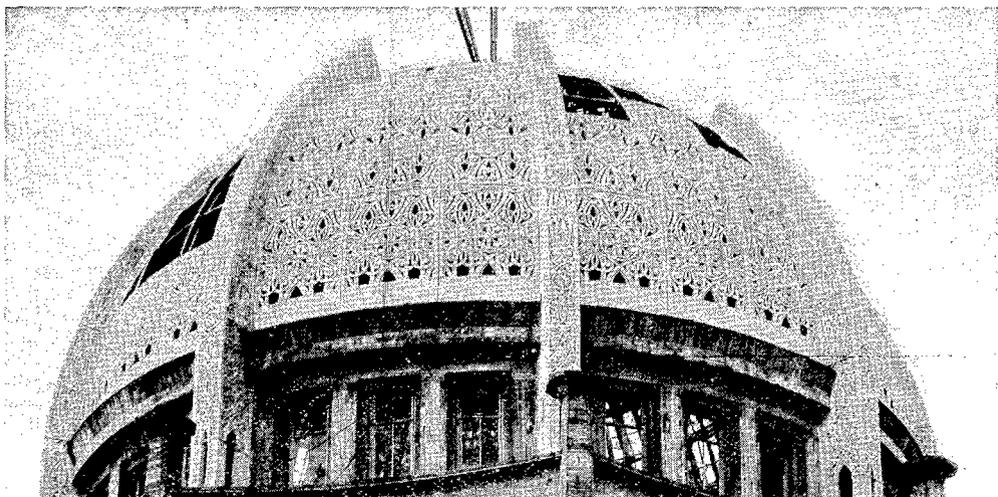
superbly joined with the structural skill of the occident.

Although interpretative of a religious principle as old as religion itself, it is ultra-modern in all its architectural details, bringing into effective and pleasing harmony an exemplification of the golden rule with today's practical necessities in heating, lighting and ventilating. Every

feature of construction and equipment represents the most advanced scientific thought of our time. A point in illustration is the lighting effects. The architect's conception called for a particular kind of light—light that would approach, as nearly as possible, natural sunlight, and yet possess a peculiar quality conducive to spiritual uplift. It was found that no such lamp existed. Therefore



The Dome of the Bahá'í Temple As It Nears Completion



Showing the Exquisite Detail of the Dome Ornamentation

the largest electric company in America was commissioned to produce it. It is interesting to note that the exact light desired has been discovered, and efforts are now being directed toward developing the lamp to a point where it will be economically usable.

Everything about this structure, which is to be the shrine of all followers of the Bahá'í faith on the western hemisphere, is so entrancing in its appeal to the finer sensibilities and to that love for the artistic that is inherent in every nature that no words of ours can adequately portray it. We suggest that a pilgrimage to this house of universal worship while it is in process of erection will aid to a more complete enjoyment of its beauties when completed. — *Wilmette Life*.



ON THE Michigan Lake Shore near Chicago is being erected, not as a part of the great Century of Progress Exposition but for all time, a building dedicated to wor-

ship, unique in design and purpose — the Bahá'í Temple designed by a French architect now deceased, Louis Bourgeois. It is called a "Temple of Light" and is so constructed that the light from within will always be seen from without. It is nine-sided, two stories in height, surmounted by a great dome with clere-story windows. As this building ascends gradually from the base the dome becomes a part of the structure, as though the whole were but an elongation of a single theme. In style it has no relation to the past, no prototype. It is not Roman or Moorish; it does not savor of the Far East or of the West; it is modern and yet closely linked to the past.

In the building itself and in the ornamental concrete for the dome there is a vast amount of symbolism, but to the average onlooker it will be the beauty of the work rather than the symbolism that appeals. The whole surface of this great dome will be covered, when completed, by open-work designs in concrete having the ap-

pearance of stone in a lace-like pattern, through the openings of which will shine forth the interior light.

The engineer of this building—and such buildings are to a great extent engineering feats—is Mr. McDaniel.—*Leila Mechlin, Washington (D. C.) Sunday Star.*

TWELVE years ago, last August, two gentlemen came to my studio in Washington. They came unexpectedly and they brought with them only the photograph of a plaster model. They had been sent by a mutual friend, an engineer, deeply interested in the work being done with concrete by this studio, who suggested that we might offer a solution for their problem. One of these gentlemen was Mr. Louis Bourgeois, an architect, and the most unusual personality I have met in that profession. The other was Mr. Ashton, his friend, and the photograph which they brought was of a Temple, the most exotically beautiful building I have ever seen. It came up out of the earth like the sprout of some great plant bursting out to life and growth.

Mr. Bourgeois explained that he was the architect of the building and a member of the Bahá'í Faith who believe themselves to be the children of a new era, who believe that they have received a new Manifestation. It soon became clear that this Temple was the dream of Mr. Bourgeois' life, that all his hopes and ambitions were centered in it, and that he believed himself to have been inspired to design a temple unlike any other in the world, so that it might be the sym-

bol of a new religion in a new age. At that moment he was anxiously seeking a material with which to build it and someone with the ability to understand his work and the skill to execute it. He left with me the photograph, after autographing it. I have it still. It marks the beginning of the project for me.

In the time which intervened between this meeting and the death of Mr. Bourgeois about two years ago, there developed between us an interesting and instructive friendship. We studied this temple with all its ramifications of form, of treatment and of meaning as a preparation for the time when work on it would be begun. . . . A temple of light with a great pierced dome through which by day the sunlight would stream to enlighten all within and through which by night the Temple light would shine out into a darkened world. . . . Great curves intertwining in wierd perspective. Ovals, circles, and vesicas in endless variety twisted and woven into some great cosmic fabric. This is the theme of the dome, the courses of the stars woven into a fabric. But this is not all, interwoven with the courses of the stars in the pattern of the dome are the tendrils of living things, leaves, and flowers, because no symbol of creation would be complete without a symbol of life. Lifted above the dome are nine great ribs, nine aspirations that mount higher than the courses of the stars. I wonder after all if it was strange that we of the studio should have given so much thought to this project?—John J. Earley, *Journal of the American Concrete Institute.*

THE TRUE SOVEREIGN

ALFRED E. LUNT

Herein is the concluding part of this remarkable series in which the author has so appealingly treated the subject of accepting and obeying the True Sovereign. The series began in the May number.

WE return, in conclusion, to our underlying proposition. We, you the reader, and I, have analyzed together the controlling factor that has operated to turn man's gaze to the counterfeit sovereignty rather than to the reality. It is impossible that one turn his face steadfastly to one orb and at the same time have any real knowledge of another. If we persist in gazing at the candle, we can never know or appreciate the sun. *In fact, we come to doubt there is any sun.*

Similarly, the worship of an idol precludes a comprehension of the true object of worship. There is no escape from the conclusion that surrender to the inferior sovereignty *has plunged mankind into grave doubt of the actual existence of God.* This unbelief is instanced by the attitude of countless millions who have drifted from the churches, and by those likewise countless millions who have never affiliated themselves with any form of religious worship whatever. We are referring here to all the nations and races of men. Among these are many upright-living men and women, in whose hearts are the germs of faith in the existence of God, but who are deprived of that conscious certainty of the fact that is so sorely needed when calamities appear in the daily life.

Without this certainty, the buffetings and disappointments of life take a terrible toll,—for this conscious knowledge of the imminent

Presence and Love of God is the only solvent of human suffering, when the great tests rear themselves in the individual life. For these, the spurious remedies of nature are as “sounding brass and tinkling cymbal”. Only a knowledge of the Divine Physician and His unailing medicine can allay the pain of the heart and restore the vision, at such times.

This knowledge, which is conscious and definite, is the outgrowth of an awakening of the capacity within, the highest capacity we possess, to know God. And this awakening is, in turn, dependent upon the revivification of the heart and soul by acquiring understanding of the shining reality of the Lord of the Age, the Messenger and Manifestation of that secluded Essence, Who has ever caused “luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men—that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose.”¹

It is the knowledge and acceptance of this greatest of life's mysteries that constitutes true belief;

¹Bahá'u'lláh, *The Book of Certitude*, p. 99.

that arms mankind with the power of the Divine Realm; that reveals the ineptitude and illusion of nature's forces; that brings forth the hidden, human reality from its strong prison and clothes it with power to control and spiritually enrich the individual life, and to serve humanity; that confers happiness, order and equilibrium upon human society; and unfurls the victorious standard of Universal Peace.

For this reestablishment of the essential relation between the Primal Reality and the reality of the human spirit unlocks the flood-gates of Divine Love into the human world. This flood cannot flow except to its counterpart, which is the conscious, active human reality. It has nothing to do with the vagaries and illusions of that outward personality that is enmeshed in the natural spider-web. For Love, the Royal Falcon, as was quoted, "preys not upon the dead mouse."

Can it be doubted that this all-healing flood is, today more than in any other day, the greatest need of our race? Every economic and social upheaval we are now witnessing depends upon this Love for its adjustment. Man's relation to man is the supreme problem of the hour. How will it be solved? We have exhausted the resources of the natural law to curb this threatened destruction. And we have almost come to realize that even the human brain, unguided and unilluminated by the Divine Torch, must confess defeat, in the face of the gathering darkness of this mysterious and unaccountable array of baffling elements that stubbornly resist our best meant efforts. May it not be that this hour is an hour of destiny

for mankind that will not relent, unless and until the lesson it carries in its brooding wings strikes home to our hearts, and is humbly and fully accepted through the creation of a new consciousness of our relation to one another?

This consciousness will be the offspring, the fruit of the Love of God, which is the universal solvent. How sorely, how desperately, the world, whether consciously or unconsciously, is reaching out to that bright visitant from on high. For He comes—"with healing in His wings", and is in truth the real Physician for our ills. We have, too long, submitted to the unskilled ministrations of pretended physicians, "blind leaders of the blind," whose vision of the cause and the remedy is veiled beneath the thick covering of superstitions and fancies; whose self-centered, ambitious leadership has colored the pure water of reality into an unrecognizable substance.

IF, THEN, the state of "forgetfulness of God" is evidenced and proved by the existence of a widespread doubt concerning the fact of His Being, it becomes increasingly plain that the greatest task of mankind is the investigation of reality. For the reality exists and with it the capacity to uncover it. The revelation of the reality has been consummated in an age fitted to its reception. The theme of this article, throughout, is that this reality, and its understanding, is contingent, so far as the human race is concerned, upon seeking, finding and recognizing, with genuine fealty, the True Sovereign of the nations. To recognize Him is to open the doors of the Realm of

Might and Power to the outpourings of inconceivable blessings to our race.

The impotent sovereign we have hitherto obeyed, in whose service we have consumed both body and soul, possesses no eternal gifts for us, can confer no honor or nobility, grants neither peace nor happiness. Rather does it bestow war and death; its fires are the fires of remoteness from God. That sovereign is the veritable core of unreality, deprived of the capacity to know God, and shrouded in intense darkness and blindness. It is the antithesis of guidance and vision.

But the resplendent Reality of the True Sovereign has direct relationship with the world of vision and enlightenment. His supreme gift to man is the connection He has established with the hearts. The human reality, once attuned to the central Orb of Truth, comes in touch with an Existence which causes it to enter the pathway of true unfoldment and divine service. From the mirage, it comes into the pleasant pasture. It becomes conscious that the real fruitage of human existence is the acquirement of the Love and Knowledge of God. This condition, when realized, is equivalent to the establishment of the pillars of the Kingdom of God in this world. And this condition, despite the gloom of our old friend, the pessimist, is now possible for the first time in human history and is much nearer in point of actual realization than is generally supposed.

HAVE WE sufficiently understood the application of the saying of His Holiness Christ, concerning this consummation of the Divine Will

for mankind? Let us ponder upon the meaning of His Word, realizing also in that which is about to be quoted, the striking agreement as to the meaning of the mysteries of life contained in all the Holy Utterances.

In a Tablet to an American Bahá'í, 'Abdu'l-Bahá said:

"This is why His Holiness Christ said that unless one is baptised with the spirit he cannot enter the Kingdom. That is, unless through the power of the Holy Spirit *he is detached from the world of nature*, he cannot comprehend the invisible realities. Not only does he remain ignorant of the World of God, *but also he cannot imagine it.*"

"Like unto the embryonic child, until he is freed from the obscurities of the pre-birth stage he can neither see the brilliant sun, nor observe the roses of the garden, envision the clear sky nor perceive the stately trees, nor understand the resplendent bounties. When, however, he is delivered from the darkness of the embryonic condition, he beholds these lights, discovers these traces, and comprehends the mysteries of existence.

"Likewise, until the human souls are detached from the world of nature; in other words, *be born again*, they remain ignorant of the World of God and obtain no share and portion of the Bounties of the Merciful."

This is a light shining amidst the darkness. Its beams penetrate the innermost recesses of human life. Its unerring finger probes into the very depths of humanity's chronic affliction. For it discloses to our understanding the bewildering truth that attachment to the world of nature is identical with that of the foetal state; that in that state of attachment man is incapable even of imagining the existence of the world of God, much less of comprehending the reality of life. Can we escape the conclusion, when we look upon the present disorganized state of humanity, that the masses of our race slumber in a consciousness that is unreal? And that because of this, this doubt of the existence of God

dwells side by side with the enslavement of natural law? This truth is certified to, beyond refutation, by the Divine Manifestations.

MERE repression of the natural impulses of selfishness, cruelty and lust, as is instanced in the lives of many ascetics, without comprehending the underlying significance of the world of reality, is of little avail. Knowledge of the real meaning of the words "be born again" is essential. This pregnant phrase has become veiled in a mysticism that has confounded the souls. So much so, that most of us have looked upon it as impossible of attainment. But, preeminently, we have not realized just what it is that we must be born out of, and into what state the new birth ushers us. This has resulted in a more or less fixity of thought that this blessed state was not of this world, and must be postponed, somehow, to the life to come. Nevertheless, Christ commanded His followers to establish the Kingdom of God in this world. Today, the picture, like a developing camera print, reveals all the lights and shadows, and stands out with clear demarcation in all its wholeness (or holiness).

Instead of fleeing from an imaginary Prince of Darkness, we now see that essence of evil as the alliance we, ourselves, enter into with the sinister, cruel elements of the natural forces. That the "balance of power" created by that unholy alliance is, in effect, a veritable Armageddon of the armies of unreality, warring through the ages, against the hosts of radiant truth. While, saddest of all words of tongue or pen, we are only depriving ourselves of the infinite blessings of

a loving, all-knowing Father, Whose bestowals cannot reach us so long as we persist in remaining in the foetal state. The unborn babe itself assists in the process of physical birth. But when confronted by the eternal mystery of entrance into the second birth, the will of man has been stubbornly set against this, so necessary, effort. We can only say that this stubbornness is largely born of ignorance of the true facts now made known in this hour of fulfilment by the Ancient Pen, in this Day of God. The enemy and the Friend have, for the first time, been truly depicted. The light and the shadow are intensely revealed.

LACKING even the power of imagining the invisible realities of the Kingdom of God, while in the state of attachment, how, then, can we gather the force and strength to conquer that attachment, which the revealed Words state is the first essential to being born again? 'Abdul-Bahá tells us this strength is engendered "through the power of the Holy Spirit". Reference has already been made, in these articles to the mysterious power that converts the mineral into the vegetable forms, changing both the nature and status of the former existence. Also, to the transforming power of the emanations from the Spirit of Faith, the plane nearest and superior to the natural man. Faith, then, which is ever associated with an intense yearning for emancipation, is the first step. But Faith implies a definite turning to, and recognition of the True Sovereign.

This recognition is, above all, essential, because it is through the Holy Manifestations of God, (our

only means of attaining to the knowledge of that secluded and indefinable Essence of Reality), that the power and strength of the Holy Spirit is focused. Through the outpourings of that heavenly power, the Divine Love reaches humanity. In this sense, the Holy Spirit and the Love of God are one and the same. Consequently, the recognition of God, through realizing the proofs and evidences of His Manifestation, confers upon the possessor of Faith the supreme bounty of His Love, and the soul-refreshing stream of His Knowledge.

In these divine gifts, innately and inherently the repositories of spiritual power and strength, he who has

turned his gaze to the True Sovereign finds that reinforcement of the Holy Spirit that has been declared to be essential to deliverance from the claws of nature and the breaking of the ancient attachment. This deliverance is synonymous with "redemption" and "salvation".

We can thus, perhaps, more clearly understand why the Chosen Messenger of every spiritual cycle has taken to Himself, among other names, that of Savior; since through Him, and within Him, flows that Fountain of Living Water that we call the Holy Spirit, which, alone, conquers the exigencies of Nature, and redeems man from his supreme affliction. How great, then, is the importance of this Recognition.



AN APPRECIATION

WALTER WELLER, PH.D.

Translated from the German by Florence King

THE hot afternoon sun lies heavily and inertly over everything, as though nothing were unusual. Yet today is the most marvelous and dreamily improbable day of my life. For the duration of a few hours I allow the experience of the new part of the world and the greatest city of the world to exercise its influence over me, for I am from Central Europe and have just arrived in New York to travel on from there to the city where I shall begin my professional career.

As I look about me I see tall buildings which extend far into the sky, elevated railways thunder past, automobiles rage, and crowds of people rush before me. Behind me is the blue-green Hudson river with its freight boats, passenger boats

and ferry boats swarming in confusion and all active and industrious under the watching eyes of the Statue of Liberty.

So this is the *new world*, so entirely different; the land of freedom, work and industry.

But one cannot live on enthusiasm alone, and my companion, who is an American and used to the uproar here, is more interested in a good meal. After that we plan a visit to the barber's shop to further celebrate the day, and in order to experience still more the feeling of the newness of the new beginning. To this end I wish to enter a spotlessly clean barber shop whose revolving red, white and blue colors have already beckoned to me in a friendly manner from the distance.

But my companion suddenly holds me back. It seems he has a prejudice against being shaved by black hands.

A sudden almost painful sense of disappointment comes over me. Is this indeed the America which I have looked forward to seeing with joyful expectancy, where every one who works is a free man and respected regardless of what his work may be?

And this sense of alienation produces a further effect—it opens my eyes so that I see much that perhaps I would not have noticed otherwise in my enthusiastic prejudice.

Yes, it is true: work does not dishonor one here in this country. Here they do not know the prejudice of Europe that is erected as an insurmountable barrier between those who work with their hands and those who work with their minds; but in place of that they know another one, a much more inhuman one—race prejudice—crueler because race is a simple matter of fate and not a matter of one's own merit or guilt.

BY CHANCE I come in contact with cultivated colored groups. I learn to know and esteem them, and also to understand what it means to stand under the onus of a prejudice which does not allow one to be simply a human being and an individual personality.

Does the average white American really know that there is a highly cultivated class of colored Americans? Hardly. And if he has heard anything about their universities and their thousands of conscientious, hard-working students, he usually closes his eyes and will not admit the cultural results. His contact with the colored race has been almost entirely confined to the class whose circumstances have de-

prived them of educational opportunities, the same as corresponding groups among other people.

Are not all vocations honorable? But are other Americans or any Europeans judged only by representatives of such classes?

Herein is a worth while and vital problem for the followers of the Bahá'í religion to deal with, and I have observed that their fearless struggles against religious and racial prejudices have already brought about great blessings. One of the fundamental principles of the Bahá'í Movement is the Oneness of Mankind, and with a deep conscious realization of what the establishment of this principle would mean to mankind in so many ways, the Bahá'ís are whole-heartedly promoting friendly social relations between all the races.

However, it is by no means true that all the colored race need to be educated to fit in to the society of the white race. No, on the contrary, if any one should be educated, it is members of the white race, who should learn to free themselves from outworn prejudices. If earlier beliefs about the colored race were correct, they certainly are no longer so. The white people should see and hear for themselves; and after discovering that the colored people are human beings quite like ourselves, it will not be difficult for them to realize the great intellectual and emotional capacities and unfolding possibilities of these people when some poet among them reads aloud his deep sad poetry, or when the beautiful harmonious tones of a spiritual resounds.

And is that not the best thing we can learn—to perceive and overcome our human faults and thus in the future see only *human beings* and so advance further toward true humanity?

NEW VISIONS OF HUMAN UNITY

Interracial Amity Work at Green Acre

Compiled from reports supplied by Louis G. Gregory and Harlan F. Ober.

AN institution" as has been said, "is the length and shadow of a man," or it might have been said, of a woman. Such an institution is Green Acre*, one of the most remarkable centers of the interchange of thought and the stimulus of spiritual vision that exists in the world today. Sarah J. Farmer, who founded it and devoted to it her wealth and even life itself, intended it to serve as a platform for the tolerant and kindly interchange of religious and social ideals. From the first she gave it an atmosphere of fellowship, of kindness, so that all who came there were drawn into a comradeship such as is seldom known in gatherings of unrelated and unacquainted people.

Miss Farmer, with her sunny smile, as she presided on the platform, illumined both speaker and audience; and her spirit of generosity and friendliness permeated the whole summer colony with an atmosphere of harmonious sociability which made it a unique caravansary of thought and of higher life.

After the death of Miss Farmer, Green Acre became the Center of the Bahá'í Summer School of Religions, and still maintains its atmosphere of universal kindness and comradeship.

Here we find the different races meeting and mingling in a real unity of sincere sympathy and understanding, not a mere fictitious unity based upon an attempt

at tolerance. It is perhaps this absolute reality in the quality of friendship which makes members of races ordinarily discriminated against absolutely happy in the atmosphere of unity which they find there.

WHAT AN ideal spot, then, for the holding of conferences for racial amity. Such conferences have been held annually at Green Acre for many years arranged by the Bahá'í National Committee for Interracial Amity and furthered by the efficient services of its Secretary, Louis G. Gregory.

During this last summer one of the most successful of all these conferences was held. A brief description of this conference is interesting:

"The difficulties in the way of this Amity Conference in view of the depression and other obstacles loomed larger than those which confronted any previous and similar gathering. That they were met and overcome is certainly due to nothing less than Providence whose ways are ever marvelous in our eyes. Many of our visitors and workers traveled under such handicaps as to make their presence seem well nigh a miracle. Thus the mystery of sacrifice was attained and the devotion of hearts was freely given in service to the one true God. It was an effort which commanded the united support of the Bahá'í friends, those from afar and those

*Bahá'í Summer Colony, Eliot, Maine.

near at hand. The power of these meetings was most impressive.”

One of the speakers told how he first came to Green Acre in 1900 at the invitation of Miss Farmer. He related several stories of those early days and of his association with the founder of this spiritual enterprise whose great heart made possible the program she loved. People of all races and religions found welcome in her home and Green Acre became a center of hospitality. Her dignified presence and genial spirit charmed everyone and she was able to fuse conflicting viewpoints and clashing personalities through her serene and spiritual calm. Her statue grows with the years. Her fame belongs to the ages. This brilliant daughter of a great inventor dedicated all her powers and resources to the ideal that all men are brothers.

On Sunday afternoon a reception and tea was held for all delegates and visiting friends at the beautiful country estate of two well known Bahá'ís. The beauty of the surroundings and the spirit of hospitality shown made a very deep impression.

The speakers and members of the Conference had gathered from practically every state east of the Alleghany mountains, with visitors from many points further west and south. The attendance was the largest of any conference at Green Acre in many years and the Inn and surrounding properties bustled with activities.

The speakers and the chairman of each meeting reviewed the whole subject of prejudice and averred the need of the Divine Power to lift humanity to a new plane of understanding. The reality of man is noble, fearless, open-minded, loving and intelligent. Today countless souls are showing forth this reality, scrapping ancient superstitions and prejudices and revealing in this way the foundations of human brotherhood. Every Divine Teacher of the past has unified races and nations. He has displaced hatred and prejudice with love and justice. Now in this day antagonistic peoples are finding ideal unity through the teachings of Bahá'u'lláh. This is a Light which shines for the whole world.



THE CRY OF THE NEW RACE

SILVIA MARGOLIS

God, give us younger singers
 Gifted with golden throats;
 God, give us stronger singers
 To sing the Higher Notes.

God, give us newer singers,
 The old are waxing shrill!
 God, give us truer singers—
 To sing once more *Thy Will!*

THE EDITORIAL in the October number, on the cause and cure of exploitation, has by request been reprinted as a leaflet of size and weight to insert in ordinary correspondence without increasing postage. Price 6c; 6 for 25c; 30 for \$1.00—postpaid.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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PRESIDENT ROOSEVELT'S THANKS- GIVING MESSAGE

“May we on this day in our churches and in our homes give humble thanks for the blessings bestowed upon us during the year past by Almighty God.

“May we recall the courage of those who settled a wilderness, the vision of those who founded the nation, the steadfastness of those who in every succeeding generation, have fought to keep pure the ideal of equality of opportunity, and hold clear the goal of mutual help in time of prosperity as in time of adversity.

“May we ask guidance in more surely learning the ancient truth that greed and selfishness and striving for undue riches can never bring lasting happiness or good to the individual or to his neighbors.

“May we be grateful for the passing of dark days; for the new spirit of dependence one on another; for the closer unity of all parts of our wide land; for the greater friendship between employers and those who toil; for a clearer knowledge by all nations that we seek no conquests and ask only honorable engagements by all peoples to respect the lands and rights of their neighbors; for the brighter day to which we can win thru by seeking the help of God in a more unselfish striving for the common bettering of mankind.



‘ABDU’L-BAHA’S PRAYER FOR AMERICA

“O God, Almighty Protector! O Thou Who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance and greatness! Strengthen with the abundance of Thy mercy every government which acts with equity towards its subjects, and every dominion under whose flag the poor and weak find protection.

“We ask Thee by Thy holiness and bounty to pour out Thy blessing upon this government which has stretched its tent over citizens from every land, that its inhabitants, its industries, its territories may be penetrated by justice.

“O God! Strengthen its executives, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its ideals to echo throughout the world, reveal its traces and exalt its principles by Thy conquering power and wonderful might throughout the kingdoms of creation.

“Thou art the confirmer of whomsoever Thou willest. Verily, Thou art the powerful and the mighty!”

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"We say His Holiness Christ is the Word of God. . . . The reality of Jesus was the perfect meaning—the Christhood in Him—which in the Holy Books is symbolized as the Word. 'The Word was with God.' The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. . . . The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality."—*Abdu'l-Bahá*.

IN THE MODERN reaction against theological concepts of the past that have become untenable in the light of today, the tendency has been to unduly minimize the station and influence of Christ. Intellectuals are prone to classify Christ as one of a group of spiritual geniuses who have dedicated their lives to the progress of humanity, differing only in degree of spirituality and devotion from the rest of us humans. There are three aspects or factors, however, in the nature of Christ which sets that nature off not only in degree but also in kind from human beings on this planet.

FIRST, CHRIST was a destined channel for pure truth, for the revealed Word of God sent to enlighten the knowledge and the conduct of humanity. Such a Messenger is different not only in degree but also in kind, and His utterances are different from the utterances of other human beings; for only from the Revealers of God's Word do we get pure Truth. All other utterance upon this planet, no matter how high its degree of wisdom and of vision, is mixed with an inferior quality of human judgment and opinion. No message, however deeply inspired and inspirational it may be—of thinker, teacher, philosopher, or humanitarian—can or

should be followed implicitly by mankind; for here we cannot find absolute Truth.

But in the utterances of the Manifestations of God we find nothing but Truth. The Message of Christ has not come down to us in all its original purity; we receive it already adulterated by its passage through the personality and temperament of those who recorded it. But in its original form here was a pure light from God sent to illumine the world and to guide its progress toward perfection. This is the first point in which Christ differs from other human beings.

SECONDLY, CHRIST exemplified in absolute perfection the truths which He declared. The quality of His life and His love for humanity was not like that of the rest of us—contingent upon efforts toward self-perfection. It was from birth absolute and final. The Manifestations of God bring to earth a capacity for mirroring perfectly the attributes of God. The wisdom, the love which They display have a more than human, they have a divine quality.

The Manifestations set an example which is one hundred percent perfect, unalloyed by any human frailty. And the glorious altitudes of conduct which they manifest, in

and by means of their lives, become goals for all humanity to strive toward; goals unattainable upon this planet, it is true—but for that reason all the more impelling, since there are none who can say: “I have reached the limit; there is no more perfection for me to strive toward.”

THIRDLY—a factor supremely important as regards the influence of the Christ upon subsequent humanity—is His ever-living presence in the hearts of all who devotedly believe in Him and turn to Him for spiritual help. “I know that my Redeemer liveth,”—is a glorious impelling thought resuscitating hearts and lifting up weak souls to altitudes of conduct otherwise unattainable.

If Christians had no other aid and inspiration to nobility of soul than the fact that there had once appeared upon this planet a spiritual genius who uttered sublime sentiments on conduct and living, we may be sure that there would be missing from the history of human morals a vast amount of lofty ethical living which in reality *has appeared* as a consequence of Christ's influence.

It is not the historical Christ so much as the indwelling Christ that has been the cause of saintliness; of divine infinite love manifested by human beings who strove to follow in His footsteps.

“I am with you always . . . Where two or three are gathered together in My Name, lo! I am with you.” It is this eternal Christ who is worshipped; this miracle of the Holy Spirit which Christ mediates to earthbound creatures—now, as then in the days of ancient Palestine.

THERE WAS a time when I, like a majority of the intellectuals of today, believed that man's own intelligence, striving for good, with the aid and inspiration of noble utterances from the world's great religions, was sufficient for right conduct. But from a deep study of the pages of history and of the lives of human beings with whom I have come in contact I am convinced that no human conduct can approach in nobility that of saintly people who owe their inspiration to the experience of the indwelling Christ (or to similar spiritual phenomena in some other world religion).

Nowhere can we find in human experience such divinely forgiving and self-sacrificing love, such utter devotion to the service of their fellows, such entire severance from worldliness, such complete sincerity of motivation, such purity of conduct, such freedom from the passions and from those little besetting sins which spring upon us out of our animal selves,—as in the lives of saintly people who have owed their saintliness to their devotion to Christ and to their experience of union with this spiritually charged Center from which emanate electrically vibrant and vivifying forces of the Holy Spirit.

Let us study unprejudicially and dispassionately the history of the human race since the days of Christ, and we shall be forced to conclude that His influence differs not only in magnitude but also in kind from that exerted by ordinary beings as we know them in this world. The station of Christ is not only lofty but unapproachable. It is a beacon light set to guide us from the world of the finite to the World of the Infinite.

CHRIST . . .

“The grand aim of the religion of Christ was to draw the hearts of all men nearer to God’s effulgent Truth.”—‘*Abdu’l-Bahá*.



THE advent of Christ on this earth was a blessed day for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world’s calendar, it was the beginning of a Heavenly Spring.”

THE reality of Christ, that is to say the Word of God, is the cause of spiritual life. It is a *quickenning spirit*, meaning that all the imperfections which come from the requirements of the physical life of man, are transformed into human perfections by the teachings and education of that spirit. Therefore Christ was a quickenning spirit, and the cause of life in all mankind. The position of Christ was that of absolute perfection; He made His divine perfections shine like the sun upon all believing souls, and the bounties of the light shone and radiated in the reality of men. . . . The Reality of Christ was a clear and polished mirror of the greatest purity and fineness, and the Sun of Reality, that is to say, the Essence of Oneness, with its infinite perfections and attributes, became visible in the mirror. . . . The Christ sacrificed himself so that men might be freed from the imperfections of the physical nature, and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the reunion of all perfections, and appears through the breath of the Holy Spirit; it is the divine perfections, it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality.”

THE Cause of Bahá’u’lláh is the same as the Cause of Christ. It is the same temple and the same foundation. . . . In the coming of Christ, the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá’u’lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.”

CHRIST was a heavenly physician. He brought spiritual health and healing into the world. Bahá’u’lláh is likewise a divine physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.”

—‘*Abdu’l-Bahá*.

OMNIVEROUS READERS OF JAPAN

SHIO SAKANISHI, PH.D.

The author of this article, Director of the Japanese Division of the Library of Congress, gives us a very informing article based on the outstanding research she has accomplished in her particular field of professional work. The enormous literary culture of the Japanese, the large number of books and magazines they publish, will be a revelation to those who have not given this subject definite consideration. It is valuable to Americans to help them understand the great cultural achievements of the Japanese, measured in terms of journalistic and literary progress.

WHEN Ansai Yamazaki (1618-1682), one of the greatest philosophers of Japan was a mere boy, his grandmother said to him: "Your body is worth one sen, while your eyes are worth one hundred yen. Therefore you ought not to injure them, but if you do not learn to read, you will be as one who is blind." This impressed young Ansai so much that he learned to read the most difficult Chinese classics before he was ten years old.

Not all the Japanese children are so fortunate as to have such a wise grandmother as Ansai's, but their parents teach them very early to love and respect books. A Japanese baby is given a book, not the kind with linen leaves which he cannot tear, but an ordinary paper book, and he is taught not to tear its leaves. Any child who handles his book roughly or disrespectfully must go to bed without his supper. He is taught to take up a book with both hands, sit up straight, and then open it to read. With such training he soon finds his books the most loyal friends and wise counsellors throughout his life.

The books in Japan, then, seem to fare better than some of their kind elsewhere. Since so little is known in the Occident about book production in Japan in either ancient or modern times, will it not be interest-

ing to look into its history and the present condition?

IN ONE of the earliest dynastic annals we find the following entry: "In the fourth month of the year 770, after the eight years of civil war had been brought to an end, the Empress Shotoku made a vow and ordered the production of one million pagodas, within which were placed the charms printed from wood blocks. When this work was finished, they were distributed among various temples." To the Empress Shotoku the world owes its first certain and clearly attested record of printing with wooden blocks upon paper. A number of the original impressions are still preserved, and in the United States the Library of Congress in Washington, D. C., and the Art Institute of Chicago are fortunate in possessing some of these rare specimens.

As the motive of printing was to obtain merit, the early Japanese works were all Buddhistic. For example, Otomo no Akamaro was a governor of the province of Musashi. In the second year after his death, a calf with black markings was born on a temple estate. These marks were interpreted as an inscription designating the name "Otomo no Akamaro" and were said to reveal how the latter had

secretly appropriated temple property, but having died without punishment, was now suffering retribution by being reborn as a calf. The family mourned and feared, and had the sacred writings of Buddha carved and printed for distribution.

Thus it took nearly five hundred years to secularize the art of printing. Gradually a few scholarly works came to be printed, but they were so expensive that only noblemen and lords of feudal provinces could buy them, and poor scholars and students borrowed and copied them. In some cases a student committed the whole book to memory.

The introduction of metal movable type through Korea in 1597 marks another epoch in the history of book-making, but the Japanese language was such that they soon found the block printing was cheaper than the metal movable type. By the close of the 18th century the government press was printing over 1,000 volumes yearly, and the private presses in Kyoto, Edo and even in provinces under the patronage of the powerful and intellectual feudal lords made a tremendous headway in the matter of book production. Unfortunately there is no way of determining the exact number of books printed by them. About this time there were 1,141 licensed book dealers in Japan. But the matter of licensing was by no means strict, and it is more likely that the number quoted above is very much smaller than the actual book dealers then in existence. In 1932 the Japanese Book Dealers' Association had 14,867 members.

SINCE THE Restoration of 1867, the book industry in Japan has

made a phenomenal development. An increase of 800 percent in the total annual output of new books and pamphlets has taken place in the last fifty years so that in 1932 there were 22,000 new books and pamphlets published. Indeed, while the United States has been falling off in the last three years in new bound publications, Japan as well as Great Britain has been gaining. And this in spite of the fact that owing to lower wages in Japan a Japanese pays much more for a book in real money than does an American. Recently the one yen book corresponding to the American dollar book has appeared in Japan.

As to the subjects in demand in Japan—text books and those on educational subjects lead, as everywhere as a matter of course, and fiction comes next, but sociology and economics which are comparatively new subjects in Japan are in great demand. Another significant change is in the interest in religious books. Books on religion had never exceeded the 600 mark in the heyday of prosperity but have begun to increase since the advance of depression and reached the thousand mark in 1932, proving the validity of an old proverb, "Man will pray to the gods in trouble."

Just before and after the publication of the *Report of the Lytton Commission*, the market was flooded with books and pamphlets on the Manchurian and Mongolian crisis.

It may also be informing that translations from foreign languages in 1928 were over 2,000, and there has been every indication that they have been increasing with astonishing rapidity but no accurate figures for the last few years are available.

Not only this but the Japanese are omniverous readers of foreign publications in their original languages. According to the report of the Custom House over a million volumes in foreign languages, English, German, French, Chinese and Russian, entered Japan in 1931. Scientific and technical books made up by far the largest number of these.

IF THE Japanese are prolific readers of books, their capacity for magazines is still more astonishing. Today there are over 10,000 magazines. They are increasing at an average rate of 20 a month, and occupy 70 per cent of the total figure of book production. In 1932 the Tokyo Publishers' Association took a census of the sales figures of eighty-three leading monthly magazines and found that twenty-eight journals had an annual sale of more than a million and a half issues. Therefore, it is not considered at all strange that any popular magazine should have 100,000 circulation every month.

Japanese journalism dates back nearly four hundred years, and it is not an importation of the West as some claim. Single news sheets were issued from time to time informing of a great battle or an earthquake or any other significant event of the nation. Some of them were illustrated with crude woodcuts, and in some sense they were the forerunner of the tabloid journals of the West.

Today there are 11,118 newspapers throughout the country, but the comparatively small area of Japan limits the growth of great newspapers outside Tokyo which is the political capital, and Osaka, the commercial capital. In their method

of news gathering, organization, and plants, these metropolitan newspapers can be compared with the leading papers of the United States. In circulation, too, the million mark has been passed by several papers, and in fact the Tokyo Asahi has a million and a half circulation. The rustle of newspapers is an integral part of Japanese daily life, and an English writer once commented: "Even the scavengers pause for that daily drug which is taken through the eyes."

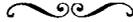
AN UNIQUE phase of the Japanese news gathering is that the use of the modern telephone and telegraph is often supplemented by carrier pigeons. Correspondents on a difficult assignment in an out of the way place go armed not only with pencil and paper but also with pigeons which fly home with the necessary report.

There are 3,081 public libraries and 1,456 private libraries open to the public. They are always crowded and in Tokyo we often see a long line of men and women outside waiting to be admitted. Indeed we need another four thousand of such institutions. For the rural communities the government has organized a special method of traveling libraries for the winter use. For example a box of books will be shipped to a village where it is put in charge of a school teacher or a policeman or even a citizen. It will remain there three weeks. At the end of its stay another box with new titles appears, and the old box goes to the next village. This method has proved to be very effective in educating and entertaining the rural residents during the dull winter season.

Censorship of the press has been one of the bitter questions in Japan. Publishers and authors consider the Census Office of the Police Bureau under the Home Department as their worst bug-bear. When a book or a magazine is ready for the market, two copies must be sent to the Census Office for inspection and registration and a book can be suppressed for either of the following reasons: (1) Being injurious to public morals; (2) Disturbing the public peace and order. Under the first head come all the erotic literature and prints. Under the second comes that with socialistic and communistic tendencies, the so-called dangerous thoughts. An average of 2,000 items out of 80,000 deposits which consist mostly of

unbound material, are suppressed annually by the government.

MORE THAN any one else, the Japanese realize that to fathom one's wisdom and knowledge by pages or volumes he devours, is ridiculous. The modern so-called education consists too much in reading and swallowing the material he cannot comprehend or digest. Keenly aware of such danger, the Japanese educators are trying their best not to stuff young minds with information, but rather to draw out the mental power and create a capacity for each to think for himself. For, they believe, intellectually speaking, very few die of hunger, but many die of mental indigestion.



NIGHT ON THE PLAIN OF 'AKKA

Across the plain of 'Akká¹ blow the winds
Of evening, soft, caressing, from the sea.
They bear the scent of orange blossoms sweet,
And fragrance from the bloom of lemon tree.

Above a silent world, a crescent moon
Transfigures with her light each common thing,
So that a shepherd on a nearby hill,
Becomes a symbol of the Shepherd King!

Across the bay, the Shrine² on Carmel throws
Its light afar, and guides the ships at sea;
But, O beloved, it shines beyond these shores,
It lights the path of life for you and me!

—*Elizabeth Hackley.*

—*Esther G. Harding.*

¹In Palestine

²Shrine of the Bab and Abdu'l-Bahá.

DESTINY OPENS THE DOOR

GITA ORLOVA

The author, a talented tragedienne and the widow of one of the distinguished members of a noble Russian family—most of whom lost their lives in the revolution—herein gives very briefly the story of her search for Truth. She may at some future time give further details and a more intimate story. However it is clear in the picture she presents that her heart was prepared through a multitude of tragic events to recognize “the way of life” when the path was opened and made accessible to her in the Revelation of Bahá'u'lláh.

SPENGLER says that “Destiny is an organic necessity.” When we realize the necessity for the tranquility that a real faith in religion brings to the human heart and mind, then the words of Spengler take on their true significance, for it is destiny to find the attitude of thinking that brings one nearer to spiritual peace.

The materialist may ask “why spiritual peace, why not mental?” Because mental peace is a quality of reasoning, and spiritual peace is a quality of detachment, or severance from the storm of human problems and disillusionment of childish belief in the truth and heroic qualities of the persons who make up ones everyday contact with society.

My father was a scholar whose library was a treasure-house of classic literature. Here I came at a very early age in contact with the philosophers, and so sympathetic was my father that he did not make it seem strange to me that at the age of fourteen I was discussing Plato, Socrates and Aristotle with him. If my deductions amused him he was far too gallant a gentleman to embarrass me with his smile. When, however, I told him that I did not wish to go to church any more because I did not believe what the preacher was saying, my blessed and understanding father did not

insist upon my going to church again. His own faith in God was so simple and yet so profound that it greatly influenced my whole worship, not thru form or creed, but by an intimacy with God thru all creation.

In 1892 I remember very distinctly father's reading an article in an English newspaper about the death of a great Persian prophet who had made a claim to Messiahship, and whose message was for the abolishment of racial, national and religious prejudices. I remember that father discussed this message and its effect upon human relations for some time during the dinner hour. I also remember that the beautiful and rhythmic name of the Messenger impressed me. I was moved by the plea that He made for a universal language that we might understand each other's words, instead of becoming confused by translations.

So DESTINY began its subtle work of organic necessity. The seed had been planted, and tho many years were to pass before it became conscious of its urge for growth, it perhaps was not lying dormant entirely all thru the years that followed.

In 1915 a strange whim of Destiny took me to San Francisco. The

war and German raiders caused a boat upon which I was a passenger to go into the port of New Orleans, a destination far removed from my intention. Other events led me to San Francisco.

It was Mrs. Spreckles I think, who one day in San Francisco several years later handed me a large volume, and said, "Here is a book of some religion that is causing quite a stir I hear. I know nothing about it, but you are always interested in religions and especially in all the religion and philosophy that comes from the East. You may have the book." I accepted the large volume, and read the title, "Bahá'i Scriptures."

One of the griefs of the yesterdays is that I did not respond to that first gift of Destiny, in the moment of her giving. Undoubtedly Spengler would say that at the moment when Destiny opened the door the organic was not yet strong enough to make me conscious of the necessity of my forgetting all else to enter the door. Perhaps the necessity was vital enough but Life was still a translucent thing to me, and the irons had not yet burned deeply enough.

WELL THE large book began its adventure. First it traveled to New York, thence to Italy, Switzerland, France, England, Russia—thru the turmoil of tragic experiences. It then voyaged to Siberia, Mongolia, Manchuria, Korea, Japan and China, across the Pacific to Canada, many times across the United States from coast to coast, finally to find a resting place in my home near New York.

One evening a little over a year

ago, I had been working all day with my out of door theatre, and was very weary, so that I sought the couch, but first searched the library for something to read while I awaited the solace for my weariness. Search as I would, I could find nothing which had not already been read except one book. That was the large volume, *Bahá'i Scriptures*, now worth its weight in gold because of its many journeys by express. Many times my hand had hesitated in packing it with others which I loved, but in the end I always included it with the idea of some day, in the world turned upside down, I would find the leisure to read the book whose pages I had never opened. At this moment I laughed and said, "Well, old friend whom I have neglected, and yet to whom I have shown a strange faithfulness, you are about to come into your own."

I OPENED the book to some page at haphazard, apparently, and began one of the most thrilling and dramatic episodes in human history, the story of the martyrdom of the Báb. All my senses as a tragedienne were in flame over the superb grandeur of that episode. I cannot think of any drama of Greek tragedy, no matter how classic its climax, not even the death of Oedipus Rex that can touch this scene for sheer magnificent tragic theatre. Needless to say, I spent the night in wrapt reading of the long neglected book. It never dawned upon me to doubt the reality and divinity of Bahá'u'lláh, nor the miracle of His great plan for the unifying of contending forces in the practical as well as the ethical world. I knew then that the

organic necessity had become my Destiny.

I had steadily refused to "belong" to any sect or society, always saying that if I were anything definite it was a Buddhist because that was a religion of beauty and particularly suited to the need of an artist's soul. More and more as the days passed the words of Jacob Boehme became poignantly real to me: "Not until I lost faith in all humanity and found refuge only in faith of the eternal Light did the Sublime send me help through humans." My deepest longing had been crystalizing into a tangible desire to enter an ashrama or refuge for meditation in Mongolia or Manchuria, to be completely detached from the world which contained so much of heartbreak, ugliness and disillusionment of the most sacred ideals.

Now, as though made to the full measure of such a human need, the answer had come in a form at once practical, tangible, and yet divine, leaving one in the world and yet freed from its attachment. Here was an ideal or religion for this sad hour in the history of mankind, that interpreted the realities of science, of history, of races and cultures in a way both rational and spiritual; which gave a satisfying explanation for the six mysterious days of the Creation of Genesis.

I had been carrying the solace for my spiritual ills like a ruby in my possession, and had kept it hidden, but now it glowed and shone.

I was just finishing the reading of the Scriptures for the third time

when a real estate woman called me from New York, and asked if I would be at home that afternoon at three o'clock. I answered that I would, and asked who her clients were who wished to see our property. She answered, "Some people from a religious group called Bahá'is."

Destiny had caught me by my flying feet.

That afternoon at three o'clock, an auto stopped before the door and a gentleman and his wife descended. As I looked into the face of the man, I said, "You are my spiritual brother;" and without answering he turned to his wife and said, "Dear, a new teacher has come."

Later, I asked this Bahá'í teacher how he came to be looking at a three hundred acre estate, and with lovely guilelessness he said that the real estate agent had long entreated them to visit the property, and finally on this lovely day they had consented, the idea being the possibility of using the place as a Bahá'í center, on account of its proximity to New York.

So THE happy days of instruction began, days of divine illumination for the spirit, but full of problems in my practical life for during this period I lost the beautiful estate, and found many tests and trials. But the words of the Beloved were a song that rose above all cries of the world, "*A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth.*"

And so I became a Bahá'í.

KEITH RANSOM-KEHLER

A Brief Sketch of a Dynamic Personality

MARIAM HANEY

"On Persian soil, for Persia's sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, unswerving, exemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emancipator."—Shoghi Effendi.

"The days of human existence are like vanishing shadows: compared to the world of Reality they are brought to a close with extraordinary rapidity. . . . From the king to the servant all walk in this fleeting path and live in this circle."

—'Abdu'l-Bahá.

* * *

KEITH RANSOM-KEHLER, at the sacrifice of energy, health and even life itself, remarkably fulfilled a mission which will go down to history as new and unique in the annals of the evolution of religion. It was a mission not undertaken for the sake of proselytizing Orientals into a religion of the Occident, but for the sake of creating and cementing ties of friendship already inherent in the miracle which rallied peoples of the East and peoples of the West around one unifying Center, Bahá'u'lláh.

Mrs. Ransom-Kehler had a great and dynamic personality "ripened by the Holy Spirit." If we wish a concrete example of the power of the Word of Bahá'u'lláh to effect a transformation in the life of a distinguished scholar, we have it in the spiritual rise of Keith, as she was affectionately known by Bahá'is round the world.

When in May 1921 she heard the Bahá'i Message for the first time, it was as if she had actually listened to the Divine Voice calling, "Come,

give me your life for this Cause." She arose whole-heartedly, as thousands of martyrs already had done in Persia cementing the foundation of this great Bahá'i world religion with their life's blood. She heard of this universal message and ascended to heights of achievement through her marvelous services to the world Cause of Bahá'u'lláh.

LET US review briefly a few pages from the life of this dynamic character. Born in Kentucky around 1878, she received most of her pre-college training in a private school in Cincinnati, and there prepared for Vassar. She graduated from that well known college. Later she did graduate work and eventually received the M. A. degree.

Her years at Vassar were spent at a time when the securing of higher education was a progressive if not a radical thing for a woman. She manifested continually those qualities which foreshadowed future events in her life; always a leader of thought and expression she was an outstanding student. Her bold and original discussions in the classroom won her distinction and the just praise of her classmates as well as her professors. Subsequently she held the chair of English in a western college.

Her multiple gifts and strong enthusiasms led her into many occupations. Each one she fulfilled vig-



Keith Ransom-Kehler (center, holding Persian writing) and her Persian Bahá'í class in character training.

orously, giving all her energy and attention, manifesting at all times a characteristically great dynamic personality—Hull House settlement work, prison reform at Sing Sing, interior decorating, professor of English. How versatile she was!

BUT WHAT is of the most interest to the readers of this magazine is to ponder over the varied aspects of her active life from the time she accepted the Bahá'í Teachings and began to travel "the path paved by Bahá'u'lláh." How swift and marvelous were her growth and attainments once she dedicated her life to the study, the application and the promulgation of the new World Order of Bahá'u'lláh. The pride of a powerful and well trained intellect tempered by her deep study of the revealed Word of God became sublimated into a superb and dynamic quality of spiritual life. Her penetrating mind led her in this study to a deep knowledge of the mystical side of life without at any time destroying or minimizing the practical quality of her achievement on the outer plane, but rather strengthening it with an inner fire and force.

Possessed of a keen incisive intellect and great gift of analysis—a thinker, a writer, a lecturer of outstanding ability—she dedicated all these great gifts to the dissemination of those marvelous principles given to the world by Bahá'u'lláh for the healing of the nations. Freed by a small income from the necessity of earning her living, Keith was able to devote her whole time to the work of the Bahá'í Cause. She traveled extensively, making invaluable contributions to the organization and promulgation of the Cause.

Soon her outstanding ability and services were recognized in an official way by the National Spiritual Assembly of the United States and Canada, and she became their official representative in her work and travels.

IN 1926 she made her first visit or pilgrimage to Haifa and 'Akká in Palestine. She had longed to meet in person the Guardian of the Bahá'í Cause, Shoghi Effendi, and learn from him how to tread more devotedly the highway of service; she wished to visit the Shrines of the Báb and 'Abdu'l-Bahá on Mount Carmel, and the Holy Shrine of Bahá'u'lláh at Bahji near 'Akká; she wished to lay her forehead in the dust of those Divine Thresholds and try to empty herself of all human conditions which she felt were still the dust on the mirror of her heart. This was undoubtedly the greatest intellectual and spiritual experience of her life, a holy benediction. Some of her experiences in this pilgrimage she wrote for the Bahá'í Magazine under the title *Excerpts From My Diary*.¹ And in these Diary Notes we believe are to be found one of the most beautiful and stirring pictures of a sacred visit to the Holy Land ever published. Keith touched the *heights* in this series. That they were both brilliantly and spiritually written is testified by the fact that Shoghi Effendi himself chose them for reproduction in *The Bahá'í World*.

Keith had indeed great literary talent, and one of the most vitally significant services that she rendered the Cause was her brilliant work as a contributor to the pages of the Bahá'í Magazine—a splendid

¹Bahá'í Magazine, Vol. 17, pp. 256, 370; Vol. 18, pp. 124, 198, 251.

monument to her loyalty and devotion. Her first article appeared in October 1924, entitled *The Questing Soul*. From it we quote the following important paragraph which so distinctly demonstrates how the seed of Bahá'í Truth had germinated in her heart and was influencing her mental processes:

"Suffocating humanity can only be revived from the noxious atmosphere of greed, selfishness and discord to which earthly standards and strivings subject it, by the gale of God's call through His Messenger to throw wide the portals of heart and mind to the purifying air of the spirit.

"The real giving up of the self, constituting the only release from struggle that the soul can ever know—is not possible until men firmly grasp the essential paradox that to think of the self, its preferments, its inordinate ambitions and crude vanities, brings no happiness; to forget the self and be caught up in the unlimited joy of a great ideal, the ineffable adoration of a Divine Guide and Seer, brings a security and radiance that no self-seeking, no fulfillment of personal ambition could ever know."

IN THE summer of 1931 she started on a trip which was to carry her around the world, never again to settle down in her native land. Her journey led her from Chicago to the Pacific Coast, visiting all Bahá'í Assemblies enroute—a teaching tour of great importance. Colleges, universities, clubs, associations of various kinds, churches, etc., opened their doors to her. And right here, perhaps it is important to state that her gifts and talents, both intellectually and spiritually, as referred to in this article, made it possible to serve all types of people, for she could meet inquirers on their own level of thought.

She sailed from San Francisco in the early winter of 1931. Her first visit was in Japan.¹ While she was in that country she visited the



Keith just before she left Tihrán. She had been weeping, but tried to smile for the camera man.

Bahá'ís; and through Miss Agnes Alexander, resident Bahá'í teacher, she made many important contacts. While there she also wrote a significant series of articles on the Bahá'í Teachings for the Tokyo *Nichi Nichi* which were later published in the Bahá'í Magazine under the title *Religion and Social Progress*.²

From Japan she went to China and visited Hong Kong, Canton, Shanghai—devoting herself to the work of furthering the Cause of Bahá'u'lláh. The first sentence of her *Letter* about this

¹Bahá'í Magazine Vol. 22, p. 310. ²Vol. 23, pp. 38, 69, 142.

visit, all Bahá'is who have traveled to other countries of the world will appreciate:

"What a glorious thing it is to be a Bahá'i and know that wherever you go there will always be those who extend a loving welcome; what a moving experience to see the eager smiling upturned faces of Bahá'is waiting to greet you as you sail into the ports of the world."

Keith's travels then led her to New Zealand where she made a significant study of the native Maoris. Her contacts were of an extremely important nature. She described some of them in her *Letters Home*.

Next she went to India, visiting the various Bahá'i communities throughout this great country. In her *Letters Home on India* there is this concluding paragraph:

"What but the power of Bahá'u'lláh can blot from men's recollection their outworn superstitions, their paralyzing dogmas and emancipate them for the sublime adventure of making of 'this world another world that will be filled with the holy ecstasy of the Grace of God?'"

SHE FINISHED this first part of her world tour by a second visit to Shoghi Effendi in Haifa, Palestine. Here she enjoyed a brief rest and the inspiration and communion with the Guardian of the Bahá'i Cause, to whom she was greatly devoted. But this rest did not last long, for Shoghi Effendi, fully appreciating her great gifts for service to the Cause, decided to make use of these talents in the land which gave birth to the Bahá'i Cause, Persia itself.

In the March 1933 number of the *Bahá'i Magazine* began the moving, heart-appealing, dynamic story of her visit to historic Bahá'i centers and her sojourn among her Bahá'i brothers and sisters in Persia—that land which is destined to occupy a central place in the religious history of the

world. Starting with her visit to the Bahá'i village of Sisán, arranged for her by the Spiritual Assembly of Tabriz, she gives a record of such human and spiritual relationships that, as we live over again the scenes so vividly described by her, we are impelled to use her own words to express our feelings: "A triumphal progress so extravagant that it will remain forever—not an episode, but an acute emotional experience. . . . The real meaning of Bahá'i solidarity suddenly penetrated me. Here were Persians, speaking Turkish, fixed in a tiny town in the mountains of Adhirbáyján, and I an Occidental, cosmopolitan; but we were bound together by ties 'more lasting than bronze and higher than the exalted Pyramids.' For knowledge of the coming of Bahá'u'lláh and knowledge of His All-enfolding Covenant is not a question of locality, education or preferment but an unshakable spiritual reality that welds those who know it into an indissoluble human brotherhood. Here is a true solidarity that can withstand all the forces of disruption in the

Her fascinating *Letters Home* universe."

about Persia continued through the April, May, June and July, 1933, numbers of the *Bahá'i Magazine*. The continuity, thereafter, was interrupted, at her own request, so that precedence might be given to her three brilliant articles on *Bahá'i Administration* which she wrote at the command of Shoghi Effendi.

To do justice to her historic visits in Persia, to such places as Shiráz, the birthplace of the Báb, to the Shrine at Sheik Tabarsi "where first 'The Dawn-Breakers' of our Revelation gave 'the last full meas-

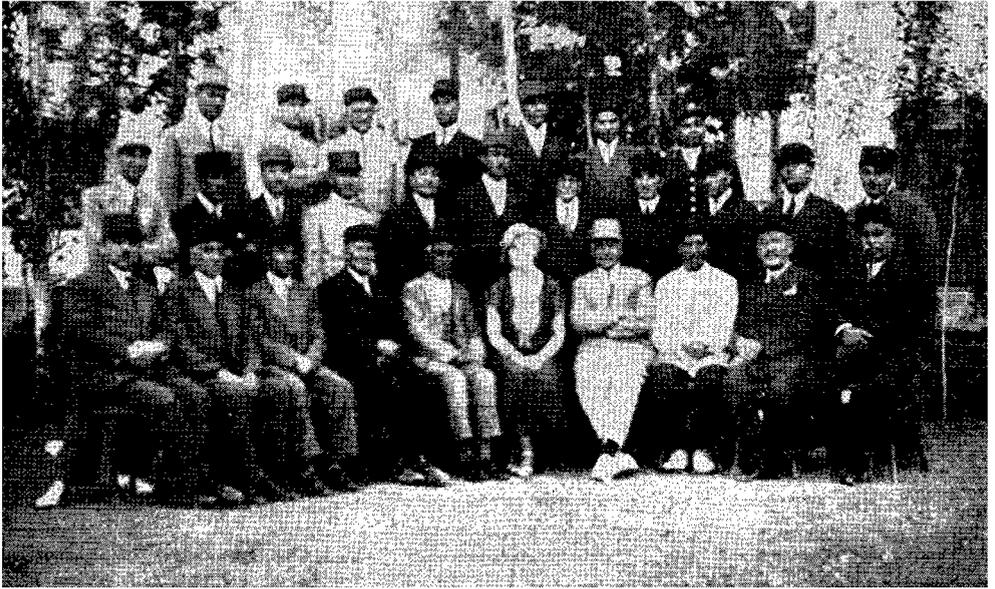


Photo by Dr. Lotfullah Bakim
 Keith photographed with a group of delegates attending the Bahá'í Convention in Tíhrán, Persia, in May, 1933.

ure of devotion,' ' to Khurásán, Mazindarán, Tíhrán, and other places, is impossible in this brief account and also all too vastly important to the history of the Bahá'í Cause to be recorded in any other way save with the greatest degree of accuracy in regard to every detail. The *Letters* about Persia above referred to as printed in the Bahá'í Magazine give only those pictures which would be of interest to both Bahá'is and nonBahá'is alike. Intimate details, lacking in such accounts, will be given as the history of the Cause of Bahá'u'lláh in Persia is written by official historians.

Letters from Bahá'is in Persia tell of the never-to-be-forgotten scenes as she bade farewell to them in every place she visited. She had left Tíhrán with the most affectionate and touching farewells from all—hundreds of Persian men and women crowded to see her departure, with tears in their eyes ex-

pressing their gratitude for the noble and valuable services she had rendered. They would be remembered by all, not only during this time, but by generations yet unborn for she served the Cause with a spirit of sacrifice, devotion and faithfulness.

Mrs. Ransom-Kehler had left Tíhrán on her return journey expecting to visit the southern cities of Persia. She stopped first in Isfahán, and while there was taken ill with smallpox and passed away in October, 1933. Her remains were interred near the place where well known martyrs of the Cause as well as other notable Bahá'is are buried.

THE MARVEL of the magnificently brilliant services of Keith in Persia is the fact that a western Bahá'í woman, born and raised in the United States, surrounded with all the luxuries of modern life as we know it, should be sent to the land of

Bahá'u'lláh as an apostle of the Bahá'í religion to serve the Bahá'is and others in this capacity. She rendered such signal services as can only be adequately evaluated by Shoghi Effendi himself. Her *goings-forth* in that land where over twenty thousand Bahá'is had shed their blood in the path of this Cause in the early days of its history, can only be termed an overwhelming miracle; the mystery of it and the outer and inner meaning of it will be known in its true worth only as time passes.

NOT YOUNG, not strong physically, used to the refinements and even luxuries of life, with her type of capacity intellectually, she could have earned for herself a marvelous place in the world of letters and journalism, but she chose instead to give her all to the Bahá'í Cause. To even a very strong person the rigors of travel in unfrequented places, even in the great cities of the world, the numberless changes to which she was subjected, would have been difficult, and, in many instances, a hardship. In her magnificent ser-

vices there was the element of daily sacrifice, and without this real and true sacrifice, a service has not been touched with the heart response.

Such souls have been known in past religious history, in the early days of a Manifestation, as *saints*—but today that does not mean the piousness of a religious recluse, but rather one who sacrifices everything that a material life holds dear to that greater type of life which becomes a reality to a Bahá'í when the creative effect of the Word of God recreates, transforms and transmutes the intensely human life into the life dominated by the spirit.

Just as she was known around the world for her brilliant Bahá'í services, so she will be mourned around the world. Her going seemed untimely, tragic, pathetic, sad beyond human words, but at the same time a great glory. As she slipped through the gate into the city of eternity we can be assured that “death was as glad-tidings to her,” and that in the life eternal and radiant she will continue her wonderful services.



There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great Prophets and Messengers who have manifested His brightness and glory.

Truth is one and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today the bud is unfolding into a flower. Bahá'u'llah has expanded and fulfilled the teachings, and has applied them in detail to the whole world.

—‘Abdu'l-Bahá.



THE PORTRAIT OF 'ABDU'L-BAHA

MARY HANFORD FORD

THE magnificent portrait of 'Abdu'l-Bahá painted by Sigismond Ivanowski at the request of Mrs. Frances Esty of Buffalo, N. Y., was on exhibition recently at the Bahá'i Center in New York City, and attracted widespread interest and universal admiration. It is noteworthy for its exceeding beauty of color and technical treatment which render it marvelous as a work of art, but more than this, it is so perfect a portrait of 'Abdu'l-Bahá that its presence seems to restore Him to the world.

After a number of experiments the artist decided that he must paint his subject in the open air surrounded by a landscape, which could not be recognized as local, and could not be designated as either oriental or occidental, because, he said, 'Abdu'l-Bahá belongs to the world and His spiritual power is felt everywhere. So the environment is a broadly painted landscape with a glimpse of blue sea, flowers, shrubbery and a great tree under which 'Abdu'l-Bahá is seated.

Mr. Ivanowski had never been in

Palestine, he had never seen 'Abdu'l-Bahá. He had learned something of the Bahá'í Movement and was attracted toward it.

Mrs. Esty said to him, "Could you paint a portrait of 'Abdu'l-Bahá, never having seen Him?" He hesitated a moment, and then replied, "I could only do such a thing, Mrs. Esty, if I could come into the consciousness of 'Abdu'l-Bahá. I could not paint the portrait from a photograph."

So he returned to his studio armed with such copies of the Bahá'í literature as Mrs. Esty believed would be useful to him.

EVERY GREAT artist has the power of visualization, so that as he paints his subject he sees him with the inner eye, not merely the outer one. Such a power is almost unlimited, and is intensified by tranquility and meditation.

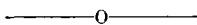
For six months the artist gave himself to his noble guest, and at the end of this period, he began to have definite designs for his portrait, out of which the beautiful final one emerged.

The artist felt that the personality of the figure must be definitely given, because it must be recog-

nized by those who had known and loved Him, and must remain to posterity as a veritable portrait of the widely known and loved Prophet figure. Thus the portraiture is unquestionable in this wonderful painting. The features, the unforgettable eyes, the posture, the singularly vivid life of the painted form, so that one feels as if at any moment He would speak. All these characteristics create a masterpiece such as one seldom sees. Moreover through that marvelous faculty of visualization, Mr. Ivanowski has painted 'Abdu'l-Bahá seated on the low wall which separates his garden from the highway of Haifa, where He often sat a moment before leaving for the City or Mt. Carmel, or when He returned to His home surrounded by eager questioners who could not let Him go. The artist unintentionally caught a veritable moment from 'Abdu'l-Bahá's daily life, and preserved it for us.

Mr. Ivanowski says, "This is my masterpiece. I can never create anything like it again."

Sigismond Ivanowski is a distinguished Polish-American artist whose portraits have been cherished and sought on both sides of the Atlantic for many years.



"Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint those ideal pictures upon the tablet of existence with the brush of deeds.

"The holy divine Manifestations are all heavenly artists. Upon the canvas of creation, with the brush of their deeds and lives and actions, they paint immortal pictures which cannot be found in any art museum of Europe or America. But you find the masterpieces of these Spiritual Artists in the hearts."

—'Abdu'l-Bahá to an artist.

THE FUNDAMENTAL CAUSE OF WORLD UNREST

IT would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age?

Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. *“In every Dispensation,”* writes ‘Abdu'l-Bahá, *“the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.”*

—SHOGHI EFFENDI.

A STOREHOUSE OF WISDOM

BERTHA HYDE KIRKPATRICK

"The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion."—'Abdu'l-Bahá.

SIGNIFICANT at this time when, on the one hand, a great exposition and continual new inventions have centered attention upon the scientific progress of the last century and, on the other hand, conditions throughout the world are causing us to question the meaning of true progress, is the appearance of Dr. Hume's book, "Treasure-House of Living Religions".* Such a book does not command wide acclaim but it shows a change in attitude more deep-seated and more important for true progress than more widely heralded inventions and discoveries. And changes in attitude are nothing less than changes in human nature, that so-called static thing which the fearful and hopeless regard as incapable of change. The material in this book covers not a century but thirty centuries, yet a hundred years ago no one would have thought of making and publishing such a collection. A freedom of mind which enables us to see the strength, beauty and truth in all religions is a great step in advance.

The crust of our religious prejudices is beginning to crack. The comparative study of religions has been seriously undertaken only within the last fifty years and even now is largely concerned with the differences rather than the likenesses of the great religions of the world. Such a study paves the way for religious tolerance, the first step

towards religious unity. How important religious unity is in bringing about that condition of world unity, peace and justice which is the crying need of the world today may be seen by reflecting upon the dissension, war and bloodshed that have been brought about in the past by religious intolerance and hatred.

WHILE THERE have been other collections of sacred scriptures this one we believe is unique in arrangement. The systematic classification of the extracts under headings and sub-headings makes it easy for anyone to compare for himself the teachings of eleven living religions. The complete annotations, references, indices and bibliography make it valuable as a book of reference and basis for further study.

But here we are concerned with the book as a source of inspiration and knowledge. May we linger long enough as we turn the pages to glean from this storehouse of wisdom a few bits of what the great ones of the ages have to say on the fundamental questions of life. Through countless ages "The fool hath said in his heart, There is no God", while others a little less foolish have said, there are many gods. What do the scriptures say? In the Hindu we read:

"He is the God in every way supreme.
He the Lord of prayer, encompasseth all."
in the Christian Bible:

"There is but one God, the Father,
of whom are all things and we in Him."

*Treasure-House of Living Religions. (Selections from their Sacred Scriptures), Robert E. Hume, Charles Scribner's Sons, New York.

in the Qur'án:

"Shall I seek any other Lord than God,
when He is Lord of all things!"
in the sacred book of the Sikh's:

"The greatness of the great God cannot
be expressed.

He is the Creator, the Omnipotent, the
Bounteous."

For ages, too, men have asked, Is
this life all? And those of knowl-
edge have always answered in such
words as these from the Zoroastrian
scriptures:

"The Wise Lord with dominion and piety
Shall give us welfare and immortality
In accordance with right by His holy spirit
And by best thought, deed and word."

or these from the Sikh:

"It is they who know not God, who are
always dying.

It is they who die in divine knowledge,
who are immortal."

or these from Taoist holy books:

"Life is a going forth. Death is a return-
ing home."

or these from the Qur'án:

"Small the fruition of this world.

But the next life is the true good for
him who feareth God.

And ye shall not be wronged so much as
the skin of a date-stone."

or these from Confucius:

"But the spirit issues forth, and is dis-
played on high in a condition of glori-
ous brightness."

From the time when men began to
live in groups it has been necessary
to have standards for actions to-
ward fellowmen. So we read in
Hindu scriptures:

"Thou shouldst perform acts looking to
the universal good."

and an Islamic command is:

"Cause not disorders in the earth."

The Taoist holy book says:

"To share one's virtue with others is
called true wisdom.

To share one's wealth with others is
reckoned meritorious."

So we find gathered under the
three main heads, "Faith in the
Perfect God", "The Perfecting of
Man", "Man and his Social Rela-
tions" and arranged under sufficient
sub-divisions for quick availability
these treasures of wisdom by which
men have lived and developed great
cultures and civilizations for thirty

centuries. One is tempted to quote
extensively from this rich collection
as he turns the pages and choice
gems come under his eyes and the
great fact that eternal verities, ever-
lasting Truth, underlie the great reli-
gions is driven home to his mind.

BUT THE author has purposely
selected those fundamental parts
of scriptures which are eternal
truths and must agree. "This
book", he says in his preface, "at-
tempts to present important aspects
of the consensus among the teach-
ings of the various living religions.
It does not deal with the more fre-
quently presented subject of the
dissensus or disagreements." These
unessentials include "references to
particular places and individuals,
and also some primitive teachings
and conflicting ritual-forms such as
sacrifice of animals and worship of
animals". These have nothing to
do with the progress of humanity
with which Dr. Hume is concerned.
Their preservation is a hindrance to
progress. It is these unessentials
that cause religious quarrels and
dissensions. "But the progress of
the world", he says, "Needs author-
itative doctrines which are lofty and
universal, rather than limited,
primitive and particularistic."

In speaking to an American audi-
ence on this subject of the agree-
ments and disagreements of reli-
gions 'Abdu'l-Bahá made plain the
source of these differences and the
harm their emphasis does. He
said, "The fundamentals of the reli-
gions of God are *one* in Reality.
There is no difference in the funda-
mentals. The difference is caused
by the imitations which arise later,
and inasmuch as imitations differ,
strife, discord and quarreling take

place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away—for Reality is one and not multiple.”¹

THESE FAMILIAR with the lofty and universal writings of Bahá'u'lláh and 'Abdu'l-Bahá may inquire why the Bahá'í religion is not included in “living religions”. Dr. Hume has limited this research to those religions which have endured for more than a hundred years.² The book may in a way be taken as a summary of the religions of the age

just passing, while the religion of Bahá'u'lláh ushers in the new age. The Revelation of Bahá'u'lláh proclaims the same eternal truths which this collection so plainly shows are found in all great religions and points out how to apply them to the needs of the world today. Over sixty years ago Bahá'u'lláh raised the call: “Associate, O my friends, with all the people of religion with joy and fragrance. Beware that ye make not the Word of God the cause of oppositions or contrast, or for the purpose of causing hatred among you.”³ This book will be an aid to those who wish to follow that injunction.

¹Bahá'í Scriptures, p. 313.

²In his preface Dr. Hume says: “Among cultured people there now exist only eleven distinct religious systems which have lived more than a hundred years, and which have maintained their own art, literature, social organization and ecclesiastical worship.” These he names as Hinduism, Judaism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Christianity, Islam and Sikhism.

³Bahá'í Scriptures, p. 236.



MEMORIALS OF THE FAITHFUL

3.—Ustad Ismáíl

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by 'Abdu'l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for the Bahá'í Magazine. The translator states that she does not consider these translations final.

ANOTHER of the blessed followers of Bahá'u'lláh was an architect, Jináb-i-Ustád Ismáíl, the chief architect of Aminu' Daulih in Tihrán. He lived in happiness, respected by every one. Then he came under the sway of divine love and the passion for reality burned away his old imaginings; he left his old ways out of love for God and became known in Tihrán as a staunch supporter of the Bahá'is.

At first Aminu'Daulih made every effort to protect him, but finally he

summoned him and said: “Ustád, you are very dear to me, and I have done my best to save you, but the Shah has found you out; you know how bitter and bloodthirsty he is, I am afraid that at any moment he may hang you. Your only hope is to escape and go away from Persia.”

Completely tranquil, Ustád abandoned his position, gave up his belongings, and left for Iráq, where he lived in destitution.

He had a young wife whom he loved beyond measure. His wife's mother came to Iráq and deceived him until with his consent she took her daughter away, supposedly to Tihrán on a visit. At Kirmánsháh she went to a mujtahid, and told him that since Ustád had recanted his faith it was a sin for her daughter to live with him; the mujtahid granted a divorce and married the daughter to another man. When this news reached Baghdád, Ustád laughed. He said: "Thank God that in this path nothing is left me, not even my wife. Thank God that I have been able to give up everything that I loved."

WHEN BAHÁ'U'LLAH left Baghdád for Asia Minor, the believers stayed behind; then the inhabitants of Baghdád rose against them and sent those helpless souls to Mosul as prisoners. Ustád, though old, weak and unprepared, set out on foot across valleys, over deserts and mountains, until he finally reached the Greatest Prison. Bahá'u'lláh had once written him of a poem of Rumi's, telling him to sing it while turning toward the Primal Point, His Holiness the Báb. And now as he walked along in the darkness of the night, he would sing:

O Love, for thy sake I am joyless
and lost,

Known through the world for my
fury;

In the book of the mad my name is
first,

Though once I was first on the list
of the wise.

Thou hast sold me wine, blown me
to blazing,

Thou hast made me cry out.

Breathe into me if thou wish me
alive;

I am a pipe, thou a piper,

I am a corpse, thou a Christ.

Thou art first, thou are last, thou
art secret and plain.

From every eye hid, in every eye
shining.

With this song the broken old man came to 'Akká. He entered the barracks by stealth, completely exhausted. He stayed there a few days in the presence of Bahá'u'lláh, and then was sent to Haifa; here he had no house, no room, no place where he could lay his head. He lived in a cave outside the town. He got a little tray, and put a few shell rings and thimbles and pins on it, and peddled them from morning till noon; some days he would make twenty paras, some days thirty—on his best days he would make forty. Then he would go back to the cave, eat a piece of bread and praise God. He was continually giving thanks, saying, "Glory to God that I have attained this great bounty, and become a stranger to my friends and loved ones, and make my home in this cave. I am like him who paid his all to purchase Joseph—what blessing is greater than this?"

It was in this condition that he died; and many times from the lips of Bahá'u'lláh we heard his praise, for he was singled out by God and richly favored.

THE EVOLUTION OF A BAHAI

Incidents from the Life of Ellen V. Beecher*

Chapter 3.—New Lamps for Old

DOROTHY BAKER

"Sing praises to God; sing ye praises with understanding."—Psalm 47:6, 7.

GUESS," said Billy, "I'll go and have a chat with grandma."

He moved sedately to the stairs with the air of one weighted down with important matters, as fittingly becomes one who has lived eight years and used the moments to strenuous advantage. Soon voices floated down to me, a blended rumble, interrupted now and then by childish laughter. There was something irresistible about it. Slipping quietly from my chair, I crept to a point of vantage outside the door and peeped into the bower which was grandma's room. Bouquets abounded everywhere; artificial ones when garden flowers were out of season, and always the loveliest could be found under the picture of the Master, whose gentle authority pervaded the room. My eyes feasted on the scene, returning always to the frail figure surrounded by papers, books and writing tablet.

"Why," I asked, "does expression come so hard to some?"

"Inhibitions may sometimes be inherited," she replied, "but are much more often formed by environment."

"Were you ever inhibited? I asked curiously.

"I grew up in a welter of inhibitions," said Grandma thoughtfully. "It was not 'lady-like' for a well-born young woman to earn her own living. Look at womanhood today

in the business and professional world! A young woman of my day must observe rigidly definite hours for social activities, and even her clothing was strictly supervised.

"Inhibitions abounded in the churches, too, particularly in regard to women. One could not go hatless to church, nor would a woman be permitted under any pretext whatever, to raise her voice in a church meeting. The reason for this can be found in history. When St. Paul established the first Christian church at Antioch, Syria, a sorely perplexing problem arose. Cultured women of that day wore veils in public. The new church aroused enthusiasm, not only among the cultured few, but among the masses. There were many women in the undercurrent of that society who went unveiled in the streets and public resorts, a circumstance which admitted to all the world a definite stain upon the character. During the organization of the church, these women freely took part in the meetings. They asked questions and gave their opinions, all of which created a furor of dissension and opposition. The unity which Paul had created was in danger, and he chose the only course open to him at that time, that of forbidding the women to appear in church with uncovered head, or to take an active part in public meetings. And that rule, far from slipping into oblivion when no longer

*The first and second chapters of this life story of Mrs. Beecher were published in the October and November numbers respectively. Each chapter is a unit in itself.

needed, came to be an inviolate law of the church. Inhibitions! Women have been laboring under inhibitions, with very few and very brief historical exceptions, for thousands of years, and never until the light of this day has there been one gleam of hope that they might be permanently lifted."

"When did you begin to take part, Grandma?" said I, thinking back with more than casual interest over her useful and expressive years.

"Our friend Dr. Foster appears in that story, too," she replied. "Sit down and I will tell you how it all came about.

"DR. FOSTER had, in connection with his sanitarium, a large chapel in which ministers of every denomination were invited to speak every Sunday. One day it was announced that Henry Ward Beecher, his brother, Thomas K. Beecher, and the great Dr. Horace Bushnell of Hartford, a noted writer and preacher, were to be guest speakers the following Sunday. Dr. Bushnell had written, among other famous works, two large volumes on women in the church, always opposing in no uncertain terms, their taking part in meetings. Needless to say, the Beechers upheld this view. I went to the meeting with joyous anticipation, making sure to have a front seat where I might see and hear everything. As usual, Dr. Foster opened the meeting with a hymn, followed by scripture reading. Then closing the book, he said quite slowly and distinctly, 'We will now be led in prayer by Miss Ellen Tuller.'

"To say that I was utterly routed and completely horrified would fail

to express a tenth of my feeling. Everything stopped. I hung suspended in a great void in which all motion had ceased. Nevertheless, I sank to my knees in answer to the direct prompting of my heart, and opened my lips. Immediately all fear left me and I prayed quite clearly, though hearing my own voice as from a great distance. The die was cast. Shame and remorse overwhelmed me to such an extent that I heard nothing of the subsequent speeches. I could only weep and wonder miserably what all these great men must think of me. I thought of my dear mother, of my pastor and of my church. Do you think this cowardly? Perhaps it was, but I ask you to remember that with the exception of the kindly doctor, I stood alone in a completely antagonistic world. When everyone had left the chapel I slipped out too, quietly and in haste. At the door a lone figure stepped out of the shadows and intercepted me. It was Dr. Bushnell. Hot tears started to my eyes. Placing his hands on my shoulders he said, 'Why do you weep? You and I have won a great victory. God bless you, my child. Neither of us will ever forget this night.'

"The next morning mother was ill and I could not bring myself to worry her with my story. I worked busily about the house all morning and had almost succeeded in putting the affair out of my mind, when I received an unexpected call. The head deacon, dressed in a formal coat and silk hat, appeared like some fearsome genie at my door, announcing that he had come, not to see my mother, but to see me. My heart sank as I led the way into the parlor. Seating himself, he ad-

dressed me with impressive severity. The thought occurred to me that I might be having a night-mare.

“‘Is it true, he said, speaking slowly and pointing an accusing finger at me, ‘that you offered a prayer in a public meeting?’

“‘Yes sir,’ I replied.

“‘Did you know,’ he continued more sternly still, ‘that it was against the rules of your church?’

“‘Yes sir,’ I replied, rather faintly.

“‘Do you intend to repeat this offense?’

“‘Yes,’ I said more steadily, ‘if the Holy Spirit leads me to do so.’

“‘If you do, your name will be crossed off the church books,’ he said, rising abruptly.

“I walked in dull silence to the door and watched, trance-like, his departing figure, until it was gone from sight. Dread of family and friends, of prying eyes and scornful lips, slipped rapidly into the background and a new fear seized me. I was born in a day when pastors of those churches not in doctrinal agreement often refused to entertain the barest social intercourse; when membership in the church into which a staunch believer was born amounted to nothing less than a passport into heaven. I had never personally known or counted as a friend, a human being branded ‘excommunicated,’ that incorrigible sinner driven out of the church in the name of Christ; and I believed with compelling earnestness that the church had the power to damn me eternally. Despair and loneliness hung like a great cloud over me, and around me, oppressing me with its dreadful weight. Slowly memory returned and I saw again the arm-chair, the Bible,

the old familiar room where I had knelt and whispered, ‘I *am* a Christian.’ Through the suffocation of the moment I reached out to something that seemed to lie just beyond. Through the belief in hell eternal for that one who, breaking law, must be cast out; through the fears and dreads and threats that lay in heavy pall upon my heart, I reached with every fiber of my being, crying, ‘God, oh God, is it true? Can they do this thing? And wilt Thou then cast me out? But I have signed a compact; even I, poor weakling in Thy sight, and where Thou hast guided me, there have I gone. Art Thou not more than they?’ Bursting then, into uncontrollable sobs, I knelt there by the door and once more renewed the compact, asking for guidance; promising obedience. I rose, knowing that for all time the voice in my heart must take precedence over all else.

“My first act was to send for my pastor. He came in earnest haste, and took my hand, looking sadly into my eyes.

“‘What is this, Nellie, that I have been hearing about you? I have been more than grieved by reports of it’.

“Forthwith I poured my story with its irrevocable conclusion into his attentive ear. Long before I had finished I began to realize that he himself was undergoing a deep and moving experience. I saw the blood flow into his face and slowly recede. He looked long into my eyes. Perhaps he caught the dawn of greater loyalties, essential loyalties, unattached to man-made doctrine. Perhaps he saw a young soul choosing between God and church, between Christ and law, between Truth Absolute and truth temporal.

“ ‘When the name of Ellen Tuller is crossed off the church books,’ he said quietly, ‘the name of your pastor will follow it.’ Exultation filled my being, the last cruel weight lifted from my heart, and from that hour I was free.”

“Glorious,” I sighed. “And you have lived to see these very inhibitions of which you speak, drop away from many of the churches. I wonder, Grandma, just what spiritual connection there is between victories like that and subsequent victories in the world about us?”

“Nothing is in vain,” she replied. “It is my belief that pioneers set free a spirit or reality by which God chooses to make known His Will.”

I PAUSED in retrospect. Nine years before the utterance of that simple prayer in a country chapel of New York state, the flower of all Persian womanhood, rising in flaming beauty out of veiled centuries, cried in a loud voice, “I am the trumpet blast!” Tahirih the pure, standing unveiled among her countrymen, dared to turn the tide of law inviolate. “New lamps for old,” I cried. Laws! Mere lamps; yet through them Purpose shines resplendent, until that hour awaited by them all when, old and rusted, obscuring that very light for which God gave them being, His hand replaces them with lamps more new and beautiful.

The voice beside me broke the silence that had fallen. “Sometimes there is outer evidence of that victory which is our thought in action. And again one may remain in ignorance of the spirit unloosed. Yet I declare to you, my child, that no victory of yours, however quietly achieved, will go unnoticed in the

mighty scheme of things, or fail to help, however indirectly, another human soul, be he your neighbor or a stranger ten thousand miles distant. Take heart. Think courage! Breathe courage! Live courage! *Nothing is ever lost.* Now it so happens that there is a sequel to my story. There was, in this instance, an outer sign of victory upon which I shortly stumbled.”

“Tell it!” I cried, gleefully settling myself for the rest of the story. Smiling gently at my unrestrained enthusiasm, she began again.

“During the last year of my stay at Clifton Springs, I visited Mrs. Mary Wells, a dear friend, who was spending the winter in New York. I arrived quite early in the morning and was greeted happily by Mary and her husband.

“ ‘I have a lovely surprise for you’ chattered Mary, as I unpacked my things. ‘Mrs. Marshall O. Roberts, a prominent woman in the city who heard that you were coming, has promised to call on you at once, and I know that you will find her most interesting.’

“I learned that Mrs. Roberts was the organizer of the first Young Women’s Christian Association in the world. Her husband was a multimillionaire who had laid quite gladly all of his wealth at the feet of his beautiful and philanthropic young wife. Upon meeting her face to face, I realized that she was a most remarkable woman. In a spirit of awe and rapture I listened to the details of her work. Imagine my startled amazement to hear her conclude, ‘And now, my dear, you have come in answer to my prayer. Hundreds of young girls pour into our city from all parts of the country. They are homeless, ill-advised,

perplexed. We seek to shelter them, help to place them in their work, and provide a back-ground of fine, sweet, spiritual support. You are to become their spiritual advisor. But first, you must know in your own heart that this is your appointed work. Pray, and find the answer.'

"After a short time it was definitely arranged that I was to stay, and I took a room at the home of the Association. Here, by the grace of God, much vital work was done, deeply touching in its nature, and vastly revealing.

"ONE DAY I called at the home of Mrs. Roberts to talk over the work. At the close of our consultation I fell into a thoughtful mood, feeling peculiarly unmoved to go. As I lingered, gazing in admiration at the elegant draperies, soft lights and graceful furnishings, wonder suddenly seized me. Why had not such luxury and ease taken its toll in this loyal and consecrated life?

"How *did* it happen?" I cried. The question burst forth so spontaneously that Mrs. Roberts looked her surprise.

"About all this,' I explained with a large wave of the hand, the better to emphasize the unlimited extent of its subtle lure. 'Why is it that with untold wealth at your command, surrounded as you are by social adulation and worldly standards, you are untouched by it all, devoted wholly to Christian service, of which this marvelous work with the girls is only one small part?'

"Have I never told you?' she asked, smiling radiantly. 'Then I shall tell you at once. Before my marriage, I lived in Hartford, Connecticut. I had been brought up a Congregationalist, and of course

joined that church. No doubt you have heard of my pastor, the great Dr. Bushnell. He was a very noted writer as well as speaker on scriptural subjects, particularly bearing on the life and teaching of St. Paul. He had been the pastor of that church for over fifty years when the experience came to me which was to completely change my life. One day he went away. He must have been gone for several days when quite suddenly he returned and called a meeting of the congregation for the following Monday evening, saying that he had an important announcement to make. Needless to say, the church was full. He opened with a prayer and began immediately thereafter to recount an experience he had had at Clifton Springs during a prayer meeting at the famous sanitarium chapel. There he received a blessing which turned the entire current of his life, for he was born anew by the prayer of a young girl. He had come home, he said, to set the women of his church free, to give them equal voice with the men, to encourage them to leadership, to active Christian work, and to guidance at all times by the voice of the Spirit. He expressed in deeply stirring terms the hope that every woman in his church would re-dedicate her life to God and His service, to the end that by the power of the Holy Spirit new life might be born in the church as new life had been born in him. I was one member of his church who followed his call, and that very night I gave my heart, my soul, my all, to God!

"Turning her eyes swiftly to meet mine, Mrs. Roberts uttered a stifled cry. With sudden and intense joy she exclaimed, '*And you, Nellie, you are that girl!*'"

SOFT shadows had begun to steal upon us as Grandma drew her story to a close. Her face, bathed in the half light of waning afternoon, took on a strange and rugged beauty. Small wonder that the lines of it bespoke the strength of long forgotten tests. A valiant soldier this,

who had never run away; still a bit lonely at times; but welcoming even now the mountain passes for the strength they promised, and counting sorrows as celestial harbingers.

“Peace be upon those who follow guidance.”

(To be continued)



VOLTAIRE'S PRAYER

The following satire of Voltaire's put in the form of a prayer is very little known even to scholars. It has been unearthed for us by Mme. Emilie McBride Perigord and translated by her from the new complete edition of the works of Voltaire. It is always well to remember that at no time has the vision of the brotherhood of man been entirely lacking on this earth.

* * *

IT IS no longer to men that I address myself—but to Thee Oh! God of all beings, of all worlds, and of all times—if it be permitted to feeble creatures lost in this great immensity and imperceptible to the rest of the universe, to dare to ask something of Thee who has given all, of Thee whose laws are as changeless as they are eternal, do deign to look with pity upon all our faults, and let not these faults lead us into utter failure.

Thou hast not given us a heart for us to hate one another, or hands to kill one another. Make it possible for us to help one another to bear the burden of a transitory life of struggle.

That the little differences of clothing which cover our weak bodies, of all our inadequate languages, of all our ridiculous customs, of all our imperfect laws, of all our insensate opinions, of all our disproportionate social distinctions,—let all of these little shades of differences which distinguish the atoms we call men not be the signal for hatred and for persecution.

Let those who light candles at high noon, in order to worship Thee, endure those who content themselves with the light of Thy sun.

Let those who cover their robe with a white cloth in order to profess their love for Thee not detest those who say the same things under a black woolen mantle.

Let it mean the same thing to adore Thee in the jargon of an ancient language, as to adore Thee in some new jargon.

Let those whose clothing is of a red or violet colour, and who rule over a little plot of mud in this world, and who possess certain fragments of a round metal, enjoy without pride that which they call grandeur and riches, and let others see them without envy. For Thou knowest that there is nothing enviable in any of these vanities, or of which one should be proud.

Let all men remember that they are brothers. Let them hold in horror the tyranny exercised over souls as they hold in execration the brigandage which ravishes by force the fruit of labor and industrial peace.

If the scourge of war is inevitable let us not rend one another asunder in the bosom of peace and let us employ the days of our existence in blessing equally in a thousand different languages, from Siam to California, Thy bounty which has given us the blessing of life.”

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THE BAHÁ'Í MAGAZINE

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A group of Persian men and women, Bahá'is, who gathered in the outskirts of Tíhrán, to bid farewell to their beloved American sister and teacher, Keith Ransom-Kehler (center, rear, with hat on). Such unheard of events accompanying the remarkable mission of Mrs. Ransom-Kehler throughout Persia created great excitement both among Bahá'í and non-Bahá'í communities of that land.

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“Religion is the greatest instrument for the order of the world and the tranquility of all existent beings. . . . Truly I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy. . . . Consider the civilization of the people of the Occident—how it has occasioned commotion and agitation to the people of the world. Infernal instruments have been devised, and such atrocity is displayed in the destruction of life as has not been seen by the eye of the world, nor heard by the ear of nations. It is impossible to reform these violent, overwhelming evils except the peoples of the world become united upon a certain issue or under the shadow of one religion.”
—*Abdu'l-Bahá.*

“THE PROBLEM of statesmanship is to mold a policy leading toward a higher state of humanity”, declared Secretary of Agriculture Wallace in a recent address before the Federal Council of Churches. “True statesmanship and true religion therefore have much in common.” And he went on to picture a nation controlled by spiritual principles, and denied the claims of those who contend that greed and profit seeking are the mainsprings of human conduct. “But it will be impossible to enter into the still almost limitless possibilities of science and invention until we have acquired a new faith, a faith which is based on a richer concept of the potentialities of human nature than that of the economists, scientists and business men of the nineteenth century. . . . The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of co-operation.”

It is extremely significant for a prominent official of high rank in the

United States—one concerned so vitally with great enterprises for public welfare—to voice a doctrine of spiritually inspired statesmanship. In general it is the function of government to execute and administer the existing order of things. But today governments the world over are being forced by the compelling power of circumstance to attempt to create some new order of things which will establish stability and security in the midst of this failing civilization.

Secretary Wallace emphasizes the main cause of our depression as being human greed over-developed by a system of private profit seeking and of unregulated brutal competition. The whole question of any new order of things hinges upon whether it is possible for humanity to be motivated by other emotions than those of greed. Plainly, however, when such an alternative is considered it is immediately realized that religion is the only power that can offer motives of a non-profit seeking type strong enough to control human nature. Thus we find national coordination of the religious, economic and scientific approaches to the new age based on the realization that the doctrine of

the struggle for existence *is definitely outmoded and replaced by the higher law of cooperation.*

THE SYSTEM of unlimited profit seeking and competition necessarily creates a struggle for existence as brutal in the economic world as is the biological struggle for existence in the jungle. It has seemed that the struggle for existence was a necessary or inevitable part of human evolution, as it is indeed in the lower forms of life. To a certain extent this is still true. Undoubtedly superior human beings, in whatever line of human enterprise, will rise to the top. But that men need to struggle selfishly and cruelly merely in order to gain an existence is no longer true, thanks to the efficacy of modern science and to the immense resources of our planet. When cooperation supercedes selfish competition, there will be plenty for all. This truth is evident, viewed from any standpoint, when we realize that today more food is being produced in this country, and more goods manufactured, than can be consumed by the populace. It takes no stretch of the imagination to conceive that a cooperative organization of society can provide all the necessities and many comforts for the entire populace.

This is easy to state, but it is not easy to bring to pass. And why? Because the immensely selfish egoism which is a part of human nature intervenes. There are those who, for purposes of luxury and power, want more than their normal share of life's goods. And unfortunately those who have such selfish desires are apt also to be the strongest in intelligence, will power, cunning and ruthlessness.

In another, much larger group of humans, the tendency to inertia so deepseated in every human being serves as an obstacle to the new cooperative society. The majority of people instinctively and unreasoningly shrink from any change in their accustomed mode of living and of doing business.

But time and tide will not wait upon such dalliers. Destiny is forcing the new economic order by sheer weight of utter failure of the old. Fortunate it is that we have available as leaders for this new political, economic and social planning, men of vision, men of earnest effort, men of sincere motives of service. Mistakes may be made. But once a goal such as Secretary Wallace has envisioned is firmly fixed in the conscience of the State, we shall arrive after a certain amount of effort and struggle and difficulties.

THIS LOOKS pretty much like the millenium, does it not? A social economic state in which employment is guaranteed to every one; in which want is abolished; in which ideals of service prevail over the desire of profit seeking and exploitation. Can this be brought about without the powerful aid which religion is able to lend to idealism? Impossible, it would seem, to establish such a state without the aid of a vast spiritual force, a new conscience, a new heart of humanity. This truth, too, Secretary Wallace envisions and states. It is a truth that is indeed patent to the student of history and of human nature.

WHEN ALL is said and done and the new social economic state is established, what will it be like?

Here we come to an amazing fact! This ideal state which represents the most advanced vision of humanity—what is it but the New World Order of Bahá'u'lláh revealed to the world over sixty years ago from the prison walls of an obscure Oriental city.

Bahá'u'lláh proclaimed a divine civilization built upon divinely revealed principles of equality of opportunity, security and comfort for every individual. Joined with this Declaration was also a spiritual potency, a dynamic influence setting to work a vast and mysterious movement of Destiny toward this established goal.

Over sixty years ago Bahá'u'lláh spoke of vast changes coming; of the shaking of the foundations of every nation; of a day when the learned would be bewildered and the wise men confounded; of a day when the universal conflagration of war would burn as a caustic until it consumed the core of martial evil from the heart of humanity.

The hour for universal peace has not yet arrived. But one more war with the methods of wholesale destruction now planned would certainly prove a war that would end

war, while at the same time tragically exterminating perhaps a third of the planetary population. Is it possible for the peoples of the world to reflect upon the lessons of the past war and make a reformation without the agony of this one last titanic Armageddon; or must they learn the bitter lesson of woe? The choice lies still within the will and intelligence of humanity. But the unbiased observer may dread the prevailing emotional strains of whole populaces bringing to pass that of which the intelligence disapproves, and which the reason disavows.

Yet whether through war or through intelligent evolution of the spirit of man, universal peace shall come to pass and the New World Order shall be established! Our descendants shall witness and enjoy the benefits of a new society based upon universal justice; they shall participate in a new civilization the splendor of which shall out shine all that man has known or conceived!

All this Bahá'u'lláh declared. And Destiny and events are rushing forward with accelerated speed toward the proving of His Word.



“That the Cause associated with the Name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind.”

—Shoghi Effendi.

A FELLOWSHIP OF FREE MEN

An Interview with Norman Thomas

MARION HOLLEY

"This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction."—'Abdu'l-Bahá.

While the economic structure in the New World Order of Bahá'u'lláh bears no connection with Socialism,¹ the following interview with Norman Thomas will be of great interest to all readers of this magazine. Although we may not agree with his ideas regarding the future economic structure or with the methods he proposes of attaining it, we shall find ourselves in strong sympathy with his idealism and his noble vision of a state of society in which the individual is freed from that economic strain and terror which is perhaps the chief curse of humanity today.

CLASS struggle?" Norman Thomas, Socialist candidate for President in 1932, did not hesitate to attack my question. "The reason for emphasizing class struggle is to gain solidarity among the workers. It's our practical tool for effecting a transformation of society. I don't mean by that extermination of individuals, but only of the rights of one class to own and use property for power. We want a classless society. . . . No! Not a dull uniformity. There will be classes in the sense of interest groups, occupational groups, diversity of abilities, even degrees of ownership; but property for power will be socially owned. Class struggle is the practical unifying motive for doing this job. I admit that one objection to Communism is too extreme an emphasis of struggle and hate. In Russia they pursue the bourgeoisie, even to the second generation. We don't mean that. We use it only as a tool, to gain solidarity. It is the most effective immediate way of bringing about what is the only possible ideal for the world. I call it a fellowship of free men."

Mr. Thomas, who has been speaking with the earnestness and sincerity which so deeply characterize him, smiled as I exclaimed over the felicity of his phrase. "A fellowship of free men!" The aim of socialism, I remembered his writing, is "to hold up the vision of a classless society to the workers of the world, a society from which poverty and war are forever banished."

"But the transition will not be easy."

We were sitting in my car in front of the Hotel Tulare. To obtain an interview, I had driven him ten miles on his way to inspect the area of the cotton strike, which had gained for California so much undesired publicity. As we waited for the accompanying car, we watched the men and women on the street, hurrying to work, pausing to window-shop, all engaged in habitual tasks, their faces set in masks of vague or lustreless expression. Meanwhile thirty miles away more than three thousand strikers were camping in their tent city. The name could scarcely dignify the dust in which they slept, cooked their small rations over stoves constructed out

¹For a description of the Bahá'í economic state, see article on page 298.

of wash tubs and tin cans, gave birth to babies, watched other children die of malnutrition, and waited through passing weeks for some settlement by which they might work and earn at least a living wage. That they were Mexicans and migratory workers made them no less human, although it absolved the citizens from interest in their case.

“The transition will not be easy,” said Mr. Thomas, “due to the weight of prejudices of all imaginable kinds. For instance, take this cotton situation—”

THE FACT which has always impressed me, the interviewer, in her acquaintance with socialism and the Socialist party, is the extreme emphasis placed upon the economic problem. Not only is the course of history said to be economically determined, but the very goal of society appears to involve plenty and economic freedom more than anything else. Our present situation is ascribed by them to the capitalist system. Hence the socialists' insistence on class struggle as an implement of progress. It is quite true that Mr. Thomas insists that “socialism is more than the sum total of specific changes . . . It is a way of life and loyalty.” And in another place he writes: “An adequate philosophy is what we need above all else in America.” But these observations are obviously beside the main point, which is that our crisis is economic in character, and its solution therefore an economic one.

We may feel that this is an exaggerated viewpoint, not only exaggerated but insufficient. Mr. Thomas has himself written such sentences as these: “The realization of this

potential abundance . . . will not by any means automatically save us.” “Racial, religious and national prejudices will not fall simply by bidding workers think of their own interests . . .” “The ideal of class solidarity is ethical . . .” “To reach that harbor requires the creative energy of the informed human will.”

. . . “No,” said Mr. Thomas, “socialism is not limited to the solution of the economic problem. But this is so much more pressing than any other problem that we emphasize it. I will even agree with Harry Elmer Barnes that ‘the establishment of a socialistic commonwealth should terminate the operation of economic determinism.’ Of course that indicates that economic determinism is not fundamental to society. The trouble with Communists is that they try to press the economic explanation into metaphysics. You can’t explain all of history rigidly by this standard. But let me put in a reservation. It is a very good explanation for the occurrences and developments of the last hundreds of years. As a matter of fact, we will never be rid of the economic factor altogether. I expect there will always be maladjustments, even in the socialist order, requiring our attention.”

I was impressed by the honesty of this man, by his breadth of understanding, his lack of dogmatic blindness. “But what about our immediate problem? Can that be solved by attention only to the economic conditions?”

“No. *Of course* we won’t be able to gain the economic solution independent of changes in ideology. There is a large degree of action and inter-action. Still, you must

admit that the actual process of changing the economic order will greatly affect and shape human thinking. That is one of the best ways. Communism, for example, has certainly developed a characteristic ethics. But that's another story—"

"Yes. I remember your article, 'Puritan Fathers.' 'The real test of the Communist attempt to rid the world of religion will come when—and if—its own achievements as a secular religion of a well-ordered system of production and distribution . . . are fairly secure.' I wish we could follow that up . . ."

"Not today—"

I longed for the privacy of an open fire and a winter's night. To discuss religion with a Socialist is an opportunity not often gained. And Mr. Thomas has a background for it. Not only were his father and grandfather in the ministry, but he himself preached in a Presbyterian pulpit for seven years. That he has grown out of his religion makes his obvious spiritual aspiration the more attractive.

"You see," he continued, "I'm skeptical of your question. People who ask me this usually conclude with the observation that of course we must return to traditional religion. That's why I'm wary of emphasizing the problem of human nature. There's been too much sentimentality already. We grow more and more remote from the immediate issue."

He had touched the center of our inadequacy. I sympathized, having met on innumerable occasions the same response, a response which any sane man recognizes as bankrupt. But now to the issue.

"Well then, what do you propose?"

Can you transform attitudes swiftly enough?"

He shook his head gravely. "I don't think any man alive can answer that. History is an amazing process. It's difficult to say why changes come. No one can foretell that we will make this change in time. That can only be recorded after the event. All *we* can do is the thing at hand, the concrete job, and not give up hope until we have to."

For a moment we drove in silence. "You see," he added, "I have no patience with those who talk continually in ideal terms, and fail to carry on the immediate task."

It was plain to see that the fellowship of free men was still remote in his judgment, separated, perhaps, by a gulf which might prove our calamity. My mind returned to some sentences written by 'Abdu'l-Bahá: "The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. . . Economic questions are most interesting, but the power which moves, controls and attracts the hearts of men is the love of God." Would Mr. Thomas consider that a bad dream? Possibly. But his own hopes seemed to me unhappily visionary.

"After all," I ventured, "isn't our whole problem a spiritual one, the application of that ancient principle—call it what you will—the oneness of mankind? Isn't this our situation: that for the first time in history a spiritual principle must become the practical formula?"

"Quite right," he agreed. "But the adjustment into that time will not be easy. Yes, ultimately I guess it's a question of the Golden Rule.

But there's another verse we often quote from that most abused book, one that has been misapplied by the capitalist. 'The poor ye have always with you.' How true that was when it was written! It is no longer necessarily true. And this is the hopeful fact. In the end, it will surely be easier to apply the principle of sharing for mutual benefit, when sharing is a necessity, than it has been to establish it upon a basis of scarcity.'

For a moment he hesitated, as if to draw sustenance from the wonder of that ideal world. I shared the vision.

"The most pressing problem," Mr. Thomas said, "is to show the worker an immediate sacrifice of personal gain for the ultimate ideal."

To engage the loyalties and energies of men in the service of a new world order, is not this the challenge that we all face?



"If the world should remain as it is today, great danger will face it; but if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Bahá'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples,—the world of mankind shall attain peace and composure, the will of God will become the will of man, and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men."

—'Abdu'l-Bahá.

THE ECONOMIC ORGANIZATION OF SOCIETY IN THE NEW WORLD ORDER

PAUL EDMOND HANEY, M.B.A.

The following article written by a young Bahá'í student of economic problems, presents very clearly and concisely the fundamental changes which the World Order of Bahá'u'lláh will introduce into the economic life of the nations. The reader will see in these principles revealed by Bahá'u'lláh a goal of universal justice and beneficence to which the conscience of humanity is even now approaching due to the moral purging of misfortunes and economic suffering.

THE unprecedented business depression of the last four years has brought about an almost complete stagnation and breakdown of the fundamental economic processes of production, distribution and exchange.

Under our present planless economic system, it was inevitable that such a condition should bring in its wake a great amount of human suffering in varying degrees among practically all classes of people. Is it possible that such a state of affairs is one of the unavoidable concomitants of modern civilization and that mankind must continue to suffer these great hardships at periodic intervals? The answer to this question, fortunately, is in the negative, for there is a solution which is quite simple in its outline and substance, but which contains all the essential components of a new economic organization for society, divine in nature, yet intensely practical in its direct application to the everyday economic life of man.

This plan constitutes one of the twelve basic principles given to the world by the Persian prophet Bahá'u'lláh, the Founder of the Bahá'í faith. 'Abdu'l-Bahá, the son of Bahá'u'lláh, who interpreted His Father's teachings and gave them to the Occidental world, placed great

emphasis upon the solution of the economic problem, and in His writings and published addresses one finds a complete exposition of the Bahá'í teachings on this subject.

The keynote of the Bahá'í solution is found in the following quotation from one of 'Abdu'l-Bahá's lectures in America:

"The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare . . . If it is accomplished in this way it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service . . . Economic questions are most interesting but the power which moves, controls and attracts the hearts of men is the love of God."¹

Thus the sine qua non of the Bahá'í economic plan is that it is to be founded upon a new concept of the relationship between God and man which, in turn, will be the means of bringing about a new concept of the social relationship of man to man.

At this point, undoubtedly, the cynic will say, "Yes, that is all very well, but it is too idealistic. Unless there is something more definite upon which to base this relationship it can never be brought about."

The Bahá'í teachings, however, do

¹'Abdu'l-Bahá, Promulgation of Universal Peace, Vol. 2, pp. 233-34.

contain a carefully integrated economic plan for the world of the future. In order to gain a clear picture of the implications of this plan, it is necessary first to ascertain in what respects it differs from individualistic capitalism on the one hand and socialism or communism on the other.

In a word, the Bahá'í economic philosophy proposes a system in which the best features of each of these are incorporated.

Perhaps the greatest defect of capitalism, as recent history has so clearly demonstrated, is its inflexibility in the face of changing conditions with the resultant concentration of purchasing power in the hands of a very small proportion of the population. Obviously such a condition, if it is not remedied, will bring about the ultimate destruction of the system itself, for a wide distribution of purchasing power is necessary to insure that continuous production and consumption of material goods without which no industry can hope permanently to survive and prosper. Thus it is apparent that the employer, in the last analysis, is as dependent upon the ability of the worker to pay for and consume the products of his factory as the worker is upon the employer for the wage or salary which enables him to make such purchases. If the greater proportion of the income of society is concentrated in the hands of the few, the whole economic machine is thrown out of balance and all classes inevitably suffer.

On the other hand, it is just as impossible to achieve a Lycurgian or communistic state of absolute equality in the distribution of

wealth, for there are innate differences of degree in human capacity and individual initiative. If production is to be carried on in the most efficient manner, there must be commensurate rewards for those who risk their capital in productive enterprises. Also it is essential that the institution of private property be preserved in order to encourage saving and the creation of the capital which is necessary to insure the creation and maintenance of the instruments of production.

'Abdu'l-Bahá, recognizing these defects of both the present system and any socialistic or communistic experiment, has expounded a new divine economic philosophy, the substance of which is found in the following quotation:

"The arrangements of the circumstances of the people must be such that poverty shall disappear, that everyone, as far as possible, according to his rank and position, shall share in comfort and well-being. We see among us men who are overburdened with riches on the one hand, and on the other those unfortunate ones who starve with nothing; . . . This condition of affairs is wrong, and must be remedied. Now the remedy must be carefully undertaken. It cannot be done by bringing to pass absolute equality between men. Equality is a chimera! It is entirely impracticable. Even if equality could be achieved it could not continue; and if its existence were possible, the whole order of the world would be destroyed. The Law of Order must always obtain in the world of humanity . . . Humanity, like a great army, requires a general, captains, under-officers in their degree, and soldiers, each with their appointed duties . . .

"Certainly, some being enormously rich and others lamentably poor, an organization is necessary to control and improve this state of affairs. It is important to limit riches, as it is also of importance to limit poverty. Either extreme is not good . . .

"There must be special laws made, dealing with these extremes of riches and want . . . The government of the countries should conform to the Divine Law which gives equal justice to all . . ."²¹

THIS THEN is the foundation upon which the future economic state

²¹Esslemont, J. E., Bahá'u'lláh and the New Era, p. 166.

will rest. Now as to the actual mechanism by means of which these principles are to be put into effect.

THERE are really three distinct phases of the Bahá'í economic plan, namely the agricultural solution; the industrial solution; and the question of inheritance.

Since agriculture is the basic industry, 'Abdu'l-Bahá has expressly stated that any solution of the economic problem must begin with the farmer and the small agricultural communities.

The plan as outlined below is in terms applicable to the village life of the Orient. However, only minor changes will be necessary to adapt its principles to the agricultural economy of the West.

According to the Bahá'í plan, a storehouse, or House of Finance is to be created in the central village of each farming district.¹ The administration of this institution will be delegated to a board of control, elected from the population of each community. This storehouse will have seven chief revenues, as follows:

1. Taxes on farm produce. 2. Taxes on animals. 3. Intestate wealth. 4. Revenues from mines (consisting of one-third or one-fourth of the income, depending on the nature of the mine). 5. Newly-discovered wealth (one-half of all buried treasure and other forms of new wealth goes to the storehouse). 6. Lost articles (one-half the value of such wealth goes to the storehouse if the owner cannot be found). 7. Voluntary contributions.

The expenditures of the storehouse, likewise, will be divided into seven chief classes, namely:

1. Taxes to the general government (one-tenth of the income of the storehouse goes to the public treasury). 2. The care of the poor. 3. The care of the permanently

infirm. 4. Support of orphanages. 5. Education. 6. Institutions for the deaf and blind. 7. Public health.

In the collection of items (1) and (2) of the revenues of the storehouse, the principle of a graduated tax is to be applied, so that each person contributes according to his ability. If certain individuals, by reason of circumstances beyond their control, are unable to produce sufficient for their needs and are thus faced with want, the resources of the entire community which have been pooled in the storehouse are drawn upon to the extent necessary to prevent these individuals from suffering hardship.

It should be noted that under this system the private ownership of land is preserved, but the income from this land is taxed according to the ability of the owner to pay such taxes, and thus there is to be a certain amount of socialization in the agricultural industry.

IN THE industrial solution, the principle of socialization is carried a little further, although here also the institution of private property is retained. The Bahá'í plan for the socialization of industry is described by 'Abdu'l-Bahá in the following words:

" . . . According to the divine law, employees should not be paid merely by wages. Nay, rather they should be partners in every work. The question of socialization is very difficult. It will not be solved by strikes for wages . . . The owners of properties, mines and factories should share their incomes with their employees, and give a fairly certain percentage of their profits to their working-men in order that the employees should receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in the work."²

¹For a more detailed treatment of the institution of the storehouse and the agricultural solution, c. f. Latimer, G. O., "A New Social Contract", Bahá'í Magazine, Vol. 16, pp. 450-51.

²'Abdu'l-Bahá, Bahá'í Magazine, Vol. 8, p. 7.

In another place 'Abdu'l-Bahá has said:

" . . . Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or fifth part of the profits, according to the wants of the factory; or in some other way the body of workmen and the manufacturers should share equitably the profits and advantages."¹

It is obvious that a mere wage payment, however large, will not satisfy the laborer, for experience has shown that labor as a group is always striving for higher wages; no sooner is one wage increase granted than an attempt is made to secure an even higher one. On the other hand, the capitalist is constantly striving to economize on his labor cost, and therefore, under our present system the interests of capital and labor are antithetical.

However, if the worker is admitted to a share in the equity of the corporation it is to his interest to strive to the best of his ability to increase the profits of the organization, for his income, beyond a certain minimum, will vary directly with the profitableness of the enterprise, just as does that of the capitalist at present.

And how, it may be asked, will this benefit the capitalist? In the first place, the morale of his workers will be benefited, and this will, in turn, bring about a more efficient utilization of the factors of production which he owns; therefore his own income per unit of capital will be increased, and labor troubles will become a thing of the past.

The divine wisdom of the Bahá'í plan for the industrial organization of the future is thus apparent, for it retains the best features of capita-

lism, namely the incentive for saving and for individual effort and initiative, while at the same time it distributes the income of society in an equitable manner which will insure a widespread distribution of purchasing power.

THERE REMAINS to be considered the third phase of the Bahá'í plan, which concerns the question of inheritance.

The Bahá'í teachings on this point and their social significance have been very ably stated by Mirza Abu'l-Fadl, the distinguished Persian Bahá'í scholar. The following quotation from his writings contains the essential features of the plan:

"Inasmuch as the matter of death among mankind is an unavoidable event, if the distribution of the estate left by those who ascend to God should be effected according to this divine recommendation, it will be impossible for wealth to be accumulated by the few . . . leaving others deprived and afflicted by poverty and want. For the Mighty Lawgiver Bahá'u'lláh has dealt with this important affair in this manner: He has divided the heirs of the deceased into seven classes, including teachers, who are the spiritual fathers of enlightened individuals in the world of humanity. The heritage is divided according to the number 2520, which is the lowest number comprising the integral fractions of nine. Under this division the seven classes eligible to legacies are as follows: first, offspring; second, wives; third, fathers; fourth, mothers; fifth, brothers; sixth, sisters; seventh, teachers.

The nearest relatives are arranged the closest. Each class receives its due according to the number of sixty, which runs down through all. He (Bahá'u'lláh) has decreed that these seven classes mentioned will come equally into possession of their legitimate rights, each receiving his share from this division . . . with this command in operation wealth . . . will always be in circulation among all. All mankind will inherit from one another and all will be benefited from this capital."²

This method of bringing about a more equitable distribution of the world's wealth is of course an evolutionary one, the results of which

¹'Abdu'l-Bahá, "Some Answered Questions", p. 313.

²Abu'l-Fadl, *The Brilliant Proof*, p. 35.

may not be apparent for some time. However, the effect is cumulative, and once it is firmly established, concentration of great wealth in the hands of the few will no longer exist.

IT HAS been possible in this article to present only the fundamental principles of the Bahá'í economic plan. These principles, however, contain the real key to a permanent and lasting solution of the greatest problem which confronts modern civilization. But it should be emphasized that it will not be possible to establish this divine economy in a permanent way until the other basic Bahá'í principles such as The

Oneness of Humanity, Universal Peace, Universal Education, etc., become a reality in the world, for each of these ideals is dependent upon the others for its ultimate and full realization.

The solution of the economic problem, nevertheless, is one of the cornerstones upon which the New World Order prophesied by Bahá'u'lláh must be built, for it is the question which is the most directly related to the everyday life of man, and until the Bahá'í plan is put into effect, the world will continue to struggle in the morass of periodic economic depression with its inevitable and disastrous results.



“In present-day America the conventional pattern of society which molds its citizens, though exceptionally pervasive and penetrating, is wholly inadequate to the times. New patterns of thought and action are necessary to release our creative powers and to refine and integrate our efforts. This must be the work of individuals. The elemental soul of the people may be stirring to a new pattern of life, but whether that pattern shall be great and adequate, or shall be trivial and abortive, depends on the leadership of individuals. The negative philosophy of social determination will not produce that leadership. Men are needed who conserve and commit their whole powers to the achievement of a new and better social and governmental pattern.”

—Arthur E. Morgan,
Chairman Board of Directors
Tennessee Valley Authority.

HAIFA CALLING

FLORENCE E. PINCHON

'Abdu'l-Bahá, as early as 1914 when Syria was still in the possession of the Turks, made remarkable prophecies about the commercial development of the harbor of Haifa. As so significant a part of the prophecy has now come to pass, it is easy to conceive as its complete fulfillment the vision of the magnificent metropolis which will one day arise from the slopes and approaches of Mt. Carmel. Haifa, because of its geographic situation, possesses such immense advantages for commerce with the Hinterland of the Near East that in the future it may well become the chief emporium of Western Asia.

"Some day 'Akká and Haifa will be connected as one large city, with a long breakwater sheltering harbor and docks, and a driveway, through orange groves, skirting the sea. The ships of all nations will be seen here, commerce will thrive, and the Bay of 'Akká will be the center of the pilgrimage of the world—the sovereignty of world reverence."

—'Abdu'l-Bahá.

IT was a thrilling moment when, on the morning of the 31st of October, 1933, we paused in the business of the day, to listen to the voice of Haifa, Palestine, calling the British Isles.

The broadcast was taking place on the occasion of the opening, by the High Commissioner of Palestine, of the new harbour, whose construction now makes the port of Haifa one of the finest and most sheltered havens in the Mediterranean.

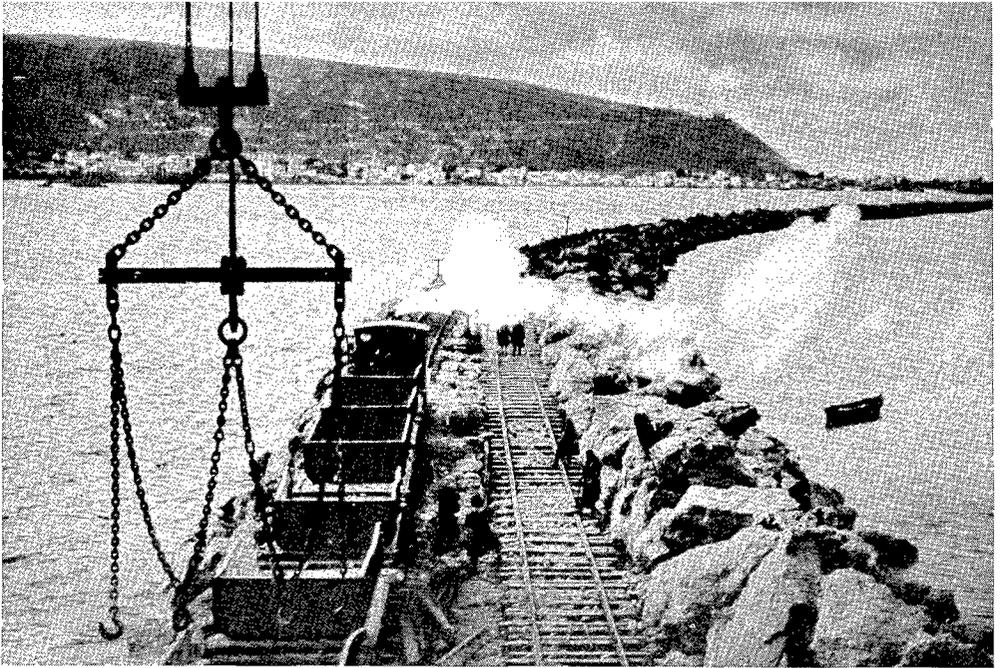
However, to Bahá'is generally, the ceremony meant something far more than the mere inauguration of a harbour. For not only does it mark the opening of a new door between the Eastern and Western worlds—in itself an event of outstanding consequence both to world communications and world relations—but to those who could trace, however dimly, the working-out of a

divine plan and purpose, the happening seemed fraught with a profound spiritual significance.

The masterly description given in the broadcast of the beautiful and historic scene in which the ceremony took place, with all its ancient and sacred associations, and now its new world importance, filled one with a deep content. For were we not actual witnesses of the beginning of the fulfilment of those glowing predictions, uttered long ago by 'Abdu'l-Bahá, concerning the brilliant destiny that awaited this, the home of His life-long exile and labours?

Authoritative writers suggest that the immediate future is likely to witness a re-awakening of the whole of the region formerly known to us as Asia Minor. In Palestine this renaissance is already well begun, with its radiating point at the port of Haifa. Symbolic of this progressive spirit, the new harbour here will constitute a landmark in the annals of world intercourse, and play a leading part in the developments that are taking place in the Near and Middle East.

THE ANCIENT town of Haifa lies on the southern horn of a magnificent bay, three miles deep and nine miles wide, just where the green promontory of Mt. Carmel breaks the two hundred miles of inhospit-



Main Breakwater, Harbor of Haifa.

Wide World Photo

able coast-line and yellow sand-dunes stretching northwards from Port Said.

At the other extremity of the bay, the grey fortress of 'Akká—the Acre of the Crusades, and Christianity's last stronghold in Palestine—stands out into the blue Syrian Sea. The great semi-circular harbour so formed is now spanned by a breakwater about one and a half miles long, which runs out from Rasel-Kerim at the northern extremity of the base of Mt. Carmel, eastwards, in a line parallel to the town front. The leese side of the harbour is formed by another breakwater, about half a mile long, running out at right angles to the main one. The sheltered haven so constituted encloses an area about the size of Genoa harbour, and can afford accommodation to every class of vessel navigating the Levant.

Yet contrary to what has happened in the case of most other sea-

ports, the harbour does not overshadow the town, but has been designed to suit the landscape and fit with due proportion into the whole noble picture.

All who have visited this spot seem to agree that, as Sir Cunliffe Lister observed in his reply from London to the High Commissioner, it is a monument to British engineering genius, and an achievement of which they may be justly proud. And, in this connection, it may not be without interest to note, that if two imaginary lines were drawn across the globe, passing through the widespread British dominions and colonies, they would quite naturally meet and intersect at this point of the Holy Land. While Haifa, in the near future, is likely to become an important naval, land and air base of the Empire.

YET, IN spite of its unique position and rich associations, until

within quite recent years this particular part of the Near East has lain all neglected and forgotten by men.

In the days of the Canaanites, Haifa was known as Shikmona, and later, to the Jews, as Hephah or haven. Among the Medes and Phoenicians it was famed as an important station on the highroads of the nations. For Nature appears to have endowed it with advantages granted to no other seaport on the Eastern Mediterranean.

About half a century ago, a group of prominent Englishmen, recognising the immense possibilities of this locality, agitated for the cession of Haifa to Great Britain. And later, the author of "New Old Land" and founder of the modern Zionist Movement, sailed along its shores and envisioned for it a brilliant future.

But it was in 1868, at the time when the whole country lay under the indolent Turkish rule, that the first flush of another dawn broke above these ancient hills of God, and a breeze of a new morning ruffled its sleeping waves. For when 'Akká was but a grim penal settlement—a home of the owl and the bat—and Haifa a small obscure town, a Messenger of God was sent here by the Persian and Turkish governments, as a life-long prisoner and exile. And so, here, beneath the shadow of Mt. Carmel, in the land of Jesus Christ and of the Prophets, Bahá'u'lláh lived and suffered, and finally triumphed, delivering to men His message of world unity and peace, and pointing out the spiritual and practical means by which such a consummation might be achieved.

Visiting pilgrims tell us that, from this time onward the whole

district began to change; that even the atmosphere seemed charged with a purer and more vibrant quality. So intimately related are the things of earth and heaven, things temporal and things eternal.

Amid these fateful days of darkness and chaos, we find ourselves turning, with ever increasing longing, towards the heavenly Light that once shone from that lonely fortress, hearing again across the world's troubled waters the reassuring voice of the Counsellor of Nations: "Be not afraid."—"These fruitless strifes, these ruinous wars *shall* pass away, and the Most Great Peace *shall come!*"

Today we are witnessing in the steadily growing importance of Haifa and its magnificent harbour, the materialisation of 'Abdu'l-Bahá's predictions, and the justification of all those who have dared to dream greatly concerning her. Planted at the feet of green and majestic Carmel she is beginning to blossom like the proverbial rose.

One of the principal causes contributing to this prosperity is, of course, the fact that at Haifa the gigantic pipe-line of some 600 miles, through which will pour the petroleum from the oil fields of Mosul, will find its outlet to the refineries and to the sea. This vast enterprise and the implications that oil—the igniter of the nations—brings in its wake would alone entitle Haifa to be called—"City of Light and of the Future."

It is also anticipated that for economic, political and strategic reasons, ere long a railway will follow the route of the oil-pipes, crossing the wide stretches of desert that lie between Haifa and Baghdad, and tapping the trade of Upper Meso-

potamia, the Euphrates valley and Eastern Turkey, and so forming a truly golden link between the Eastern and Western Worlds.

A link that, as some of us realise, was forged spiritually long ago, when Bahá'u'lláh journeyed across these same deserts in hardship and suffering in order that a path might be blazoned for the kinship of East and West, and differences of race be annulled.

So COMES today the wheel of destiny full circle, and Haifa is again about to fulfil her ancient purpose as a highway for the nations, as well as a great distributing center for the world's merchandise. Soon, as a certain writer has predicted,—“We shall hear of wool from Mosul, barley and grains from Irak and Palestine, dates from Amara, potash and phosphates from the Dead Sea, rice, skins and hides from Persia, oranges from Jaffa . . . precious articles from Central Asia and India, all passing through Haifa to the markets of the West.” In short, as 'Abdu'l-Bahá foretold, it will become one of the first emporiums of the world.

And the story does not end here.



“The air here at Mount Carmel is fragrant and the earth is sweet. . . . I have breathed the air of many country places and have seen much natural scenery, but the air of this mountain is most wholesome, vitalizing, and its scenery is very entrancing. Purity of air, sublimity of panorama and beauty of landscape are united on Mount Carmel presenting to the eye a noble and inspiring spectacle of nature; its panorama of sea and land is very unique, its sun is all-glorious, its moon all-beautiful and its stars are all-sparkling.

“Many Israelitish prophets either lived here or passed a portion of their lives or sojourned for a while or spent the last days of their existence on this mountain.

“This is the Holy Land, the land which gave birth to the prophets—Abraham, Isaac, Joseph, David, Solomon, Moses, Isaiah, Zechariah, and last of all, Christ. Elijah lived on Mount Carmel. You must love this land very much because all these holy happenings have taken place here. His Holiness Christ came to this holy mountain many times. The atmosphere is permeated with wonderful spirituality.”

It is, indeed, only the beginning. Few of us can imagine the high destiny that awaits this “radiant white spot” from which has flashed forth, in this new cycle of human power, the guiding Light of the Spirit.

“The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man.” ‘Abdu'l-Bahá prophesied in 1914: “The entire harbour from ‘Akká to Haifa will be one path of illumination. Carmel itself will be submerged in a sea of light. A person standing on the summit of the mountain, and passengers on the incoming steamers will look upon the most sublime and majestic spectacle of the whole world.”

The searchlight, that shines across the harbour from ‘Abdu'l-Bahá's shrine on the mountain-side, is itself a witness that the word of God is being accomplished. As the Psalmist sang: “Beautiful for situation, the joy of the whole earth is Mt. Zion”—because it has been and is destined increasingly to become—“the City of the great King.”

THE MOUNT CARMEL OF THE FUTURE . . .

Various Prophecies of 'Abdul-Bahá Concerning the Development of Haifa, Palestine.



IN THE future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various institutions of philanthropic nature will be founded. . . . Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from 'Akká to Haifa will be one path of illumination. Powerful search-lights will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of light. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world!"

THE DAY will come when this mountain will be resplendent with light—lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its doors will be open to all the people of the world. Whoever comes will be a guest. On the other side of the mountain there will be a university in which all the higher sciences will be taught. On another part of it there will be a Mashriqu'l-Adhkár (Bahá'í Temple). On another part of it there will be a home for the incurables. In still another part there will be a home for the poor. In still another part there will be a home for orphans. All these will be administered with love.

"I foresee that this harbor [Haifa] will be full of vessels. And from here to the blessed Shrine [Bahje] there will be wide avenues, on both sides of which there will be trees and gardens. On the surrounding land at Bahje similar institutions to those on Mount Carmel will be established. And from all these places the songs of praise and exaltation will be raised to the Supreme Concourse."²

¹Haifa, February 14, 1914.

²Mount Carmel, January 4, 1920.

LETTERS HOME

KEITH RANSOM-KEHLER

The final installment of Mrs. Ransom-Kehler's "Letters" giving an account of her missionary travels in Persia—brought to an end by her tragic and untimely death—here find posthumous publication. The reader will note in this article a description of the strain and stress incident to travel in the East, to which she lent herself a willing martyr, but which lowered her resistance and made her susceptible to the contagion which caused her demise.

AS I lay in a state of collapse from the rigors of my journey between Bábul and Rasht, I opened my Moffatt Testament and read the words of Paul to the Corinthians:

"I have been often at the point of death. Five times have I got forty lashes (all but one) from the Jews; three times have I been beaten by the Romans; three times ship-wrecked; once pelted with stones, adrift at sea for a whole day and night; I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through danger of town and desert, through dangers on the sea, through danger among false brothers, through labor and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold, ill-clad, and all the rest of it. And then there is the pressing business of each day." . . . "I am satisfied for His sake with weakness, insults, trouble, persecution and calamity."^{*}

It was now the middle of November and the winter rains had started relentlessly by the time we were ready to leave Babul. Dr. Bassár and the Spiritual Assembly urged us to stay lest we meet great difficulty on our journey but we decided that it was wiser to start before conditions got worse.

We left in a downpour at nine o'clock Friday morning hoping to reach Shaksavar, after a brief meeting with the believers enroute, in that evening.

The rain stopped again miraculously, as it had on our return from Arabkhayl, while I spoke from the porch of my host's home to what seemed to me the entire village of Fraidunkavár.

A great procession of cars conveyed us to the next town and there, with tears, I parted from the glorious Bahá'is of Bábul.

Soon our road was skirting the beach of the Caspian Sea and so continued until we crossed the Se-frioud (Wide River) in the Province of Gilan.

THROUGHOUT the length and breadth of Persia there is no such thing as a navigable stream; but in Mazindarán hundreds of creeks and rivulets flow from the perpetual snows of the Alburz range into the great sea. These are spanned by as many bridges, rather flimsy, temporary affairs; for the road commissioner at one point told us that that particular bridge was being replaced for the fourth time in a year. The earth is a rich loose gravelly alluvial soil that gives way under any undue pressure.

After an hour or two of rain the creeks and streams begin to roll like torrents, gutting their banks and even washing rocks along to the furious sea. Both the works of nature and the works of man combine in threat and insecurity, that very soon become a menace and a devastation. The bridges range from three or four loose boards to about sixty feet in length, and fly by when "the going is good", like telegraph poles past a train. But at this season and

^{*}II Corinthians 11:24-28; 12:10.



A Typical Persian Highway.

under these circumstances we had to stop and examine every structure.

The first bridge that we attempted to cross, after parting from our friends, had lost from its center enough planks to permit the front end of the car to drop through. Here began the tedium and exertion of searching for heavy boards and putting them in place. That continued to be a quite regular part of our journey from then on.

By now the rain was pouring and the car was heaving through sheets of muddy water. It was an old model loaded to the gun-holes with our luggage, camping kit, bedding and all the necessities for just such an emergency.

Stopping every few hundred yards to examine roads and bridges we found their condition growing steadily worse as we neared the sea, for the whole push and weight of the torrents were dashing to their outlet with cumulative violence. We came to the first of many bridges dismantled and crumpled by the

flood. A crude temporary structure had been thrown over the stream twenty feet lower than the bridge bed, which spanned it on a tressle at the level of the highway. To go from this level to the water's edge in the deep mud of an unpaved descent, and on the opposite bank to reach the highway again was problem enough in itself; but the temporary bridge, only loosely anchored on the crumbling banks, presented a very grave danger.

ALAI AND NAJIMIYYIH crossed first on foot; Vahid and I stood in the rain and mud on the near side praying fervently. Water was already dashing furiously over the tottering boards and as the heavy car rolled onto it, it began to wave like a flag.

"Allah'u'Abha! he is clear," we cried to each other as the car miraculously mounted the opposite bank, and we followed across with mincing steps and baited breath, hoping to be equally fortunate. As we step-

ped ashore Vahid and I agreed that the bridge couldn't last much longer, and in a short time, we later learned, it was washed out to sea.

The car stalled on the hillside: finally enough stragglers appeared to push it over the crown on to the road. All of them were dripping and plastered with the mud and filthy water showered over them from the rear wheels trying to get traction. Alai looked like an Abyssinian chieftain. But this, which would ordinarily have seemed a bad experience, went almost unnoticed in the midst of the actual dangers that confronted us.

Hasan Aqa ground his brakes and jammed on the emergency just in time to keep us from plunging into a deep stream where the road approach to the bridge had been swept away by the chafing eddies of a backwash.

Another interminable wait while road-menders, who luckily were passing, found long stout timbers to cover the gap. When these were nailed to the exposed beams of the bridge that were barely the width of the wheels apart, the car made a perilous crossing without two inches to spare, right or left.

But we still had the cheering thought that though late we could arrive in Shaksavar—only sixty miles from Bábul—that night, and rest from our labors.

The rain nagged wearily on; the sea on our right was turgid and wild, the mountains on our left sodden and gray, the road beneath us spongy and treacherous, and all man's friendly efforts were nullified by the elements. We made a conscious attempt at cheerfulness and nonchalance, which deceived neither ourselves nor each other, and as

each fresh danger was passed chanted a prayer of gratitude.

For two kilometers we ploughed on without mishap, then another devastated bridge confronted us, but this time with no temporary structure to replace it.

Rahmat'u'lláh (whose other name is Alai) and Hasan Aqa went to find a ford in the stream but returned to say that it was rolling higher than the car and that crossing was absolutely impossible.

So HERE we were hemmed in by the now impassable bridge that we had miraculously crossed behind us and this furious wall of water before us to a little spit of land about a mile wide. There was no village in sight. A man on horseback passed us going inland and we told him to send food and aid.

As a bounty of Providence an old deserted tumble-down shack by the roadside offered shelter for the night. An abundance of wood, left in a corner by its former occupant years before, enabled the men speedily to build two fires, one in the enclosed room, and one in the open thatched pavilion adjoining, where food was cooked, water heated and clothes dried. Camp cots were opened and our bedding, all too scanty for five adults on a bitter night, was spread in the enclosed room.

At length we saw lanterns coming through the wood, and by-and-by three men from a distant village appeared. We hastily sent them back for samovar, utensils and provisions, and after an unconscionable time spent in coming and going a great steaming pilau was served and life took on a brighter aspect.

The villagers brought tea, chicken

and a huge bowl of *mast* or clabber with sticks of charcoal crossed on it.

"Why the charcoal?" I inquired. "Nothing black must be brought into the house after sunset," they explained, "and nothing white must be taken out of it." So they covered the mast with charcoal to deceive the evil spirits into believing that no opening had been left for them by the removal of a color which they hate.

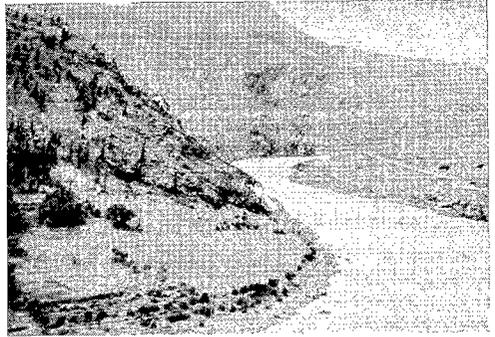
Vahid and Hasan Aqa slept in the car. They said that it would have been stripped by morning, even in this uninhabited place, if they had not done so.

The skies wept their last and through the serried yellow clouds of their troubled recollection a dazed, bleared moonlight fell. The sea throbbed and beat like a mighty engine, and the superstitious visitors, who are very weather-wise told us that that sound betokened the end of the rain.

We were all nipped to the marrow with the stabbing cold and were early astir to rebuild the fires, breakfast, and thaw out before our next adventure.

True to its reputation Mázindarán was rapidly forgetting the sullen violence of her storm, for the sun was now shining brilliantly and the waters were rapidly subsiding.

OUR DELAPIDATED shelter was only a few hundred yards from the creek and when we arrived we found the road-force already busy repairing the bridge. Alai and Vahid walked the beams of the dismantled structure to the opposite shore, had the heaviest luggage carried across, and left Najjie and me in the car to ford the stream. As we started to mount the banks after crossing, the



The Sift Rud (Wide River) near its outlet in the Caspian Sea.

engine stalled, the rear of the car not only formed a dam that sent the water mounting but also was sinking in the muddy bed of the river. The road-menders hastily came to our assistance as the water swilled over the floor of the car. As many as could find hand space lifted, while a dozen of them pulled violently on a rope attached to the front bumper. With a mighty effort they heaved up the rear wheels, the men in front pulling the car ashore; Hasan Aqa started his engine while the men at the ropes, uninitiated in the Life and Habits of the automobile, continued to run ahead pulling, even after it was under its own power. I was frantic lest some of them be hurt, and at last as the car gained momentum they all cast loose and we reached the highway without accident. At the very moment that we passed, the superintendent received instructions from the engineer to permit no one to cross there until the bridge was repaired.

Whenever a Persian undertakes anything difficult it is to the rhythmic refrain: "Ya Ali! Ya Mohamat! Ya Allah!" (Oh Ali, oh Mohamet, oh God), very much as sailors cry "Heave ho." As the car was visibly sinking I kept repeating with great fervor "Ya Baha ul Abha." When they heard me they all stop-

ped dead in amazement wondering perhaps if this was the familiar name of one of the Imams. They would have left us to drown I suppose if I had told them that it was the Name of the Promised Husayn who had come to establish peace and justice in the world.

Full of hope and gratitude for clear weather and sunshine we passed a little thatched village and

came to the Amir rud (river of the Minister). The heavy mail car was stuck fast near the shore, the lighter road car had been turned over three times and lay on its side in the swollen current; the bridge was gone.

So we turned back to find accommodation in the village until the flood abated or the bridge was finished.

(To be continued)



RICH OFFERINGS

There is a love that knows
 no barrier of race or creed,
 There is a beauty
 that the soul alone can see,
 A loneliness
 that has no answer to its need
 Save faith that God
 is near throughout eternity.

There is a courage
 that defies the deepest pain,
 There is a happiness
 that triumphs over grief,
 A wealth not measured
 by mere worldly gain,
 And firm assurance
 that effaces unbelief.

There is a loveliness
 that only hearts discern,
 There is a calmness
 that surmounts all strife—
 All these, and others,
 let me humbly learn,
 That I may bring
 rich offerings to eternal life.

—*Nell Griffith Wilson.*

CHANGING CONDITIONS IN PERSIA

A. H. NAIMI

The following article adapted from material sent us by Mr. Naimi, describes the rapid progress Persia is making under the stimulus of the Bahá'í Movement.

NO greater evidence is visible of the creative power of the words of Bahá'u'lláh than the progress and development that is rapidly taking place in Persia.

Nearly a century has passed since the Bahá'í Movement arose in Persia. This world movement dedicated to progress and the perfecting of humanity—how has it been able to thrive in the country of its origin, a country which has been among the most backward in the world. In 1844, the year of its origin, no man could have foreseen any rational prospects for the spread of this modernistic message. Materialistic tendencies, firm-rooted and seemingly unshakeable, swayed all the civilized world. The East, that is to say the garden where the divine seedling was to gain foothold seemed doomed to an irrevocable bigotry, prejudice and ignorance. Consider our own beloved country, Persia. The people were in a mass martyred under the cruel rule of ignorant despots swayed by the powerful hand of demagogic mullas who condemned them to moral and spiritual perdition by thousands just for the sake of their greedy and inhuman designs.

Women were mere figures of nothingness, to whom every opportunity of spiritual, moral and material education was utterly denied.* They were veiled in the inner courtyards, kept under the weight of their own ignorance and superstition as tools and means of satisfac-

tion of men's fancy. The resultant ignorance and moral debility of children brought up by such incompetent mothers doomed the future generations for at least another five-hundred years to degradation and stagnation. The superstitions, the soul-killing rituals, mournings, total negation of all sane social and progressive principles, unchanged for the last six or seven centuries, were keeping the aspirations for a moral and material betterment throughout the whole country at the lowest point.

IN A STATE of such chaotic moral and social standards the call to salvation of both soul and body raised by the Herald of the Bahá'í Movement, the Báb, was met by an orgy of persecution, torture and suppression. All classes of society, headed by the despotic and ignorant rulers and by the clergy, joined hands to annihilate this only hope of Persia's resuscitation. Thousands of innocent souls were most cruelly put to death. Yet the divine plant took root, irrigated by the life blood of thirty thousand martyrs who renounced not their faith either on the gallows or in the fire and so made firm the basis of Persia's, nay, of the world's, spiritual, economic and material deliverance . . . *what was the result?*

Not more than eighty years later, we see the gradual realization of the promised changes.

*There were a few exceptions among the upper classes.

I AM NOT concerned here with the gradual progress of this divine Cause in the West or in the East outside of my own country as such an attempt would require much careful study. Everybody has heard something of the firm rooting that this Cause has gained in the most civilized countries of the world, both in Europe and in America; remote spots of Australia and obscure corners in the Pacific Ocean have not failed to partake of the soul-vivifying rays of the Sun of Truth. The basic principles of this religion: Equality of men and women; brotherhood of all men; total negation of all religious, social, racial and political prejudices; obligatory and universal education of boys and girls under equal conditions; the realization of the world's Great Peace; the establishment of a great International House of Justice in the center of the world for administering justice to all nations on an equal footing; the change of religious rituals and principles long adhered to by all religions; the creation of a universal language auxiliary to the mother-tongue of each nation and other remedies which are the panacea for healing the sick world:—these principles stood in evident opposition and contradiction to all that was universally sought and loved in Persia.

But the era of rebirth was started. The emancipation of women and their education gradually appeared; whereas education in scientific accomplishments of a girl was considered tantamount to sin and even boys received such mediocre educational attention as to make them good only for very low occupations. But we now see general en-

thusiasm for the education of boys and girls alike. The education of a woman and her study of sciences is no longer looked upon with indignation and disgust. Schools for boys and girls and even for grown-ups are opened by the hundreds and the government which formerly opposed any advancement of the people in modern thought is now fostering all means to this end.

The power of the clergy is shaken and legislative and public opinion shows signs that its influence is no longer wanted. The government, which has been most backward, is showing signs of enlightenment and modernization. The weakness of character, both in the government and in the people, which made Persia an easy victim of political machinations of all descriptions is giving way to a gradual rise in ideals. Statesmen formerly easy and profuse in their professions of flattering amity to political factions and even to foreign powers now think well before they accede to such temptations.

We do not mean to say that all advancement in this country is *directly* due to the appearance of this Divine Cause in Persia for the spirit of the age would not have failed to show its effects sooner or later here; but we firmly believe with all Bahá'ís and with the more enlightened elements in our country, that *directly* or *indirectly* the Bahá'í Cause is the sole source of these general signs of gradual awakening. For the spirit of the age is the evident result of the advent of the spiritual springtime caused by the rise of the Sun of Truth, Bahá'u'lláh. The Baha'í Movement then is the sole and unique factor which directly and indi-

rectly breathed the breath of life and revival into the perishing and decaying body of the Persian nation. The world will in time recognize that to this Cause we owe such magnificent fruits as the world owed centuries back to Jesus Christ who saved mankind with His message of love; as the world owed to Muhammad and in fact to all other Divine Manifestations who have been Heralds of the great periodical Spiritual Springtimes. How and with what success can we attempt to explain the unseen but penetrating influence of the dawn of the Sun of Truth in the hearts and souls of all mankind when it is impossible to explain fully in detail even the direct and indirect effects of the dawn of our earthly sun upon our handful of dust, this world?

We see Bahá'is by hundreds in Persia raised out of the mass of common people. Before they embrace the Cause many are corrupt and devoid of all promise; after conversion we see them shining like gems in the horizon of morality. Bakers and shoe-makers, but-

lers and butchers, illiterate and unaccomplished, stand up as Bahá'is with such marvels of fortitude and devotion to the service of humanity as bewilder all observers.

A look into the episodes accompanying the early growth of this Cause in Persia helps us to understand how deep-lying are the forces which are producing these changes in Persia. You see a simple peasant engaged in serious discussion over the Bahá'í religion with a clergyman distinguished for his theological knowledge and dumbfounding him by his simple but decisive proofs; or a blacksmith transformed and polished by divine education to such an extent that while sentenced to death without trial for the sake of his religion, he turns to his persecutors, who have the power to pardon if he will forsake his religion and pours out to them the Bahá'í teachings with such eloquence and simplicity as to arouse the enthusiasm of the on-lookers and the alarm of the authorities.



“Prophets are Founders; they establish a new religion and make new creatures of men; they change the general morals, promote new customs and rules, renew the cycle and the law. Their Appearance is like the season of spring which arrays all earthly beings in a new garment and gives them a new life.”

—‘*Abdu'l-Bahá.*

CRY HAVOC!

HUSSEIN RABBANI

A review of a singularly interesting and stimulating book on the subject of war and peace, written in the form of an article in two parts. In the first part, which follows, Mr. Rabbani emphasizes the point which the author brings out, namely, the gravity of the situation in which we are involved. The second part of the article which deals with the "way out" will appear in the February number.²

MR. BEVERLEY NICHOLS, an avowed irenic and a brilliant writer on social questions, gives in this, the latest book from his pen, a most convincing and penetrating analysis of the forces that are working against peace, and presents a challenge to our present-day leaders on whom rests the chief responsibility of guiding and adjusting the many and complicated interests of the world.

The book also marks one of the most decisive stages in the long and violent crusade for peace which the writer has so assiduously and so bravely fought, and should stimulate every thoughtful person who is conscious of the great need of the hour to pause, reflect and take a decisive action against the forces that are so increasingly threatening the welfare and progress of society. It is also a challenge to the youth of our age upon whose shoulders has been placed the responsibility of building a strong public opinion against war.

As the title of the book clearly indicates the author wishes to draw the attention of the public to the gravity of the situation in which we are involved. Never before perhaps was the world so much prepared for war as it looks to be at the present time. And yet, no one can deny that all nations have been so badly

chastised by the last "Great War" that none of them is really eager to commit again such a truly social suicide. This is exactly the dilemma with which we are faced. But has not history shown that mere unwillingness to fight is not sufficient to prevent war, that in many cases peoples and nations have been simply dragged to it by forces which, if they could check at the start, they were later on completely unable to neutralize or counteract? For war is not purely the outcome of conscious will. But the conditions leading to war are those which, if not entirely deliberate, can at least be remedied before they become too dangerous. War is, therefore, the culmination of a process which can be counteracted at the start, but which, if left unchecked, results in a state of chaos against which no power, however formidable, can resist.

This is, therefore, the dilemma: peoples and nations are tired of war and yet they are preparing themselves for war, if not quite deliberately, at least to the extent that they are unwilling to check the development of those forces which we know will ultimately lead to a general outbreak.

What the nature, origin and effectiveness of these forces are Mr. Beverley Nichols tells us in the first

²Cry Havoc! By Beverley Nichols, Jonathan Cape, London, 1933.

of the three parts into which his book may be divided. Herein he analyzes with a remarkable lucidity and in a concrete way the preparations the world is making both for attack and for defence.

Mr. Nichols claims that the real instigators of war are the owners of large armament firms like the Bethlehem Steel Company in America, Vickers Armstrong in England, Schneider Creusot in France, who for their own selfish financial interests influence the governments to wage those deadly wars which have for so long stained the pages of history. Nothing short of the complete prohibition of the private manufacture of arms can put an end to such a system. It is armament firms who foment war scares, who continually bribe government officials, who seek to influence public opinion through control of the press, and who spread false reports concerning military and naval programmes of foreign countries in order to stimulate armament expenditure.

The conclusion which the author draws is that the preparations for attack are by far more effective and more numerous than the means of defence. "By steps which may have stumbled, but have at least been honest, we have reached the conclusion that another great war would almost certainly result in the extinction of tens of millions of Europe's civilian population, by gas, by death from the air, by starvation or disease. We have suggested (not without expert corroboration), that no amount of war 'preparation', short of covering a whole country with a roof of steel, will be of any avail against the Furies that are

straining at the leash. We have decided that such futile 'preparations' as we and other nations are making, are only likely to make it more difficult to hold that leash, are only likely to act as irritants . . . that nothing will save civilization, if war breaks out."

It is, indeed, a very gloomy picture which the author unfolds before our eyes, and the decidedly pessimistic tone in which he concludes his study of the present-day forces of war would have crushed every hope for peace had it not been for his analysis of the efforts the world is making for international reconciliation and goodwill. Here a beam of hope penetrates into our heart, disperses for some time the threatening clouds of disillusionment, so crushing and so bitterly hostile in their gloomy appearance. Here too, however, our hope is soon turned into discontent and our faith into skepticism. The positive and constructive forces of peace appear to be too weak in the face of the swelling army of Mars.

Geneva, that "City of Hope," where the world's highest Tribunal has its seat, and to which all convinced advocates of peace eagerly turn their gaze in the hope of finding something to help them to attain their goal, offers a depressing spectacle. Though beautifully situated on the shores of an adorable lake "laced with bridges, and alive with birds", Geneva, the Geneva of the Internationalists, afforded the most discouraging site that an ardent seeker of peace could ever contemplate. The external appearance of the building of the League itself was disappointing, and was fully ex-

pressive of the atmosphere in which the meetings were conducted. "All the time" remarks the author "I stared up at this singularly uninspiring edifice. It seemed utterly impossible that this could house the League of Nations. For although it would not be accurate to say that I had dreamed of a white palace set upon a hill, with doves crooning among groves of myrtle, it would be even more inaccurate to say that I had dreamed of a second rate hotel in a back street, with a garden containing only a few old Brussels sprouts."¹

Recording his impressions about one of the sessions of the Disarmament Conference he was able to attend he writes as follows: "The truth about the Disarmament Conference, as I saw it, on that first afternoon, seemed to be exceedingly ugly."² And further on he writes: "Life seemed to have lost all purpose. Is it odd for any man to become so morbidly dejected by disillusionment over an abstraction like the League of Nations? Ought a man to keep such despairing mood for the occasions when he is betrayed by his mistress? Perhaps. But, you see, for a very long period I had felt that civilisation was drifting, ever more swiftly, to utter destruction, and that the only harbour in sight was Geneva. Now, Geneva, seemed only a mirage after all. I was condemned to live and die in a

mad and purposeless world."³

Mr. Nichols' impression of the League, though in many respects gloomy, does not carry him, however, to the point of denying the principle upon which the League is based. He is, no doubt, fully alive to the tremendous obstacles that block its way and prevent it from acquiring the true status of a powerful international body. He is by no means a blind admirer of an institution which is still in its infancy. What he is striving to emphasize is the necessity of a League, and even though that institution is actually far too short of what it should be yet, the mere idea which it serves to promote is essential to the progress of the world.

"Thus the days went by", he remarks, "while I wandered about at will, gathering impressions. And the more I saw of the League and its work, the more I felt that here at last was a real internationalism, a real sense that the world, at last, had found some central directing force, if only the world would listen. . . . As each day passed the League seemed more and more obviously essential."⁴ Being a convinced lover of peace he undoubtedly favours the idea of an international organization, but he cannot but admit that the actual embodiment of this idea in the existing League is far too short of what it should be.

(To be continued)

¹p. 125. ²p. 128. ³p. 134. ⁴p. 149.

"Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all humankind. There are no greater motives and purposes in the human soul. . . . Today the human world is in need of a great power by which these glorious principles and purposes may be executed. . . . Through spiritual means and the divine power it [Universal Peace] is possible and practicable."

—'Abdu'l-Bahá.

MEMORIALS OF THE FAITHFUL

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá’i Magazine. The translator states that she does not consider these translations final.

ONE of those who emigrated to Baghdád was the late Pidar-Ján-i-Qazvini. This winning old man was distracted by the love of God, dazzled by the beauty of the Creator. When he reached Baghdád he spent his days and nights chanting prayers, and though he walked on earth his heart was in paradise. To obey the law of God he plied a trade; he had no money, but he would carry stockings under his arm and peddle them through the streets and bazaars; pick-pockets would steal them, until at last he had to lay them across the palms of his hands; but he was so deep in prayer that once thieves snatched the stockings from his hands without his knowing it—he was walking in another world, heedless of this; as always he was in that strange condition, awestruck and overcome.

He passed some time in ‘Iráq, and came into the presence of Bahá’u’lláh almost every day. His name was ‘Abdu’lláh, but the Friends called him Pidar-Ján (dear father) because he was like a kind father to all of them. At last with the blessing of Bahá’u’lláh he rose to the All-Powerful Lord. . . .

* * *

AMONG those who emigrated and were near to Bahá’u’lláh and were imprisoned, were Mirzá Mahmud of Káshán and Jináb-i-Aqá Ridá of Shiráz. These two souls were aflame with the love and knowledge of God. From childhood on they were reared in God’s grace, and for fifty-five years they rendered services that can never fittingly be told in words.

When Bahá’u’lláh left Baghdád for Constantinople, a great crowd of people made up His cavalcade, and there was famine on the way and every hardship. These two beings walked twenty or twenty-five miles a day before the howdah; they would reach the halting-place exhausted, but would set about cooking food to serve the Friends. They truly endured more than men can bear. Some times it happened that they slept only two or three hours out of twenty-four, because when all the friends had eaten, these two would wash the pans and dishes, and finish near midnight; then they would rest, to wake before dawn, pack, and walk on again ahead of Bahá’u’lláh’s howdah. What a service they were able to render, what a bounty they were singled out for! They walked before Bahá’u’lláh

from Baghdád to Constantinople; they comforted the Friends, made them happy, served each one with whatever he asked.

Aqá Ridá ánd Mirzá Mahmud were both the incarnation of divine love, severed from all but God. During all that time no one heard them raise their voice; they hurt no one, they lived straightforwardly. Bahá'u'lláh showed them the greatest favor; they would often come into His presence and He would express approval of them.

In his early teens, Mirzá Mahmud had traveled to Baghdád from Káshán, while Aqá Ridá became a Bahá'í in Baghdád; here they existed in a way that can hardly be pictured. There was a group of seven of the greatest Bahá'ís in Baghdád, who lived together in one bare room, because they were poor; they could hardly keep body and soul together, but they were so happy that they thought it was paradise; they were entirely pleased with life; some nights they would chant prayers until dawn. In the daytime they worked; one of them would make ten paras, another perhaps twenty paras, others forty or

fifty, and they would spend this money for their evening meal. Once when the others had earned nothing one of the seven earned twenty paras, he took the coins and bought dates, and the seven made a meal of them—so spare their life was, but so joyous.

These two estimable people spent their days achieving human goodness. They were aware and heedful, they were fair of speech; they wished for nothing but the good pleasure of Bahá'u'lláh, wanted no gift but service at the sacred Threshold. After the supreme affliction, the passing of Bahá'u'lláh, they wasted with sorrow and prayed for death; they stayed firm in the Covenant, bestirred themselves to spread the Cause of the Light of the World. They were my close companions and worthy of every trust; they were lowly and humble, pure nothingness, they never spoke a word about themselves. At last during my absence they ascended to the Kingdom. I grieved deeply that I was not present when they died; I was there in spirit, mourning for them, but outwardly I took no leave of them and this saddens me. . . .

(To be continued)

"In Persia the early believers in this [Bahá'í] Revelation met with the utmost opposition, persecution and cruelty at the hands of their fellow-countrymen, but they faced all calamities and ordeals with sublime heroism, firmness and patience. Their baptism was in their own blood, for many thousands of them perished as martyrs. . . . For sixty years or more anyone in Persia who dared to own allegiance to the Báb or Bahá'u'lláh did so at the risk of his property, his freedom and even of his life. Yet this determined and ferocious opposition could no more check the progress of the Movement than a cloud of dust could keep the sun from rising.

"From one end of Persia to the other Bahá'ís are now to be found in almost every city, town and village, and even amongst the nomad tribes. . . . Recruited from many and diverse sects, which were bitterly hostile to each other, they now form a great fellowship of friends who acknowledge brotherhood, not only with each other, but with all men everywhere who are working for the unification and upliftment of humanity, for the removal of all prejudices and conflict, and for the establishment of the Kingdom of God in the world."

—DR. J. E. ESSLEMONT,
In "Bahá'u'lláh and the New Era"

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No. 11

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Wanted:

(From the Journal of The Gods)

We want a new, another race of men,
To work the broken, bleeding earth again,
To raise new pillars and spread out a Stage,
And make it ready for another Age.
Thus qualified must be the men that do
The resurrecting of the earth anew:
They must be strong for strain, and stout for stress,
Yet intimate with all the Silences;
They must be trained in those celestial arts
That make for steadfast and enlightened hearts;
Their souls must be all-luminous and tall
For loving Justice, Justice above all;
Their love must be a broad and boundless thing
Of Mercy, insight and long-suffering,
And doubly rich in those abundant graces
That must, will unify, the scattered races.
No others need apply. The work is vast
Beyond the Architects of Ages past.

SILVIA MARGOLIS

The Bahá'í Magazine

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“No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.”—*Shoghi Effendi*.

“THE MOST eventful year in American history,” declared a high official of the American government as the year 1933 passed across the border of its destined period. “A new and better world order is in the making,” presciently stated a prominent senator.

Were the fiery Paul to be incarnated in this momentous epoch and to repeat his career of flaming apostle of a new dispensation, would he not utter to these rulers, as he did to rulers of old, that destiny-making phrase: “He whom ye ignorantly (unawarely) worship, do I declare unto you.

Never within the memory of man have human thoughts and actions so universally turned toward the re-making of the world; toward the creation of better and more stable institutions based on justice and humane concepts.

It would seem that for the first time humanity is endeavoring with all its mind and heart and soul to consciously advance its evolution upon this planet so rich in potency for universal prosperity and happiness, yet so indigent and miserable, in the main, because of the lack of a guiding ideal and an ethical statesmanship. Truly the

enlightened rulers of the world, like the Athenians of old, are worshipping a god whom they begin dimly to perceive but cannot name—the god that is to further progress, justice and universal prosperity.

AND PAUL, standing on the steps of the capitol of the richest and most powerful nation on earth today, would boldly proclaim: “The world order that you dream of and desire with all your hearts—the ideal civilization the beauty and brilliancy of which so captures your imagination that you even now dedicate your lives and all your possessions to it—what is this but the New World Order of Bahá'u'lláh? That Divine Civilization of which all the prophets sang. The foursquare Eternal City founded on justice, benevolence, brotherhood, and the amplified spiritualized intelligence of man?”

AND IN such preachment Paul would have the sanction of the unified opinion of the deepest and most earnest thinkers on world affairs. For economists, sociologists, journalists, statesmen all perceive the desperate need of a “planned

society." And many, such as Sir Edgar Saltus and John Maynard Keynes, perceive that it is not possible to plan for each individual country independently of the rest of the world. In other words, as Sir Edgar Saltus has stated, a *world plan* is imperative.

But how is such a world plan possible, queries an editorial writer in the *New York Times*. Such a plan assumes a *perfect planner*, and where is the person or persons gifted with such superhuman powers as to evolve a perfect plan for humanity? Secondly, this editor points out, the effectiveness of any world plan depends upon absolute and undivided acceptance of and obedience to this plan. There can be no wavering of allegiance to other competitive plans. And how can it be expected that any plan, even the best plan proposed, can succeed in so dominating world opinion?

There are, it is true, very intelligent planners at work in this country, endeavoring to evolve a new structure for humanity. Many of the ideas they are evolving and putting into practice seem good and destined to persist in whole or in part. On the other hand, many of their ideas seem questionable—certainly give no indication of omniscience. And when we come to the gravest problem of all—that of the unqualified adherence and unquestioned loyalty of all humanity to these or any plans proposed—we see that we are confronted with an insuperable obstacle to that "planned society" of which all forward looking people are now dreaming.

This is why we need again a Paul to stand before the governments

and rulers of the world and proclaim in terms of power and assurance: "The perfect plan of which you dream has already been given to the world. Its Revealer is one Who summons, with necessarily superhuman power, the people of the world to accept and obey the Word of God for this day and generation."

IN THE World Order of Bahá'u'lláh is established a civilization divinely perfect in all its details. Here we have, not a structure for human society created by the limited and fallible intellection of man, but rather a pattern every line of which has been delineated by the hand of the Supreme Architect. It is a plan ideal in two senses of the word. Ideal in the sense in which Plato used the word, in that it comes from that archetypal plane of existence wherein first creation emanates; wherein perfection resides and penetrates by degrees to this inferior world. Secondly, the pattern of Bahá'u'lláh for a planned society is ideal in the usual meaning of the word, in that it meets every need of humanity today and solves every problem—social, economic, political, moral and spiritual. It establishes a perfect structure for society—eliminating the problems of capital and labor, of production and distribution. It solves the problems of internationalism—eliminating war, eliminating artificial barriers to tariff, eliminating prejudices as between races. It solves the supreme problem of religion—that of unifying all peoples of the world in one belief and custom, thus eliminating the anomaly of great religious barriers in an age when the world is

being forced to a unity of life by the rapprochement of commerce, transportation and education.

NO WONDER the writer in the *New York Times* questioned the possibility of any world plan winning universal allegiance and implicit obedience. Indeed this were impossible except through the realization and acceptance of a world plan as divine in its origin.

Bahá'is the world over—no matter of what previous condition of race, religion or custom—give their complete loyalty and obedience to the requirements of the New World Order as revealed by Bahá'u'lláh. Here we find a growing body of unified world thought represented in

almost every country in the world. In the midst of every world religion and every major race we find a Bahá'i group coherent, universalized, powerfully effective because of absolute unity and loyalty.

Where else upon the horizon can be seen any movement capable of actually unifying the world—this sad world so torn by divisions of self-interest, of prejudice, of ancestral hatreds? Well may those idealists despair who have dreamed of world unity, unless they come to realize its possibility of achievement, nay, its *inevitability* of achievement through the divine force which is operating to establish the New World Order of Bahá'u'lláh.



“Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.”

—Shoghi Effendi.

AN INTERVIEW WITH DR. WELLINGTON-KOO

JULIA GOLDMAN

"Today the most important purpose of the Kingdom of God is the promulgation of the cause of universal peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this preeminent service the confirmation of the Holy Spirit will descend upon him."—'Abdu'l-Bahá.

AMONG the foremost of the band of devoted statesmen and scholars who have for years been working and who continue to work with unabated zeal and effort for the restoration of social order and the stabilization of the Chinese Republic stands Dr. Vi-Kyuin Wellington-Koo.

Though Dr. Koo is one of the most indefatigable workers, with many grave responsibilities due to the critical period through which his country is passing, his cordial welcome and gracious manner in granting me an interview quickly dispelled the impression of an almost solemn reserve. In replying to a question concerning the greatest need of the hour, he quickly responded: "I was brought up in a cultural center based upon the age-old teaching of the fundamental oneness of the human family. Confucius said, 'Within the four seas all men are brothers.' Today we must work for peace and make it a living reality. We must mobilize for peace through education and through an enlightened public opinion. The keynote of the old Chinese culture may be summed up in the old adage: 'While others treasure their swords I value my pen.' The abhorrence of war and love of peace was impressed upon all children even through the poems and songs

written for them. The youth was trained to depend upon reason not force; and for the individual conduct, the golden mean—reasonableness—was the keynote."

An expression of appreciation of China's great heritage in the world of art, philosophy and literature brought the quick response in a tone of unmistakable gravity: "Yes, we *must* work for peace, a peace based upon justice and international understanding, so that we and all the nations may be free to develop the inherent gifts with which mankind is endowed. China has great faith and confidence in the League of Nations as a valid instrument for peace. China needs the help and goodwill of the western world. We are grateful for American help and friendship and for the good will expressed by all the nations of the West. Moral disarmament must precede the limitation of arms."

Dr. Koo also expressed deep appreciation of the work of Lord Lytton and the Committee appointed to work with him in investigating conditions in the Far East. Notwithstanding his manifold duties and responsibilities as Ambassador to France and delegate to the League, Dr. Koo has contributed many articles on international affairs and is the author of "The Status of Aliens in China," a book

which has challenged the attention of students in the West as well as in the Orient. Though an ardent worker for China, he is a strong advocate of international cooperation.

DURING this interview with Dr. Wellington-Koo which the writer was privileged to have in Geneva she was impressed with a special quality of courtesy, a distinction and friendliness, bespeaking the cultural heritage of an old civilization. Dr. Koo's personality expresses the alertness of a brilliant intellect, the sensitiveness of a discerning spirit and the dignity and restraint of a well ordered and well balanced mind.

Dr. Koo's secretary, Dr. Tze, graciously gave the writer detailed information regarding the education and public career of this distinguished gentleman who exerts all his powers and talents to bring about his vision of a new China and a world organized for peace.

Practically all of Dr. Koo's mature life has been spent in serving his country in political and diplomatic posts and although still on the sunny side of fifty these services have been many and outstanding. His education, partly in his own country and largely in the United States, was such as to develop his natural tendencies to international-mindedness. The prizes, medals, honors and degrees which he received while a student at Columbia University testify to his high scholarship. Later he was honored by Yale University with the degree of doctor of laws.

Upon receiving the degree of doctor of philosophy from Columbia Dr. Koo returned to China and accepted a government appointment of Secre-



Dr. Wellington-Koo, Chinese Ambassador to France and delegate to the Council and Assembly of the League of Nations.

tary to the Cabinet and to the President. Three years later he became Minister to the United States and to Cuba. Since then he has served his country in important government posts at home and abroad. Especially is he known in international circles as Chinese delegate to the Washington Conference in 1922, to the Paris Peace Conference in 1919 and as delegate to the Assembly and Council of the League of Nations.

When asked how he managed the work in so many directions, he smiled and said, "By running away once in a while on a fishing trip or playing several games of tennis. These are some of my hobbies."

THE RAPIDLY changing conditions in China, the birth of the new Republic are not merely phases in the

life of one country. In art, in philosophy, in poetry, in length of duration and vastness of scale, the Chinese civilization has an indisputable claim to a place among the highest achievements of mankind. Young China is now awakened. Its spirit and aims are well expressed by Prof. Shao Cheng Lee of Honolulu:

“We did not realize that we are at least one hundred years behind the West in the development of scientific inventions, political and industrial systems and humanitarian institutions until we were thoroughly shaken up by the ferocious impact with modern technological civilization. In order to catch up with the advancing nations, we have undertaken the multitudinous tasks of political reorganization, social reform and the modernization of currency, industry, education, communication, transportation and sanitary system, all at the same time and in spite of many difficulties. All we ask is that the advancing nations will have patience with us by giving us an opportunity to adopt and assimilate the best elements of modern western civilization and by living up to the Washington Treaty agreements so that we may develop a new culture which will be a worthy component of the new civilization of the World.”

DR. WELLINGTON-KOO, like a vast majority of his countrymen, is strongly in favor of world peace.

Perhaps the aims and ideals, not only for China, but for world co-operation, can best be summarized in his own words quoted from his address given at the last session of the Assembly of the League of Nations:

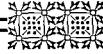
“We have arrived at the crossroads of the world’s destiny. Our choice lies between an armed peace which, based upon a precarious balance of power, is most costly to every nation and postulates war as inevitable, and a peace based upon collective responsibility, which is the most economical for all, because it is maintained by joint effort and common sacrifice, and which is stable because it accepts justice as the final arbiter of nations. It means disarmament or rearmament, economic recovery or continuance of the world crisis, it means, in fact, war or peace. These are the alternative roads before us. For the sake of civilization and for the well being of humanity, I sincerely hope that we shall all choose wisely.”

At this time when nations and governments are harrassed and disheartened by their own problems and distress it becomes increasingly difficult to focus the attention of the world upon the special needs of any one country; but with the realization of the great part that China is destined to play in the New World Order, we can as individuals and groups, help through understanding and moral support.

“The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.”—Shoghi Effendi.

WAR AND PEACE

It is God's Will that the differences between nations should disappear.—*Abdu'l-Bahá.*



MAN is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly he deserves the judgment and wrath of God."

BAHÁ'U'LLÁH has proclaimed and promulgated the foundation of international peace. For thousands of years men and nations have gone forth to the battlefield to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! in this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore it will be impossible for war to continue. Consider human ignorance and inconsistency. A man who kills another man is punished by execution but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. One man steals a small sum of money and is imprisoned as a thief. Another pillages a whole country and is honored as a patriot and conqueror. . . . Consider the ignorance and inconsistency of mankind. How darkened and savage are the instincts of humanity!"

ALL nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago [now over eighty years ago]. In His epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish Universal Peace. This would be the highest court of appeal and the parliament of man so long dreamed of by poets and idealists would be realized."

BY a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject,—thus they may abandon together the deadly weapons of human slaughter."

THERE is no greater or more woeful ordeal in the world of humanity today than impending war. Therefore international peace is a crucial necessity."

—*Abdu'l-Bahá.*

CRY HAVOC!

HUSSEIN RABBANI, M.A.

In this conclusion of Mr. Rabbani's article on the book, "Cry Havoc!" by Beverley Nichols, we see the impossibility of the cause of universal peace being effectively and permanently established through purely human agencies. Nothing short of divine assistance and intervention can bring to pass this greatly desired goal. The first part of this review was published in the January number.¹

IT IS the realization that the League, as it is composed and functions to-day, is too impotent to save the world from the abyss into which it has fallen that has led Mr. Beverley Nichols to look for some more efficacious solution. In an imaginary dialogue between G. D. H. Cole and Sir Arthur Salter he sets forth and evaluates the two contending doctrines of Capitalism and Communism, pointing out the social panacea which each one of these systems of political organization offers to the world. To the socialist argument of Cole that the capitalist society, being essentially based on cutthroat economic exploitation and competition, inevitably leads to the outbreak of war, in all its forms. Sir Arthur Salter replies that capitalism and war do not necessarily coincide; that they do not follow each other with that mathematical certainty which the Socialists are so inclined to believe; that peace and order can be safely established and insured under a modified capitalistic system in which the law of cooperation in both the national and the international domain, in economic as well as political affairs, is substituted for the actual competitive system.

Cole is convinced that capitalism and socialism are so antithetical that no compromise whatever

can be effectively established between them; that genuine socialism must necessarily be international; that what is termed "National Socialism" is but a farce, and only another new form of capitalism. "I would rather not get votes for socialism at all than get them for a bastard National Socialism. And that is what I am really afraid of, that Socialism may be called to power while it is still permeated with nationalism. Perhaps instead of 'international' I ought to have been using the word 'cosmopolitan,' because that expresses the sort of socialism I want far more accurately." Sir Arthur Salter, voicing the feelings of those moderate socialists who wish to keep capitalism and to introduce in it certain necessary modifications, condemns the purely socialist proposal of Cole as illusory and impracticable. At the end of the dialogue the two speakers come to the conclusion that the fundamental difference between them is that one of them believes that economic equality is right while the other considers it not only as unrealizable but unjustified.

The author then invites the reader to make up his mind, after having put before him the solutions which capitalism and socialism respectively offer. But this by no means ends his task. There is one more

¹Cry Havoc! by Beverley Nichols, Jonathan Cape, London, 1933. p. 197.

question he has not yet answered. What are the microbes of Mars? This he has reserved to discuss at the end of his essay, for in it he not only reviews the chief causes of war but also attempts to offer some constructive suggestions by means of which the idea and the possibility of war would be totally eradicated. All the factors leading to war he sums up in the word Patriotism. "I believe," he says "with every fibre of my being, that the hour has struck in the world's history when every man who wishes to serve his country must realize that patriotism is the worst service he can offer to it. The time has come when it must be definitely admitted that patriotism is an evil in every country, that the German patriot is as great a sinner as the English patriot or the American patriot or the Italian patriot. The time has come when this word, a hallowed word, I admit, a word that calls up memories of sublime sacrifice and deathless heroism, must be recognized as having changed its meaning, and as having lost its sense and its virtue."*

PATRIOTISM is thus the generic name of all the poisonous germs which cause war. It is this germ which our political leaders and educators are unceasingly inoculating into the minds of the people, and it is this germ which should be eradicated at once if the world is to be saved from imminent destruction. For patriotism is not an instinct. It is something which we acquire from our parents, our teachers, and all those who have a share in the shaping of our lives. The family, the school and the state, these are the three main bodies re-

sponsible for the spread, growth and dissemination of such a germ. Every movement for peace should take this fact into consideration. War has to be fought through the same instruments which have been responsible for its spread. It is through education, enforced and propagated by various social bodies, that people have come to form a war psychology, that they have been intoxicated by such words as nationalism, patriotism and the like. And it is through these same agencies that such ideas must be combated fiercely before they lead the world to a still greater and more widespread calamity than the last war.

Here, therefore, is the crux of the whole problem which the author has been discussing all through the book. War is a social disease and it is a disease which is contagious. Its germs spread with a terrific rapidity, and find in man's psychological make-up a ready and fertile soil where they vegetate and finally burst out. To combat such a disease, is in the opinion of the author, a relatively easy matter as the main germ of it has been discovered and is to be found in the philosophy of patriotism which our writers, statesmen and educators have been so eager to promote. Patriotism is a mask under which many people hide their selfish and criminal intentions. In its name countless people have incited the masses to wage wars in the hope of exploiting their fellowmen.

This is the crusade which Mr. Nichols is vehemently preaching against war. War is our enemy, and in order to get rid of that enemy we have to combat, through every means at our disposal, that

*p. 209.

organism responsible for its spread and which we call patriotism. Patriotism has to be wholly eradicated from the mind of our youth, and this has to be done by changing our existing social, political, and educational system. Parents should cease teaching their children that myth of patriotism. Governments have to cease building war memorials destined to immortalize the names of their warriors. History has to be taught anew, and with emphasis not so much on conquests and military achievements as on the intellectual and moral progress of the world.

THIS IS the appeal which Mr. Nichols addresses to his fellowmen. It is a vehement appeal, at once convincing and challenging. And it is also a sincere call to all those who are really desirous to remedy the present international situation. But whether the solution offered by the author is really effective and practicable is a quite different matter. We agree with him in his condemnation of war, but we do not go so far as to consider patriotism as being intrinsically a social evil. The Bahá'í view, which stresses the necessity of moderation in every human action and thought, seeks to dissociate what is good and wholesome from what is false and dangerous in patriotism. Bahá'u'lláh's well-known dictum, "Glory is not his who loves his country but glory is his who loves his kind," should be interpreted not as discrediting patriotism but as glorifying humanitarianism by emphasizing its superiority over any patriotic feeling. For Bahá'u'lláh's ideal of the world as one common fatherland, transcending all arbitrary and man-made frontiers and

delimitations, can be fully reconciled with, and is even partly based upon, what is really genuine and constructive in patriotism. It considers the latter not only as natural but useful. It certainly discards that form of patriotism which becomes aggressive and hostile. But it cannot but tolerate, and even encourage, the healthy growth of a patriotic feeling which stimulates people to serve their country to the utmost of their power and in a constructive and peaceful way.

Nor do we, as Bahá'ís, believe that the cause of peace can be effectively and permanently established through purely human agencies, and without the intervention and assistance of God. We do admit, as Mr. Nichols does, that the difficulties in our way are fundamentally moral and spiritual in character, that mere mechanical and institutional readjustments in the social, political and economic organization of society cannot lead to any permanent and beneficial result; that mere technical manipulation, unless motivated by, and based upon, a thorough change in man's inner life is doomed to failure. This truth is becoming increasingly evident to those who formerly used to discredit and deride it. The materialistic philosophy of the pre-war days has fortunately lost much ground and no serious thinker today can really doubt that the way out of the present chaos is to be found, not so much in mere social tactics, but in a fundamental moral revolution. The key to world peace is, indeed, basically moral and spiritual. Here the Bahá'í program is in accord with the thesis developed by Mr. Nichols. But, whereas the latter depends for the success of his plan on purely

human resources, the followers of Bahá'u'lláh, fully conscious of their earthly limitations, look for guidance and help to that mighty Revealer who can alone render effective their endeavors for the attainment of their goal. "It is towards this goal—the goal of a new World Order, Divine in origin, all embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."*

AND HERE is to be found the basic difference between the Bahá'í program for international reconciliation and order and the varied and world-wide attempts which innumerable organizations and societies throughout the world are making for the attainment of the ideal of peace and for the embodiment of such an ideal in some form of organization. The difference may be one of means. It is, nevertheless, essential. For it is the consciousness of the innumerable and insurmountable obstacles which block the way to peace, combined with a deep-rooted and unshakable faith in the Divine assistance extended to it by Bahá'u'lláh that constitutes the strength of the Bahá'í Community and gives to its members that certainty and peace without which they would be unable to attain their goal. It is precisely that certainty and peace which the people of our age so sadly lack. The growing economic distress and

political agitation, coupled with an unprecedented and increasing drift towards atheism and irreligion, have so much shaken the foundations of our social order that people are losing faith in the efficacy of every power, whether spiritual or otherwise, to save humanity from its perilous state. People are getting more and more bewildered, and their outlook upon life is becoming dark and pessimistic. There is nothing to which they can firmly cling.

And while a large proportion of mankind is suffering from the inevitable results of such a terrible mental and physical condition, the followers of Bahá'u'lláh, fully confident in the blessings and in the triumph promised to them by God, and united more than ever under the aegis of their divinely-appointed Administration, are ceaselessly toiling for the gradual establishment of that Divine World Order destined to save and redeem mankind. Inspired by a zeal which no human power can quench, and wholly conscious of their manifold privileges and responsibilities under this new Dispensation, they are continually working in order to hasten the approach of the day when that "City of God", so beautifully visualized and so clearly depicted by Augustine will have been established in all its fullness and splendor.

*Shoghi Effendi, "The Goal of a New World Order."

"All prejudices whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible bloodshed and misery has been caused by one or another of these prejudices."—'Abdu'l-Bahá.

'ABDU'L-BAHA VISITED BY GREAT CATHOLIC SCHOLAR

MARTEHA L. ROOT

"In every one of the Verses, the Supreme Pen hath opened doors of love and union. We have said—and our saying is Truth—'Consort with all the (people of) religions with joy and fragrance.' Through this utterance, whatever was the cause of foreignness, discord and disunion has been removed."—Bahá'u'lláh.

WHEN this generation is gone, none will be left who can tell the world about meeting 'Abdu'l-Bahá, Center of the Covenant of the Bahá'í Movement, and what He said to them and how His great and gracious presence impressed them. It was on May 31, 1932, in Lublin, Poland, that I met a distinguished Roman Catholic, Dr. Joseph Kruszynski, President of the celebrated Roman Catholic Theological University, Lublin University. What he told me of his visit to 'Abdu'l-Bahá in 1914, what the latter prophesied for Poland, and the conversation of these two men about the relation of the Bahá'í Movement to Roman Catholicism is thrilling and I relate to you very simply.

I found President Kruszynski a tall, handsome, scholarly, kindly-interesting man with eyes full of light. Any one just to look at him would say: "He lives the life!" His whole expression beamed a welcome and hospitality to the writer because he knew that she too, had known 'Abdu'l-Bahá.

"PLEASE TELL me all about your meeting 'Abdu'l-Bahá', I said, "and may I ask too, if you are the Roman Catholic Priest who visited

Him in Palestine in 1914 and was the first, so far as is known, who ever knew and wrote about the Bahá'í Movement in Poland?" He replied that he was that priest. This University President said that on his second visit to Haifa, Palestine, in 1914, a Russian Doctor one day mentioned to him about 'Abdu'l-Bahá, such a world-renowned spiritual teacher living there. The Roman Catholic Priest said: "I shall go to call upon Him;" and the Russian Doctor pleaded: "O father, if you go, I wish to accompany you!" Together they went to 'Abdu'l-Bahá's home in Haifa.

"How well I remember that day", said President Kruszynski, "it was July 14, 1914, the fete day of the French Revolution; I went at eleven o'clock in the morning, to visit Him. My card, I recall, read "Joseph Kruszynski, Roman Catholic Priest, Doctor and Professor of Old Testament in Wloclawek Roman Catholic Seminary, Wloclawek, Poland." He received me so courteously and with such friendliness. He led me to his drawing-room and had me sit at His right, beside Him on the divan. He expressed how glad He was that I was in His home and we spoke of many matters; our discourse was very interesting!"

The President explained to me that with them, that morning, was a secretary who was also an interpreter, but they did not have him interpret as both the Catholic and 'Abdu'l-Bahá knew Arabic. "And 'Abdu'l-Bahá knew Persian and Arabic extremely well; I was impressed by His command of these languages," said the President, "and He always used the intimate word 'thou' in addressing me, it was very pleasant."

First they spoke of Poland and Polish writers, and the Catholic said He was astonished that this Persian scholar knew so much about the history and sufferings of the Poles and that He had read their literature. He said that 'Abdu'l-Bahá told Him that Sienkiewicz' works had been translated into Arabic, he had read them and considered Sienkiewicz a great man, but added: "Tolstoy was a great man too; there was no greater writer in Europe than Tolstoy."

Dr. Kruszynski asked 'Abdu'l-Bahá what He thought of conditions in Europe and the latter replied: "There will be a great war in all Europe and after the war, Poland, thy fatherland shall be free. I will pray to God that thy fatherland shall be free!" The President said that this touched him profoundly and he always remembered it. He related to me how, on the voyage when the Russian ship on which he traveled had left Constantinople, some Russian passengers had loudly proclaimed that there must be war and that Constantinople must belong to Russia; it was necessary for the greatness of the Russian Empire.



Dr. Joseph Kruszynski, President Lublin University.

THESE REMARKS about political, national affairs and about writers only were the introduction to the real topic of the visit which was religion. "I asked 'Abdu'l-Bahá", said Dr. Kruszynski, "what is Bahá'ism? And He told me that it is a religion of brotherhood. He explained to me about a Mashriqu'l-Adhkár, a great Bahá'í Temple which is being built near Chicago, and He gave me a picture of it; I have it here. 'Abdu'l-Bahá said that after many years Bahá'ism will be very great, that there will be many believers in this religion; He said it was His hope that all people can be united in these Teachings. He foretold that many in America, later, will believe.

The President told me how 'Abdu'l-Bahá served them Persian tea and then after many farewell greetings, they left. They visited His beautiful garden, and later they went to 'Akká to see the Prison where Bahá'u'lláh, His Father, had been incarcerated, and they went last to Bahji, just out from 'Akká to visit the Tomb of Bahá'u'lláh. Dr. Kruszyński said that the custom in the Orient is that the first born son bears the name of his father, but 'Abdu'l-Bahá Abbas had taken the name of the Servant of His Father. "You see", he said, "Bahá was His Father's name and 'Abdu'l means servant; so He was 'Abdu'l-Bahá the 'Servant of Bahá'. Abbas His last name means Master. He was evanescent, selfless, humble; He always spoke of His Father, 'not My Teachings, but those of My Father Bahá'u'lláh'."

DR. KRUSZYŃSKI said that as soon as he returned to Poland he wrote an article describing his visit to 'Abdu'l-Bahá in Haifa, Palestine; he stated in this article that there would be a great world war in all Europe and at its close, Poland would be free, because 'Abdu'l-Bahá had said so. He took this article to the editor of a Warsaw paper, but the editor did not wish to print it, he refused it. "Just one week later the war exploded", said President Kruszyński, "and I kept the article in my library till the end of the war and when Poland attained her independence, I took this same article to a Polish editor and it was published in full in *Slowo Kujawskie*, in Wloclawek. I have seven volumes of this newspaper, I shall try to find the article and send it to you."

Certainly it was illumining to hear from one of the great Catholic University Presidents of Central Europe that 'Abdu'l-Bahá had made this prophecy about the independence of Poland and that this Rector of the university had seen it fulfilled before his very eyes. This New Poland, this nation of 32,000,000 people, statesmen think, is becoming a bulwark of Western civilization and a powerful factor making for the equilibrium of Europe and the peace of the world.

THIS GRACIOUS President showed me his university, introduced me to some of his students and then I dined with him before taking the train back to Warsaw. He was so hospitable, so thoughtful, it gave me a picture of Polish courtesy at its highest. During the dinner we spoke of religion, of Roman Catholicism and the Bahá'í Movement. "What do you, a Roman Catholic scholar, think of the Teachings of Bahá'u'lláh?", I asked, and he replied: "Bahá'u'lláh as a reformer of religion and as a philosopher is very great. From my viewpoint as a Catholic, I can say that I like this Bahá'í concept of religion because it is a religion of brotherhood, and 'Abdu'l-Bahá wished all men to be united as brothers."

"I asked 'Abdu'l-Bahá, 'who is Christ?' and He answered that Christ was only one of the great Prophets, World Teachers, that Moses was a great Prophet but that Jesus Christ was greater than Moses and came to make the world better than it was in the time of the Jews. He said that Muhammad came to make the people better and now in our time all these religions are not sufficient, and Bahá'u'lláh

came ('not I, but My Father Bahá'u'lláh came', He said to me), to make better the Muhammadan religion, the Christian religion, the Jewish religion, all the religions. "Abdu'l-Bahá also said that Bahá'u'lláh's religion was better for this epoch than Christianity and Muhammadanism."

"I told Him", continued Dr. Kruszynski, "that the correction of His Father is very great, but only for the Muhammadan religion, because the Muhammadan religion is an exclusive one, but His Father has made religion less exclusive and more a religion of brotherhood. However, in the Christian religion, we believe in a revealed religion; we believe the Bible is a Revelation direct from God and that Jesus Christ is God and man in one, and this cannot be changed. I know that among the Christian believers are abuses, faults, but the idea of our religion is correct. And 'Abdu'l-Bahá considered that the religion of His Father, Bahá'u'lláh is the last and best religion.

"So between our viewpoints," the President concluded, "there was just this difference, that I cannot think that Bahá'ism is the last and best religion. I honor the religion of Bahá'u'lláh, but I cannot believe it is the best and the last. I believe the Bahá'í religion has many principles for the social life. I believe the foundation of Bahá'ism is suited to our times; questions of the social life in our age are very great. The relation of Bahá'u'lláh to Moses and Muhammad I think is correct, but the relation to Christ is not correct. 'Abdu'l-Bahá knew very well about Christianity, I was convinced of this, but the Teachings of Christ are inspired, the Books of the New

Testament are inspired and I believe in these Revelations."

Again Dr. Kruszynski said: "I believe the Teachings of Bahá'u'lláh are the Teachings of a very great philosopher. I consider that Bahá'u'lláh has been the greatest philosopher in our times. He has given the world a system uniting religious beliefs with social foundations. I remember one sentence I said to 'Abdu'l-Bahá, I believe your reformation is very great, very good for Muhammadans because they are intolerant, very exclusive, they will not participate in or associate with other religionists; Christians are more tolerant. For example, I believe in my religion, but I myself honor your religion. A Muhammadan would be intolerant to all other religions. You have reformed religion so that your believers will be more friendly, more cordial to the Catholics. I thank you very much, 'Abdu'l-Bahá, because you are bringing people nearer to the Catholic religion than Muhammad brought them." And 'Abdu'l-Bahá responded, "Yes, yes, you are right! Our believers are more cordial to the Catholic faith than Muhammadans are!"

My conversation with this kind, great Catholic President was so interesting that the hour came all too quickly to leave Lublin, but it was train-time. He had served me so generously with delicious Polish foods, though he himself had eaten only yogurt. He blessed me, wished me success and put me into his own carriage and his own coachman drove me to the station. Sitting in the railway carriage returning to Warsaw from this ancient city of Lublin, I pondered in my heart all that he had told me.

LETTERS HOME

KEITH RANSOM-KEHLER

This concludes the series under the title "Letters Home" begun by Keith Ransom-Kehler in the January 1932 issue of this magazine. In this series we have traced her world pilgrimage through Japan, China, Australia, New Zealand, the Holy Land, and then her prolonged travels in Persia, a pilgrimage terminated by her sudden and tragic death in that land last October. Following is the second part of the author's description of difficulties encountered in her travels thru rural districts between Babul and Rasht.

THE keeper of the Coffee House welcomed us to his home, the most pretentious in the village. The better houses are built of logs plastered with thick mud; the roofs are high gabled (not flat as in the desert portions of Persia), and thatched. When I inquired how much it would cost to build such a house the man said thirty tumans; the tuman at par is worth one dollar.

There were two rooms and a partially enclosed porch. We took the living-room and kitchen-porch where all the cooking was done. There were no windows in the house and even Najmiyyih had to stoop to pass the low lintel. This small opening furnished the only light and ventilation, making the room warmer in winter and cooler in summer.

At one side was a mud ridge under a mud mantel and a hole in the ceiling just above the door some distance from this hearth furnished the only outlet for the smoke of the newly kindled fire. The opening led to the attic reached by stairs improvised from an oblique tree-trunk in which regular notches had been cut for a foot-hold. The light from the opening in the roof, where the smoke finally emerged, revealed the rafters hung with dried fruit and vegetables, pickled I would think, beyond nourishment from hanging in that chimney.

The wood stood upright against the wall the thick flange of dried

mud holding it in place. The beams and ceiling were burnished the most beautiful vivid black by constant incrustations of smoke. I never knew that black could be so vibrant and lovely!

There was a narrow mud platform or dais on one side of the room, on which stood a chest, the only piece of furniture in the house; a triangular shelf about four feet from the ground spanned every corner and a little thick lip of mud extended from the west wall marking the Gibli, or direction of Mecca; on it was kept the *mohr* or sacred earth from the blessed spot compressed in a tablet on which the forehead is pressed at the time of the frequent daily prayers. An iron kettle suspended by three chains from a rafter kept the dried meat from marauding animals.

Once more the cots were set up, and since it had now begun to rain again and walking was impossible, we reclined nearly all day to keep below the level of the smoke whose stinging acrid bite penetrated eyes and nostrils with a sharp hurtful tang.

THE WOMEN of this village of Amirrud (named for the river) are extremely comely. Our hostess had refined regularity of features and beautiful even teeth. The costume was picturesque: a very full bright skirt reaches the knees, a loose

blouse covered with a sleeveless Eton jacket embroidered in silver or strong colors is worn atop, while a snug little pill-box of a hat from which dangles the woman's dowry in silver is covered with a small head-shawl.

When we first arrived, while Alai was making the arrangements, I sat in the car the cynosure of uncramped village curiosity. The woman nearest, with her brood hovering round her, announced frankly, "In the village we don't see many sights!" And I certainly looked one with my unwashed face, uncombed hair and muddy, mussed clothes.

When I told our hostess that she is pretty she said simply, "Sorrow has aged and changed me; I have never been able to bear a child; five have now been taken; but Inshallah (God willing) this one will live."

The women do all the hard work, the men idly watching as they tug their lives away. Children are not an economic responsibility but an actual commercial asset, and the family fortunes are built by having one every year. It is a common sight to see a young woman, an infant tied to her back, one astride her shoulders, a third, the eldest trudging behind, a fourth expected, walking with her produce or weaving to the distant village fair.

Our hostess climbed up the steep tree-trunk ladder to transact business in the attic, twenty times a day. She lifted enormously heavy containers of water or rice for the coffee-house, brought wood for the fireplaces, washed, cooked, carried, never sat down. Hordes of women in America of a corresponding social class would pick up the first loose object and break a man's skull

if he ever suggested her working like this.

Once she came into our room and with great ceremony unlocked the chest with a key tightly fastened on a cord to her girdle. It seemed a quite solemn occasion as she unhasped and unstrapped it lifting the lid carefully removing what appeared to be very precious objects, until she found a small bag which I thought must contain the family wealth if not diamonds or pearls. After everything had been painstakingly replaced and the chest secured again, I discovered that she had extracted a package of black pepper! If by accident I ever found any of that vile condiment in my possession I would hastily bury it for fear the dog might get it, since I do not consider it fit for consumption by man or beast; and here was this dear soul treasuring it.

The corner shelf nearest the fireplace contained a copy of the Qur'án. "My husband can read it, but he can't read anything else," said the wife naively. When questioned he said that though a Moslem he knew nothing about the history of Islam, nor when or where Muhammad lived. We tried to speak to him of Bahá'u'lláh, but he had no idea what we were talking about.

THE LONG RAINY day drew to a close and a muggy night fell. We could neither go nor return. Our gasoline had been greatly depleted by our frequent stalling and heavy going. We paid no more attention to punctures and engine trouble than to mosquito bites under such circumstances. Reports from the river told us that the mail car was still washed by the rolling waters; the road car drifting nearer the sea.

Alai hired a man to go with his son to a nearby village across the river, one of the king's villages, supervised by a young Bahá'í. "Tell him of our plight and don't return without gasoline," was the command.

At four o'clock, the rain having again stopped and the sun come out, we were delighted to have the rescued road-car draw up and say that the river was now passable. "Then we ought to go right away," I said, "before the rains start again." "And spend another night like last night by the roadside?" inquired Rahmat.

"I'm sure we were all very happy by the roadside," I said smilingly. "We were so grateful for warmth and shelter, so thankful to God for having safely passed such dangers, so joyful for any experience in the pathway of His service. But it is true that we might not be so fortunate another time. Whenever there is any question or doubt among Bahá'ís they must invoke the great principle of consultation," I continued.

Though Hasan Aqa left Tihrán a Moslem he was by now a Bahá'í, so the five of us prayed, offered our opinions and voted. There were the two opposite views; first, that the man hadn't come with the gasoline; it was late and the road-menders had gone; so that if we stuck we would have to stay there; and secondly, the possibility of being confined to this village for a week if the rains started again.

There were three votes to stay against two to go, so we settled down with perfect satisfaction to fleas, inadequate covering, smoke-saturated atmosphere and all the comforts of home, for another night.

Great cosmic forces are evidently embraced in consultation. It *never* fails that where it is used exactly as directed "all its ways are happiness and all its paths are peace." Though this was one of the most formidable streams that we crossed we forded it easily and without assistance the next morning.

ABOUT FIFTEEN kilometers farther on there was a three day accumulation of cars on either side of the stream. If we had left our village the night before we would have had only the ardor of loading and unloading for our pains for we could have come seven miles and no further, provided we had safely crossed the Amir rud.

Here was a wide river with the bridge partially swept away. The ford was a quarter of a mile from the highway nearer the sea. An army of men were lined up to reap a harvest pushing the cars across.

Najjie and I rode over on horseback, Alai and Vahid were carried pick-a-back by stout peasants, the car was stripped, the engine muffled and with a great shout of "Ya Ali" the dangerous passage was begun. It rolled three-fourths of the way without trouble and then all the king's horses and all the king's men couldn't budge it. I couldn't bear to look at the strained and futile efforts of the crew to start it. At last after I had given up the idea of its completing the passage, they pulled an enormous bundle of drift wood from under the front wheels and made the shore.

The greatest peril that we encountered was still ahead of us, however: reaching the highway again. The grade to and from the river brink to the road had been

hastily made by loose, fresh, wet loam carried in donkey panniers and lightly dumped to form a fill down the hillside. As the car started up, the men still pushing, the road simply rolled away under the weight of the car and there was imminent danger of its turning over and crushing the men on that side. They had no firm place on which to stand to steady the car and it was inclining at a treacherous angle. "Ya Baha-ul-Abha," I cried in a frenzy of apprehension lest some one be killed. By another evident miracle it righted itself and made the highway.

WE HAD NOW spent three nights, cold, bedraggled, covered with fleas, without removing our clothes, half suffocated with wood-smoke, on flimsy cots, but except when in actual peril, we had managed to keep remarkably cheerful and happy. Some way, in our hearts we felt that such hardships were a very little thing to gauge the reality of our devotion to the service of Bahá'u'lláh; and remembering the "last full measure of devotion" offered by thousands at His Threshold in martyrdom that His Faith might live, this all seemed very trivial and ordinary. Whatever apprehension we had was quite evidently for each other. All except me had families of growing children; I was the only one who

could really be spared for my family is grown and scattered; each felt a great responsibility for the other, however. In the whole course of our adventure I did not hear one complaint—one regret; though I confess we were all too preoccupied to laugh when Alai, like a motion-picture comedy, turned pot-black with mud in a twinkling while trying to push our mired car, which showed that our attitude at last was not superficial.

This is only the merest outline, the high-lights of our experience; there were a score of other things that seem too slight to mention although ordinarily we would think that they had spoiled a trip. Unfortunately we were unable to get the right films for our camera in Babul, so that this experience must go unrecorded except as I have written it.

At last by the grace of God we found the Friends waiting for us in Shaksavar, where I rudely left them to bathe and sleep the clock around in a quiet little room high in an orchard of orange blossoms.

How grateful we were to Bahá'u'llah for providing against every need of our journey. How near such experiences bring us to Him. The promise of the Báb that "God will assist all those who arise to serve Him," had been spectacularly fulfilled.

"Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will never even touch him. He will become like unto a sea that although on its surface the tempest is raging and the mountainous waves rising, in its depth there is complete calmness."—'Abdu'l-Bahá.

THE NEWSPAPER-AN EDUCATIONAL FORCE

MILNOR DOREY

The author is well qualified to speak of the importance of the newspaper for he is on the staff of the New York Times. Previously he was connected with the Progressive Education Association as Executive Secretary. As editor and writer he expresses admirably the importance of the daily newspaper in the life of the individual and of the community.

THE newspaper gives a complete picture of contemporary life, a continuing story of events, an appraisal, material for cultural study, and opportunity for stimulating discussion. However, it gives only what you take. If you read casually, not seriously; if you do not digest and reflect, the newspaper is not giving you full return.

The important thing is the attitude of the reader. The newspaper must be accepted as a public institution, making a substantial contribution to the public welfare. To develop the habit of reading the newspaper with profit, one must first consider that the newspaper, for example, whose motto is "All the news that's fit to print," treats news as fact, not fiction; that such news, to be acceptable for print, must be part of a continuing story of events which help the reader interpret life and his part in it.

To read intelligently one must desire truthful information, possess some background of knowledge of affairs, reflect on the significance of events, and to form opinions based on weighing subsequent events. Intelligent reading develops powers of analysis, habits of reflection, and ability to form substantial judgments. A simple pattern to follow is Selection, Digestion, Reflection, Deduction. One by-product of or-

ganized reading of the newspaper is the ability to grasp values quickly from the printed page without complete subjection to "The tyranny of print"; to note what to omit, what to skim and yet absorb, what to read entire and reflect upon.

To accomplish these ends, one should acquire the knack of knowing how to find the news.

One should learn to distinguish between national and local news, and where regularly to find it. It is advisable to note first the content of the front page, and the balance of important articles. A study of headings and sub-headings not only provides a key to the articles themselves but often is sufficient. News style gives the reader in the opening paragraphs the answers to the questions What? Where? When? Who? Why? This portion often makes further reading unnecessary. The editorial page is a study in itself,—the subjects chosen, the viewpoints, the collateral columns of comment, and those devoted to "Letters from contributors." This page is the public Forum.

AFTER ALL, is the newspaper merely a purveyor of news, a restless, eager busybody, gadding about to find that which satisfies the curiosity of the public? As we said before, it gives only what you take.

If you look only for sensation, you will find it. If you want to share in the process of history in the making, the newspaper is your textbook, teacher and counselor.

The world is in a constant state of flux. Events crowd upon each other, revising our judgments, changing our decisions and acts. The newspaper is the most immediate and comprehensive agency to give us the facts. It spreads before us a mobile world creating and reshaping history, economics, politics, government, finance, industry, commerce, science and the arts. Most of all it offers the spiritual implications inherent in the human drama through ethical and religious reports and commentary. Right use of the newspaper and conscientious deductions made, tend to create good citizenship. Reading current accounts of the progress in science and the arts develops appreciation of art, music and the drama, and enables one to utilize scientific discovery for personal skills. Accounts of medical discoveries reflect in healthier human beings. Stories of invention, discovery and travel widen the horizon of knowledge. All tend to a larger social consciousness. The newspaper gives one the data, the tools, the stimulus.

A certain school prints this statement in its catalog: "The traditional school curriculum is subordinated to cultivating the mind by thinking through meaningful problems and to the building of ideals that will function in the world as we know it." It refers to the well-organized use of the newspaper in its classes. It is interesting to note, therefore, that the newspaper is not merely the reporter of news. For example, can one follow the daily

record of the National Recovery Act without observing the various reactions to the codes, and without responding to the new spirit of cooperation that is sweeping the land? Can one read the reports of activities in Germany, Italy, and Russia without recalling the liberal provisions of our own forefathers which guaranteed freedom of speech, universal education, religious tolerance, and the right to individual initiative?

The daily factual accounts of business and finance are more than facts and statistics. Business is more than trade: it is economics applied to social service. And economics connotes history, political science and sociology. Even in the mere world of creature comforts the newspaper reveals man's wants, the product he uses, and how to get it. Business has a pattern and a philosophy, and citizenship is inherent in its practice. Can any serious student of human interests fail to see underlying the ebb and flow of investment, finance, and trade the operation of laws,—the laws of supply and demand, changing price values, the relation of taxation to manufacture and consumption, with all the conclusions necessary for individual and social welfare?

The revelations recorded in the daily press of banking investigations conducted in Washington; the revelations of civic management in the New York City political campaign; the strike of Western farmers; the recent recognition of Soviet Russia; the onward sweep toward repeal of the eighteenth amendment; the backwash of the Insull system; the plan of the President to raise commodity prices

through the control of gold—these and many other vital issues all carry much more than their factual values.

THEREFORE one should read the daily newspaper in light of individual reactions and social goals. To form opinions from others' expressed opinions after the event is not enough. An enlightened democracy can come only through the mind of the individual reacting to the passing show as it passes, receiving the impression, noting its implication, keeping in abeyance a

judgment until the cumulation of events spends itself. Then the judgment, derived by following the course, will be sure and substantial.

What is a newspaper? Mr. Robert H. Davis wrote the following: "I am the voice of today, the herald of tomorrow. . . . I am the record of all things mankind has achieved. . . . I am light, knowledge, and power. . . . I epitomize the conquests of mind over matter. .. I am the printing press." The newspaper is in many ways the fullest expression of this force.

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THE pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers (editors and others) thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of equity and justice; they must inquire into matters as much as possible in order that they may be informed of the real facts and commit the same to writing."
—*Bahá'u'lláh.*

AMAN begins with a little selfish view of Good limited to himself; after a time he learns more wisdom and his view of Good enlarges to his own household. Then with more wisdom comes the realization that Good must include his family, no matter how large. Again more wisdom, and his family becomes his village, his village his city, and in turn, his city his country. But this is not enough; as his wisdom grows, his country becomes his continent, and his continent the world—his family has become mankind. It is the duty of the Press to teach this wisdom to mankind for it is the wisdom of God. It is the work of a true Press to teach this wisdom of God."

THOSE newspapers which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun, they light the world everywhere with truth and their work is imperishable. . . How are people to know the truth if it is veiled from them in their journals."

—*Abdu'l-Bahá.*

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Ellen V. Beecher¹

Chapter 4.—Changing Attitudes

DOROTHY BAKER

"It is a great power to have a strong will, but a greater power to give that will to God."—'Abdu'l-Bahá.

NELLIE TULLER grew to womanhood at a time when America was beginning to rub its sleepy eyes and stretch its strong young arms from coast to coast. With the casual mind of youth, Nellie took for granted all that she saw and believed that anything might happen. Like her America, she reached to the four winds, eyes bright with anticipation, head back, breast heaving, crying, "Now let me live!" Yet she was not altogether happy. Her faith was suffering serious alterations. A man named Darwin thot that the world was far more than six thousand years old, and young Robert Ingersoll made her vaguely uneasy. She put away those things that could not honestly be faced and went to New York to work in the slums. There she found human nature in the raw, and a thousand perplexities where before there had been one. The vague unrest increased. She married, then, a young newspaper man, Joseph A. Beecher, grandnephew of the famous Lyman Beecher, "father of more brains than any man in America". Never were two human beings more wierdly unmatched. The unrest became tumult. "Why?" she asked herself. "Why did not God make it easy?"

As she had once chosen tinsel to cover a void in her heart, now she

wore the heavy robe of labor. "I will work in the church", she told herself. "Then I will be most close to God". She was appointed to train women for leadership in the Presbyterian churches of southern New Jersey. She looked upon her work with a critical eye and saw that it was good. Yet the tumult remained.

"I will do something civically fine and constructive", she told herself. And she did. The Temperance League held out hungry arms to her. She spoke with fiery eloquence to thousands and edited a weekly magazine dedicated to that Cause. Her idealistic young husband praised her work and for a brief moment they almost touched hands across the ever-widening chasm that destiny had set for them.

AT ONE point, prison reform opened its yawning gates and quite successfully swallowed her up. One could surely submerge oneself and one's longings in prison reform! Here was suffering that obliterated one's own. Her work was largely with men. And then an invitation came to become a member of the Board of the Trenton Reform School for Girls. She told me about it one day as I was preparing to talk to a group of young high school girls.

¹Chapters 1, 2 and 3. were published respectively in the October, November and December numbers. Each chapter is a unit in itself.

"Your audience will be cultured, well-trained, receptive", she said. "What would you talk about if they were criminals?"

"I would not discuss the prodigal son," said I laughing.

She smiled a smile that broke out in hundreds of little ninety-year-old wrinkles, and I caught the light of retrospect in her eyes. "What would *you* say?" I asked.

"It makes me think again of the platform in the Reformatory auditorium where we sat after my first Board meeting", she replied. "I can see it yet, the sea of white faces looking up at us, sullen and bitter. One in particular fascinated me, for it was at the same time beautiful and terrifying. It made me think of marble statuary, shot thru with living, breathing hate. The girl sat in the front row.

"One after another of the men arose and told them how thankful they ought to be; and what they did not actually say about their characters, they insinuated with cutting accuracy. Hate flashed back at them. Feet shuffled. Suddenly their eyes turned to me. I mentally groped for something to support me, and realized that I must have been called upon to speak. My heart sank for I had not prepared a word to say. My legs carried me to the front of the platform, but I could only stare foolishly. Pity drove me. God had meant them to be beautiful.

"How many of you," I heard myself ask, "would like to be beautiful?"

"Every hand shot up but one. My marble goddess looked at me from under half lowered lids and sat immovable. I told them that there were two kinds of beauty, but

that the inner kind endured to the end; that God loved this beauty, for His image was in it; that loving one another and loving Him made that kind of beauty possible, and that He had made every one of them without exception to be beautiful. I told them stories, too, and loved them in a fierce, protective sort of way, until that love began almost to hurt me. I might almost have been their mother.

"The shuffling ceased, and many wept openly. The matron rose when I had finished and said that every girl who desired to talk with Mrs. Beecher personally might come into the library. I found them there, all of them, sitting cross-legged on the floor with a chair fixed for me in the midst of them. No sooner had I seated myself than I heard a choking sob, and turning, saw my dark-eyed little beauty stumbling toward me, trampling blindly over the luckless ones in her path. Throwing herself down at my feet and burying her head in my lap, she cried, 'Do you think that even I might be beautiful?'

"That was only the beginning. The passing months found me often with my girls and always with the same desire to love and protect them. They had sinned. So had I. They had suffered. So had I. Amazingly my work with them brought me far closer to God than had my church work."

"What became of the little wild creature?" I asked.

"I saw the child of hate grow into lovely flower, full of charm and grace. She was later adopted by a wealthy family who gave her every advantage and she finally married a young man of high attainment. She became an influential, Christian

woman, greatly beloved by all who knew her."

"It sounds like a fairy story," I breathed.

"There are no fairies," she replied smiling, "but there is God."

Yet I doubt that God had remained always reachable to her in those years that followed the incident of the Reform School. Frustration and disappointment greeted her on every hand. With it all, her faith was tottering; not faith in God and in Christ, but faith as she had known it. Wherever she turned with her questioning heart, she received only a blur of contradictory doctrine which further confused her. "Why?" she cried again. "Why are not all things made plain to me?" Even her work failed to lull her into insensibility to her poignant needs. Nor could she lean securely on domestic happiness, but rather found herself thrown back again and again upon the necessity of finding the God of comfort.

One summer she took her child to visit the old homestead at Simsbury. He became ill during that visit, so ill that the doctors told her that he would die. She sat beside the wasted little form and saw all that was most dear to her passing slowly out of her world. At last she felt that more could not be borne. Turning to her sister who wept silently at her side, she said, "I am going into the garden. If there is the slightest change, come to the window. If he is worse, lower the shade. If he is by any chance, better, *raise it.*" She slipped out then, and walked across the little bridge where as a child she had played beside the water. The sky, reflected in the pool, was deeply blue and beautiful. The trees were mirrored clearly in its pure

depths. She walked on, her heart measuring out its lonely dirge. Returning, she saw again the pool, no longer calm, but ruffled and disturbed. "How like my heart", she thot. "It cannot reflect God because it is so busy with its own disturbance."

SHE SEATED herself under a tree where she could watch the window. A mother hen stalked by, surrounded by her chicks. Suddenly a wagon clattered down the road, drawn by a runaway horse. Every chick flew under cover this way and that. Long afterward she could hear them cheeping pitifully in the growing dusk. The persistent clucking of the mother hen drew them at last to her protecting wings. The woman watching was aware of a sense of comfort. They had a haven and they were no longer afraid. Or were they? She listened, and heard the distant peeping of the tiny things, and as she watched she could see their little feet stepping, restlessly stepping about beneath the protecting shelter of their mother, unwilling to completely accept the promise of a solace. She herself was like that, she thot. She knew that there was a God, but somehow the thot did not always protect her. Again she wondered why. Then one by one the tiny feet stopped stepping until at last every foot was still, and with that final stillness came the benediction of a mother's wings dropping over them. The woman mother saw them drop, quietly and without ado, and something gave way in her feverish heart that had been like an iron band. She thot that she heard a voice, soft as a breeze, saying, "And when will you stop stepping?"

It could be as simple as that then,

to stop stepping. "When my heart is still enough", she thot, "it will all be given to me, the full solace of complete protection. O God, I will accept everything quietly and know that Thy purpose is in it. I will stop stepping and find the perfect comfort of Thy wings. And when I have become still enough, Thou wilt guide me into all truth, and I will take refuge in Thee forever—and ever."

A faint rustle came indistinctly to her ear. With a rush of joy she knew before she lifted her eyes to the *raised curtain* of that fateful window, that beautiful, that blessed window, that even in the face of ter-

rific possibilities, she had stopped stepping. The protection of God was in every circumstance, yea, even in this. She knew that she could have lost her child and said, "Thy will be done." And in some strange unaccountable way, she knew, too, that there was in the world at that very hour, a full answer to all of life's perplexities and that something of the radiance of it surged thru her and around her in this garden. She could afford to wait, for time seemed such a puny thing. She would search and watch and pray. In the twinkling of an eye the beaten, lonely thing that was herself had arisen resurrected and victorious.



MEMORIALS OF THE FAITHFUL

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

*This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for the Bahá'í Magazine. The translator states that she does not consider these translations final.**

THE twelve gates of Tihrán are soon to fall, and people who are old fashioned and unwilling to part with something that used to be beautiful hate to see them go. But the city is growing, moving up across plains to the mountains, up toward the heights where in the not so distant future the Bahá'is are going to build Persia's first Mashriqu'l-Adhkár. And besides the gates are crumbling of themselves, their intricate patterns of green and yellow enamel are peeling away, they are too narrow for motor

trucks to get through in comfort. The Shemirán Gate for instance—the one which pilgrims go out from when they leave for Mashhad—is typical; a quiet, bright structure, not unlike a mosque, with ogival archways, a mud lump of a dome, and six crumbling towers tipped with sky-blue tile. Like many inanimate things that people live with, it has become dimly human through the years; one is sorry to see it, stuck here in the old moat which is also doomed to disappear—and to feel that departing cara-

*This series of stories have appeared monthly, beginning in the October 1933 issue.

vans are soon to lose half their meaning, with no gate to mark their journey, no archways to echo the beating of their bells.

THE TWELVE gates of Tihrán are a Bahá'í memorial, built by one of those personages who responded to the summons of Bahá'u'lláh when such a response meant death. Ustád Hasan was considered a remarkably handsome young man, and he was absolutely fearless; when he became a follower of the Báb and Bahá'u'lláh, he was soon known all over Tihrán as "Ustád Hasan the Bábi". At a time and in a country where work was anything but sacred, Bahá'u'lláh taught that every individual should have an occupation, that work was a form of prayer, and many early Bahá'is turned to some labor or trade. Ustád Hasan became a builder, one of those designer-masons who are the Persian equivalent of architect. It happened that a big mosque was being planned by the Sipah-Sálár, and Ustád Hasan was among the builders working on it. According to the story, the other architects, wishing to humiliate him because he was a Bahá'í, assigned him the meanest, most inconspicuous section of the mosque; his work was to build a small roof that would never be noticed, over an out-building of the Mosque. Ustád Hasan set to his task, and his roof was a masterpiece; the Sipah-Sálár looked at it, and had him build the whole mosque. In time he became the Sháh's architect-in-chief, and built among other things the old Imperial Bank, the Palace of the Gulistán, and the twelve gates. It was Ustád Hasan who designed the Grand Hotel in the heart of Tihrán,

and public opposition to this work was tremendous, as rumors spread that the Bahá'is were daring to put up a Mashriqu'l-Adhkár.

USTAD HASAN was often beaten in the streets. He would invite large gatherings to his house at a period when even small groups could not come together, and more than once the mobs broke in and plundered. He lived in the old quarter of Sar-i-Qabr-i-Áqá, in what was then the worst part of the city. Great numbers of the Tihrán Bahá'is lived in this quarter then; they were poor, and hunted down, and often the mud lanes ran with blood; the place was especially known for its immense graveyard, where generations of dead were crowded. Not long ago the Persian Government condemned this graveyard, and made it into a public park; so that today it is a favorite walk, known as Báqi-Firdaus—the Garden of Heaven; the bodies of Bahá'is that were buried there now lie in the Bahá'í cemetery.

In his later years Ustád rode everywhere on a fast donkey, and kept one of his saddle bags filled with coins for the poor. One afternoon he was carried into his daughter's house, bleeding and faint; mullás had seen him outside the door, and had set a gang of street rowdies to beat him; they had struck him over the head, and broken his arm with a stone pestle; the saddle-bag was gone. His eldest grandson, then a small child, still remembers the alarm in the house, the running for water and bandages.

USTAD LIVED to be quite old, in spite of dangers and hardships. He

received tablets both from Bahá'u'lláh and 'Abdu'l-Bahá, the originals of which, on thin yellow paper in still glossy ink, are treasured by his descendants and are soon to be placed in the Bahá'í archives. Bahá'u'lláh wrote to him: "He is the Utterer, the Wise! The fire of illusion and fancy has encircled the world, and the Great Debasement has come on creation, yet none is aware. Justice like the phoenix is now only a name; the spirit of fairness has fled from the forces of darkness to hide in high tabernacles; and heedless, men spend their days in unspeakable desires. Beg thou of God that He will light the world with shining sight, and grant men a share from the chalice of knowledge. Fortunate art thou; well is it with thee that thou hast heard my cry. . . . Glory be on thee and on those who bear witness to this mighty Day."

A tablet from 'Abdu'l-Bahá reads: "O servant of God! It behooves you to raise up a house that will stand forever—so speaks the True Architect. The floor of the building is knowledge, the roof is assurance, and God's love is the light of its lamp. Rear this strong building, raise up this palace, so that you may become a sound builder, a faultless designer. Upon you be greetings and praise."

The gates may go, the buildings may gradually be replaced by others, but it is probable that Ustad's real work will never be dust. His life bore constant witness to the coming of a new Manifestation of God, the beginning of friendliness and peace on earth; he traded comfort and safety for humanity's future. For a long time the influence of such lives will continue, perhaps for as long as Demavand rises above the plains of Tihrán.



"Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse—the advance step now is to learn the expansion of the inflexible law of matter into the subtler kingdom of spirit, which contains a finer gravitation which holds the balance of power from age to age unbroken. Blessed is that soul who knows that against all appearances, the nature of things works for truth and right forever. . . . The emancipated soul sees with the eyes of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial. Yet man must ever remember the earth plane is a workshop, not an art gallery for the exhibits of powers. This is not the plane of perfection, but earth is the crucible for refining and moulding character."—'Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

“Recovery means a reform of many old methods, a permanent readjustment of many of our ways of thinking and, therefore, of many of our social and economic arrangements . . . Civilization cannot go back; civilization must not stand still. We have undertaken new methods. It is our task to perfect, to improve, to alter when necessary, but in all cases to go forward.”

—President Roosevelt.

ONLY through perils and upheavals can the nations be brought to further development.

“It is in times of economic distress such as we experience everywhere today that one sees very clearly the strength of the moral forces that live in a people.

“Shall we worry over the fact that we are living in a time of danger and want? I think not. Man, like every other animal, is by nature indolent. If nothing spurs him on, then he will hardly think, and will behave like an automaton.”—*Albert Einstein.*

“NEVER BEFORE was man more powerful, never did he have more mechanical aids, and never was he less able to see what the morrow would bring forth. . . . The violent transformations of our material values and of economic life has found no corresponding developments in respect to new political and moral creations. We look for some kind of redemption. We yearn for new values that will make life worth living. . . .

“You ask what recipe I would recommend. Well, my own private recipe is that we must make every effort not to do anything that could increase the suffering in the world

—and at the same time we must try to make the distance that separates men and beasts as wide as possible.”—Paul Valery. *Living Age.*

“THE DEFECT of religion up to now has been its attempt to dominate the whole of human experience through one faculty of its sensorium, the emotional. The defect of nineteenth century science was its attempt to subject vital experience to the test of a single aspect of human endowment, the analytical. The demand now of a mechanised hasty outer life to dominate the contemplative necessity by the dynamic is equally defective. Yet these attempts at domination were signs of a true movement in human progress; not a movement towards domination of the whole of life by any one or two of its phases but of a future free interaction of all phases of human endowment; in short, a movement towards synthesis.

“When the process of interaction is sufficiently advanced, the religion of the future will have begun to emerge. Its intuitional assumptions, mental illumination and emotional expansions will have been pondered by philosophy, tested by science, expressed by art, incorporated in life.” — James H. Cousins, *The Young Builder.*

“MAN’S INVENTIVE genius has placed within mankind’s reach boundless wealth, sufficient for every inhabitant of this planet to enjoy life without encroaching upon supplies of any of his fellows.

“And yet amidst all this abundance, we are inundated with myriads of starving, ragged people, all because we have not the intelligence to see that the old economic theories have become fallacies, . . . and that just as our productive methods to which we owe this age of plenty have been revolutionized, so our entire economic system must be reorganized.” Arthur Kitson, British engineer, inventor and economist.
Living Age.

“TO MEET three ardent Bahá’is in Shanghai the other evening was like a breath of fresh spiritual air from the pure land of God. There were four of us, two Persian, one Chinese, and I, American. I did not realize until this moment of writing, I had not thought until now of the fact that in physical origin we were of three races. And I am sure the others, during our happy evening together, were quite as unconscious as I, of the differences of racial origin. We realized in profound feeling the unity and comity of mankind. We were one in the spirit of comradeship in the great cause of bringing God and brotherhood to mankind.

“I write in my diary: This was a night of joy and illumination. Mr. Ouskouli wrote in my autograph book: Tonight is one of the best nights in my life, for I have enjoyed this evening. Dr. Y. S. Tsao wrote: In and out the five continents all are brothers. This is an improved version of a great saying of Confucius. And Mr. Sulie-man wrote: Glory is not his who

loves his country, but rather his who loves his kind—a translation from the words of Bahá’u’lláh”—*Dr. R. F. Piper, Syracuse University.*

“WHEN I speak of education as an absolute prerequisite for self-government, I mean education. I mean more than that. I mean universal education. . . . I know that without a highly educated electorate our system of government cannot be maintained; certainly it cannot be developed and perfected. I know that an intelligent government and an intelligent citizenship do not spontaneously grow. They must be fashioned by carefully fabricated, highly intelligent tools. Our chief interest as a government, therefore, is education. . . .”—*Harold L. Ickes, Secretary of the Interior.*

“Under our very eyes, journalism has become world-minded, vitally interested in events beyond its own horizons. Not since the World War has international news bulked so large in American newspapers as it does today.

“The newspaper of tomorrow will select, classify, interpret, and evaluate with greater discrimination than its brother of yesterday. I look for more informational articles recording progress in architecture, drama, music, literature, the leisure arts, science and religion, written by specialists who bring to their task keen intellects, well furnished minds.

“Humanity is a field. Only the newspaper can find and tell the amazing story, only the newspaper can lead the way over the distant hills.”—*H. F. Harrington, Director, Medill School of Journalism, Northwestern University.*

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
By the National Spiritual Assembly of the Baha'is of the United States and Canada

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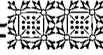
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SPRING . . .

“This time of the world may be likened to the equinoctial in the annual cycle. For verily this is the spring season of God.”
—*Abdu'l Bahá.*



CONSIDER this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty.

WHEN the Holy Divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perceptions are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized.

RELIGIONS are like the progression of the seasons of the year. When the earth becomes dead and desolate and because of frost and cold no trace of vanished spring remains, the springtime dawns again and clothes everything with a new garment of life . . . each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime no matter when or how often it comes.

THE Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. . . . The Spiritual Springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this?"

—*Abdu'l-Bahá.*

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“As this age is a luminous age and this century the century of knowledge, new teachings are necessary, a new effulgence is essential and a new life is needed. The souls cannot accept the ancient ideas, a new thought and new teachings are necessary that shall be the spirit of this age and the light of this century.”

—‘*Abdu'l-Bahá.*

IT IS WITHIN the bounds of reason to aver that unless humanity speedily replaces egoistic, aggressive and cruel qualities with cooperative and serviceable qualities (at least in the type of men who control affairs in all departments of human activity) civilization is doomed. For the forces of obstruction and destruction grow in geometric ratio with the progress of man's intelligence, his inventive capacity, and his science of control over the resources and powers of nature.

There must needs be a *planned society*, world wide in its scope, cooperative in its foundations and principles, scientific in its development and distribution of produced wealth, and nonexploitive in its administration.

Unless such a world state comes about, society will wreck itself in titanic struggles for supremacy on the part of this group or that, this nation or that. The battle of the possessed against the dispossessed, of nations rich in resources against those in need of them, of those countries who seek to maintain positions of advantage against those seeking to rise to power,—this immense world-wide contest cannot chronically persist. The means of destruction are too great, the scope of attack too vast to confine this

strife within such minor bounds as to injure only a part of humanity.

Today we all stand to sink or swim together. What happens in the Antipodes affects us no less than what happens next door. We are therefore compelled for the first time in history to think in world terms and to make plans that are universal in their scope.

Out of this very necessity—this “Ananké” which compels events—will come tremendous progress and transformation. I do not apprehend that either humanity or Destiny will fail in the crisis. That which is necessary will be brought to pass. Humanity will rise to new heights both of concept and of action. The creative forces of gifted and truly patriotic souls, forging new folk-ways within each nation, will eventually flow together and coalesce as a *world power* of totally new type; a directive, constructive, conserving power that will build and not destroy, that will distribute and not preempt, that will stabilize and not endanger the structure of civilization.

With the enormous creative power of modern science fully available to agricultural and industrial production the world over, with improved and cheaper modes of locomotion, with the expansion of all

means of international communications, and with the advancing coalescence of world cultures,—we may reasonably look forward to *an age of universal prosperity and happiness* such as philosophers have dreamed of and poets sung of.

WE ARE only at the dawn of the power age. The application of electricity to the arts of life is in but its kindergarten stage, if we may take the word of the scientists.

And who knows what new universal and titanic power awaits discovery? Whether this be the power of the atom or an electric force to be derived from the atmosphere, there is destined to be such a discovery within the present century. All over the world scientists are striving to wrest from nature this gigantic secret that would double, treble, expand to an unknown degree the wealth of the world.

Recent investigations point to the stratosphere as the source of such a new power. Scientists have discovered that the world is a huge dynamo, with the earth and its heavy atmosphere the negative field and the stratosphere the positive field. In that outer atmosphere, it is computed, there is kinetic electricity of 200 million ampere, enough to provide 160 million horsepower for every human being on earth.

“Science is on the verge”, says Dr. Luther S. H. Gable, “of unleashing forces capable of lifting mankind to heights beyond the wildest dreams of a generation ago, or of plunging humanity into an orgy of destruction which might well depopulate and leave barren the civilized world.”

The next kind of power that will

be discovered will be not only more universally available, but cheap beyond all present expectation. It will lessen the cost of transportation. Air travel will be so low in cost that trips around the world will be within the means of the average person. Structural metal will be greatly lowered in cost by the application of this new power to electrometallurgy in the production of aluminum alloys from the almost exhaustless supplies of aluminum ore in which the earth's crust abounds. Agriculture will be stimulated and enriched by the low cost of nitrogen fertilizer obtained from the earth's atmosphere by this new power at low cost. (Nitrogen composes 78% of our atmosphere.)

Toil, as mankind has hitherto known it, will be a thing of the past. A small amount of labor per capita will produce goods enough to satisfy all human needs and desires. A new leisure will ensue which will raise the dignity of the working man and make possible the complete democratization of culture.

BUT HUMANITY in order to utilize and profit by such an age of plenty must undergo a *spiritual transformation*.

The history of power up to date has been a history of exploitation more than of service. The few have grown enormously rich out of all proportion to justice or expediency. The power already discovered has not been divided in proportionate blessings among the human family. If a vast new power were to be discovered while humanity is organized socially, economically and politically on the old individualistic selfish basis, the process of human exploitation would be ag-

gravated rather than diminished. Instead of a blessing such a power would prove a curse, for it would engender class warfare and disrupt rather than insure the order and stability of civilization.

More dangerous still would such a power prove in the field of nationalistic rivalry and warfare. The power sources we already have on hand are so destructive as to menace the very existence of civilization. Added power would prove to be but added ruin if the old competitive nationalistic system were to continue with its exploitation in the name of patriotism, its selfish monopolizing of earth's resources, and its fanatical and unreasoning belligerency.

THIRDLY, there is a distinct danger to civilization in the opportunities given by added leisure for the satisfaction of greed, vanity, lux-

ury-desires and sensuality. The new age of plenty and of leisure will prove a temptation far too great for humanity to endure, unless there comes simultaneously with it a process of spiritualization to refine man's desires and customs.

What humanity desperately needs more than new sources of power, more than leisure and prosperity, is a *new conscience*. When that arrives, man's intelligence and will can forge a way to a prosperity not only far greater than human hope has envisaged, but also eternally durable.

Philosophers, economists, statesmen are seeking today, with a zeal enforced by necessity, *security for a failing world*. The solution to their quest must be found chiefly in a new universal moral and spiritual consciousness applied in practical terms to the more perfect organization of human society.

“A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men.”

—‘*Abdu'l-Bahá*.

THE LESSON OF SAINT-JEAN D'ACRE

EMILE SCHREIBER

Translated from the French by Emily McBride Perigord

The following article is a translation, specially authorized by M. Emile Schreiber, from his recent book, "Cette annee a Jerusalem," of the concluding chapter devoted to his experiences during a visit to 'Akká and to the Shrine of Bahá'u'lláh at Bahje. The author is a notable figure in French intellectual circles, a man of vast experience and travel, and though himself not an adherent of the Bahá'i Faith, one who has a deep and sincere appreciation of its world program.

AT Saint-Jean D'Acre, in the North of Palestine, I visited the tomb of Bahá'u'lláh, one of the creators of Bahá'ism, that religion, or rather that religious philosophy of an incomparable breadth, which was preached from 1844 to 1921 by three Persian Prophets, the Báb, Bahá'u'lláh and His Son 'Abdu'l-Bahá. . . .

While Soviet Marxism proclaims historical materialism, while the younger Jewish generations are becoming more and more indifferent to the established beliefs, the Bahá'i doctrine takes on, in these present times, special interest, an interest all the greater as, departing from the purely philosophical domain, it upholds, in economics, solutions which coincide curiously with the preoccupations of our times.

This religion is, moreover, by its very essence, opposed to the dogma of racial superiority. It originated in Persia, in 1844 and the three successive prophets who preached it were Persians. The first, the Creator, was called the Báb. He preached in about 1850 and taught besides the reconciliation of all the various religions, the liberation of women, still condemned to a semi-servitude in all Islam.

A Persian of rare beauty, Quaratu'l-'Ayn, gifted with a great

talent of oratory, became a convert and was the first woman in the Orient to unveil. Tens of thousands of Persians were converted at that time. The Shah of Persia had the Báb imprisoned, and soon after beheaded. Quaratu'l-'Ayn was strangled to death. Almost all of the followers were imprisoned, tortured, and killed. Later some of the few remaining disciples were exiled to Saint-Jean D'Acre, which has since become a Palestinian city.

It is there that I visited the house of the Báb's successor, Bahá'u'lláh, transformed today into the Temple of Bahá'ism, which is more a philosophy than a religion, in the traditional sense, as it has no cult, no clergy. The Bahá'ists think that generally the priests are tempted for selfish ends to falsify and corrupt the disinterested idealism of the founders of any religion.

BAHA'U'LLAH, the Principal of these three prophets, spread His doctrine not only in the Orient, but in many European countries, and above all in the United States and Canada.

He was persecuted and imprisoned for over forty years, and finally died in exile. His son 'Abdu'l-Bahá, succeeded Him and elaborated in harmony with the teachings of

His Father, the economic principles of the Bahá'í Faith. These prophecies indicate, to an astonishing degree, the profundity of His knowledge, His spiritual vision and insight. He foretold the Great War and the subsequent economic crisis. He died soon after the realization of the first part of His prophecies.

The house where Bahá'u'lláh lived and died in exile, at Saint-Jean D' Acre, has been transformed, by pious hands, into a retreat of silence and meditation. It is situated on the edge of a large forest of Eucalyptus, in the middle of a large Arabian garden, filled with quiet poetic charm. The principle room of the house, in oriental style, resembles a mosque. It contains only the most rare plants and flowers arranged in perfect harmony. On the first floor the rooms, in oriental style, are scrupulously clean. These rooms are offered to pilgrims desirous to withdraw in quiet and peace. The caretaker is a Bahá'í of great serenity, and who refused when we left to accept a *pour boire* (oh! marvel in this country of the Oriental). He gave us a pamphlet containing a resumé of the Bahá'í principles.

The Bahá'í Doctrine: The human race is universal. All men are like the leaves of the same tree, and the flowers of the same garden. Racial hatreds are insensate.

All religions are to be respected. Moses, Christ, Muhammad, have lifted men to higher realms of thought and civilization.

Universal peace should be assured by a League of Nations, international arbitration, and adequate sanctions.

The rights and opportunities of both sexes should be the same.

It is the preaching of this last principle so violently in opposition to the Muhammadan tradition, that makes the enslaving of its women the basis of society, which brought to the Forerunner, the Báb, the penalty of death in 1850.

IN THIS quiet solitude, I reverently evoked the martyrdom of these generous men, who paid, with their lives, or with exile, for a noble idealism.

Neither Christians nor Jews, consequently above the conflict which is breaking out anew in Christian countries under the form of religious persecution, these Persian Prophets lifted their voices against the sterile hatred of races.

In what way does one race differ from another? Climate, social usages, education, language, food, and, last but not least, intermarriage either secretly or outwardly acknowledged, can produce in any country a rapid blending of the most diverse races, if no political principle or social philosophy interfere.

Without doubt there exists a Jewish type, just as there exists a German type, or French. How many more numerous are the Jews, the Germans, or the French who possess no definite type, and in which it is impossible to recognize at first glance, and even after careful examination any signs of their racial origin.

This experience confirms the generous and humane philosophy of the Bahá'is, who have themselves been inspired by the doctrine of Christ "all men are brothers."

The Bahá'is declare that social relations become fatally impossible in a community where individual

idealism does not supply a firm basis for the ties that bind men together.

The individual feels himself more and more isolated in the midst of a social jungle which menaces, in many respects, his well being and security. Good will and honesty failing to bring him the anticipated results, cease to have in his estimation any practical value. Hence arise in him according to the individual temperament, indifference, discouragement or unscrupulous darning, which move one to secure by fair or foul means the material necessities of life.

Society, no longer under any control, either moral or political, becomes a ship without a rudder, where no prediction is possible and becomes the victim of crises of increasing frequency and violence.

THE PRESENT age, declare the Bahá'í Prophets, marks the end of a civilization which no longer serves the interest of humanity. It leads to the complete bankruptcy of material or moral institutions, which are originally intended to assure the well-being and security of men, that is to say the State, the Church, Commerce and Industry.

The fundamental principle which could save civilization, on its way to destruction, is the solidarity of nations and races, for the interpenetration of peoples is such that they can not by their own efforts alone find the road to a lasting prosperity.

These prophecies which undoubtedly appeared over-pessimistic when they were made toward 1890, were not, as subsequent events have clearly shown, mere jeremiads! It remains to study how the Bahá'í

Faith conceived in far away Persia, then so backward, reached the identical conclusions advanced by our foremost modern economists. These economists maintain that in the different countries of the occidental civilization, international cooperation is the only way out of the present crisis, which drags all peoples into an ever increasing misery.

These humanitarian principles of the Bahá'ís might seem seriously endangered at a time when Nationalistic frenzy, recently aggravated by racial hatreds, seems to render their practical application more remote and unattainable.

The whole question is to know if those who are in power today throughout the world are able to solve the simple problem of food and shelter, in the different countries which deny in theory and practice the solidarity of peoples and races.

A new world war will no doubt be necessary before humanity, which has not as yet learned the lesson of 1914, finds out that the solutions of violence and conquest can only result in the general ruin, without profit for any of the participants.

HERE ARE the economic principles of Bahá'u'lláh, as they were formulated half a century ago, and which gave expression to the fears which have since been fully justified.

There is an organic cycle in human evolution marked by the duration of the life of a religion, of approximately one thousand years. A social cycle begins with the life of a religion, with the appearance of a prophetic founder of religion, whose influence and teaching renews the inner life of man and releases a new wave of progress. Each cycle de-

destroys the outworn beliefs and institutions of the former cycle and creates a civilization based on beliefs in closer conformity with actual human needs.

In the past the influence of each founder of religion has been limited to one race or region by reason of the physical separation of the races and nations. The present cycle has worldwide influence and meaning. If the old tribal morality persists, science will be a destroyer. Its forces can only be controlled by a united humanity striving for the general welfare and well being.

The law of the struggle for existence does not exist for man when he becomes conscious of his mental and spiritual powers. It is replaced by the higher law of cooperation.

Under this higher law the individual will enjoy a far larger status than that of passive political citizenship. Public administration will pass from partisan politics which betray the people, to those who can regard office as a sacred trusteeship in which they can serve divine principles of justice and brotherhood.

Economic stability depends on moral solidarity and the realization that wealth is a means and not the end of life, rather than the working out of any elaborate socialistic or communistic plan. The essential point is the rise of a new mind, a new spirit of cooperation and mutual help, not universal subservience to a formal system, the effect of which would be to remove all individual moral responsibility.

Neither democracy nor aristocracy alone can supply the correct bases for society. Democracy is helpless against internal dissension; aristocracy survives by foreign aggression. A combination of both

principles is necessary—the administration of affairs by the elite of mankind, elected by universal suffrage and controlled by world constitution embodying principles having moral reality.

At this time of transition between the old age of competition and the new age of cooperation, the very life of humanity is in peril. It is a major stage in human history, a turning point in the evolution of mankind.

‘ABDUL-BAHA, Bahá'u'lláh's son and successor, developing the thoughts of His Father, thus concluded an address in New York in 1912: "Material civilization has reached in the West the highest degree of development, but it is the Orient that has given birth to spiritual civilization.

"In the western world material civilization has attained the highest point of development, but divine civilization was founded in the land of the East. The East must acquire material civilization from the West and the West must receive spiritual civilization from the East. This will establish a mutual bond. When these two come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved."

Thus spoke 'Abdu'l-Bahá in 1912 and everything has happened as He predicted.

But these words have not aged; they could without a single alteration be repeated in 1932. Today, as in 1912, the threat of war is again hanging over our heads, and the causes of hatred and of conflict have accumulated to such a point that if it be true that there exists an ebb and flow in human evolution, one

can conclude that we have never been so near a revival of those ideals of world cooperation which alone can save us.

In this Orient where ideas are as clear and luminous as its skies, voices have been lifted braving martyrdom to proclaim the brotherhood of man and the solidarity of

the human race. But the voice of the Bahá'í Prophets seemed to me to offer an interest of actuality and of truth, an interest which is the greater because these men from Persia belonged to a nation rather backward at a time when they sacrificed either their freedom or their lives, to preserve the flame of truth, and of human generosity.

FRONTIERS -- OLD AND NEW

DALE S. COLE

*"How have we wandered a long dismal night,
Led through blind paths by each deluding light."*

—Roscommon.

EACH year, as spring approaches, there is a quickening in the tempo of life in the animal and vegetable kingdoms. Somehow spring induces optimism and a fresh hope—an acceleration. How intensely we yearn for the turning of the tide just now! Spring is the frontier of a new era of living, and there has always been lure and romance about a frontier.

It has been said that we must enter a new area of human behavior. This area is a frontier, lying between the mistakes of the past and the possibilities of the future.

Several writers have recently mentioned geographical frontiers and their influence on human activities in the years gone by. They have pointed out that the frontiers of civilization have served a purpose which, possibly, has not been sufficiently appreciated.

A concrete example from history will illustrate this function.

When conditions in the New England states became so distressing that certain individuals could no longer cope with them, what did many families do? They packed their belongings in a wagon and migrated, many of them, to the Western Reserve.

What were numbers of these pioneers doing? They were running away from intolerable conditions, from forces which they could not control. They were seeking a new environment where they would not be hampered by the limitations imposed upon them in the old. They were seeking a place where there was greater freedom, at least freedom from economic pressures, which they could not withstand. They were entering a "new area of behavior"—a frontier. Well they knew that it was a difficult task, that while they might be escaping from some vexing situations and competition, they were beginning a contest with nature. But even this,

they deemed not too high a price to pay for release from burdens too heavy to carry.

MANY are the accounts of migrations in history; migrations of tribes, of peoples and nations. Sometimes these moves were forced by climatic changes or a natural catastrophe. In some instances peoples were exiled by stronger groups. Often they moved in search of food. Again they became acquisitive and sought to conquer. Wanderlust played its part. But almost always the goal of such a migration, voluntary or involuntary, was a new land, a frontier, unsettled and untried but promising, which offered some measure of relief from undesirable conditions.

To recapitulate, first a frontier was a "place." Secondly, it was a *new* place. Third, it was a retreat, a refuge, a relief, or release for the overburdened, or an expansion chamber for the over-crowded. Fourth, it was a "land of promise."

Where are the frontiers now to which distressed individuals, families and peoples may repair? There are few, if any, for they have disappeared with the advance of civilization. Japan has been trying to define one for herself.

This disappearance of frontiers is one of the "unprecedented conditions" pointed out by contemporary writers and thinkers. Always before, groups could run away, as it were, from intolerable conditions and start over again in a new place. Now there is no place to go.

BUT A FRONTIER may not always be a place. It may be a period of time between the known past and the unknown future. It may be a

different environment, somewhere between the old difficulties and relief. It may be a state of mind intermediate between despair and hope. And finally, it may be a condition of spiritual consciousness which takes full cognizance of shifting values and the significance of events, but at the same time orients individuals and peoples so that they may become unobstructed channels for a spiritually dynamic power.

It is becoming more and more generally appreciated that the only force which can be effective enough to correct the ills of the world is a force originating with God, and that such a force really becomes effective when His Will is carried out in daily life.

Few, if any, place frontiers remain. Time frontiers are beside the point although time is of the essence of the problem. A new environment is desirable but impotent of itself. A temporary improvement in the general state of mind, although an intellectual possibility, is inadequate. So that there remains a single open frontier to which we may migrate with any assurance. It is the area of a new spiritual consciousness, of "wider loyalties," of "higher aspirations" than have ever hitherto moved mankind.

Our immediate objectives are new political, economic and social achievements, but these can be most expeditiously and permanently attained by realizing that they are but limited areas of the whole, and that the highway of approach to the solution of political, economic and social vicissitudes is through the frontier of a kind of spiritual awareness not sufficiently prevalent today.

Any frontier presents its hard-

ships. One cannot usually slip from old, familiar habits of thought into new and broader ones without considerable effort. Like the old frontiersmen, we have many obstacles to overcome. But just as they conquered the wilderness of physical frontiers, changing their mode of life in so doing, so can we change, not only our sentiments but also our attitudes, both passive and active, towards those fundamentals of life which form the sub-structure of society.

The frontier of a new, more universal consciousness, the only available refuge, is the portal to the Most Great Peace on earth, a peace with a trinity of virtues; peace among peoples, peace between individuals, and peace and tranquility within the individual. No price is too high to pay for such a benevolent consummation for it pre-sages the "culmination of human evolution."

WHAT ARE some of the changes to be encountered in this frontier of a new and deeper spiritual consciousness?

As the pioneers of old left behind them many things, tangible and intangible, which they could not take along, so must reliance on tradition and superstition be abandoned. Prejudices of all kinds must be left with the old environment. Out-grown creeds and dogmas must not be allowed to impede progress. By independent and trustworthy investigation the trail of truth must be followed through the frontier. The guidance of science and religion—religion the revealed Word of God for this day—must be followed.

This migration into a new frontier, imperative though it be, may not be a retreat, a flight from intolerable conditions as such, rather it may be a voluntary advance, a rising above old limitations into the frontier of greater potentialities for concerted human endeavor where a true community of interests may be found.

In this frontier of a new spiritual consciousness, true significances will appear. These will be profound and fundamental. The oneness of mankind and the oneness of religion will emphasize the solidarity of foundations. The various spheres of activity of the sons of men will be seen as concentric about the center of the essential unity of mankind.

In this frontier there will be no differentiations such as racial animosities and national antagonisms. There will be an integration of human purposes and ideals. There will be withal, "unity in diversity" not uniformity. There will be virgin soil for human cooperation, the philosophy of despair and selfishness yielding to one of lovingness and faith.

Today, the Bahá'í Movement is sounding the broad principles upon which the future advancement of man must be based. This frontier of a new spiritual consciousness of tremendous possibilities awaits those in search of truth.

The first step towards it is a desire to know the Truth as enunciated in the Divine Plan. This knowledge is not difficult to acquire.

The spiritual springtime is here. The roads to the frontier are open. The pioneers are moving.

HOW TO ATTAIN PROSPERITY

IN THE world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

THE nobility and glory of man consist in the fact that, amidst the beings, he is the dawning-place of righteousness. Can any greater blessing be imagined by man than the consciousness that by Divine assistance the means of comfort, peace and prosperity of the human race are in his hands? How noble and excellent is man if he only attain to this state for which he was designed. And how mean and contemptible if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the race-course of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world.”

—‘*Abdu’l-Baba.*

TRAINING FOR THE NEW WOMANHOOD IN PERSIA

BERTHA HYDE KIRKPATRICK

"The world of humanity is possessed of two wings—the male and the female. . . . When the two wings or factors become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary. Therefore woman must receive the same education as man and all inequality be adjusted."

—'Abdu'l-Bahá.

THE liberation of women in the Near and Far East is going on with such rapidity that we in the western world are scarcely conscious how advanced our eastern sisters are. Recently a young woman from Turkey, a student in one of our great universities is reported as saying that Americans were wholly uninformed about conditions in Turkey; that she had more personal freedom in her native land than on the university campus here. A Chinese woman speaking in America recently made the statement that there is no profession but what is open to women in China; that women are finding opportunities in the political, business and industrial world as well. From India we hear of the eagerness with which the masses of women are seeking and grasping opportunities to learn and to improve their condition. All over Asia are organizations and leagues for the liberation and advancement of women.

But we are especially interested in the progress women are making, and the training girls are having in Persia, the homeland of the Báb and of Bahá'u'lláh, those Supermen Who first proclaimed that the recognition of the equality of man and woman was necessary to the progress of mankind. Not very much news from Persia gets into our papers and periodicals, perhaps be-

cause there are fewer commercial connections between that country and western countries. But however that may be women are awake in Persia and when the history of the rise of feminism in the Orient is fully written the original impulse will be traced to Persia.

THE DRAMATIC story of Persia's heroine, the inspired Táhirih, better known as Qurratu'l-'Ayn, is the story of the beginning of woman's liberation. Born in a family of rank and learning she herself was famed as a poetess and for her brilliant scholarship. Her fearless act of appearing unveiled before a conference of men in a country bound by centuries of tradition and custom which not only gave woman no rights and privileges but which held her as an inferior creation, was much more than a startling gesture. Behind it was the firm and inspired conviction that this was the beginning of a new cosmic cycle for which new laws and customs were necessary and in which the essential equality of men and women would be understood and realized. The story of this learned and noble woman who possessed the graciousness, charm and dignity of perfect womanhood, strengthened by the steadfastness of an inspired and unyielding faith, who calmly adorned herself for her own martyrdom

as she would for her bridal day, has already been told throughout the world and will in the future be familiar to all.¹

Of her Professor Edward G. Browne says: "The appearance of such a woman as Qurratu'l-'Ayn is in any country and in any age a rare phenomenon but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion, and her glorious martyrdom, she stands forth incomparable and immortal among her countrywomen."²

Thus by her life and her death did Qurratu'l-'Ayn indelibly impress upon the consciousness of those early followers of the Báb that they were called not simply to a purified and exalted spiritual life but to establish new principles as a basis for new customs, in fact, to lay the foundation of a new cycle in human history. And one of the most startling innovations in this new cycle was the principle of the absolute equality of men and women.

WITH SUCH a beginning and such an impetus Persian women might easily have been in the lead of their Oriental sisters today. But when we remember that this idea of liberating women was a part of a great religious revolution we can understand why, in that backward, priest-ridden, and fanatical country the declaration of such advanced principles called forth the most cruel, bloody, and unrelenting persecutions known in the history of mankind. For half a century Persia was in the throes of religious persecution and civil disorder. To

publicly put in practice such a principle as the equality of men and women was out of the question, and yet during these years of testing and suffering this and other teachings of Bahá'u'lláh were being quietly spread throughout Persia. Just as a seed or a bulb spreads its roots deeply and firmly in the dark ground before it can send up branches and leaves and bear fruit, so these divine teachings were taking firm root in the pure soil of the hearts of thousands during these long decades of persecution.

The time came however when the Bahá'is ventured to form classes for giving children lessons in Bahá'í teachings.³ But so deep-seated were customs and traditions that even then it was for boys only that classes were started. In a few years however the time was ripe for beginning the formal work with the girls. We know that during all these dark years the girls in Bahá'í homes had not been neglected for when the classes were formed there were women well fitted to teach them. How eager the girls were and how rapidly the work progressed is shown in this little account sent us by Dr. Susan I. Moody:⁴

"One day in 1911 a young Bahá'í worker among the boys, Mirza Niematollah Alaie, came to me and said: 'Why don't you start the girls in this study of the Teachings?' That inspired me to get busy and we soon began to gather the girls in a quiet way. As they were most eager we soon had classes opened in various parts of the city. It was my privilege to visit a class every Friday morning and often when a

¹See Bahá'í Magazine, Vol. 21, P. 231, for a fuller account of Qurratu'l-'Ayn.

²A Traveler's Narrative, Note Q, p. 309.

³An account by Jalal Sahihi printed in a former issue of this magazine shows with what dangers these first schools were attended. See Bahá'í Magazine, Vol. 21, p. 364.

⁴Dr. Moody is an American Bahá'í who has for years made her home in Tíhrán, Persia, and found her work among Persian Bahá'is.

class finished a course the examination was held in my home.

"One year we had a large gathering of the girls and their mothers in a place on the outskirts of the city—the home of a Bahá'í—chosen because it was isolated.

"In the midst of a very interesting program of recitations by the children word was brought to me that three police officers were at the gate to find out what we were doing. This became known and there was more or less excitement. A teacher in a government school who was friendly but not a Bahá'í ran into the house and over the roof to another house greatly scared.

"I went outside and explained that this was a social gathering and invited the officers, who were surrounded by quite a crowd of boys, to come in and have some ice cream with us. They laughed, asked to be excused, and went away. The friends were so excited that we soon had refreshments and closed the meeting, dispersing by various routes to our homes. There was never any further disturbance.

"The classes have developed greatly since those days and we continually render thanks for the freedom now enjoyed by the Bahá'ís. We now have sixteen centers, all managed by trained teachers, where the same curriculum mentioned by Mirza Jalal is used, and in these classes many who started years ago in the first course are teaching and training others."

A MORE recent letter from Eshraghea Zabih, one of the present leaders in this work, tells us that there are now several hundred girls in these classes. The following paragraph quoted from this letter

helps us to see with what careful detail these classes are organized.

"These girls are classified according to their age and studies. In the first and second classes they learn brief quotations from Bahá'u'lláh and 'Abdu'l-Bahá; in the third a brief history of the Cause; later they study *The Traveller's Narrative, the Book of Certitude, the Book of Laws*. Public speaking is included in the last grade. The children of from four to seven are formed into a kindergarten class.

"There are forty-five teachers and inspectors who meet once a week for plans and consultation and if there is anything that cannot be solved by this group it is left for the nine elected from this group to carry on the executive side of the work. These make the program for the classes, set the time for examination and give a large feast in celebration of the year's work for the mothers, the children and those who donate their houses for the classes. At that feast we give prizes to the children."

Miss Zabih tells us that this teaching work is by no means all that these Bahá'í sisters in Persia are doing for the advancement of themselves and children. In all there are four women's committees; one which has charge of and arranges all general meetings, conferences and feasts, another the Women's Progress Committee, one known as Moballeghat, which provides for teachers to spread the Cause, and the one already described for teaching children.

Could anything but a great spiritual force develop these sisters in so few years to such a degree that they are not only teaching themselves but organizing and directing these

different activities themselves?"

These accounts come from our sisters in Tihrán, the capital and most advanced city in Persia. In the few years since their schools were started they have made wonderful progress; even in Tihrán there are many obstacles, and in other cities and in the rural districts there are more difficulties, but

advancement is rapid everywhere. The sacrifice of the noble Qurratu'l-'Ayn and of thousands of others—men, women and even children—is bearing fruit. A new spirit pervades Persia and women are sharing this spirit of progress. Like our sisters in India, China and Turkey the women of Persia are rapidly going forward.

EDUCATION IN A WORLD ORDER

KENNETH CHRISTIAN

"Education holds an important place in the new order of things. . . . All children must be educated so that there will not remain one single individual without an education. . . . In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. . . . Universal education is a universal law."

—'Abdu'l-Bahá.

THE Bahá'í Faith is unique in that it alone presents a program for a World State complete in all its ramifications, with a world constitution outlining all the laws essential for a universal, progressive society.

It is also an interesting fact that the Bahá'í Administration (as the world government in its present form is called) is functioning already among several millions of people throughout the five continents. The details of the World Order of Bahá'u'lláh are being carefully studied and put into practice by groups of people as separated nationally as Americans and Burmese, as Germans and Persians, as English and Japanese. Thus, daily, the future administrators of a unified world are being trained.

lenging features of this World Order are the theories of education.

To establish real peace and unity under the Bahá'í plan will, first of all, require that a universal curriculum of study be adopted. All religious, racial, nationalistic, and political prejudices must be effaced from our books of history. No more can we allow North-South sectionalism, Franco-German hatred to bring about such a patent distortion of historical fact as is now the case. Not in history alone, however, but in all subjects must the universal curriculum be supreme. This is the first fundamental of education for world citizenship.

It is the duty of the State to make education compulsory under this curriculum. If the parents of a child are unable to provide for its education, the State must assume

PROMINENT AMONG the many chal-

the responsibility. If the parents of a child are able, but unwilling, to furnish an education, the State has the right to tax such a family for the entire amount necessary for the child's training. These matters are placed in the hands of each local Spiritual Assembly (governing body).

There must, under no circumstances, be any difference between the education given to the boy and that given to the girl. If there is any necessity of choosing which shall be educated—the boy or the girl—always, Bahá'u'lláh writes, must the girl be given the preference. This is essential, since girls are the mother-educators of the race. Universal education of women will be an effective guarantee of permanent peace. "Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more evenly balanced."¹

Each individual must be taught a trade or profession so that he may become economically independent. It is an obligation of the State to provide such an opportunity to everyone. And, in addition to this, all are to be given a "liberal" education.

This is, however, a decidedly new interpretation of what constitutes a liberal education. Every child from birth will be taught to do things independently. The ideal that will permeate all progressive thought under the Bahá'í Order will be "the independent investigation of truth." There will be constant effort to motivate the child, not toward gullible acceptance of his an-

cestor's theories, but toward constant, continued, universalized progress.

IT SHOULD not be inferred that there is, in any of the Bahá'í writings, a belief that all people are capable of the same amount of understanding. 'Abdu'l-Bahá states explicitly that there is as much difference between the innate capacities of individuals as there is difference in odor, color, and form between the flowers in a garden. This new education will give careful attention to each individual under the conditions above stated. The result will be similar to a comparison between a field of wild flowers and a cultivated flower garden.

The child is to be continually trained in world citizenship. History will be presented to him as the record of humanity's aspiration throughout all time. World vistas will replace sectarian interests. Coupled with this will be a new attitude toward labor.

With the people of the world working but several hours a day, drudgery will be abolished. And, since everyone will be compelled to do his share in the world's work, work will be simple and universal in its relation to daily life. To enhance this position, Bahá'u'lláh has declared that in this age all work is worship. "Work done in the spirit of service is the highest form of worship."²

This liberalized education will include thorough training from early childhood in the sciences and arts. Such subjects will be taught to the child through games and by the use of simple toys.

IT WAS in answer to a question of

¹'Abdu'l-Bahá in "Bahá'u'lláh and the New Era," p. 176.

²Bahá'í Scriptures, par. 574.

President Bliss of the American University of Beirut that 'Abdu'l-Bahá stated the three cardinal principles to be followed by the universities and colleges of the world.

“First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

“Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimist ethical ideals, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue, and animating them with the graces and perfections of the religion of God.

“Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle to maturity.”

—
Here is the educational Magna Charta of future generations!

“The time has arrived for the world of humanity to hoist the standard of the oneness of mankind, so that solidarity and unity may bind together all the nations; so that dogmatic formulas and superstitions may end; so that the essential reality underlying all the religions as founded by the Prophets may be revealed.

“That reality is one.

“It is the love of God, the progress of the world, the oneness of humanity.

“That reality is the bond which can unite all the human race. . . .

“Therefore strive, O ye people! and put forth your efforts, that this reality may overcome the lesser forces of existence, that this reality alone may control the lives of men. . . . Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

“This is my message.”

—‘Abdu'l-Bahá.

KEITH RANSOM-KEHLER IN JAPAN

A Tribute

AGNES B. ALEXANDER

"It is quite plain and obvious that the life of this mortal world, like the breezes at daybreak, is not enduring but passes away. Blessed therefore is the great one who, walking in the path of God's Will, shall leave behind him a praiseworthy fame and happy remembrance. . . . To be approved of God alone should be one's aim."

—'Abdu'l-Bahá.

INTERNATIONALLY known and loved, the subject of this article Keith Ransom-Kehler needs no introduction to the readers of the Bahá'í Magazine, who have, through her writings, been given a glimpse into her pure, beautiful soul.

For me to attempt to write anything which would be adequate to Keith's life and station is utterly impossible. I feel though, I must add my tribute to one who did so much for the Cause of Bahá'u'lláh in Japan, where, through the great bounty of God, it was my rare privilege to have had her with me for six weeks. Although we had never looked into each other's faces, and I had only known her through her writings, yet even before the cable reached me telling of her coming, an expectant joy had filled my heart,—a joy which came from an unseen source and was not connected with the world about me.

In arranging for Keith's visit to Tokyo, the doors had all opened and a program for two weeks had been filled, when on June 30, 1931, I met her at Yokohama. It was a happy meeting and we felt a joy and peace in being together. Her plan to spend two weeks in Japan had been submitted to and approved by Shoghi Effendi, Guardian of the

Bahá'í Cause, and she felt that without his sanction she could not stay longer. Knowing the great importance to Japan of her presence there, I cabled the Guardian asking that she might extend her stay. Just as she was packing to be ready to leave, the answer came, "Wholeheartedly approve Keith extend stay." She then remained a month longer.

ALL THAT Keith's visit meant to Japan can never be told in words. I will therefore only recount briefly a few incidents. Her first public speech, the day following her arrival, was given at the Pan-Pacific weekly luncheon in Tokyo. She spoke with great inspiration and power on the *Bahá'í Movement*. The next morning the *Japan Advertiser*, the leading English newspaper of Japan, printed these words from her talk:

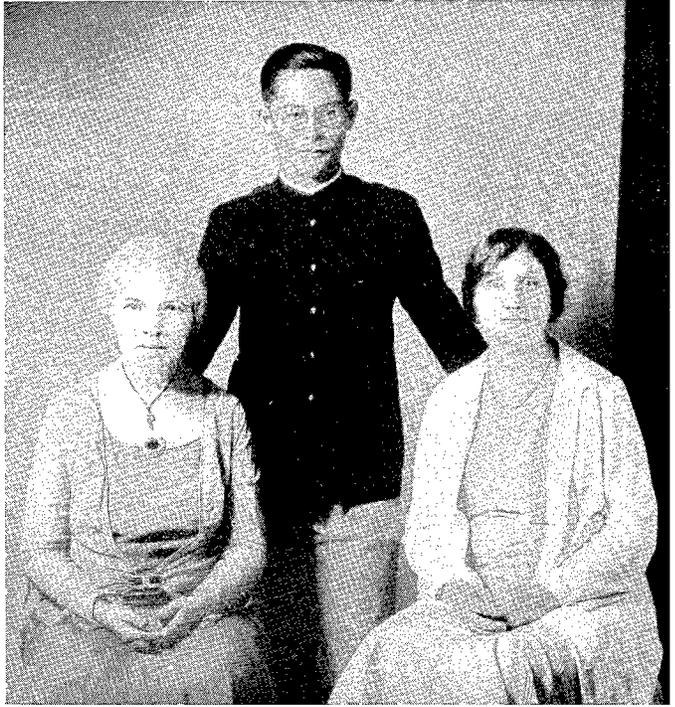
"The world has developed into a neighborhood, but there is no spirit of friendliness and neighborliness. The Bahá'í Movement has given to millions of men and women today, representing every race, every religion, every nationality, every class, every type of human being, this great unifying impulse, which we believe will enable us to move forward like an army of faith and strength to vanquish evil things on earth, such as racial prejudices, religious animosities, social antagonisms—these things which have spread and divided men."

In a Buddhist Temple, where the priest is a progressive, enlightened soul, Keith was invited to speak on *The Way of Salvation*. It was the same temple in which I had previously spoken on the *Bahá'i Movement*, referring to the teachings of the Buddha. A Bahá'i brother, who was a Christian minister, acted as her interpreter at these meetings.

At the Chapel services of the Japan Women's University, Keith spoke of Bahá'u'lláh and His teachings. A Japanese teacher, a graduate of Vassar College, interpreted for her and presented us with bouquets of flowers.

DURING KEITH'S stay several teas were given in her honor and besides these we were often guests at dinners and teas where we met students and open-minded men and women of intellectual attainments. After a dinner with some directors at the Tokyo Chinese Y. M. C. A. Keith had an opportunity to speak to a group of Chinese students. The English Speaking Club of the Japanese Y. M. C. A. more than once invited her to address the young men. Several of these attended our meetings afterward.

One morning we had the rare privilege of being invited, through the efforts of our Bahá'i minister brother, to an agricultural school



From left: Mrs. Ransom-Kehler, Mr. K. Sudo, a student of Keio University, Tokyo, and Miss Alexander.

out of the city. The principal of the school was an ardent and liberal Christian and greeted us with great cordiality. The students of the school were poor boys, self-supporting and preparing for immigration to South America. It was a heavenly meeting we had. Keith spoke and our brother translated. The fervent prayer of the principal as he knelt before his students, made a fitting close.

One of the happiest meetings for Keith was a few days after her arrival, when she spoke before a group of the English Speaking Club of the Commercial University. It was her first talk with Japanese students and she was thrilled. After her talk, tea and cakes were served, and she continued for another hour discussing with the students the proofs of the Manifestation of God.

It was the first time that a lady had been invited to speak in the University Club rooms, and the students were astonished at Keith's brilliancy.

One afternoon we were invited to meet with a group of law students from Keio University in the law library of Dr. R. Masujima, a well-known international lawyer and friend of the Bahá'í Cause. After Keith's talk, we all had Japanese supper together. When we were ready to return home the student who had invited us asked me if we would have our photograph taken with him. It was so spontaneous on his part that we gladly consented.

WHEN THE time came for Keith to leave Tokyo, I accompanied her from Yokohama on the steamer to Kobe, and from there by rail to Kyoto, where we met our blind brother, Mr. Tokujiro Torii and his family, whose guests we were that night. Keith was very happy to be in a Japanese Bahá'í home. It was then August 7, and the weather had become extremely hot. The kindness of the Torii family to us was without bounds. Keith said, "I have never known such kindness." She was moved to see in the place of honor in the home the Greatest Name and a portrait of 'Abdu'l-Bahá made in relief, so that they could be touched by those deprived of sight. This was our last night together. In the morning Mr. Torii and his son accompanied us back to the steamer in Kobe where our Buddhist priest brother of the city joined us and we had a final hour together before Keith sailed for China, on her way to Australia.

SHORTLY before Keith left Tokyo the *Japanese Advertiser* printed a

full column, giving an account of her lectures in Tokyo, and explaining the aims of the Bahá'í Faith. Also in the English edition of the leading Japanese paper a series of articles by Keith on *Religion and Social Progress* was published.

Through Keith's visit to Japan, a foundation was laid for the future formation of a Baha'i Assembly, which was accomplished the following spring. Her love for Japan and its people was very great. How she loved the babies on their mothers' backs and all the artistic things of the country! Her wonderful love and understanding of human nature made her loved by all who met her. It was her hope to return to Japan sometime and be with me again. In all her letters she repeated the statement of her love for Japan.

One day, while in Tokyo, Keith came into my room bringing an article she had written on *The Station of Martydom*, which she read to me. How significant it now seems when she herself has attained this high distinction among the American believers and become their first martyr. When visiting the Shrine of Shaykh Tabarsi in Persia, Keith said, speaking of the great martyrs entombed there, "This is what that celestial army died for, the unity of East and West, of men and women, of rich and poor, of young and old, of black, white, yellow, and brown."

Keith's great devotion to the Bahá'í Cause and her intense desire to serve it will forever live in the hearts of those she touched in her earthly travels for His sake, and through her love, East and West will become more closely bound together in loving service.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Ellen V. Beecher

Chapter 5 (Conclusion)—The Vision of Reality

"It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His kingdom of peace and good will. Blessed are those who have taken part in this glorious work."

—'Abdu'l-Bahá.

DURING middle life, Ellen Beecher became increasingly aware that something of unusual import was happening to the world. So convinced of this was she that she left no stone unturned in her search for Truth. She studied avidly the confusion of tongues which was Church doctrine. Were the justice and love of God fabulous untruths, irreconcilable in the fact of His merciless damnation of countless millions who heard not the name of Jesus, the dear Savior? And could the Divinity be divided into three Persons? Would God create a Satan who would hate His Holy Ways?

She turned to the philosophies of the hour. New Thought, Christian Science, Theosophy and Spiritualism took, in turn, riotous possession of her thinking. From each she took many beautiful lessons, but found in none a complete solace.

Feeling rather like a homeless pigeon, she continued in a state of wandering for some time. The moment of promise in the New England garden seemed remote at times; but at least, when it had slipped almost into oblivion, two events occurred which brought it back with a wealth of new meaning.

She had gone to visit her friends, the Thompsons. The quiet evenings

spent with them were like periods of calm in a storm at sea. Now she lay on a divan, listening to the soft music that issued from the little, old-fashioned piano under the gentle touch of Mrs. Thompson. She thought of the garden. Had she stopped stepping? Was her heart given wholly to God? Slowly she let go of the tension of the world and slipped into a deep sleep. In her own words a faint ray of the perfection of those fleeting moments is conveyed to us:

"In the corner of the room appeared a Glorious Man, robed in white and wearing a white turban. I dare not attempt to describe the majesty of that Presence. The moment I saw him, he extended his hands to me. 'I know that you long to die,' he said with exceeding gentleness. 'You may go with me now if you wish.' The room seemed suddenly flooded with light. How I longed to arise and go with him! Then he spoke again, telling me that although I might make my choice as I willed, a great blessing lay in my remaining here of my own volition, and that all things would be made plain to me. My soul cried out to go, yet immediately my desire to be obedient to this shining Person obliterated all other desire. Joy filled my being as I acquiesced to the

things that he had spoken. Thereupon I began to be aware once more of physical sensation, and found myself being vigorously rubbed back to consciousness by Mr. and Mrs. Thompson who had become greatly alarmed about me. Even after I had opened my eyes, I saw the dim outline of that luminous Presence for a brief moment. Then all too soon the vision faded, leaving me transfigured by a strange joy while at the same time desolate because of its passing; so desolate indeed that I could not forbear crying out in the grievous pain of that parting.

“Several years passed before I saw again that consummate Radiance. I had been invited with three others, to visit a friend at Framingham near the famous old Methodist Camp Grounds. For ten days a conference was to be conducted by Dr. Cullis of Boston. I prayed earnestly that we might become conscious of the Holy Spirit among us. On Sunday, the last day of the conference, hundreds poured in from Boston and surrounding territory, many of them common ruffians who came with the marked intention of breaking up the meeting.

“I waited until the others had gone to the meeting, and then started out alone toward the big tent. Before I had gone very far, I felt a hand on my shoulder, directing me to walk thru the woods to a great, flat rock upon which I lay for some time, unconscious of my surroundings.

“A black cloud hung directly over me, as dense as a great wall in the heavens. Then I perceived two ladders, one on my right and the other on my left, and angels descending, carrying garlands of flowers. These they silently dropped upon me as

they passed from the ladder on the left to the one on the right. The fragrance of the flowers seemed to permeate all the atmosphere. The cloud disappeared, and in its place I saw a great light. Standing in the light at the top of the ladder on the left was the glorious vision of that Being whose beauty and majesty had so enthralled me. He was arrayed in most brilliant garments and his arms were outstretched as if pouring upon me a blessing. The spirit of that hour cannot be conveyed to you, for it bursts the narrow confines of the world of words.

“At four o'clock I awoke, feeling strangely in the world but not a part of it. Quickly regaining the path to the cottage I hurried along, praying wordlessly that none would speak to me, for I felt that the sound of a human voice could not be borne. The four ladies were seated on the porch, and as I passed them they looked long at me but spoke no word. I threw myself on my bed, lying prostrate for hours undisturbed. Later they crept in, one by one, and when at last the silent spell could be broken, they told me what had occurred in my absence.

“Several thousand had gathered at the meeting, but Dr. Cullis, rising at the appointed time had said, ‘There cannot be preaching here today. There is nothing we have the power to say or do in the presence of the Spirit which has touched someone in this camp since you have entered this tent. I do not know who it is that has received that Spirit but I would like to know how many others than myself have felt it? Hundreds arose without a word. When they had quietly resumed their seats, the doxology was sung and over a thousand came to the

altar to kneel and give praise to God.

“At some time during each of the three nights which followed, my friends were awakened by a great light which shone directly upon me. Each one, unwilling to be alone in discovery, called upon the others for verification. Through the years that followed they often called me to remembrance of it.”

IT WAS early in the nineteen hundreds that the heavens literally opened for Ellen Beecher. From the lips of a Persian rug dealer she heard the first fragment of the story of Bahá'u'lláh, the Glory of God. A beautiful New York woman then gave her a prayer revealed by His Son, 'Abdu'l-Bahá. With this in her possession she met with an accident and was taken to a hospital, where she lay in pain for many weeks, the prayer a crumpled little sheet under her pillow. She lived on the strength of that prayer. Hungrily she ate of it and was filled. One day she became aware of the astonishing fact of faith, and on that day her fever left her and she was quite well. The world of yesterday was a dark memory, a night as compared to day. All things were made new. All nature sang. The oneness of mankind became apparent in rich and poor, black and white, European, Chinese and American. The miracle of love was born anew within her. Perplexities, tight buds of mind and heart, opened into a garden of a thousand understandings. Difficulties became light and mercy, and troublous hours had healing in their wings. The Eternal Christ, revealed again in Bahá'u'lláh became a living reality, a river of life coursing through the ages “from the begin-

ning that hath no beginning unto the end that hath no end”. Wonder welled up within her, and every fibre of her being cried, “God is glorious”.

IN 1912 'Abdu'l-Bahá came to America. How she had longed to see Him. Others had made pilgrimages to the Holy Land, but she could only serve and wait. Her heart beat very fast on the day that she mounted the stairs alone to see Him for the first time. He opened the door before she had quite arrived and held out His hands, calling, “Mother Beecher! Welcome, Mother Beecher!” He had known her immediately. The strangeness of the greeting did not immediately occur to her. One remembers the greeting of the Báb to His unknown disciple, Quddus: “We have communed with this youth in spirit.” All of life pointed to this hour when the Master of 'Akká had cried, “Welcome!” How gently He taught her. To the end of her life she carried with her the tenderness and grace of that meeting.

YEARS of loving service, toil and change took their toll and sped away.* The heavens had opened indeed, and confirmations had descended upon her in fragrant showers. Life had achieved full meaning. Destiny stood clothed in ermine. Possessed of nothing, such a soul is sovereign over all things. One short week on earth remained for her when, looking earnestly at me one day, she said, “My Lord has accepted me”. Who shall look with grief upon that final “Welcome”? A ship had found its harbor; a soul its God. A garden gate opening and closing; that was all. The mother of the faithful had gone home.

*Old age caressed her.

MEMORIALS OF THE FAITHFUL

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá’i Magazine. The translator states that she does not consider these translations final.

THE great Jináb-i-Nabil-i-Qá’ín, Mullá Muhammad-‘Ali, was one of those who recognized Bahá’u’lláh before the Báb declared His mission. . . . It happened that the son of Mir Asadu’lláh Khán, Amir of Qá’ín, had been ordered to reside in Tihrán as a political pledge, and because the prince was young and far from his father, Mullá Muhammad-‘Ali was serving as his instructor and guardian. Since the young man was a stranger in Tihrán Bahá’u’lláh was especially kind to him; on many a night he was a guest in Bahá’u’lláh’s house, and Mullá Muhammad-‘Ali, later given the title of Nabil-i-Qá’ín, would come with him. This was before the declaration of the Primal Point. It was during those meetings that this trusted friend was irresistibly drawn to Bahá’u’lláh, and wherever he went he praised Him with enthusiasm and spiritual passion, saying as men did in former times that in the presence of Bahá’u’lláh he had witnessed miracles and wonders; he was wonderfully inspired, flaming with a great love, and in this condition he returned to Qá’ín with the young prince.

Then the noted scholar Muhammad-i-Qá’ini, whose title was Nabil-

i-Akbar, arrived in Qá’ín; he had been made a mujtahid by Shaykh Murtadá, who by this time was dead, gone to Baghdad and become a believer, after which he had returned to Persia; all the ulamas and leading mujtahids acknowledged his excellence, his wisdom and learning, his eminent rank; when he arrived in Qá’ín he boldly set about spreading the Cause, and as soon as Mulla Muhammad-‘Ali heard the name of Bahá’u’lláh, he accepted the Cause of the Báb, saying, “I attained the presence of the Blessed Beauty in Tihrán, and I was fired with His love the instant I saw Him.”

Nabil-i-Qá’ín had sublimity of soul and was divinely favored. In his village of Sar-Cháh, he spent his days in teaching; he made believers of his family and taught many others, until he brought a great number under the law of the love of God. Although he had been a close friend of Mir ‘Alam Khán, governor of Qá’ín, had served him on many occasions and won his trust and respect, the thankless Amir turned against him in anger when he saw his faith, and, terrified of Násir-i-Din Sháh, began to persecute the believers. He banished Nabil-i-Akbar, and after confiscating the properties of Nabili-i-Qá’ín, put him in prison,

tortured him, and drove him out into the desert.

To Nabil, the sudden calamity was good fortune, the loss was a rich reward; to him the disgrace was a joy and a great bounty. He passed some time in Tihrán, outwardly homeless and in distress, but tranquil and cheerful at heart—this is characteristic of all those who are firm in the Covenant. He had access to the society of nobles and other important people, and knowing them well, he would frequent a number of them and teach them as he saw fit. He was a consolation to the friends, and a drawn sword to the ill-wishers of Bahá'u'lláh; he was one of those of whom the Qur'án says: "Reproach shall not turn him aside." He taught the Cause to the utmost of his endeavor, day and night; he was surging and thundering and drunk with the love of God.

FINALLY permission came for him from 'Akká to go to the Greatest Prison, because he was in constant danger in Tihrán, where he was known everywhere as a Bahá'i, as he was absolutely fearless, never thought of caution or patience, and would not hear of secrecy. When he reached the Prison enemies shut him out, and try as he might he could find no way to enter; he was obliged to leave for Násirih, where he spent some time, alone except for his two sons Ghulam-Husayn and 'Ali-Akbar, living in extreme poverty. At last it was arranged for him to enter the fortress. . . . He was called into the presence of Bahá'u'lláh and entered in a state that cannot be described; when he saw the Blessed Beauty he trembled, fell down and lost consciousness;

Bahá'u'lláh spoke kindly to him, and he rose, and spent a few days hidden in the barracks, after which he returned to Násirih; here the inhabitants were much puzzled by him because they saw that he was a great man, doubtless of importance in his own country, and they wondered how he had come to live in their village and to content himself with so destitute a life.

Later when as Bahá'u'lláh had promised the doors of the Prison were opened, and friends and pilgrims could enter and leave the barracks as they pleased, respected and unmolested, Nabil-i-Qá'in would come every month to see Bahá'u'lláh, but in fulfillment of His instructions continued to live in Nasirih, where he taught the Cause to a number of Christians and sorrowed over the wrong done to Bahá'u'lláh. He earned his living by going into partnership with me; I furnished three krans of capital, and with this he bought needles, and used them to trade with; the women of Násirih gave him eggs in exchange—an egg for three needles; he would collect thirty or forty eggs a day, sell them, and live on the profits. He sent into 'Aqá Ridá's for needles every day—there was a daily caravan between 'Akká and Násirih—and amazingly enough he lived two years on that capital. He was always thankful and one can judge how content he was from the fact that the inhabitants of Násirih would say, "We can tell by the way this old man acts that he has endless wealth, but because he is in a foreign country he is selling needles for the sake of prudence to hide his fortune."

Whenever he entered the presence of Bahá'u'lláh he would receive new bounties, and he was my constant

companion; if sorrow came upon me I would send for him, and as soon as I saw him I was happy; how genial and eloquent he was, how radiant and pure in heart! He eventually came to live in the Greatest Prison ('Akká) and saw Bahá'u'lláh every day. Then one day when he was walking with some friends in the bazaar he met a grave-digger known as Háji Ahmad; he was in perfect health at the time; he spoke laughingly to the grave-digger and said "Come with me". Then he led the way to the shrine of Sálíh, and said, "Háji Ahmad, I have a favor to ask you; when I go from this world to the next, dig my grave here—close to the grave of the Purest Branch", and he gave the man some coins. After sundown they brought word

that Nabil was ill. I went to his house at once and found him sitting down, talking and very happy; he was laughing and joking, but for no apparent reason his face was beaded with perspiration, and that was his only sign of illness; he continued to perspire, grew weak, and took to his bed; toward morning he ascended.

The Blessed Beauty (Bahá'u'lláh) showed the greatest favor to this personage and revealed important tablets in his name, and after his passing whenever he would be mentioned Bahá'u'lláh would speak of his faith and certitude and love, saying that he was one who had been drawn to the Bahá'í Dispensation before the declaration of His Holiness the Báb.

RELIGION -- CAUSE OR EFFECT?

SYLVIA PAINE

"Religion is the outer expression of the Divine Reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive it is without the divine life—it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal."

—'Abdu'l-Bahá.

THE fact of change in our present day political and economic surroundings is a commonplace. Likewise students in the field of religion are aware of similar tendencies in this branch of life today. Dr. Charles S. Braden of Northwestern University has recently published *Modern Tendencies in World Religion**, in which he summarizes trends in each of the present world religions other than Christianity.

His book is based on the premise that religion must of necessity change with our cultural and economic life. *Religions that fail to satisfy human needs, he says, do not live* and in the long run anything which affects our social, intellectual, or economic life must likewise produce a change in man's religious beliefs.

At least five factors are constantly interplaying to produce change in

*Macmillan Co., New York.

man's life and hence in his religion; scientific discovery, economic change, political evolution, intellectual change, and cultural interchange. As knowledge in each of these fields of man's activity has increased, the scope of religion has been thereby narrowed. Man has discovered facts and laws which have lead him to think for himself rather than follow blindly the superstitious beliefs and practices which were formerly the bulk of his religion. Furthermore as his control over forces around him has become more complete his concern has come to be predominantly with the present rather than future life. His concern over his life in future worlds has become less acute and thus the sphere of religious influence has been doubly narrowed.

THE MAIN chapters of Dr. Braden's book are devoted to showing briefly what has happened recently in each of the largest countries and religions to affect the religious beliefs of the people, and furthermore along what general lines change has taken place within each of the world religions. He treats Hinduism, Islam, and Judaism, religion in China, in Japan, and in Russia today. The similarity of the trends is most striking.

Forces are at work the world over to increase international and inter-cultural human intercourse and consequently to bring the various religions into closer contact and to subject religious creeds to more critical scrutiny. This makes for reactionism on the one hand and at the same time breeds scepticism, agnosticism, and even atheism among the adherents of each religion. Syncretic tendencies also re-

sult and religious creeds and practices are borrowed.

Lastly there is in each case a movement towards liberalism in religious and social thought the world over. Women are being given a social status in Oriental countries where formerly they had none, the caste system is gradually being done away with, and the idea of mass education is spreading.

We feel after reading this book that, although it is regrettable that religious influence is somewhat on the wane today, this loss is almost more than compensated for in the tendency toward shaking off time worn religious prejudices and the accompanying social liberation. The general social well being of human beings is certainly a most important goal to be held in view. Is a spread of scientific knowledge, of universal education, and of class liberation a more vital gospel in the Orient today than the more purely religious one? This leads us to question, what is religion and what part should it play in the civilization of the future as well as in the life of the modern individual.

People today tend to regard religion as only one among a number of factors which go to make our social and individual life what it is. Religion and religious institutions seem to many to be of human origin and to exist primarily because of a desire in man to worship a Being greater than himself. Dr. Braden similarly rather implies that the various change-producing factors in our modern life are themselves the causes of religious change. Just as social, economic, and political ideals and institutions change, so do religion and religious institutions alter

in response to the change in human life and relationships.

IN SHARP contrast to this rather commonly accepted materialistic interpretation of history we find the Bahá'í teachings insistently emphasizing its religious interpretation. These *clearly state that religion itself is the ultimate cause rather than an effect of human progress.* All the great prophets and religious teachers of the past lived solely for the purpose of educating the world of humanity, and were it not for these divine teachers man would never have attained his present state of civilization. *Great advances in human civilization as well as a quickening of interest in religion follow the advent of these prophets.* Although in some ways their influence during their lives on earth is not apparently world wide or spectacular, yet it is actually more lasting and widespread than that of leaders in any other branch of human activity. All of them pointed out for man the essentials of true religion and exhorted him to remain firm in these precepts and to worship God.

Bahá'u'lláh commands kings, rulers, princes, and mystics, all to hold fast to religion. "Religion is the greatest instrument for the order of the world and the tranquility of all existent beings." Again He says, "The principle of

religion is to acknowledge what is revealed by God and to obey the laws established in His Book." 'Abdu'l-Bahá in speaking of the influence of religion on man's life says:

"Religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminals; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely the religion of God, prevents both the manifest and the concealed crime, trains men, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind.

"People think religion is confined to an edifice to be worshipped at an altar. In reality it is an attitude toward divinity which is reflected through life. . . . By religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of religion, for this object have all the Manifestations come to the world. Alas! that the leaders of religion have abandoned this solid foundation and have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of divine religion."

DR. BRADEN'S admirable survey is certainly of significance to thoughtful people in pointing to the modern trend away from unreasoning prejudices, and in showing so concretely how religions in all parts of the world are moving in the same general direction. Must not the ultimate outcome be a unifying of religious institutions as well as thought, accompanied by a greater realization of the importance of true religion in the modern life?

"The Manifestation of God is proof of Himself just as the sun is its own greatest and sufficient proof."

—'Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

“We have called on enlightened business judgment, on understanding labor and on intelligent agriculture to provide a more equitable balance of the abundant life between all elements of the community.”

—President Roosevelt.

WE have to educate a whole new generation of citizens and leaders for responsibilities that you and I were never educated for at all. We have to expand the body of human knowledge beyond everything we have previously imagined. For we are entering a great period of American life, a period in which our voice, our power, and our example will be felt in every quarter of the globe. . . . To discharge this responsibility we shall have to change the outlook of young men. We can no longer allow them to believe that the normal career of a college man is to go out and make a private fortune. . . . And the young men who go to college must be taught to look upon themselves as engaged in preparing to qualify for an elite of democratic rulers who have renounced vulgar ambition and private acquisitiveness. . . . No people has ever long fulfilled a high destiny, which lacked a governing class that was ready to live and die for the Commonwealth.—Walter Lippmann, *Harvard Alumni Bulletin*.

WHETHER we like it or not, we are having in increasing measure with each passing year an extension of the role of government in organizing and directing economic activities. . . . Everything depends upon whether the government is autocratic in character or democratic in its organization and in its methods

of operation, and whether the objective of enriching human life is borne consistently in mind. It may well be possible so to organize our government machinery and so to enlist the interests of citizens in the affairs of their government—national, state and local—as to stimulate the development of individual capacities in ways and to a degree hitherto undreamed.—Dr. Harold Glenn Moulton, President of the Brookings Institution.—*The Scientific Monthly*.

IN CELEBRATING the anniversary of the birth of Susan B. Anthony the progress of woman's struggle for equal rights will be reviewed. For the life and character of this unique crusader are a source of perpetual inspiration to the feminist movements.

Miss Anthony's role in the emancipation of women can not be appreciated without understanding of social and economic conditions when she began her work. In the eyes of the law, woman was merely a chattel. The colleges were closed to female students. Only the most meager opportunities of earning a living were open to women. Politics, business, the professions and industry were entirely outside of their province.

Early in life Miss Anthony evolved a modern philosophy of woman's place in the world. Her greatness

arises out of her persistent and effective crusading for women's rights over more than half a century.—Editorial, *Washington, D. C. Post*.

CHINESE HISTORY records the achievements of many women leaders.

In the affairs of state, too, women have been prominent. Formerly they were as well educated as men.

Today women assume leadership in China in every field of human endeavor. They are vital in shaping the destiny of the nation. They have made big strides in education, entered the professions, taken part in business and asserted their individuality in their family and social relations. Women doctors, teachers, lawyers, nurses, clerks, secretaries and typists are to be seen all over the larger cities of China.

The ideal, of course, is to have the Chinese woman retain the best in China and supplement it with the best in Europe and America. With a foundation of this sort, there will come a sweet harmony in meeting her threefold duty to self, home, and society."—King-Chau Mui, Chinese Consul in Hawaii, *Pan-Pacific Union Bulletin*.

IN THE last four years there has been a 40 per cent increase in the number of people using public libraries, according to Carl H. Milam, secretary of the American Library Association. On the rolls are 4,000,000 new borrowers. By far the heaviest demand is for books in the technical, trade and cultural fields. Fiction gets little time from these millions possessed with new leisure.—*New York Times*.

IN TRAINING the mind of our youth, in teaching the student to think and to use his mind as he would a finely tempered tool, we should urge always the practice of the scientific method. That method proceeds by experimentation, by making a disinterested search for truth, by getting the facts and seeing where they lead. Imagination constructs the hypothesis. Then we verify or check the hypothesis to see if the thing works.

This means that no fixed and static dogmas can necessarily stand unchanged in a changing world. They must give way to fit the altered conditions. Our university can give the student the spirit of this scientific approach to most efforts of human endeavor; not only to the realm of abstract knowledge, but to a vast number of the practical affairs of every-day life, to sociology, religion, business, politics, government. Our university can give its students tolerance, so that they will not condemn an idea offhand, because it is new or because it is old. It can help them to develop that tempered judgment which is the beginning of wisdom.—Thomas W. Lamont—*The Scientific Monthly*.

RELIGION is a power house; something you can get power out of if you know how. Of that sort of religion . . . there is a lot in circulation and more making . . . Now it may be that there is ahead of us a good deal livelier outfit of religion than we have been able to observe for many years, and one that will capture intellect in increasing quantity and make it more serviceable to the country and better qualified to lead mankind.—Edward S. Martin—*Harper's Magazine*.

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THE LAW OF CHANGE

THE call of Baha'u'llah is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.”

—*Sboghi Effendi.*

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"Bahá'u'lláh taught that in all schools and colleges sciences, both divine and material, should be taught in order that the students may discover material realities and the realities of the Kingdom, for material sciences are as the body and divine sciences are as the spirit. The body must live by the spirit."

—'Abdu'l-Bahá.

A GREAT DEAL of attention has been paid to character development in the last few years. The need for this is obvious. The authority of the family and of the church on the life of childhood and youth has been constantly diminishing. The influence of ancestral morality and of religious precepts is about as feeble as in any period the historian can point to. Therefore the school is desperately turned to as a sociological and ethical, as well as intellectual factor, in the development of the child.

And this is as it should be.

Education cannot escape a definite moral obligation. Its responsibilities are not to the intellect alone, but to the full nature of man and woman. As humanity has been evolving from brute to homo sapiens, education has been the major factor of progress. But progress cannot stop with the arrival at man-intellectual. It must go on to the further development of man-ethical and man-spiritual. In this higher development education, I conceive, has the same responsibility for furthering progress that it has always had.

It is folly to say that education is concerned only with the child's intelligence, and that his moral and spiritual nature must be formed by the home and the church. The higher development of man is a major

operation, requiring as complete an environmental conditioning as possible. The school, which has possession of the child for half its waking hours apart from meals, certainly has an equal responsibility with the home for the direction of the child's moral and spiritual nature.

THE CONCERN of the educator of today for the development of character in his pupils is not confined to benefits to the individual. Human society in its collective activities is in crying need of more earnest conscience and more ethical behavior. Of what use is it to train intellects for the purpose of exploitation? Better perhaps not to sharpen mental swords that may penetrate the vitals of society. If education is merely to increase the materialistic powers of man, leaving his moral qualities unchanged, we may well despair of civilization.

Dr. Arnold B. Hall, formerly president of the University of Oregon, recently gave me a very vivid account of how he became convinced, early in his educational career, of the necessity of developing character in proportion to the training of the intellect. In giving a course in political science early in his teaching career at a university in the middle west, he made the subject unusually concrete and vivid by detailed references to politics at

the state capitol. Among other things, he gave so clear a picture of how graft works in state and city government that two of his students the ensuing year were able to put these methods into practice in their fraternity stewardships, to the tune of several hundred dollars. Dr. Hall told me of his consternation, upon being confronted with these facts by the president, with the realization that these students had been actually helped to crime by the development of their intelligence without a correspondingly awakened conscience.

THE QUESTION of religious instruction enters markedly into this matter of the training of character. Education has had to fight for centuries to free itself from medieval dogmas and pious concepts antipathetic to scientific discovery and to human progress. As a result of this struggle, we have arrived at the complete separation of education and religion. Is this to be the final settlement of the case?

We can do very well without religion when we are dealing with facts. But can we do without religion when we are dealing with character? Ethical concepts and the practice of morality in the daily life depend very closely upon the truths revealed in religions of the past. Character training without illumination of spiritual vision or enforcement by the conscience of religion is not as effective as it needs must be.

One generation can live on the ethical momentum inherited from a previous religiously-minded generation. But when that momentum is spent, beware! We are witnessing today, in the enormous spread of

crime among our youth the effects of a religiousless age, in which the home and school have failed as agencies of character training.

Children pathetically need the assurance of those definite moral values that were in religion, and the motivation which comes from spiritual earnestness. It is not necessary that religion be dogmatically or creedally taught. But children should at least realize that principles of right behavior inhere in the spiritual pattern of the universe. They should feel and realize in adults about them a spiritual consciousness that will help them grow into an instructive adherence to spiritual principles of right behavior.

CERTAIN BASIC truths of the spiritual life could, I believe, be taught all children, even those in the public schools. First, that there is a divine Power which controls the destinies of the universe, causing not only the creation but also the evolutionary progress of both matter and of mind; and that this is a power that one can have faith in and turn to for aid. Secondly, that every human being has, or rather is, a soul possessed of infinite energy; living during life upon this planet only a minute fraction of its eternal existence; continuing in activity and progress after it leaves this earthly scene; and *deriving its destiny directly from the actions it has built into its character.*

That what we sow that also shall we reap; that every thought and deed has its effect upon the development of the inner Self, and hence its fateful consequences upon our future. Herein we find, I am convin-

ced, the greatest incentive for right action. To emphasize the great universal law of progress in the light of infinite growth and development presents ethics to the child from a point of view that strongly motivates right conduct. And *this is a truth in harmony with the findings of modern science*. It is not something that will have to be unlearned later in life.

ONE OF the greatest services of religion to the individual is to give a concrete focus to idealism. The history of civilization shows this distinctly to be true. Although fundamentalist religion has, in doctrine and in practice, frequently proved an oppressive and retrogressive force, on the other hand it is clear that religion has proved itself to be the most definite and vivid focus of reforms. The abolition of gladiatorial combats in Rome, of human sacrifice among the Druids, and of slavery in modern times is traceable directly to the high idealism and zealous self-sacrificing activities of religionists. Hundreds of minor reforms in modern times are traceable to the same source. The reasons for this are clear to anyone who studies the psychology of religion.

Greatest of all motives for service to humanity is the conscious effort to bring to pass the Kingdom of God on earth.

I know of nothing more splendid in all the history of human thought and endeavor than this concept of the Perfect Civilization—this vision to which philosophers, seers and prophets have dedicated their lives the ages down. It furnishes a broader and more satisfying in-

spiration for idealism than any gospel of personal salvation.

This is a program to which anyone can dedicate himself. Indeed, it is seriously to be considered whether the world can go on at all, unless the individuals composing it are willing to dedicate themselves to this aim of a *perfected* civilization. The establishment in any school of such an ideal center around which to rally the spiritual and ethical life of the children helps to tinge all thoughts and actions of the school with idealism.

IN THE BAHÁ'Í State the difficulties that at present stand in the way of spiritual instruction in the schools will be eliminated. All being united in the one universal religion, its precepts of noble living will be taught to the children from the earliest years. These Divine Words will effect not only their personality development but also their motives and the goals of life.

To all the children of the Bahá'í State will be unfolded that majestic vision of universally perfected and spiritualized humanity which will constitute the New World Order of Bahá'u'lláh. Toward ideals of service, of consecration, of pure and noble living, children of the future will be immeasurably aided by the power which religion brings to the daily living, and this spiritual atmosphere will surround the child not only in the home but also in the school.

The training of a single generation in this spiritualized type of education will effect a miracle in the expression of human nature on this planet and make possible the establishment of the Kingdom of God on earth.

THE END OF AN AEON

HELEN FRASER

Miss Fraser is Chairman National Council of Women, London; Executive, London Luncheon Club; Executive in National Women's Citizen Association and in the Council for Representation of Women in the League of Nations; Councillor, Kensington Borough Council, and associated with other organizations in England. Herein she expresses her ideas of this changing world and the need of the resurrection of truth.

WE are living today in a period of disintegration of forms and institutions. Thrones, government, commerce, ideas are in the throes of change. Man in the mass, though he imagines he is governing, is at the mercy of contending forces whose intentions and desires he does not perceive even dimly. The elaborate mechanism he has built is slowing up, creaking, trembling, collapsing. We are quite clearly approaching the end of an aeon.

Here in Britain despite the outer show of stability we maintain, since we are a slow and conservative and long-suffering people, not given to sudden action, everything is in the melting pot, moving, unstable, ever-changing.

The disintegrating action is perceptible in every field of human activity, from governmental to social—nothing is unaffected. To have institutions disintegrating indicates the dying away of the inner power that animates them. It means the spirit is going or has gone out of them. On the outer, practical plane it means they cease to have authority, to carry conviction, to sustain or support action and organization in life.

CONFIRMATION and loyalty to our forms in society, whether they be of government, politics, finance, industry, law, education, art or social

welfare is dependent not only on their being enforced but on their being accepted as authoritative and responsible manifestations of the spirit and mind of the people. It is literally true that no institution goes unchallenged today, and while it may be claimed that there is always challenge to institutions and established forms, the challenge today is so widespread as to resemble not the challenge always to be found in life, but much more the questioning that has heralded the decline and fall of all past empires, the consummations of the aeons of great teachers.

People are conscious, often without clearly knowing it, that the spirit is being increasingly withdrawn from the forms we have, so that there is to some a feeling of unreality in things. To others this withdrawal of the spirit brings a fear that makes them refuse to face it, and they continue to reiterate that things will get better and be again as they were.

As always in such a condition, leaders of the people are concerned with holding and seizing power, with action for reprisal against each other or to insure survival, with measures for ameliorating the most intense suffering. Always they try to patch the old garment, to put new wine in old skins—in vain—for relentlessly the great forces and

events that mould and overrule earth and man's destiny move on.

An aeon, like an individual, goes through the tests of the Divine whether, like the individual it goes on the way to the perfection that is its infinitely far off ultimate form, or on the "broad path" through the grave to dissolution and the end of its existence. For its spirit, and being, which are of God are eternal.

IS IT NOT clear that what Christ Jesus always called the "world", that which we look out on is very largely the manifestation of the false, or the unreal, the phantasmal, in the eternal sense, of that life that must be laid down to gain eternal life?

The forms we have now in the world are all rooted in possessiveness, in self-gratification, denying the bounty of God to the many,

justifying in law and politics and teaching the power of the Cains over the Abels of the earth. The Bahá'í Teachings set forth with great clarity the need of changing not only the forms but the fundamental spirit of our institutions.

The pattern laid down by our Lord on the mount stands eternally true. There is no compromise possible in the end. The relative truth of the world must bend to the absolute truth of the Divine. Man moves only in the freedom of the law and suffering he himself has evolved, and is again bringing most of his work to death.

The present forms are moving to dissolution and the grave—but out of it can come the resurrection of truth, of an earth made "new", of forms expressing truth, truth not only universal, but eternal, always known to the wise, still taught to him that hath ears to hear.

"Among the results of the manifestation of spiritual forces will be that the human world will take on a new social form; the justice of God will become manifest. . . . New remedy and solution for human problems must be adopted. . . . The government of a country must make laws which conform to the divine law."

"And among the teachings of His Holiness Bahá'u'lláh is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect."

—'Abdu'l-Bahá.

'ABDU'L-BAHA--THE SERVANT OF GOD

Z. N. ZEINE

The author, a teacher in the American University at Beirut and a graduate of said institution, presents herewith a brief, but intensely interesting picture of the life of 'Abdu'l-Bahá. What Mr. Zeine states about his article gives it great historical value.

"I have made an attempt in this article, very imperfectly perhaps, to record some of the impressions of my childhood days when I had the privilege of meeting 'Abdu'l-Bahá almost daily in Haifa. When once one had met 'Abdu'l-Bahá, whether old or young, one could not forget Him.

"The personality of 'Abdu'l-Bahá, the magnetism that permeated Him and radiated from Him, will always remain a mystery. Even those around Him did not and could not understand Him. Indeed it will be long before mortal and limited minds can grasp the real entity of 'Abdu'l-Bahá's divine nature."

The second and concluding part of this article will follow in the May number.

EVER since the dawn of history, whenever there have been famines, plagues, earthquakes and eclipses, whenever a barbarian invasion or a terrible war has devastated a country, whenever terror and distress and misery and corruption have increased in the world, people have believed that "the world was dying, passing away, falling to pieces" and that the millenium, the dawn of a new age was at hand. Here are a few instances.

In the sixth century A. D., it is said that Pope Gregory the Great, urged the building of the Church of Apostles at Rome, "although the world was ending". During the tenth century, the phrase "the end of the world drawing near" was frequently used at the beginning of donations and charters to monasteries. The opinion of the thirteenth century is voiced by Dante: "We are already in the final age of the world". In the latter half of the seventeenth century, Abbot Joachim of Fiore, a mystic visionary, believed in religious progress and dreamt of a new age when "the knowledge of God would be universal, because revealed directly in men's heart by the Spirit, without the need of teachers."

Two hundred years later, in the

nineteenth century, the age of scientific achievements and mechanization of life, the belief in the millenium becomes even more intense. William Miller interpreting the "two thousand three hundred days" mentioned in Daniel 8:14, as 2300 years, calculated that this period would come to a close about 1844, "at which time the world would fold up, the righteous be transported directly into Heaven and the rest of the race destroyed".

By a most remarkable coincidence 'Abdu'l-Bahá Who was destined to become the recipient and the promulgator of a new Spiritual Light, was born on the twenty-third of May 1844.

THIS ARTICLE is not intended to be biographical in nature. But it is almost impossible to write about 'Abdu'l-Bahá without at least referring to the sufferings and privations which He endured for sixty years, from the time He was a child of eight. If Christ on Calvary once said: "Father, forgive them; for they know not what they do," 'Abdu'l-Bahá could have said it almost every day of His life, so great and numerous were the oppressions showered on Him.

At eight years of age, 'Abdu'l-Bahá is brought before the dusty

and rusty iron bars of an underground cell to see His Father, Bahá'u'lláh, then a prisoner of Nasiri'd-Din Sháh in Tihrán, and persecuted for teaching such "seditious" messages as the following:

"O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country but in love for all mankind".

A YEAR later, we find 'Abdu'l-Bahá in a caravan accompanying His Father on His journey of exile to Baghdád. At that tender age, He is already entertaining the princes and the 'Ulamas of Islam who could not resist the temptation of calling on Bahá'u'lláh to listen to His teachings. When He is nineteen, He is banished again, this time to Constantinople. Shortly after He is in Adrianople. At twenty-four He is sent with a guard of soldiers to the fortified city of 'Akká with Bahá'u'lláh and a small band of followers, children, men and women. For a time they seemed to be buried alive, for they had no communication whatsoever with the outside world. "During the intense heat, malaria, typhoid and dysentery attacked the prisoners, so that all, men, women and children were sick at one time. There were no doctors, no medicines, no proper food and no treatment of any kind." Only one man remained in good health and that was 'Abdu'l-Bahá. Speaking of those days, 'Abdu'l-Bahá once said laughingly: "I used to make broth for the people, and as I had much practice, I made good broth".

For a brief account such as this,

we cannot go into details. 'Abdu'l-Bahá spent the flower of His youth in the Prison City of 'Akká. Twenty-three years passed—well-nigh a quarter of a century!

ON APRIL 14, 1890, the monotony of events in 'Akká was temporarily broken by a non-Bahá'i traveler, an English scholar and professor in Cambridge University,* who came to visit Bahá'u'lláh for the first time. His description of 'Abdu'l-Bahá Who was then forty-six, is worth being repeated here:

"A tall strongly-built man holding Himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead indicating a strong intellect combined with an unswerving will, eyes keen as a hawk's and strongly-marked but pleasing features . . . One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muhammadans, could, I should think, scarcely be found even amongst the eloquent and subtle race to which He belongs. These qualities, combined with a bearing at once majestic and genial, made me to cease to wonder at the influence and esteem which He enjoyed even beyond the circle of His Father's followers."

Then came 1892. Bahá'u'lláh ascended to the Kingdom of Light whence He came. He left a Will in which He declared 'Abdu'l-Bahá the Center of the Covenant. On His shoulders fell the mantle of leadership and the great responsibility of promulgating the Most Great Peace advocated by Bahá'u'lláh, of "hastening the advent of the Golden Age" anticipated by Him, and in short of establishing a New World Order "Divine in origin, all-embracing in scope, equitable in principle".

But 'Abdu'l-Bahá was still a prisoner, still surrounded by enemies and spies and ungrateful friends. Nay, His enemies became now more

*Professor Edward G. Browne.

dangerous, their hatred increased while at the same time the government's restrictions multiplied.

"Sometimes we were better off and sometimes very much worse," said 'Abdu'l-Bahá. "It depended on the Governor who, if he happened to be a kind and lenient ruler, would grant us permission to leave the fortifications, and would allow the believers free access to visit the house [where 'Abdu'l-Bahá and family were permitted to stay]; but when the Governor was more rigorous, extra guards were placed around us, and often pilgrims who had come from afar were turned away."

Sixteen or seventeen more years passed.

Meanwhile 'Abdu'l-Bahá had ordered the erection of a building on Mount Carmel to become the resting place of the sacred remains of the Báb, the Forerunner of the Bahá'í Faith. But His enemies stirred the government to bring against Him the ridiculous charge of building fortifications on Mount Carmel "armed and garrisoned secretly". Whereupon the neurotic and suspicious Sultan 'Abdu'l-Hamid sent successively two commissions from the Sublime Porte. The second one was "an extremely overbearing, treacherous and insulting Committee of investigation". It included commanders of varying ranks, one of them a general.

The Committee, helped by 'Abdu'l-Bahá's enemies, drew up a long report full of seditious libels and false accusations against 'Abdu'l-Bahá. He was even threatened that upon the return of the Committee to Constantinople, the Sultan would issue an order to either send

'Abdu'l-Bahá to Fezzan* or to have him "hanged" at the gate of 'Akká.

As the time was drawing nigh for the Sultan's firman to reach 'Akká and the sorrow and anxiety of 'Abdu'l-Bahá's family and His friends grew more intense, one evening a mysterious person presented himself to 'Abdu'l-Bahá and said that an Italian ship was at 'Abdu'l-Bahá's disposal. He could leave on it that same evening if He wanted to, and could choose to land at any safe place He desired. But 'Abdu'l-Bahá Whose courage was ever unyielding and Who never ran away from justice or refused to meet His enemies smiled and said: "The Báb did not run away; Bahá'u'lláh did not run away; I shall not run away". For three days and three nights the ship tossed up and down on the waves some miles off the coast of 'Akká. But 'Abdu'l-Bahá did not change His mind and the ship sailed away.

However, before the members of the Committee reached Constantinople, revolution had broken out. The Chairman of the Committee "was shot with three bullets, the general was exiled, the next in rank died and the third ran to Cairo where he sought and received help from the Bahá'is". 'Abdu'l-Hamid lost his throne. Constitutional government was declared in Turkey. All political prisoners of the Ottoman Empire were set free and amongst them was 'Abdu'l-Bahá.

IT WAS 1908. 'Abdu'l-Bahá's family moved to Haifa, at the foot of Mount Carmel.

Three years later, 'Abdu'l-Bahá, bearing still the indelible marks of fatigue and sorrow on His face,

*A caravan station on the boundary of Tripoli in Fezzan, Libya, North Africa.

after forty years of imprisonment left the Mediterranean shores for Europe and America. He was a youth of twenty-four when He entered the Citadel of 'Akká. He left it with the weight of sixty-four years of age.

'Abdu'l-Bahá toured Europe and America for two years, from 1911 to 1913. Wherever He went, people of all denominations and social classes gathered around Him to listen to His words. With His unusually charming diction and most remarkable versatility, He conversed with those who had sought His presence. One instance picked out of many will convey to the reader some idea of the popularity and the respect that 'Abdu'l-Bahá enjoyed in Europe and America.

"Arriving at Vanners', He found a large, strangely mixed crowd, assembled about the gate to welcome Him, from the quite poor to the wealthy who had motored over from their country places. . . . All day long people of every condition gathered about the gate for a chance of seeing Him, and more than sixty drove or cycled to Vanners to see Him, many wishing to question Him on some special subject. Among them were the clergy of several denominations, a headmaster of a boys' public school, a member of Parliament, a doctor, a famous political writer, the vice-chancellor of a University, a well-known poet and a magistrate from London.

"He will long be remembered as He sat in the bow window in the afternoon sunshine, His arm around a very ragged but very happy little boy, who had come to ask 'Abdu'l-Bahá for six pence for his money box and for his invalid mother, whilst round Him in the room were gathered men and women discussing education, socialism, the first Reform Bill, and the relation of submarines and wireless telegraphy to the new era on which man is entering."

In America, 'Abdu'l-Bahá stayed for nine months and visited no less than thirty-two towns and cities spreading day and night the message of love and universal peace. He addressed people of all denominations and social classes in schools

and universities, in clubs and halls, in private homes and grand hotels, in churches and synagogues.

AND THEN came 1914 when the so-called God-fearing and God-loving nations of the world plunged into the dreadful holocaust of the Great War, when man fought against man with more than beastly and pagan cruelty. And the tragedy of it all was that every side prayed for divine assistance to win the war! Indeed it was not prayer but a shameless blasphemy! And what eloquent expression of our folly and stupidity is found in the following words uttered by a field-marshal of the Allies towards the close of the war:

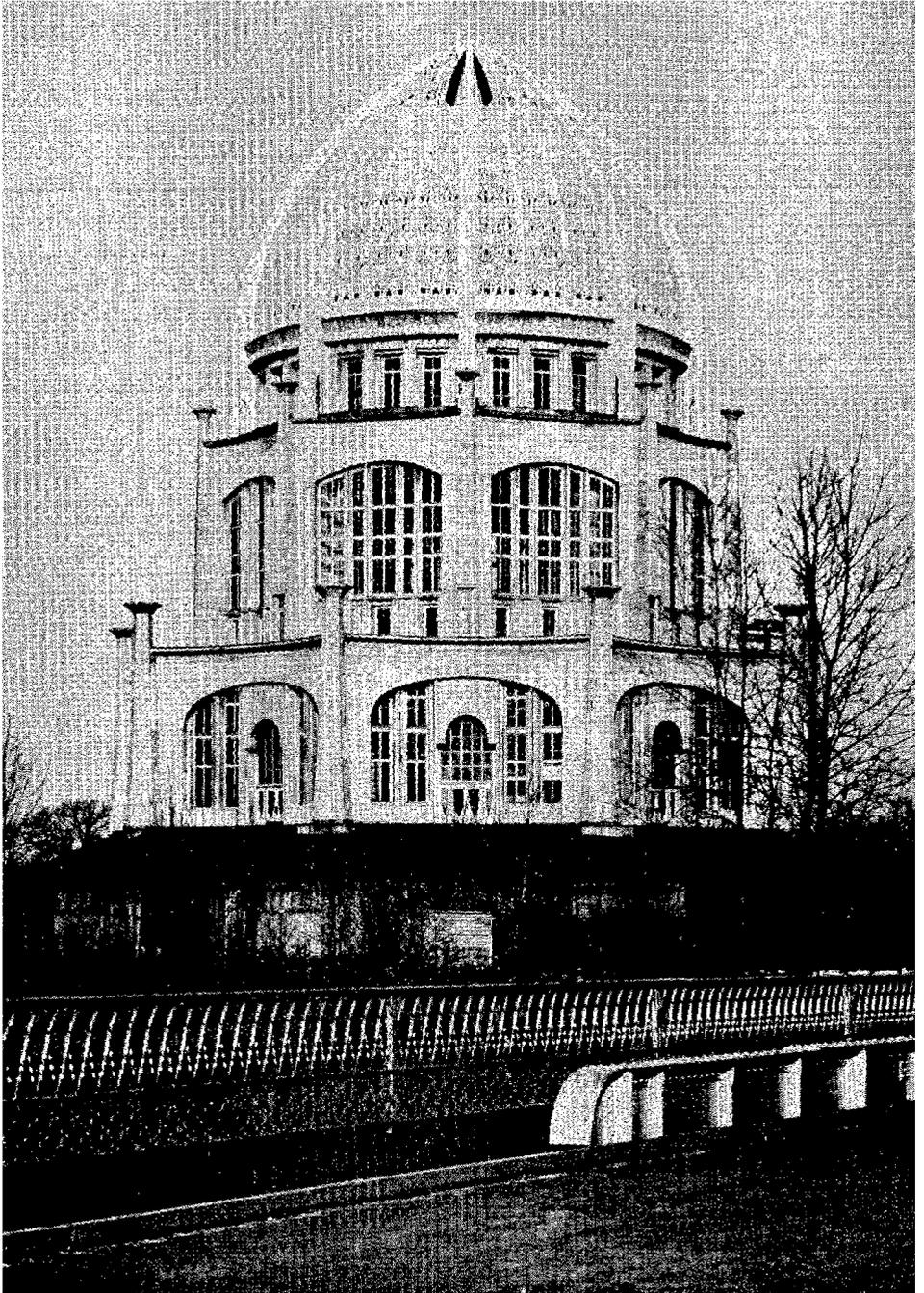
"With our backs to the wall, and believing in the justice of our Cause, each one of us must fight on to the end. . . ."

At no time, perhaps not even during His long imprisonment was 'Abdu'l-Bahá's heart so pulsating with grief and sorrow as during the World War when a high percentage of fallacy and irrationality darkened the human mind and when the poison of hate filled the soul of man—man whom 'Abdu'l-Bahá believed to be "the highest creature of the phenomenal world, endowed with continuous bounty bestowed by divine generosity without cessation."

'Abdu'l-Bahá did not live long after the World War. "I have done all that could be done", He wrote. "I have served the Cause of Baha'u'lláh to the utmost of my ability. I have labored night and day, all the years of my life. . . ." He passed away on the 28th of November 1921, in Haifa, Palestine, shortly after mid-night. "His face was so calm, His expression so serene, they thought Him asleep."

(To be continued)

¹A little farm house on an old royal manor in Byfleet, a village some twenty miles out of London. ²From "Abdu'l-Bahá in London", American edition, pp. 84-91.



The first picture showing the completed dome of the Bahá'í Temple in Wilmette (near Chicago), Illinois.

BAHA'I TEMPLE DOME FINISHED

(As Reported by the "North Shore Review")

With placement of the ornamental stone work on the dome section of the Bahá'i temple completed early this month, temple trustees and representatives of the John J. Earley Studio, Washington, D. C. contractors, now are preparing for extension of operations to the clerestory section immediately below.

The dome of the Bahá'i temple, at Wilmette harbor, which now offers a brilliant concept of the ultimate appearance of the entire structure, is one of the five largest domes in the world. The peak of the joined ribs at the top of the dome stands the equivalent of 15 ordinary building stories above the ground. . . .

The process employed in casting the ornamental work was originated by the contractors. Two kinds of crushed quartz are used: opaque and crystalline. . . . The quartz, which is crushed to about the size of a thumb-nail, is mixed with a white Portland cement base, the pure white and non-staining qualities of the white cement setting the quartz out in brilliant, unalloyed relief. After casting and setting, the sections are stored in moist closets for two weeks to permit proper curing and then are polished to bring out the light reflecting qualities of the quartz.

Some appreciation of the ultimate weight to be carried by the nine great caissons which penetrate to bed-rock 125 feet below the basement floor is offered in the fact the 387 sections of ornamental work placed over the dome and the ribs weigh more than 500 tons. This weight is exclusive of the rest of the structure which was cast into place.

THE MASHRIQU'L---ADHKAR

(Bahá'i Temple and Its Accessory Buildings)

"When these institutions—college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving postgraduate courses, and other philanthropic buildings—are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

—'Abdu'l-Bahá.

A PERSIAN MIRACLE

During the past months the story of Keith Ransom-Kehler's arrival in Tihrán and of her travels and visits to various cities and villages in Persia has been told in the pages of this magazine. In a detailed letter from Mr. A. H. Naimi, he states that for fourteen months she served in Tihrán in a great variety of ways. Some things are possible for an American to accomplish in Persia that a Persian cannot. In his letter Mr. Naimi points out the uniqueness of this visit and the beautiful relations which existed between this gifted sister and the Persian friends. The following account has been compiled from Mr. Naimi's letter and Mrs. Ransom-Kehler's articles.



KEITH

PEOPLE of the West are accustomed to demonstrations, even frenzied demonstrations, but these are prompted by political zeal or partisan ardor rather than warm religious love and fervor. Can we understand a little the bond which drew a western sister to Persia and caused the friends there to receive her with such unselfish love and genuine joy?

The account which we received of Keith Ransom-Kehler's welcome at Tihrán, the capital city, was written in such glowing terms that it seemed almost necessary to step it down lest American readers should consider it an exaggeration. But when again and again we received accounts of the enthusiasm and joy with which Keith was received in every city, village and hamlet which she entered, it began to be evident that it was the imagination of the people of the west which was at fault, limited and inhibited as it is by our restrained manners and stiff formalities.

In the first place when the friends learned of Mrs. Ransom-Kehler's approach, a group of them drove ninety-six miles to escort her to Tihrán. When about half way there another larger group met them and

proceeded with them to Tihrán and when finally they reached the city an assembly a thousand or more strong was gathered to welcome her. At Bárfarush a doctor and his family moved out of their house in order to insure the complete comfort and repose of their western sister and the doctor established his home and office elsewhere. Here a party of middle aged women walked a distance of twelve miles and back in order to be sure of a visit with her. Whenever she visited a Bahá'í village the whole community made holiday, coming in groups to meet her, the children singing and old and young raising the ringing cry of welcome, "Alláh-u-Abha".

On several occasions a new road was built; for perhaps an automobile had never entered this village or hamlet before. If, at another place, the ford of the swollen river was too deep for the auto, horses were in readiness. At one city where the party arrived by train "the telegraph master wired the governor . . . that a mob was marching through the streets". The governor at once telephoned the mayor to inquire the reason, and the mayor, "who had already been apprised, responded that it was only the peaceful Bahá'is greeting a Bahá'í from the West." Everywhere was overflowing joy and unaffected hospitality. And every-



A group of young Bahá'is in one of Keith Ransom-Kehler's classes in Persia.

where were eager and tireless listeners hungry for the message which this sister had brought from the Guardian of the Bahá'í Cause at Haifa or poured out from her own loving and understanding heart.

Not in a single instance was this American visitor permitted to travel alone. She and her escort entered one village through "a shower of flowers and petals" and were met by "women bearing bright brass trays with offerings of fruit, perfume, flowers and incense". And everywhere she noted the light of joy in the faces of Bahá'ís even when they lived the monotonous peasant life of an isolated rural community. "There is a freshness, a spontaneity, a beauty, a simplicity about the true Bahá'í life that searches the core of the heart", wrote Mrs. Ransom-Kehler in one of her "Letters Home."

FROM THESE bits gathered from accounts already published it is plain that Mrs. Ransom-Kehler's journeys and visits in Persia were not those of an ordinary traveler. Her mission to Persia was neither diplomatic nor scientific. Nor was it as a sight-seer that she went, nor as a missionary in the usual sense of the word.

Commenting on her visit Mr. Naimi says: "Tourists, visitors of high scientific accomplishments, historians, archeologists and personalities of international renown have from time to time paid visits to this old country; but our chronicles do not show even in one instance that any general display of delight and rejoicing was ever manifested by the Persians for such visits except what the government authorities or the peoples immediately concerned could produce superficially and with

no deep sincerity. But the ecstasy of joy, the fervent delight, the concern and attention shown by friends at the visit and during the stay of Keith in this country were truly unparalleled and unprecedented."

And then he adds, "God's work is an inscrutable mystery which cannot be fathomed or measured by the standards of human logic or the usual rules of cause and effect". So to the uninitiated the almost extravagant ardor with which this simple untitled American citizen was received throughout Persia is unexplainable. Those who know of the bond of unity created by the Bahá'í teachings and the spread of the Bahá'í Cause from the East to the West and now from the West back to the East again will understand. These teachings have created a bond of "unity in the love of God". Think well on these words. This is a bond not unknown but rare and almost forgotten in the world. The early Christians possessed it. They knew its power.

REFLECT UPON what has happened to bring about this unique visit. In darkest Persia in the middle of the nineteenth century Bahá'u'lláh proclaimed the new age, the age of the oneness of mankind and of universal peace. Persecuted and harassed by His own government and that of a neighboring state, incarcerated and subsequently exiled from His native land and consigned to oblivion in the deadly prison fortress of 'Akká He yet stirred and roused the lethargic world by proclaiming principles far in advance of His times. From His prison throne He diagnosed the disease of the sick world and stipulated the remedy.

Gradually the Message spread over the world, to Europe, to America,—this Message which the world, now conscious of its sickness, is still so loath to accept. This is the Message which has created the strong, new, living and loving bond between Persia and America. It has caused followers of Bahá'u'lláh in Persia to journey to America in order to instruct Americans in the precepts and commands of Bahá'u'lláh and to inspire them with His love. It has stirred Americans to visit Persia in order to learn lessons of love and sacrifice, of hospitality and openhearted generosity. And this talented and devoted American sister who spent many months, nearly a year and a half in Persia, both learning and teaching, gave to Persia some of the things that America has and Persia lacks and received some of the hidden treasures that are Persia's but are lacking in America. For the East needs the West and the West needs the East.

The exchange of teachers and ideas with European countries is familiar to us, but the world has yet to learn that Persia has rich spiritual treasures which when turned to practical use will solve the vast social, economic and political problems with which mankind is now well-nigh overwhelmed; and that Persia is holding out her hands to the Western World asking for help in applying these same spiritual truths to her own problems. Persia is spiritually awakened, is alive and eager to turn this spiritual energy into action which shall make for just government, universal education, the liberation of women.

It is in this spirit that Keith Ransom-Kehler and Martha Root

and other American Bahá'is have been received in Persia, the spirit of a mutual love, a mutual understanding, a mutual belief in Bahá'u'lláh's mission; the spirit of assurance of the early establishment of the World Order of Bahá'u'lláh coupled with a consuming desire to aid in bringing it about.

MR. NAIMI closes his letter with a little picture of the departure of the western sister from Tihiran. The same anxious care for her safety and comfort was exercised as upon her arrival. The farewells were no less loving and heartfelt than the greetings, but tinged with sorrow. "Every Bahá'i in Tihrán", writes

Mr. Naimi, "was aware that Keith was going and each tried to outdo the other in seeing her off." Companions attended her to Hassana-bad, a village a few miles south of Tihrán, where some two hundred friends gathered to listen to her and speed her on her way. Speaking of this farewell meeting Mr. Naimi says: "I wish that agnostic politicians and materialists who deny the feasibility of the unity of mankind and the elimination of hatred and warfare could have been present to see members of the human family from all religions, creeds and classes joyfully unified in the love of God through the Teachings of Bahá'u'lláh".

K E I T H

O poet soul, whose unremitting toil
 Has helped to rend the veils from dark Iran,
 Thy tree of love is planted in her soil,
 Where Suns have clothed the crescent faith of man.

When, in the dawn of that immortal day,
 Our martyrs quaffed of God's eternal wine,
 The stream of glory coursed its crimson way
 Until it blended their rich blood with thine.

First martyr from America to stain
 The rose of Persia with thy fragrant blood,
 The annals of thy life fore'er remain
 The signs of love's unconquerable flood.

—*Philip Amalfi Marangella.*

NATIONS AS NEIGHBORS

BERTHA HYDE KIRKPATRICK

FROM his vantage point in Honolulu David Livingston Crawford has written a little book* "Can Nations be Neighbors?" with the expressed purpose that countries bordering the Pacific may be prevented from developing such an attitude of hate, jealousy and fear as exists in European countries. The book, he says, "frankly presupposes that this is a new world growing here and that it need not duplicate the history of international strife and hatred around the Mediterranean and around the Atlantic."¹

Mr. Crawford is a biologist and an educationalist. At present he is president of the University of Hawaii so that it is natural that he should be especially concerned with Pacific relations.

The central idea in this book is that nations can be neighborly just as individuals can if they will learn mutual respect. The question "Who is my neighbor?" can be answered in generous and humanitarian terms by nations as well as individuals if they will set themselves to it. Let nations keep their nationalism, the author says; but why can they not at the same time respect other people's nationalism? By this he means their laws, customs, culture and even their commercial activities. The book is most readable and abounds in suggestions of ways in which boys and girls and grown-ups may be educated in national neighborliness.

For example, faulty textbooks are a source of misunderstanding, dislike and even hatred between na-

tions. China has recently introduced a new set of textbooks with aims quite contrary to neighborliness. These books contain half-truths and misleading statements. We find such a statement regarding the economic oppression of China: "Oppression of this sort is more disastrous to us than massacre of armed millions of soldiery. When they use armed forces it is impossible to annihilate us, but if they use economic force, every one of us may be completely plundered of all our vitality within ten years and not one of us would be lucky enough to escape that fate."²

When one considers the great injustices that China has suffered at the hands of Western commercialism we can understand the spirit back of such statements. We must also realize where it will lead. All countries are offenders in regard to inaccurate textbooks. Our own histories and geographies abound in half truths and onesided statements which often breed a false feeling of superiority.

What is the remedy for this bad situation asks Mr. Crawford. A widespread consciousness that this barrier exists is the first step. Turn on the lights of publicity. "No nation would persist long in the use of faulty text books when the guns of ridicule are directed against the practice."³ Another aid in correcting faulty text books would be a world language for it would do much to spread accurate information concerning different countries and also concerning what is taught in different countries.

*The Stratford Company, Publishers, Boston, Mass. ¹See preface, p. 1. ²p. 40. ³p. 47.

ONE CHAPTER in this book is filled with illustrations showing how cultural differences are a barrier to understanding between nations. The occidental shows politeness in greeting another by a handshake while an oriental performs a series of bows. What is pathos to an occidental may be humor to an oriental. Under certain conditions suicide is noble for a Japanese while in the occident it is reprehensible. In commenting on these and other cultural differences Mr. Crawford says: "It is not necessary at all that the differences be removed and that all the world be brought to one culture. God forbid that such a thing as that should ever come to pass. What a deadly monotonous world it would be! What is necessary is that we learn about the differences and base our attitudes toward and judgments of other peoples on a sympathetic knowledge of them. Thus may international cooperation increase."¹ To help bring this about the author suggests that our colleges and universities might well offer courses in Oriental culture as they do now in Greek and Roman culture. And why not have an international exchange of professors across the Pacific as well as cross the Atlantic?

ANOTHER subject to which the author devotes several pages is the opportunities which cinemas and newspapers have for acquainting peoples of different nations with each other. For the most part these are poorly used. The newspapers fall short in that they print the unusual and so create wrong impressions. And while the author deplores the low standards, the falseness, the "caricature of the American home" depicted in the exported American film yet "how else," he asks, "ex-

cept by travel, could the people of the Orient get even as good a picture as they do of American and European cities and farms, industries and tools of manufacture, modes and methods of travel and transport, to say nothing of such items as women's place in the scheme of things, ways of courtship and love, characteristic ways of expressing emotions and many other things that go to make up a culture."²

What a great purveyor of neighborliness the moving pictures might be!

Mr. Crawford does not overlook the value of the many organizations to promote internationalism such as the Institute of Pacific Relations, the Institute of International Education, and many others which he mentions. Heading all these is the League of Nations much of whose educational work might be more fully utilized.

WHAT SHALL we say about the national superiority complex? Is there such a thing as a superior nation? These questions our author attacks with the facts and logic of a scientist. Cultural differences and race prejudices are bound up with the superiority complex. This feeling of superiority is not limited to Nordic countries, though they are prominent offenders. There is hardly a nation so small and humble but feels itself superior to some other neighbor nation. There is a reason behind the antipathy which people of different color and culture have for each other. Mr. Crawford traces this dislike back to primitive man whose dominating urge was self-preservation. Whatever was different and unknown primitive man shunned from fear, instinctive-

ly. But man has advanced now beyond the primitive state. Science and reason are now his means of protection rather than instinct and weapons.

Differences there are in races and nations but who shall say which are superior and which are inferior. . . . But for all practical purposes our author grants that there are superior nations, nations which rise above other nations just as certain individuals rise above others, either because of better government or greater industrialization or better development of natural resources or all of these things. The practical question is, How shall these nations treat each other? The answer is, treat them with respect. "To think of treating them all on an equal footing is as futile a thought as to desire that all culture be reduced to a uniform culture"¹ writes Mr. Crawford. And further he says, "Whether it be nations or individuals neighbors need not be equals to be good neighbors. Individuals who are very unequal in intellectual endowments and in economic status may still be good neighbors if there is the right mutual respect between them, and nations which are quite unequal in strength and different in culture may still be good neighbors."²

Nor does respect for a nation's neighbor mean that boundaries might not be changed but simply that such changes be made according to due process of law and to the satisfaction of all concerned. In regard to the Manchurian situation Mr. Crawford writes: "There is no doubt whatever but that the development in Manchuria is benefiting both nations, and will continue to do

so if they will cooperate reasonably in the great undertaking. The interests of the two nations do not seriously conflict, for one furnishes the land and the people to occupy it and till its soil while the other is furnishing capital and managerial ability both of which are as essential as the former two things. If one neighbor had not had its temper riled by the unfortunate first approach of the other, what a different story it might have been!"³

CLOSELY CONNECTED with the superior race complex is the question of interracial marriage. Recently conducted studies by the University of Hawaii suggest that contrary to current popular opinion hybrid people are neither inferior nor superior to both parent stocks. "One often hears in Hawaii that the Chinese-Hawaiian cross is an excellent one, producing a better strain than either the Chinese or Hawaiian stock and with the same frequency he hears that the Hawaiian cross is a vicious one, 'full of dynamite' and productive of great social evil. Both of these assertions are unfounded and lack a scientific basis of fact. The recent studies show that the Hawaiian-Whites and Chinese-Hawaiians are about equal in social achievements and general performance."⁴

It is in such things as these, race prejudice, national prejudice, or as he calls it, the national superiority complex, a lack of understanding of differences of culture, language difficulties, that the underlying causes of war lie, Mr. Crawford believes, and until we remove these causes through education we can expect very few results from disarmament conferences. "There is no greater

task", says President Crawford, "no greater opportunity, confronting education than this: to teach the nations of the world to understand their neighbors, to respect their neighbors as themselves. Let us educate for mental disarmament, with the assurance that then physical disarmament will take care of itself."

THIS BOOK in itself is a valuable

step in the most imperative task of educating for peace. Let it be read and put in practice so that "this ideal of Universal Peace may leap out of the world of words into the arena of activity".² With nations already at each other's throats we must make haste to use this and all other possible means to peace for, "Today in the world of humanity the most important matter is the question of Universal Peace".³

¹p. 113. ²Abdu'l-Bahá, *Star of West* Vol. 5, p. 121. ³Abdu'l-Bahá, *Star of West*, Vol. 5, p. 115.

FUGITA SAN

KEITH RANSOM-KEHLER

The following appreciation of a unique personality, lovingly remembered by many Bahá'is in the United States and by all visitors to the Bahá'í Shrines in Palestine, is taken from an interview which the author gave while she was visiting in Japan.

DURING the course of every year thousands of pilgrims and tourists visit the shrine of Bahá'u'lláh at 'Akká, and that of the Báb and 'Abdu'l-Bahá on Mount Carmel in Palestine. Lying at the foot of Mount Carmel and ascending half-way to its ridge is the city of Haifa, which has been made under the English mandate, the official sea-port of Jerusalem. It has thus become one of the international centers of the world.

"What more suitable than that the Japanese, noted for their excessive courtesy and consideration, should be the nation to contribute to this cosmopolitan port, an efficient representative of its spirit and of its culture in that universal contact which his position entails?"

"FUGITA SAN went to America in young manhood and had become a medical student at the University of Michigan when 'Abdu'l-Bahá visited that country in 1912. Im-



Mr. Mountfort Mills of New York and London, international lawyer and distinguished Bahá'í who has represented the Bahá'í Cause at Geneva and other important places, here pictured with Fugita, the little man who contributes a big service.

bued with a liberal spirit, which is characteristic of his enlightened country, Fugita San heard in the Message of 'Abdu'l-Bahá that all-inclusive program to which mankind can subscribe without affront to their most cherished conceptions and beliefs. Thereupon he attached himself to the retinue of 'Abdu'l-Bahá and traveled widely as His companion, throughout the United States. At the close of the war, 'Abdu'l-Bahá summoned Fugita San to the Holy Land, there to assist Him in His ever-widening duties of ministration to a sorely-stricken world.

After the passing of 'Abdu'l-Bahá, when the direction of the Bahá'í Movement was taken over, at

His request, by His grandson, Shoghi Effendi, Fugita San became the one member of this household to whom was intrusted the delicate and important position of greeting all visitors and making them welcome. To reflect the true Bahá'í spirit of universal love and good-will to the countless number of Bahá'is and non-Bahá'is alike is the superlative gift of this ever kind and smiling Japanese whose happy spirit cheers and warms all who experience this contact. When we remember the innumerable cruises, the large passenger lists, that make Haifa a port-of-call, we begin to realize that this tiny little man with his heavenly smile is becoming an international figure.

HERALDS OF THE DAWN

MILLIE B. HERRICK

The following is the first part of a very worth while article dealing with the subject of the Forerunner of a Manifestation of God. The author has presented historical facts in a concise and readable form. The conclusion will follow in the May number.

THE earth in its journey around the sun makes an elliptical path. Its tendency is to fly off into space and thereby to leave this path, but the power of the sun holds it to its orbit. Like this power of the sun is the strength and purpose of the heralds and messengers of mighty God. When man has wandered far from Him, these Forerunners are sent from Heaven to draw him back to the Sun of Truth, to the Light of the World. It is of two of these Messengers that I would speak: John the Baptist, who came about 5 B. C.; and the Bab, who was sent in 1819 A. D. Both were Messengers of Fulfillment, both were Heralds of the dawn of a New Day.

AMONG THE Jews before the Christian Era there was widespread expectation of the coming of a new order of things. This expectation had been derived from the older prophets and from the latest one: Isaiah had spoken of the preparation to be made for Him, the straight highway; Malachi had spoken of the herald to come, even the return of Elijah from the unseen world "before the great and dreadful day of the Lord."

THE JEWISH people were greatly agitated and distressed before the appearance of the Messiah. They were suffering under a tyrannical

government, and their thoughts were centered, therefore, upon national independence. They believed and hoped that the Coming One would free them from the Roman yoke and control thereafter the whole world. They dreamed of material splendor and grandeur for themselves and of a great Teacher wholly earthly and temporal in His power and majesty.

To some of the more thoughtful, however, the new time meant something quite different, something less material and more spiritual. Such people as Simeon and Anna and Joseph of Arimathea were waiting for the kingdom of God. Their eyes were open to the higher vision and the greater truth. When, finally, the transition did come, it came naturally at first, and more like an event of ordinary life. The old order passed away gradually and became absorbed in the new. Thus God fulfills Himself.

IN A JUDEAN village not far from Jerusalem, about 5 B. C. there was born a babe destined to fill a great place in the sacred history of the world. His parents, Zacharias and Elizabeth, were upright and blameless Jewish people. Zacharias was a priest in the temple at Jerusalem. It was his duty to burn the incense while the people were praying.

While he was working, one day, in the temple, an unexpected thing happened, so startling and wonderful that Zacharias could not speak for several months, so filled with awe was he. It seems that while he was busy near the altar, suddenly an angel stood before him, beautiful in light, and he heard a voice speaking: "Zacharias, do not fear. I am

Gabriel sent from God. I bring thee good tidings. Thy wife shall bear a son. Call him John. He shall be filled with the Holy Spirit and shall have the power of Elias in turning people to God. A messenger shall he be, of the coming of the Lord. I am sent to tell thee this. Be glad." Then he vanished from sight.

And it came to pass as the angel said. The babe was born, and Elizabeth and Zacharias named him John. And to John, afterward called the Baptist, the Almighty gave a mission, "the prophet of the Highest going before the face of the Lord to prepare his ways."

He was well trained in his boyhood, by his pious parents. He loved the out-of-doors, the desert and the Judean wilderness. There he roamed about dressed in camel's hair and leathern girdle, and eating wild fruits, locusts, and honey. This freedom of the open was preparing him for his special work. "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing to Israel."

His public ministry began in 28 or 29 A. D. He was a stern teacher as the old Jewish dispensation was stern. He startled the country by his passionate earnestness, his boldness of speech, his fiery directness, "Repent ye! Repent! Repent!" he cried. "The kingdom of heaven is at hand. There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

Crowds of people went out to hear him. It was the proper thing to do. Wild tribesmen, shepherds, peasants, merchants, soldiers, Pharisees and priests hastened to his call and

listened to him. They needed to, for everywhere there was corruption, deep-seated and wide-spread. Everywhere personal immorality and injustice prevailed. "The times were out of joint." At such a time as this, a Manifestation always comes to earth—when it is in its deepest gloom.

How DID John know that the kingdom of heaven was near? Who told him that a new day was dawning? To some souls in every generation the Voice speaks out of the Invisible. It calls majestically, mysteriously. It spoke to John. It is speaking today. John the Baptist was a great prophet, so great that a quarter of a century after the crucifixion of Jesus, St. Paul found in Ephesus a group of men who were still disciples of John and who knew but little about Jesus.

John baptized the people in the river Jordan. He adopted this primitive custom as a symbol of cleansing and change of purpose in life. It was a preparation for the Messiah and the New Day. He said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and with fire."

Meanwhile Jesus, the cousin of John, was growing into beautiful manhood among the common people of Nazareth. As a carpenter of the people He went from Galilee to be baptized by John who when he saw Him coming suddenly lifted his hand directing the eyes of everyone and exclaimed, "Behold the Lamb [Man] of God!" And when he was baptizing Him, the heavens opened and a dove descended upon Him and a Voice said, "Thou art my beloved

Son, in Thee I am well pleased." Jesus understood this heavenly sign, this divine assurance, God's confirmation of His mission. Immediately He drew apart from the people and departed into the wilderness to meditate and pray—to think things over.

After forty days He returned to the scene of His baptism where John was still continuing his labor. Some of the Baptist's disciples joined Him: Andrew, John, Peter, Philip, and Nathanael. They knew their Messiah had come. Northward to Galilee they followed Him to learn from Him and to spread His truth throughout the Graeco-Roman world.

SOON AFTER the baptism of Jesus John's imprisonment came. Herod was a cruel and crafty official of the Roman Emperor against whose vices and immoralities John protested vigorously. He had moreover, married Herodias, the divorced wife of a kinsman. John spared no one because of family, race, or position; he spared not even the king. Herod therefore cast him into Machaerus, a gloomy castle on the heights east of the Dead Sea.

John suffered in prison. He began to have gloomy thoughts about himself and his work—and Jesus, "Was He, after all, the Messiah?" He sent some friends to Jesus in Capernaum asking Him about it. His reply was that John must judge for himself, that He was making the blind to see, the lame to walk, the deaf to hear, and raising the dead to life.

Not long after this Herod gave a feast in the castle to his Galilaean

nobles. Salome, daughter of Herodias, danced before him. Her grace of body so pleased him that in the excitement and revelry of the evening he promised her that he would give her anything she might wish, even to half his kingdom. Urged by her wicked mother she demanded the head of John the Baptist. Herod hesitated for just a moment and then gave his consent. And so the executioner was sent in to do his bloody work.

“Said Salome to her mother:
 ‘Away with lute and harp,
 With the glad heart forever and the
 dance;
 Never again shall tabret sound for me.
 Oh! fearful mother! I have brought
 to thee
 The silent dead, with his rebuking
 glance,
 And the crushed heart of one to whom
 are given
 Wild dreams of judgment and offended
 heaven.’”

John’s work was done. Prophecy was fulfilled. The Messiah had come—the New Sun, and the New Year.

“What went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist.”

NINETEEN CENTURIES have passed. Again we look upon the human race in its spiritual development and evolution. At this time it is better prepared and readier to receive the deeper and greater truths of the prophet. What Jesus could not tell His generation, now a new Manifestation can give. Again God opens the Divine Book and sends to earth His Messengers of Revelation to guide and illumine by His Word its progress toward perfection.

AS JOHN the Baptist was the Herald who proclaimed to the Jews in Judea the coming of the Manifestation of Jesus, the Christ,—so the Báb, meaning the Gate or Door, was the Herald Who foretold to the Muhammadans in Persia the coming of the great Teacher Bahá’u’lláh. This was in the nineteenth century.

Persia, at this time, had fallen from her high estate. Her early greatness, queen among nations, was gone. There was corruption in her public affairs, feebleness in her officials, cruelty in her rulers, bigotry in her priests, ignorance among her people, and superstition everywhere. Zoroastrians, Muhammadans, Christians, and Jews hated one another and refused to associate together though they were living in the same country.

Here and there, however, even in this deplorable state of affairs, there were good souls awaiting eagerly the coming of the Mihdi, the successor of Muhammad. They felt sure His time was at hand. And it was. The Báb came, the Herald and Messenger of a new era, the “Flame of God’s Undying Fire.”

His birthplace was Shiráz in southern Persia. His father and mother could trace their origin back to Muhammad Himself. They named their child ‘Ali Muhammad. While He was still an unweaned babe His father died and the child was given into the charge of an uncle on His mother’s side, Háji Mirzá Siyyid ‘Ali, a merchant.

He was sent to school like any other ordinary child. Yet He was not like an ordinary child, there was

something different about Him. One of the teachers brought Him home one day saying as he did so that he felt a mysterious power about the child which only "The Lord of the Age" could explain. Nabil, the historian, says that He showed evidences of superhuman wisdom such as he was powerless to recount. "The understanding of these mysteries is given to seekers after truth. . . . Whatever signs of unusual greatness and knowledge appeared in Him were innate and from God."

THE BAB, like John the Baptist, was born into the world with a special work to do. His appearance was "The early light of the true morn."

As a youth He was fair of face for a Persian and possessed a personal beauty and charm. He was sweetly pious, obeying both the letter and the spirit of the Prophet's teachings. His voice was soft and melodious. His manner humble, lowly, and self-effacing; and the expression of His face was so serious that one seeing it could never forget it—such was the impression.

Most of His days devoted to commercial work were spent in Bushire on the Persian Gulf. There, upon the roof of His house, He would meditate and pray unmindful of the burning heat of the summer sun. He would turn His gaze in the direction of Tíhrán greeting with joy the rising sun which to Him was the symbol of the Day-Star of Truth, Bahá'u'lláh, soon to dawn upon the world. He seemed to be entrusting the sun with a message to His Beloved.

He married when He was twenty-two and when His son was born He named him Ahmad. In the year preceding the declaration of His mission, 1843, the child died. The Father did not grieve over His loss but consecrated his death by words like these: "O God, my God! . . . grant that the sacrifice of My son, My only son, may be acceptable unto Thee. Grant that it be a prelude to the sacrifice of My own, My entire self, in the path of Thy good pleasure. Endue with Thy grace My life-blood which I yearn to shed in Thy path."

(To be continued)

PERSIA -- ANCIENT LAND OF GLORY

HELEN PILKINGTON BISHOP

*The author is one of the most prominent and gifted workers among the Bahá'í youth of America taking an outstanding part in youth activities both inside and outside of the Cause. The material in this article is selected from her thesis presented to the Division of Social Science, Reed College, Oregon, in partial fulfillment of the requirements for the degree of Bachelor of Arts which she received last June.**

UNHAPPY Persia in the middle of the nineteenth century belied its splendid past. The impoverished nation was sunk in apathy, preserving but a remnant of the ancient sovereignty which it

had formerly exercised, victim of a woeful spiritual ignorance in which formal piety and corruption flourished. It was not always thus. History records brilliant epochs in the evolution of Persia, during

*The editors consider the exhaustive bibliographical footnotes accompanying this thesis as one of the most scholarly efforts in research and reference work. Lack of space precludes publication herein. These references will be furnished upon request to any one interested.

which its culture contributed to the enrichment of the world.

Persia covers an enormous area, the western and larger part of the lofty Iránian plateau. It combines days of intensive sunshine with nights of stimulating cold. The heart of the country is a relentless desert, desolate throughout all seasons; but the more favored soil was the first to yield the peach, the orange, the lime, the pistachio, lilac, narcissus, and jasmine. Because there were no natural harbors of consequence and no navigable rivers, transportation down the ages has been by caravan. The traveller, weary of the afflictions of the desert, delights in "the gardens watered by living streams" as in an earthly Paradise. In these oases the atmosphere is free from the phantasms of the dreaded desert: the sky is a flawless turquoise frequently enhanced by snowy peaks. This is the fabulous Persia of gardens and nightingales, perfumes and sons—Alexander of Macedon feared Persia's seduction of its conquerors might prove more hazardous than warfare.

Here in the plains one must seek the background of aesthete, poet and priest, probably dark from exposure to the sun; while from the mountains there first appeared the fair Aryan family—pioneers, warriors, men of action. Prehistoric and unknown is the racial origin of this Aryan people; but, if not by race, by language the Iránians stand identified with the people of India—perhaps the most ancient of stocks.

In those early times Persia lay in the direct path of the highway between Europe and Asia. It received a flow of peoples; witnessed

the birth of great religions and the making and undoing of states; lived in the flux of the movements which have helped to mold the patterns of culture; participated in the dissemination of ideas. Elements of culture both material and symbolic were introduced into Persia by interaction with the peoples of Egypt, Phoenicia, Assyria, and Chaldea, and their assimilation modified and enhanced the Persian genius. The imprint of this genius upon the eclectic features of its art harmonized them and gave to the whole a distinctive appeal.

"The ruins of Persepolis introduce us to a composite art, born of the royal fancy, which had gathered into an artificial, powerful unity every artistic form which had struck it in the provinces of Assyria, Egypt, and Asiatic Greece: it was the caprice of an omnipotent dilettante with a love of size."

The art of Persia was Oriental and it was Aryan; like that of Greece, to which it was indebted in sculpture, it displayed, to some extent, a sense of proportion and a love of order. Its charm was to affect the Arabs, and, through the Arabs, the Western art of the Middle Ages.

Hellenic customs and ideas and, doubtless, new blood was introduced into Persia by the Greek armies under Alexander. He encouraged mixed alliances and set the example by his marriage to Roxana. Nor was the Greek world uninfluenced by Persia. It is said that Alexander owed his dream of world-monarchy to his prototype Cyrus, who had created two and a half centuries earlier a vast empire from the Indus to the Hellenic coast, "the first of its size to be seen on earth."

This Cyrus achieved by applying new principles of government. The Great King broke with the custom of razing the cities of the enemy, destroying the captives and exiling or enslaving whole peoples, after

the practice of Assyria and Babylonia. In the treasure-houses of the latter he found national gods, which he restored to their owners, and permitted the Jews to return to Jerusalem to rebuild their Temple.

WHAT WAS the personal belief of this illustrious figure, whom the Greeks admired as one "full of wisdom", the Babylonians regarded as a worshipper of Marduk, and the Jews hailed as "the anointed of the Lord"? Was the Great Achaemenid like his dynasty a believer in Ahura-Mazda, God of Light, who directed the course of civilization to the ultimate victory of justice and peace? His Prophet Zarathrusta, in spite of the opposition of the priesthood, had made *taboo* the blood-sacrifice which they sanctioned, and reformed the ancient religion by winning men away from formalism to the active resistance of evil and the endeavor to harmonize social relationships.

The Achaemenids adhered to a religious conception of monarchy: the king reigned "by the grace of Ahura-Mazda." Their political wisdom was pervaded by a moral temper: they conceived of the conquered as subjects and permitted them to keep their religion, their law, and even their national chiefs. Except in crushing rebellions they conducted warfare with moderation. Out of order came prosperity: roads were built; communication increased; ideals of religious toleration and the divine sanction of government spread throughout the empire. The *mores* unified diverse communities in their allegiance to the king. Autocrat though he was, his adherence to the ethical code of a vital religion served as a

plastic social control. On the whole, the rule of the Achaemenids was benevolent; it was progressive because it established a wider unity among the numerous states which comprised this universal empire.

UNDER THE Sassanian Dynasty Zoroastrianism became the state religion. Its supreme head was the king; his presence was revered as the earthly shrine of the Deity. The political genius of Persia and the superb art school which adorned the kingdom with monuments attracted travellers from China, India, and Constantinople—even Rome yielded admiration. Persians have not ceased to extol the golden age of the Sassanids: to the persistence of their reverence for it may be traced the monarchical trend of the Iránian ethos.

This trend became the source of conflict when democratic Arabic, exuberant in the early period of a great religious awakening, poured its militant missionaries into Persia. Here an old fiction must be shattered; the conquerors were a composite group, by no means uniformly Arabs—many were not even Muslims. They closed in upon the political anarchy and religious separatism which concluded the decline of the Sassanids. Zoroastrianism was not annihilated; but it ceased to play a vital part in Persian life. The masses were converted to the new religion.

The cultural transformation was dramatic: Islam became the basis of a new unity. However, the religion was not propagated in Persia as Muhammad had enunciated it; for it had already undergone adulteration at the hands of the "Companions of the Prophet." They had incorporated into His revela-

tion the *hadiths* or traditional *sayings* attributed to Him. These bore, as may be expected, the imprint of diverse influences difficult to identify and impossible to explain.

Furthermore, the Aryans made their own interpretation of the religion which they got from the Semites. Their modification was also their accomplishment; it lay in the exploration of its philosophical and mystical doctrines—as may be anticipated from a *hadith* of the Prophet:

Were knowledge in the Pleiades,
Some of the Persians would reach it.

Hand in hand with the study of the Qur'an went the transmission of Hellenistic thought, primarily through the Syriac translations of Aristotle which had been made for propaganda by Nestorians to whom Persia had granted sanctuary.

Recreated by "the subtle metaphysics of the Persian mind," these doctrines were correlated with the tenets of Muhammadanism. Jewish and Arabic scholars carried them into their universities in Spain. From there the movement spread throughout the European centers of learning — Montpellier, Bologna, Padua, Venice, Paris — wherein their influence undermined Medieval Latin Christianity. Thus "... Persia plays a vital part in the most romantic history of culture-drift which is known to us in detail."

THE INFLUENCE of Islam was not solely ideological; for its ethics elevated the morality of the Iránians. The most unregenerate element among them, the Mongols of the Genghiz Khan invasion, curbed their lust for blood and ceased their wanton destruction

after their conversion to Islam.

The Mongols cultivated the refinements of Iránian life; and their dynasty contributed by its strong rule to the country's integration. Their court was renowned for its brilliance. Its historians, philosophers and scientists were famous. Mystical poetry reached its apex in the work of the Sufi contemplatives, Jalál-u-Din Rumi, Hafiz, Sa'di, and Jami. Architecture achieved a *Grand Style*: the shrines of Mashad, "the glory of the Shi'ah world" were built. Bukhara and Samara had epitomized the grandeur of the Mongol-Aryan fusion.

In this fusion of differentiated peoples and combination of culture patterns, "germinal hostilities" and "warring heredities" led not to "blood chaos" but to the phenomenon of the "luxuriation of the hybrid" because the collective individuality of Persia embraced these alien elements from Africa, Europe, Arabia and Asia, bound them by social tradition, language, government and a common religion into a fairly homogeneous unit, and emerged—after domination by Greeks, Parthians, Arabs, Mongols, Tartars, Turks and Afghans—"a distinct nation with peculiar and well-marked idiosyncracies."

Granting to each physical factor its due importance: a geographical situation in the stream of Euro-Asiatic life; not too exacting an agricultural economy, a climate conducive to leisure, the presence of diverse racial elements whose assimilation resulted in a fairly homogeneous people—a nation emerged with a cultural bent for reflective thought, fertile in the creation of ideas and capable of vigor in their propagation.

LETTER TO A NEWSPAPER COLUMNIST

The following letter was sent to a columnist writer on the Jewish Intermountain News, Denver, Colorado, and here republished as we think it presents vividly and concisely the need of the Divine Power for the establishment of Universal Peace.

“Honoured friend:

Today the thought goes to you, as it has before, and to your brother, and to the happy evening spent with your family in your home in Denver. Best wishes to all who were there.

If a teacher had a class-room filled with students of different religions, nationalities and races, and he set them a problem in mathematics to work out, would it facilitate the solution if all the students got up and fought each other?

The answer is obvious.

Yet the world, faced with the problem of insuring comfortable bodily existence, and the opportunity for the continuance of mental and spiritual development to further heights, thinks to reach a solution by ferocity, bigotry, religious and racial and national prejudice.

It is clear that peace has to be established in the school-room before any solution can be reached.

His Holiness Bahá'u'lláh said: “We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of

race be annulled—what harm is there in this?”

This peace only the heavenly teachings of Bahá'u'lláh can and does establish. The proof of this is that when this writer traveled in Palestine, Egypt and Europe in 1931, whenever he associated with those gatherings whose members had accepted and studied the teachings of Bahá'u'lláh, he found people who had come from all religions gathered together in loving harmony and spiritual happiness.

From all nations and races these progressive souls came; from Jewish, Christian and Muhammadan ancestry they united as one soul in different bodies. They had found the oneness of God, oneness of religion and oneness of humanity being lived and practiced. All of this unity was made possible through the logical and scientific explanations of His Holiness Bahá'u'lláh. While each was loyal to his government, yet they lived above a false and hating nationalism in that sane and beneficial patriotism that yet loves the one human family, in recognizing that all are the children of one God, Who loves and is kind to all alike. This is the Path.

May the good work never cease.

Sincerely,

WILLARD P. HATCH.”

“The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew. . . . They are the Light of this age and the Spirit of this century.”

—‘Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

"The adjustments which must be made, not only in our farms and factories, but in our methods of thinking, are, I believe, fully ten times as great as the majority realize."

—Henry Wallace, Secretary of Agriculture.

WHAT we need is to teach the rising generations how to get along together. They must be taught the principles of world citizenship. . . . Love of humanity finds no conflict with love of country. . . . Old aversions should be wiped from the boards of the human drama and a frank facing of facts with a wholesome broadmindedness should be substituted. This must be done before friendships can take the place of battleships. Intellectual and emotional disarmament must precede material disarmament. . . . There never has been a time since the dawn of history when an educational program calculated to develop the spirit of understanding, cooperation and world peace was so much needed. It will require an informed public opinion and a new international morality to lead us out of the morass in which we are entangled. We are lost in the dismal swamp of misconception, misunderstanding, and the misapplication of justice."—World Federation of Education Association's, *Bulletin*.

"HIS [MAN'S] consciousness, recoiling from the difficulties of the modern world, lacks a relationship to safe spiritual conditions. This makes him neurotic, ill, frightened. Science has said to him that there is no God, and that matter is all there is. This has deprived humanity of

its blossom, its feeling of well-being and of safety in a safe world.

"Look at the world about us, and what do we see? The disintegration of many religions. It is generally admitted that the churches are not holding the people as they did, particularly educated people, who do not feel longer that they are redeemed by a system of theology. The same thing is seen in the old established religions of the East—Confucianism and Buddhism. Half the temples in Peking are empty. In our western world millions of people do not go to church. Protestantism alone is broken up into four hundred denominations.

"We have today an intricate and complicated life full of mechanical devices for living. A life crowded with motor cars and radios and motion pictures. *But none of these things is a substitute for what we have lost. Religion gives us a rich application for our feelings. It gives meaning to life.*"—C. G. Jung, *Cosmopolitan*.

AMERICAN scholarship, through its ministry in the universities, through its teachings and its teachers, is to remove the evil, to instruct the ignorant, to broaden the narrow, to elevate the low, and to transmute the brutal into the human, and the human into the divine.—Thwing: *History of Higher Education in America*.

“THE PLACE of music in the life of the average man and the value of music in the development of the human spirit have been recognized by thoughtful men during the many centuries of man's struggle to develop out of barbarism to that ideal state of existence which has been the Utopia of the philosophers. . . . Surely with the economic adjustments which are bound to come there will appear a new philosophy of business which will favor a regulated adjustment between production and consumption, and which will return the benefits of science and efficiency to the working-man in the form of higher standards of living and decreased hours of employment.

“As this goal is approached the problem of the productive use of leisure will become more and more insistent. Music as the greatest of the social arts should be a powerful contributor to the solution of this problem and it is the duty and privilege of every musician and of every lover of music to turn his mind to the challenge.”—Howard H. Hanson, Director Eastman School of Music—*The Torch*.

“A PICTURE of Japan is surely incomplete without some mention of our women. While they are traditionally conservative and apt to retain their old manners and culture, their progress is simply wonderful.

“It is a matter of course that they choose their own life mates, instead of marrying the choice of their parents. They are no longer dictated to by their tyrant husbands, but instead they are becoming dictators and tyrants themselves at home. One will observe many Japanese

girls going about the streets of Tokyo in the latest American fashions and looking quite smart at that. These girls go out and earn their own living as school teachers, typists, nurses, etc. . . .

“One significant fact is that Japanese periodicals devoted to women readers are always best sellers in Japan. Four or five such monthly magazines claim from a quarter to half a million or more circulation. . . .

“Young boys and girls no longer think of observing the ancient Confucian etiquette of non-association between male and female, but they mix freely, go about together, play games together, dance with each other, and make friends as they please.

“A remarkable phenomenon among the younger sets is that their aspiration in almost everything is to follow American ways of saying and doing things.”—Sometaro Sheba, *Mid-Pacific Magazine*.

TALK ABOUT European races has all the academic charm of talk about snakes in Iceland. There are no snakes in Iceland and no pure races in Europe. Even in the remotest recesses of the continent there has been some intermingling of blood. Absolutely pure Nordics or Alpines do not exist. And even if they did exist, would they constitute separate races?”—Aldous Huxley in “The Myth of Race,” *World Digest*.

“I WOULD NOT compromise. Regardless of race, creed, color or politics, I would select the best man or woman for the job.”—Fannie Hurst, *N. Y. American*.

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LIKE A FLAMING SUN

SILVIA MARGOLIS

(In commemoration of the Declaration of The Báb celebrated throughout the Bahá'í World on May twenty-third each year)



How shall I tell of Him, the Primal One?
Has He a parallel, saving the sun?
Has He a likeness, save Effulgent Light?
Did He not break our bonds and cleave our night?
How shall I sing of Him, the Beauteous One,
Who came at Midnight like a flaming Sun,
Who came in Winter like eternal Spring
And told us of the coming of the King?

And who amongst the Saints that dwell in bliss
Has known the ecstasy of Love like His?
Has ever nightingale more gladly bled
To tell his tale of love ere night was fled?
What Harbinger of unbeholden days
Sang Hymns of Dawn with such a flood of praise?
Was ever flute or tabret half so clear
As His sweet crying to the dumb and drear?

Was ever harp or psaltery half so sweet
As the Sweet Music of His running feet?
Were ever lips divine more like a sword
Hewing a path for a Beloved Lord?
Did ever Hands more white bring back again
The native loftiness to bowed down men?
Who taught the desolate again to dream?
Had ever Sun of Truth a John like Him?

How shall I tell of Him, the Primal One?
Has He a parallel, saving the sun?
Has He a likeness save all Truth that be?
Did He not carve the Second Calvary?

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“It is towards this goal—the goal of a New World Order, divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.”

—*Shoghi Effendi.*

HONORABLE HENRY A. WALLACE, Secretary of Agriculture, is issuing in the *Washington News* and other papers a remarkable series of articles under the title *A Challenge to Religion*. “True statesmanship and true religion have much in common,” he says. “The problem of statesmanship is to mold a policy leading toward a higher state for humanity. . . . Isaiah, Jeremiah and Micah were truly great statesmen. They caught the vision of a superior social state, and with all the fire at their command held up that vision before the people. . . .” And he goes on to show that those who bring a great vision and inspiration to humanity from the plane of religion are the most practical in their creative force, for “religion,” says Secretary Wallace, “is to my mind the most practical thing in the world.”

Secretary Wallace's vision of the ideal state is that it should express in its political as well as in its social and economic institutions the supreme principles of religious truth. “To enter the kingdom of heaven brought to earth and expressed in terms of rich material life, it will be necessary to have a Reformation even greater than that of Luther and Calvin.” In other words the most ideal patterns which statesmen may devise for the government of their respective countries and of the world as a whole will assuredly fail

of achievement unless the human heart is changed and is inspired with a greater love and humanitarianism than ever before. “Men must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it.”

“ONE OF the objects of most noble religions is to bring about the creation here on earth of the kingdom which exists in the heaven world. For nineteen hundred years it seemed that the realization here on earth of anything in the nature of the Lord's Prayer or the Sermon on the Mount was sheer nonsense and impossible from an economic or material point of view. Today we know the thing is easily possible from a material point of view, and that the essential requisites are first, really up-to-date social machinery, and second, sympathetic human hearts to perfect and run that machinery. . . . Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old.”

We see in these utterances of Secretary Wallace the modern expres-

sion of the Messianic hope. The catastrophic events which have overwhelmed not only this country but the whole world have hastened the realization of the practical as well as the spiritual necessity for obedience to the laws of God. Man armed with the power of science and industry attempted to build a Tower of Babel defying the spiritual forces of the universe. And this Tower of Babel which man has built in the last generation has ended in utter chaos. Now we are beginning to realize that we must learn to speak one language if we are to build successfully. We must learn to speak the language of brotherhood, of cooperation, of world unity. So long as the various nations and various individuals composing the nations are speaking the language of selfish and competitive individualism, we shall have nothing but chaos.

IN HIS chapter *A World Ripe for Religion*, Secretary Wallace approaches the highly important question of the possibility of a universal religion. "I am convinced that we are approaching the time of establishing spiritual allegiances on a much broader base than hitherto. There are genuine seekers in all of the great religions believing in the fatherhood of God and the brotherhood of man, in the transcendental, mystical importance of all that this means in terms of other worldliness; while, at the same time, they believe in the fundamental necessity of embodying these inner-perceptions forth in terms of the machinery of the outward world. . . . The world is now ripe for a type of religion which is truly catholic in the

original sense of the term. I wish that in some way, it might be so universal as to embrace Buddhists, Muhammadans, Jews and Protestants, as well as the so-called Catholics."

This is indeed a remarkable Message for a government official to proclaim to the world—remarkable in its own terms, and to Bahá'is still more remarkable in its close parallelism to the principles of the New World Order proclaimed by Bahá'u'lláh over seventy years ago. Bahá'is have known that the salvation of the world lay not in commerce, or industry, or science; nor in attempts through international conferences to combine the world into a unity based upon the self-seeking compromises of hostile and competitive states. Two generations ago Bahá'u'lláh proclaimed a great Truth to the world, and for doing so was cast into dungeons, thrust on the long road of exile, and finally incarcerated in 'Akká, Palestine, for forty years. His Message was too potent for the world to then accept for it threatened to break up the forms into which were crystallized the institutions of the world. Yet the Message continued to go out even from prison walls, and Bahá'is the world over have for half a century been proclaiming those noble truths of which Secretary Wallace has seemed to capture a partial vision.

WE OURSELVES in a recent lecture tour have presented this same argument to men and women of various types of culture and of outlook upon life. Nowhere could we find any competitive solution for the world's deep problems. Nor could we find

any who fundamentally objected to the transcendent plan of Bahá'u'lláh for the world.

For it is apparent to all thinking people that something drastic has got to be done to clear up these terrific ills of humanity. All intelligent readers of current events perceive that the drift of the times is not toward peace and unity, but in the opposite direction. There is nothing in the capacity of humanity in its ordinary process of evolution to achieve world unity. Rather human nature, as it is, is consummating with devastating speed its progress toward chaos and disintegration. It is evident to the most cursory thought that something has got to happen to humanity to change its modes of thought and feeling.

Something must happen to work a transformation in the conscience and heart of mankind. We cannot build permanent institutions of government and civilization upon the present motives which dominate human activities. It has at last come true that the dreams of the idealists are more practical than the materialistic slogans of the mart. For the highest possible idealism is indeed the most practical and the only effective way to world peace and prosperity. The cynical selfish attitudes of this waning age of materialism avail only to construct mausoleums to past glories. These outmoded attitudes have no creative force for the new humanity which must arise phoenixlike upon the ruins of the past.

BUT WE need something more than idealism. We need an organization, a focus for effort, a channel for

supernal inspiration, a joining of hands the world over for one common purpose and goal. This we can find only in the Bahá'i Movement, which enlists the loyalty of men and women in every major race, religion and country—creating a superloyalty to the Kingdom of God. The Bahá'i Movement is doing that very thing which Secretary Wallace hopes may be done. It is establishing spiritual allegiances on a basis as broad as the world itself. And it is pointing the expression of this religion toward the creation of an outer form of unity perfect in its plan and pattern, in which the loftiest spiritual aspirations of humanity as conceived and expressed throughout the ages will find a field for palpable and enduring achievement.

Without such a focus for humanitarian ideals and efforts the most benign expressions of idealism the world over will prove largely ineffectual. Nothing in the outer plane is achieved without organization and form. The forces of evil are well organized. The forces of good must be supremely organized and supported by invisible Powers transcendent over the powers of selfishness, greed and aggression.

There is no salvation for the world today except to heed the call of Bahá'u'lláh and join definitely in the organization of His New World Order. Already the framework of these new institutions is being erected in all quarters of the world. The more old institutions wane, the faster will grow these glorious institutions of the Kingdom of God. In the midst of the darkness shines a great Light, and that Light is for the life of the world.

HERALDS OF THE DAWN

MILLIE B. HERRICK

In the previous installment of this article the mission of John the Baptist was described, and the childhood and youth of the Báb. In this concluding installment is described the public mission and tragic martyrdom of the Báb.

THE Báb's public work began in 1844. People of all classes listened eagerly to Him as He taught. He explained to them the meaning of the terms Resurrection, Day of Judgment, Paradise, and Hell:—Resurrection, the appearance of a new Manifestation; the Day of Judgment, the Day of the new Manifestation and the acceptance or rejection of its Revelation; Paradise, the joy of loving God revealed through His Manifestation; and Hell, the deprivation of that knowledge of God. He taught that man has a life after death in which progress is limitless. The essence of His whole teaching was to know and love God, to mirror forth His attributes, and to prepare the way for His coming Manifestation.

He became a courageous and zealous reformer, a harbinger of good tidings of the Reality soon to appear. His fame spread throughout the land. Disciples began to gather around Him, drawn as by a magnet to Shiráz. "The mystic band of the spirit called them and dreams, contemplation, meditation, and prayer linked their souls together." Eighteen experienced the light of His Revelation and were declared "Letters of the Living."

To the first Letter of the Living, Mulla Husayn, the Báb first declared His mission and foretold the coming of the other Letters. Mulla Husayn had fasted and prayed for

many days before he had set forth on his holy adventure of finding the Beloved of his heart. A power which he could hardly understand drew him to Shiráz and to the presence of a radiant Youth wearing a green sash and turban—his Beloved, the Báb. There he sat enraptured by the melody of His voice and the sweep of His words. There he heard Him pray ethereal harmonies. There the knowledge of His Revelation "galvanised his being." There on May 23rd, 1844 he heard Him declare, "O thou who art the first to believe in Me! verily I say, I am the Báb, the Gate of God."

ONE EVENING in conversation with Mulla Husayn the Báb announced that seventeen Letters had thus far enlisted under His standard and that the next night the last Letter would arrive to complete the number of His chosen disciples. "In the world of the spirit," He said, "We have been communing with that youth. We know him already. We indeed await his coming." True to His words the next evening Qud-dus, the last Letter came, and accepted the Revelation. This completed the eighteen disciples of the Báb. A traditional utterance says "On the last Day, the Men of the Unseen shall, on the wings of the spirit, traverse the immensity of the earth, shall attain the presence of the promised Qa'im, and shall seek

from Him the secret that will resolve their problems and remove their perplexities."

These disciples He sent forth into the land to teach the Truth of God: "Awake, awake, for lo! the Gate of God is open, and the Morning Light is shedding its radiance upon all mankind! The Promised One is made manifest; prepare the way for Him, O People of the earth." He reminded them that they were the witnesses of the Dawn of the promised Day of God, . . . that they must purge their hearts of worldly desires and let angelic virtues be their adorning, . . . that they should beseech the Lord to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits should tarnish the purity or embitter the sweetness of that grace which flowed through them. He instructed them to raise the call that the Gate to the Promised One had been opened, that His proof was irrefutable, and that His testimony was complete. Fourteen of them set out at dawn from Shiráz resolved to carry out in their entirety those tasks entrusted to them.

The Báb with Quddus and His Ethiopian servant began His pilgrimage to Mecca and Medina to fulfill the mission with which God had entrusted Him. This was in October, 1844.

His days at sea were spent in meditation and in writing prayers and epistles which Quddus took down as dictated. Then after a stormy voyage of two months duration, He finally landed. Upon the back of a camel, the rope held by the faithful Quddus, the Báb rode into Mecca.

Within the shrine of the Prophet

of God and to many pilgrims who gathered He again declared, . . . "None beside Me in this day, whether in the East or in the West can claim to be the Gate that leads men to the knowledge of God. My proof is none other than that proof whereby the truth of the Prophet Muhammed was established."

From Mecca He proceeded to Medina. He thought of Him, the great Prophet, who had lived and died there. Before His holy sepulchre, He prayed. He also remembered the Herald of His own Dispensation, Shaykh Ahmad-i-Ahsá'i whose body lay buried in the cemetery of Baqi not far from the shrine of Muhammad. There came to Him also, visions of the pioneers and martyrs of the Faith whose blood had brought victory to the Cause of God. Their spirits seemed to welcome Him and to plead with Him not to return to His native land where enemies were waiting and evil plots were forming against Him. But the spirit of the Báb replied to them:

"Fear not. I am come into this world to bear witness to the glory of sacrifice. . . . Rejoice for both I and Quddus will be slain on the altar of our devotion to the King of Glory. . . . The drops of this consecrated blood will be the seed out of which will arise the mighty Tree of God, the Tree that will gather beneath its all embracing shadow the peoples and kindreds of the earth. Grieve not, therefore, if I depart from this land, for I am hastening to fulfill My destiny."

After a pilgrimage of nine months, He returned with His faithful followers to Bushire where friends and relatives welcomed Him home again.

For six years only this beautiful, prophetic soul taught, and wrote "voluminously, rapidly and without

premeditation." He composed commentaries, explanations of the verses of the Qurán, and treatises on the doctrine of Divine Unity. During His incarceration in the Castle of Máh-Ku, He wrote more than a hundred thousand verses. Often He would chant as He wrote and His voice could be heard by those living at the foot of the mountain. It penetrated their very souls and re-echoed through mountain and valley majestically. In one of His writings, long a mystery in its meaning, He assigned the time of the advent of the Promised One as nineteen years after that of His own Declaration.

The Báb's greatest book, the Persian Bayán, Bahá'u'lláh calls the Mother Book. It was written while He was a prisoner in the castle of Máh-Ku. In it are found the laws and precepts of His Dispensation and the announcement of the coming of *Him whom God would make manifest*. The Bayán is yet to be translated into English.

John the Baptist walked and talked with his Master, but the Báb communed with His Beloved in spirit only. At one time in prison, He received a letter from Bahá'u'lláh. The message it contained made the Báb very happy and joyful for it assured Him that should He suddenly pass away, "The Cause which He had revealed, would live, develop and flourish."

A LARGE portion of the Muslim population of Persia became ardent followers of His Cause. This fact aroused the bitter hatred of civil authorities and Muhammadan clergy. The priests thought they saw their faith uprooted and their

holy church in peril; civil rulers saw the institutions upon which their living depended, gone forever. Consequently their animosity knew no bounds. They imprisoned Him, haled Him before tribunals, dragged Him from one place of confinement to another, and even scourged Him. They finally condemned Him to death as a heretic to the principles of Islam.

Ecclesiastical dignitaries and notables of Tabriz held a meeting to which the Báb was summoned. The hall was filled. A mysterious silence fell upon the gathering.

"Who do you claim to be?" they asked Him, "And what is the message which you have brought?"

"I am," thrice exclaimed the Báb, "I am, I am, the Promised One! . . ."

"This claim which you have advanced is a stupendous one," they challenged Him. "It must be supported by the most incontrovertible evidence."

"The mightiest, the most convincing evidence of the truth of the Mission of the Prophet of God," He replied, "is admittedly His own word. He himself testifies to this truth: 'Is it not enough for them that we have sent down to Thee the Book?' The power to produce such evidence has been given to Me by God." . . . After this He arose and left the hall.

HIS RETURN to the castle of Chih-riq followed. He began at once to collect all the documents and Tablets in His possession there, together with His pen-case, His seals, and agate rings. These He entrusted to the care of Mullá Báqir, one of the Letters of the Living. He

was making ready for the goal that He yearned to attain.

The day before His execution, in the courtyard of the barracks of Tabriz a bare-footed youth flung himself at the feet of the Báb: "Send me not from Thee' O Master. Wherever Thou goest, suffer me to follow Thee."

"Muhammad-'Ali" answered the Báb," arise, and rest assured that you will be with Me. Tomorrow you shall witness what God has decreed."

When the morrow came the Báb and the youth were suspended by two ropes in the barrack-square of Tabriz. The head of Muhammad-'Ali rested on the breast of His Master. As the regiment fired its shots a severe gale swept over the city and a whirlwind of dust obscured the light of the sun.

The martyrdom of this "King of Messengers" set up a conflagration

that fired the whole of Persia. Her public squares ran with the blood of thousands of men and women. Like Muhammad-'Ali, they sacrificed their lives and all they had for love of Him and in His Service. They are the "lamps of God and the stars of sanctity shining gloriously from the eternal horizon."

"I am a letter out of that most mighty book . . . and when He shall appear my true nature, my mysteries, that which is now unanswerable will become evident."

So it came to pass as prophesied. The Dawn came and then the Rising Sun bringing to life a New Day.

"He whom the Lord shall make manifest" has appeared.

They lived and died—these mighty Heralds, and the centuries have not dimmed nor will they dim their glory which is as eternal as God.

INDEED the greatness of the Báb consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivalled by the Messengers gone before Him, the sceptre of independent Prophethood."

—Shoghi Effendi.

RACE PREJUDICE--A BARRIER TO THE SOUL

E. B. M. DEWING

"All prejudices are against the will and plan of God. Consider for instance racial distinction and enmity. All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races, since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. . . . Any kind of prejudice is destructive to the body-politic."

—'Abdu'l-Bahá.

ONE of the greatest handicaps a soul can place upon itself is prejudice, and racial prejudice in particular. It is unjust, unscientific, unethical, and produces a boomerang effect inasmuch as prejudiced people are dangerously conservative and their material as well as their spiritual condition is liable to suffer. The root cause of prejudice from the psychological angle is fear of the unknown.

The strong element of fear which is present in race prejudice is usually due to a dominant race fearing loss of status to an under-privileged people within its midst, which is pressing towards the cultural and economic level of the former. Most of the racial friction that in many parts of the world appears to be chronic exists because one section of the community, often a small but highly organized minority, is over jealous of its privileged position at the top of the occupational pyramid. However, as long as the status of the two peoples is clearly defined there is no prejudice. It is like a master and his dog. The master may be kind or cruel according to his nature, but he will not be prejudiced. It is for this reason that slaves often lived happy and harmonious lives in the service of their owners. When, later, the slave became free and the defining line obscured, fear of loss of status crept in and prejudice grew apace.

It does not make it right or just for a dominant race, however, to justify its attitude of exclusive privilege simply because a backward people who know no better tacitly acquiesce to the conditions. It is the function of man to cultivate and improve the vegetable and animal kingdoms, a function which he readily performs. But when it becomes necessary to assist in the unfolding of the potentialities of our less fortunate fellowmen the task becomes less welcome.

Under all circumstances it is indefensible that any section of society should enrich itself at the expense of another section. It cannot be reconciled with justice. "The light of men is justice", wrote Bahá'u'lláh, "quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. . . . Truly I say, all that has descended from the heaven of the Divine Will is conducive to the order of the world, and to the furtherance of unity and harmony among its people."

From what has been written it is evident that a prejudiced man is selfish and envious. It is a paradox that the selfishness of prejudiced people is often a saving grace. When commercial interests are persuaded that it no longer pays to ostracize certain sections of the community, they do not hesitate to

raise the racial barrier. Where abstract argument fails to bring them into agreement with the statement of 'Abdu'l-Bahá, who said, "Prejudices of religion, race or sect destroy the foundation of humanity . . .", concrete demonstration will succeed.

This commercial aspect of racial prejudice is evident in certain parts of Australia where acute friction occurs between the Italians and the Australians because the former work for a lower wage. The "Black fella", on the other hand, is not the object of prejudice because his numbers are few and he cannot yet compete with efficient artisans. The reports of cruel treatment meted out to him which periodically shock the cities are due to his being regarded as a pest rather than an economic menace.

Fear ridden prejudiced persons are sometimes extremely cruel. In order to maintain a dominant position, no action is considered too mean when directed against the under privileged. All their energies are designed to limit educational and cultural pursuits; wages, comforts and privileges are reduced to a minimum. These tyrants, who are often to all appearances pleasant respectable people, "do not hear the midnight sighing of the poor". By a process of rationalization they sustain their attitude of superiority by means of pride based upon the false supposition that certain races, due to physical differentiation, are of a superior order in the scheme of things. They refuse to face reality and prefer to deny that "all men are of one family" and that God bestows his attributes and like-

ness upon every soul. They even clothe their prejudice with a false idealism and call upon the scriptures to provide the authority. This position is entirely untenable because the overwhelming evidence of science and of the inner voice proclaims the essential underlying unity of all things. In justice, however, to those who are afflicted with the disease of race prejudice, it must be admitted that the insidiousness of the disease is such that it is really difficult for them to overcome their feelings.

It is sometimes no easy matter to act in an unprejudiced manner, for it frequently entails considerable self-sacrifice. Our animal inclinations have to be conquered, so-called friends desert us, and a loss of business may follow. While it is true to say that prejudices are instilled into us from childhood, it is untrue to say that we are born with them. It is in children's nature to be without racial antipathy. It is always easier to teach children and adolescents the principles of Bahá-'u'lláh, or any other principles, than it is to change older folks whose ways are set.

For those who sincerely desire to conquer this weakness these thoughts may be helpful. In Bahá-'u'lláh's "Epistle to the Son of the Wolf" occurs the following remarkable passage which provides the key for those who desire to train themselves to overcome race prejudice:

"Also there is today a science which eradicates fear. It must be taught from the earliest period of childhood and if it become popular, the very nature of man will be changed, for that which decreases

fear increases courage. If the Divine Will assist me a lengthy commentary on this point will flow from the Pen of explanation and developments may take place in the field of art and science which will renew the world and its nations.'*"

Just how far these words of Bahá'u'lláh have been fulfilled in the achievements of scientists it is too soon to state, but it is interesting in this connection to review briefly the experiments of Professor Watson and others of the Behaviorist School of psychology. Professor Watson experimented with animals and later with children and showed how the fear of an object can be induced by associating the appearance of that object with something unpleasant. Then he showed how fear of this one object may spread to other objects only remotely connected. Having reached this stage he proceeded to remove these fears by associating the object with pleasant experiences.

In one of these experiments Dr. Watson chose a child who was deeply attached to a pet rabbit. Every time the rabbit appeared, he made an ugly noise until the stage was reached when the child screamed the instant he saw the rabbit. This fear then spread and the child was frightened by anything furry or in any way suggestive of the rabbit. This last condition when the subject is frightened by things for no apparent reason is the beginning of inhibitions, hysteria and even insanity. Most people in a greater or lesser degree suffer from these fears and most of us are afraid of a harmless snake or mouse.

These unreasoning fears are nothing less than prejudice and our social prejudices are induced by exactly the same process, for instance, a child may have a friend who is a colored child. As time passes it discovers that other children jeer whenever the two are together; or the mother scolds it. Soon the two children cease to associate together and even come to hate each other. Later this prejudice spreads to hatred of all of the same race. It is quite possible that these children may soon find themselves developing a prejudice to peoples of other nationalities and religions.

To return to Watson's experiment, he next proceeded to cure the child. This he accomplished by associating the presence of the rabbit with something pleasing, namely,—a meal. At first the child would not eat unless the rabbit was at the far end of the room, but gradually this antipathy lessened until the child permitted the rabbit to be brought close and finally he played with it as before. With the departure of the rabbit fear complex went all the other acquired inhibitions and the child was cured.

By a similar process those who are working for racial amity can train themselves and others to forget their prejudices. Much can be accomplished by finding common interests.

A human being can make himself believe anything and having formed a theory everything will tend to convince him that his theory is correct. The unreal can seem real; the real, unreal; and the real, real according to the set of one's thoughts.

* Epistle to the "Son of the Wolf" p. 25.

Thus, those who are convinced that the dark races are inferior will soon find ample evidence to justify this attitude. The following illustration taken from an article in the New Zealand Herald entitled, "A Wrong Idea: Its Power to Work Evil," by E. H., shows how a preconceived idea can play the most amazing tricks with a mind that is closed by it. A doctor tells of how in Australia the neighbor of a farmer disappeared. The two were on bad terms and suspicion fell upon the farmer. One day a messenger came to the doctor to say that some human bones had been found on the property of the suspected man and to ask that the doctor come and inspect them so that a warrant could be issued for the arrest of the farmer. "Accordingly," says the doctor, "I rode to the station and was received by a very serious looking man who after describing the finding of the bones led me to them. With an almost tragic air he unlocked the door of his store and motioned for me to enter. As soon as I did and glanced at the bones laid out on the floor, I began to laugh and remarked, 'Well, you've got hold of Goliath of Gath at any rate'. They were the bones of a bullock, but I had great difficulty in convincing the squatters of their mistake, so firmly persuaded were they that they had secured evidence of foul murder. Yet all these men were cattle men accustomed to the cutting up and handling of carcasses.'" When a preconceived idea obtains a footing everything tends to support it to the untrained and unscientific mind.

It follows that while it is easy to take the line of least resistance and

find ample proof to support the unreal, it can also become easy to find ample proof to support the real. When all is said and done, a person who is a lover of truth cannot long be separated from Truth. An inward peace and happiness comes to confirm those who are sincere. This is totally absent when we are followers of unreality. In other words if we desire to find Truth and a way of life that demonstrates Truth we shall find it; but if we are selfish and materialistic we shall be prevented from finding it.

Those who turn to the Manifestation of God in this age have the task of following a true way of life immeasurably lightened because they do not have to expend their energies to a vain extent upon wondering what is the right thing to do. They obey the commands of Bahá'u'lláh without hesitation convinced that He is not mistaken and they are not disappointed by the result. The role filled by the Bahá'í Cause in the promotion of racial harmony is thus unique. Classes of sociology at universities, for instance, hear explained the scientific reasons for the theory of the oneness of mankind with no more interest than if they were listening to a discourse on trigonometry. They feel under no obligation to do anything about it and for the most part are satisfied if they can pass the examination, because they have not connected it with a spiritual command issued by one of those focal centers of civilization—a Prophet. To a Bahá'í student therefore, this kind of exposition becomes a golden discourse—it is a confirmation of the divine ideal he holds so dear.

In conclusion, let it be pointed out that the more the numbers of people who have cast off their old prejudices increase, the easier it will become to live unprejudiced lives, and the more we strive individually to widen this enlightened circle of unprejudiced people, the more rapidly

will the circle expand. The Bahá'í Cause is slowly but surely erecting a social sanctuary wherein people of all races can dwell in harmony without fear of social or economic disaster. Some day this sanctuary will be society itself.

A SPIRITUAL BASIS FOR SOCIAL CONSCIOUSNESS

KATHERINE COLE

"The sciences of bygone centuries are not adequate for the present because sciences have undergone reform. The industrialism of the past will not insure present efficiency because industrialism has advanced. The laws of the past are being superceded because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform, have achieved development, and the institutes of the past are not to be compared with those of this age. The laws and institutes of former governments cannot be current today, for legislation must be in conformity with the needs and requirements of the body-politic at this time."—Abdu'l-Bahá.

SOCIAL consciousness has become a popular phrase among thinking people today. The depression which has in many ways retarded the wheels of progress, has also brought to light vividly the necessity of improving conditions for everyone.

At present social consciousness is an ambition rather than a science. The world contains many governmental experiments which have resulted from a yearning for the betterment of mankind. From communism around the circle to fascism, we find everywhere an effort toward improving the condition of the masses. Sometimes the experiments lead off on tangents, but popular reactions are swift in these days and governments more flexible than they used to be, so that these mistakes are not irrevocable. Out

of the chaotic mass of details the tendency is easily discernible and, "if all roads lead to Rome," by some route or other the world will eventually arrive at a solution.

More important than the route is the basis of the will toward improvement, for thereon depends the sincerity of the effort. Granted that those in authority are imbued with a pure motive in the beginning, it is not unheard of that after a modicum of progress has been made their vision becomes clouded by consideration of their personal interests. Enlightened self-interest has been quoted as a sufficient motive.

It is being more forcibly borne in upon us every day that there can be no lasting material prosperity for anyone unless it is to include everyone,—witness the much discussed purchasing power of the people. It

is also clear that physically each of us is benefitted by the physical well-being of our community, our nation, the world. Intellectually also the world becomes more interesting in proportion to the number of people who are mentally alert.

The problem is, are these considerations a sufficient basis for real progress? How do they compare with a spiritual basis for social consciousness, and where can such a spiritual basis be found? On the principle of progressive revelation true spiritual enlightenment must come from God through one of His Manifestations. These divine teachers, from time to time, have brought to the world spiritual precepts, the absolute truth of which never varies, and also advice to the people based on these spiritual truths as to the best way of living in the world at the time of their coming.

WHEN WE examine the teachings of Bahá'u'lláh we find that they contain the essence of social consciousness and clear directions for its accomplishment. A picture of life as it will be lived under the Bahá'i dispensation is one of a harmonious blending of the various separate elements which make up daily living today. Worship is to be a vital part of life, but because there is to be no paid clergy, there will be no distinct line between man's religious life and his work-a-day activities.

A Bahá'i will make his conscious connection with God for the purpose of receiving guidance and power to apply to his daily life. His daily routine will be one of activity carried on in a spirit of service in order to express in deeds his love for God.

To help mankind attain this condition Bahá'u'lláh has given certain rules of procedure along the lines of social organization and economic principles. A study of the latter impresses one with their sane balance rather than their novelty. As 'Abdu'l-Bahá elucidated them He said over and over again that their success depends on the spirit behind them. In one of His addresses given in this country He said:

"That there is need of an equalization and apportionment by which all may possess the comforts and privileges of life is evident. The remedy must be legislative readjustment of conditions. The rich too must be merciful to the poor, contributing from willing hearts to their needs without being forced or compelled to do so. The composure of the world will be assured by the establishment of this principle in the religious life of mankind."

And at another time He said:

"The disease which afflicts the body politic is lack of love and absence of altruism. In the heart of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power, there can be no healing, no agreement among mankind. Love and unity is the need of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to that Power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism or racial prejudices effect a cure. It can be accomplished only through

the divine bounties and the spiritual bestowals which have descended from God in this Day for that purpose.

“This is an exigency of the times, and the divine remedy has been provided. The spiritual Teachings of the Religion of God alone can create this love, unity and accord in the human hearts. Therefore hold to these heavenly agencies which God has provided so that through the love of God this soul-tie may be established, this heart-attachment realized, the light of the reality of unity be reflected from you throughout the universe.

“The secret of the solution of the whole economic question is divine in nature, and is concerned with the world of the heart and spirit.”

IN SPEAKING of the whole plan of Bahá'u'lláh, Shoghi Effendi, the Guardian of the Bahá'í Cause, has said in a recent letter entitled “The Goal of a New World Order”:

“To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.”

However presumptuous, such speculations are a great temptation to students of the Bahá'í movement, for even in its broad outlines the vision is stimulating. Shoghi Effendi points out later in the same article that our social consciousness

must ultimately transcend the urban and nationalistic phases.

“Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled, in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship,—

such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

“‘The Tabernacle of Unity,’ Bahá'u'lláh proclaims in His message to all mankind, ‘has been raised; regard ye not one another as strangers . . . Of one tree are all ye the fruit and of one bough the leaves . . . The world is but one country and mankind its citizens . . . Let

not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind.’”

Social consciousness is the epitome of the temporal teachings of Bahá'u'lláh, a social consciousness the scope of which includes all the people of the world in one friendly and reasonably organized family. Enlightened self-interest it is to be sure, enlightened to the point of a deep realization of our absolute unity in the love of God.

A UNIVERSAL LANGUAGE

We are indebted to Professor R. F. Piper of Syracuse (N. Y.) University for the following condensed report of what he speaks of as an “extraordinarily interesting” informal address on “Cosmopolitan Conversations” by Doctor Herbert N. Shenton, head of the department of Sociology at Syracuse University and Executive Secretary of the International Auxiliary Language Association.

THE International Auxiliary Language Association is an organization carrying on extensive investigations in regard to a universal language. Its members have won the cooperation of all important persons who are practically concerned with the creation and promulgation of such a language. More than three hundred proposals for a universal language have been made up to date and all these have been carefully studied by this association. It has made an intensive study of their usage in international conference.* It seems that international conferences have steadily increased in number from the first (of a non-political kind) in 1840, until now there are more than three hundred a year to which five or more nations send representatives.

IN ITS research the association has carried through many psychological experiments. One notable such experiment was designed to see what answer could be made to the objection that there is no place in the ordinary public school for the addition of a universal language. This experiment was carried on with classes in French over two year periods. In two different classes all conditions were the same as far as possible, except that in one class a course in basic language was given for one semester and French was given in the other three semesters while in the other classes all four semesters were devoted to French. At the end of two years the students in the former class knew more French than those in the other class who had actually studied French a semester longer. The values were

* A recent book by Dr. Shenton entitled “Cosmopolitan Conversations,” published by Columbia University Press, New York City (\$7.50) gives the complete results of this study.

carried over also to those who studied German. The explanation of this is that in this basic language study the students get principles and not exceptions and come to understand the structure and functions of a language.

AT PRESENT the association is carrying on other researches and seeking money (about \$400,000) to finish up its work. As soon as it gets a little more money, it will begin its final six years' program. This includes two years to set up another congress which will decide upon the general nature of the language to be advocated; another two years to get ready for still another congress which will agree upon the details of the language; and a final congress at the end of a third two years to accept the whole and launch it. The association regards this language as distinctly an auxiliary language, as a means of "clearance" and not as

a substitute for any existing cultural language.

"It is a grand program," Professor Piper adds, "and has promise of fulfilment. It will be a powerful agency for making possible free communication among peoples."

Bahá'u'lláh sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Sixty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means, every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain.

DIVERSITY of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore it matters not what language man speaks or employs. Sixty [now over eighty] years ago Bahá'u'lláh advocated one language as the greatest means of unity and the basis of international conference. He wrote to the kings and rulers of the various nations recommending that one language should be sanctioned and adopted by all governments. According to this, each nation should acquire the universal language in addition to its natal tongue. The world would then be in close communication, consultation would become general and dissensions due to diversity of speech would be removed. . . . A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man."

—'Abdu'l-Bahá



Holy Mountain--A Prayer

(Written to a Pilgrim to Haifa, Palestine)

Take my heart to Mt. Carmel,
Oh friend of the Golden Dawn!
I've tried to send silver and incense,
At my touch they have faded and gone;
Rose petals have turned to ashes
And floated away in tears, . . .
My deeds of the past and the present . . .
Oh, there's nothing but on-coming years
To give to the Lord of the Ages,
So, the life of the future that's mine,
Take it, my friend, and lay it
At the High and Holy Shrine.

Take my heart to Mt. Carmel,
Oh friend of the Shining Light!
And as you go, remember,
The world is crying tonight,
Out of sorrow and anguish,
Calling to you and to me,
Asking the Life Eternal
That is found on bended knee,
The Life with Love enkindled,
The power, the peace, the pulse-throb,
Th exuberant joy and the splendor
That is known on the Mountain of God.

Take my heart to Mt. Carmel,
Thou radiant servant of Day!
And there under azure heavens
Where the sun sends a pure white ray,
Where breezes are healing and holy,
Where rains wash clean and renew,
Lay it among the flowers,
Rich blossoms fragrant with dew;
Oh pray that this, my offering,
Be cleansed on that sacred sod,
That I may give to earth-children
Of the Life that comes from God!

—ALICE COX.



ABDU'L-BAHA---THE SERVANT OF GOD

Z. N. ZEINE

In this second and concluding part of his article the author, who had the privilege of many intimate contacts with 'Abdu'l-Bahá, describes His mission and its expression toward humanity as seen at first-hand.

AS we study the life of 'Abdu'l-Bahá, we cannot fail to realize that it was a strange kaleidoscope of events. The pendulum of His days swung from episode to episode unparalleled and unrivaled in the history of the world. A prisoner in the citadel of 'Akká, surrounded by spies, enemies and evilwishers, we find Him later a free man in the western hemisphere addressing great and heedful audiences in places of worship and of social service. In England, at St. John's Church, Westminster, the congregation kneels to receive 'Abdu'l-Bahá's blessing! In 1920, Great Britain confers upon Him the honour of Knight of the British Empire, "so profoundly impressed were the government representatives by His noble character and His great work in the interests of peace, conciliation, and the prosperity of the people"!

'Abdu'l-Bahá seemed to have one great task to live for, the task of loving mankind and teaching mankind to love one another. "The lovers of mankind," He wrote, "these are the superior men, of whatever nation, creed or color they may be." One of the western believers visiting 'Abdu'l-Bahá in 'Akká wrote:

"Five days we remained within those walls, prisoners with Him Who dwells in that 'Great Prison'. It is a prison of peace, of love and service. No wish, no desire is there save the good of mankind,

the peace of the world, the acknowledgment of the Fatherhood of God, the mutual rights of men as His creatures, His children."

A native of 'Akká hated 'Abdu'l-Bahá for well nigh ten years. And yet 'Abdu'l-Bahá showed him every kindness and amiability. At last, one day, the man came into His presence, helpless and bewildered: "Master", He said, "why is it that you are kind to me when you know that I hate you?" 'Abdu'l-Bahá laughed cheerfully and said: "My son, it is because I love you. But you don't understand me." 'Abdu'l-Bahá loved man because He believed that man was created in the image of God.

ONE OF the familiar sights witnessed in Haifa was the Master walking in the streets accompanied by a group of followers and friends. But what a picturesque and colorful group it was! Men in red fezes, in black caps, in felt hats; men in oriental cloaks, in European dress, in Indian attires; brown men, yellow men, black man, fair men! What a variegated agglomeration of assorted members of the human family accompanied 'Abdu'l-Bahá! And all of them with folded arms, bowed heads and responsive hearts walked behind Him and listened to Him. It has been truly written:

"To 'Abdu'l-Bahá came men and women from every race, religion and nation, to sit at His table like favoured guests, questioning Him about the social, spirit-

ual or moral programme each had at heart; and after a stay lasting from a few hours to many months, returning home, inspired, renewed and enlightened. The world surely never possessed such a guest house as this."

At times, early in the morning, at noon or towards sunset, 'Abdu'l-Bahá would be seen walking alone with firm steps and in a pensive mood. Where was He going to? Where was He coming from? Perhaps one could read the answer in the eyes of the little children who stopped their play and looked at Him with tender and reverent eyes. "He is the father of the poor," one would whisper to the other.

Much has been written about 'Abdu'l-Bahá's giving alms to the poor. Little has been said about the way He did it. 'Abdu'l-Bahá knew the poor, knew them by their name. And many indeed they were, of all sects and groups, orphans, blind, crippled, sick and suffering,—they all came to Him. Whatever He gave them, food, corn, clothes or money, He gave it to them with a sunny smile and a cheerful word. His was not a cold, passive, mechanical and impersonal way of helping the needy. He was never too busy or tired to stop and say a happy word to the miserable pauper who rushed to kiss the hem of His cloak. How often in rainy, cold and dreary winter days, 'Abdu'l-Bahá would be visiting unexpectedly the dingy shed or dilapidated shelter of some poor and wretched human being! How truly people could say of Him: "We love him because he first loved us."*

It is futile to make any attempt to describe the joy, the feeling of exaltation, of wonder and awe, of

spiritual tranquility, of elation that one experienced when in the presence of the Master! What utter oblivion of self one plunged into when one met 'Abdu'l-Bahá! And with what inexhaustible energy 'Abdu'l-Bahá insisted on meeting, night after night, in His own house, the handful of sorrow-stricken believers that stayed around Him, His guests, and His visitors! He never refused to see anyone, friend or foe, no matter at what season of the year, or at what time of the day one called.

Those meetings were unique and unparalleled in the spiritual history of the world. The friends would gather in the drawing room of the Master's house, and occupy all the places on the floor and on the chairs, except one sofa, half way up and to the left of the entrance, which was the habitual place where 'Abdu'l-Bahá sat. Eagerly and longingly the eyes would be looking towards the open door and the ears would be strained to be the first to see the Master approaching and to hear the rhythmic sound of His footsteps. But it was most remarkable that often none of those present could even tell how the Master had come. For He would appear suddenly as if from nowhere. And at times, before one had time to spring to one's feet, 'Abdu'l-Bahá's voice would be ringing in the room: "Marhabá, Marhabá" (You are welcome, greetings be upon you.) And then for the rest of the hour, the soul in communion with the Spirit forgot its *self*, and was utterly unconscious of the material world around it. 'Abdu'l-Bahá often closed His eyes in meditation and remained for a while as if in communion with the

* 1st John, 4:19.

Universal Spirit of creation which permeated His own being. Then after an hour or so, one would be conscious again that there were people in the room, that in fact one's self was in that room, that outside the windows it was black and the wind was blowing,—then one realized that the Master had left the room!

“About the greatness of this man and His power,” wrote Professor Edward G. Browne, “no one who had seen Him could entertain a doubt.”

Perhaps it was His remarkable understanding and grasp of human suffering and misery and discord and hatred, His patience, long and enduring, His most lucid and penetrating insight, the depth of His knowledge and wisdom rivaled only by His own spiritual way of life, and His humility so compelling and so mighty—perhaps these were some of the attributes that made of ‘Abdu’l-Bahá the perfect Exemplar of the quintessence of creation—Man.

BUT GREAT and inspiring as ‘Abdu’l-Bahá was in the truest sense of the word, He never referred to or admitted His greatness. Nay, on the contrary, His greatest joy was being called ‘*Abdu’l-Bahá*, i. e. the “Servant of Light”*.

“My name is ‘Abdu’l-Bahá,” He wrote, “my qualification is ‘Abdu’l-Bahá, my reality is ‘Abdu’l-Bahá, my praise is ‘Abdu’l-Bahá’”. A believer once asked Him, saying: “Master, who art thou? Art thou the Christ?” ‘Abdu’l-Bahá answered: “Verily, I say unto thee, that I am indeed an humble, submissive and imploring servant of God; a servant of His Beloved; . . . a promoter of the greatest peace among all nations and tribes; . . . a

herald of the Kingdom of God among the sects of all horizons. This is my station and condition; . . . because my servitude to the Holy Threshold is my brilliant light, my shining star and my drawn sword; and beside this I have no other name.”

‘ABDU’L-BAHA lived at such a remarkable period in the history of civilization that one cannot help stopping a moment to review very briefly some of the most important incidents of world history between the years 1892 and 1921, when ‘Abdu’l-Bahá alone and single-handed faced humanity with His message of peace and love and light.

In 1894, the Sino-Japanese war broke out. Four years later, Germany, Great Britain and Russia seized Chinese provinces and thus “a flame of hatred for the Europeans swept through China”. With remarkable intelligence and energy, Japan westernized its people in an astonishingly short time, until in 1899, it was “on a level with the most advanced European powers”. In 1905 Russia declared war on Japan. At this time, ‘Abdu’l-Bahá was so disappointed with the Hague Peace Congress that He said later: “It resembles many drunkards gathered together to protest against the drinking of alcohol. They say drink is horrible and they straightway go out from the house to drink again”.

Three years later came the fall of Sultan ‘Abdu’l Hamid, and the establishment of constitutional government in Turkey. From 1914 to 1918, the world witnessed the spiritual, moral and physical collapse and bankruptcy of the nations. Two Western monarchs, the Emperor of Germany and the Tzar of Russia, dramatically lost their thrones. In

* Baha’u’llah—‘Abdu’l-Baha’s Father—literally means, the “Light or Splendour of God.”

1919, Russia in particular suffered from disorganization and revolution. In 1920, one year before the passing away of 'Abdu'l-Bahá, the League of Nations met for the first time.

Thus a keen observer cannot fail to notice that 'Abdu'l-Bahá lived at one of the most momentous periods in the history of the world, at a time of narrow and obsolete moral creeds, dead and dying political ideas. In fact it was a time when people lived on ideals of autocracy, of brute force, of triumphant capitalism, of physical and spiritual slavery. No wonder then that 'Abdu'l-Bahá wrote:

"Today, the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence."

WELL-NIGH thirteen years have passed since 'Abdu'l-Bahá left this travailing world. Where do we stand now? To begin with, let us remember these prophetic words written by 'Abdu'l-Bahá, in January 1920:

"The ills from which the world now suffers will multiply; the gloom which envelopes it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished powers will continue to agitate. They may resort to every measure that may rekindle the flame of war. Movements newly-born and world-wide in their range will exert their utmost effort for the advancement of their designs. . . ."

We do not need to stretch our imagination in order to understand the foregoing passage. Even a casual observation of the events of the last fourteen years reveals to us most glaringly the astounding truth underlying 'Abdu'l-Bahá's pregnant words.

Whether we admit it or not, economically and politically, we still consider the injury of others the measure of our success and welfare. We still believe in the military catechism which says: "The way to make war impossible is to make victory certain," in other words that "when each can beat the other, both will be safe." False and nugatory promises that self-respecting nations give each other are not things of the past, yet.

We have seen months and years of endless conferences, congresses and conventions to remedy the ills of our social, political and economic conditions, not to mention the "vast mountains of documents, reports, discussions, accusations, counter charges" which are stored in drawers and safes and do not seem to get us anywhere.

There is so much passion in the world, at present; passion of individuals against individuals which makes them hate one another and the organized passions of nations which make them responsible for the wholesale murder of innocent people. It was this passion which 'Abdu'l-Bahá condemned when He said:

". . . In short, in this tumultuous sea of unbridled passions all the peoples and kindreds of Europe, with all their accomplishments, with all their fame, are lost and submerged. Hence the outcome of their civilization is null and void."

To SUM UP, no words better describe the conditions of the present age than those of Shoghi Effendi, the Guardian of the Bahá'í Faith when he writes of "disintegrating institutions, discredited statesmanship, exploded theories, appalling degradation, follies and furies, shifts, shams and compromises".

We cannot help saying with Sir Norman Angell:

"Are we to continue to struggle, as so many good men struggled in the first dozen centuries of Christendom—spilling oceans of blood, wasting mountains of treasure—to achieve what is at the bottom a logical absurdity; to accomplish something which, when accomplished, can avail us nothing, and which, if it could avail us anything, would condemn the nations of the world to never-ending bloodshed and the constant defeat of all those aims which men, in their sober hours, know to be alone worthy of sustained endeavour?"*

How long will it take us to learn that "the true felicity of the human race", as 'Abdu'l-Bahá wrote, "lies in man's nearness to God, and in the welfare and happiness of all the members of human society, both high and low"?

And again, He said:

"True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. . . ."

As this brief and all too-inade-

quate account of 'Abdu'l-Bahá's life draws to an end, we cannot fail to remember His last and stirring words addressed to a group of believers and friends gathered around Him on board the steamship Celtic, the day of His departure from New York on the 5th of December 1912. These words sum up the mission of 'Abdu'l-Bahá on this earth and the principles of love and peace and unity for which He lived and died:

"This is my last meeting with you, for now I am on the ship ready to sail away. These are my final words of exhortation. I have repeatedly summoned you to the cause of unity of the world of humanity, announcing that all mankind are the servants of the same God; that God is the creator of all; he is the provider and life-giver; all are equally beloved by Him and are His servants upon whom His mercy and compassion descend. Therefore you must manifest the greatest kindness and love towards the nations of the world, setting aside fanaticism, abandoning religious, national and racial prejudice. . . ."

"Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be attained. But if man lives up to these divine commandments, this world of earth shall be transformed into the world of heaven and this material sphere shall be converted into a paradise of glory."

* *The Great Illusion*, by Sir Norman Angell, p. 263.

S P E E C H

(*"Speaking the Truth in Love"*—*Eph. 4:15.*)

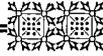
When speaking has its permit from Above
 Few will there be to doubt it;
 When we ourselves become embodied Love
 In every act we shout it;
 But vain, resultless, it will ever prove
 To talk about it—without it.

—*Walter H. Bowman.*

RELIGION . . .

Religion is meant to be the quickening life of the body-politic.

—‘*Abdu’l-Bahá.*



IF the edifice of religion shakes and totters commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal,—but that law prevents only the manifest crime and not the concealed sin. Whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation—the foundation of Divine Religions and not human imitations.

BY religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of religion; for this object have all the Manifestations come to the world. Alas! that the leaders of religion afterwards have abandoned this solid foundation and have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of Divine Religion.

CONSIDER history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the Divine Religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of divine reality in religion has done this—not imitations. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The Divine Religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nationalities, races and policies. . . . All other efforts of men and nations remain as mere mention in history, without accomplishment.

—‘*Abdu’l-Bahá.*

POWER FOR A NEW ECONOMICS

HOWARD COLBY IVES

"The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men the greater will be the power of constructiveness and accomplishment in all the planes of human activity. . . . Every cooperative attitude and activity of human life is praiseworthy and foreintended by the Will of God."—Abdu'l-Bahá.

WHAT the world as a whole is passing through an upheaval which gives indications of presaging an entirely new world order as regards economic, social and religious conditions, few will deny. The question now knitting the brows of thought is: What will be the character of the new order when, and if, it arrives? Shall it be of the type Russia is struggling to perfect and spread? Shall it evolve from the seeds now being planted in Italy and Germany? Or shall it be a form of modified and improved democracy? The possibilities of democracy have by no means been exhausted. Would it not be wise to give real democracy a further trial? This is the philosophy lying back of what President Roosevelt has called the "New Deal" and Dr. A. E. Morgan calls a "New Game". Democracy was not finally and ultimately defined by those early Americans living under conditions which had not the slightest parallel with those under which we now live. The book of democratic revelation was not sealed by Jefferson and Hamilton. Democracy is a quest in search of that measure of peace, security, social welfare, prosperity and a happy life which may be secured by the united efforts of a self-governing, self-respecting people. If the machinery by which these results are at present being sought does not produce them we must install new machinery.

BUT a philosophy alone is not sufficient. We must have action. As I visited the sites of Norris dam and the town of Norris now being built about five miles from the dam I saw two thousand men working to produce results commensurate with the ideals of a true democracy. And as I have talked, over a period of two weeks, with Dr. A. E. Morgan, Dr. H. A. Morgan and Mr. David Lillienthal, the Directors of the Tennessee Valley Authority, and with the heads of the various departments engaged in developing the plans of their hearts and heads, I am deeply impressed with the sincerity, vigor, wisdom and efficiency with which the whole project is planned and carried on. It has been called a "yardstick" by which the efficiency and honesty of the utility corporations are being tested. It is that but it is far more. It is also a log by which it may be determined how rapidly the Ship of State is moving, and whether it is navigating in safe waters. It is a plumb line to sound the depth and purity of these waters. It is a search light turned upon the home life of two million of our citizens in a friendly desire to better those conditions. It is a telescope used to find the stars to which our practical wagons may be hitched. It is a laboratory in which may be analyzed ways and means by which farms may be made more productive with less labor; soil erosion be corrected and forest

land preserved: and it is "a crucible of research for the solution of national problems of economic and social interest."¹

Space will not permit of a detailed description of the methods by which it is hoped to attain these results. I can only endeavor to draw as graphic a picture as possible for the readers of the Bahá'í Magazine of some of the steps by which it is hoped that a great and worthy goal may be attained. "That goal", in the words of Dr. A. E. Morgan, chairman of the Board of directors and the heart and head and guiding hand of all that is done, "is that the moving spirit of our social and industrial life shall be neighborliness and not the predatory impulse; that we shall guide our social and economic affairs by a realization of their total effects, to the neighbors and to the future, as well as to ourselves and to the present. Whether we are dealing with soil erosion or electric power or local government or industrial distribution, that is the goal." In other words: that "the science of economics deals with the realm of the heart and spirit"² and "Thou shalt love thy neighbor as thyself."

PICTURE a tract of land as large as the State of Ohio, or threefourths the size of England, about forty-two hundred square miles. Most of this tract lies within the boundaries of Tennessee, North Carolina and Alabama; but it also touches Virginia, Georgia, Mississippi and Kentucky. Within this area, or near enough to be served from this center, dwell about eight million souls. Through this country flows the Tennessee

River, formed by the confluence of the French, Broad and Holston Rivers. Knoxville lies four miles below the junction of these rivers. The Clinch River and the Powell River and a small stream called Cove Creek meet at a point about 25 miles northwest of Knoxville, forming the main body of the Clinch River which joins the Tennessee River about sixty-three miles below Knoxville. From there it flows southwest to Guntersville, then turns almost due west to a point just west of Muscle Shoals in Alabama, and thence it flows almost due north to Paducah, Kentucky where it joins the Ohio River. Altogether from Norris to Paducah the distance is eight hundred miles. The headwaters of these rivers are fed by countless tributaries which drain the watershed of the Cumberland Mountains. In May, 1933, Congress appropriated fifty million dollars, and, as I write, it is reported is about to appropriate another forty-eight million dollars, to further the vast projects envisaged by the Tennessee Valley Authority. This, briefly stated, is to build a series of at least eight great dams and from 20 to 30 smaller ones for the control and release of a large part of the potential water power of this region, totaling in the neighborhood of three million horse power. The hydro-electric power thus produced is to be used, in the language of the enabling act "for the economic and social well-being of the people living in (and contiguous to) said river basin." It is the first time in the history of the world that such a vast development project, with such aims in view, has been undertaken

¹ Dr. H. A. Morgan. ² 'Abdu'l-Baha.

by any government. It recalls the legendary accounts of the efforts and expenditures of the beneficent King Asoka, who abandoned war at the height of his victorious power to devote the resources of his government to the welfare of his people.

BUT THE production of this power leads to many problems upon the successful solution of which depends the full realization of those great advances in the "social and economic well-being" envisaged by the President. In the first place how is this power to be put within the reach of people so poor that large numbers of families live on farms which produce, besides the food they raise for themselves less than one hundred and fifty dollars per year? To be sure, the price of this power will be reduced to less than half now charged by the power corporations, but even so the cost of electric appliances, wiring, etc., will be beyond the reach of many. Before such homes can have the advantages of power,—income must be greatly increased and costs reduced. To help meet this latter difficulty, the Electric Home and Farm Authority has been incorporated, with one million dollars capital, under the same directorate as the Tennessee Valley Authority, which has for its object the making of contracts with electric appliance manufacturers so that the price will be greatly reduced; and also arranging so that payments for such appliances may be extended over a period of four years.

Another great problem is the correction of soil erosion. Due to improper farming methods and the

denuding of the hills of their protective timber, large tracts, thousands of square miles, of top soil have been washed away. If this should continue unchecked it is not too much to say that this whole district within a comparatively brief time will be fit only to pasture goats. Greece has been reduced to this condition for exactly the same reason, as Dr. Morgan has pointed out. So the Tennessee Valley Authority has undertaken to reforest this region, to instruct the farmers in proper methods of protecting the top soil, and to adopt means of securing the use of these methods. This is a most important part of the whole project, for even if these dams should be built as planned it would hardly be fifty years before the silt washed down from the hills by erosion would completely fill up the river beds.

IT IS plain that the education of the people who are to benefit by this project is most important. Not academic education, but education in the art of living. To this end plans are well formulated to make the town of Norris a center for the dissemination of such knowledge as will make the inhabitants of the valley able to use and not abuse the blessings planned for them. I quote from an address given by Mr. J. D. Dawson, Director of Training. "A number of families (families of workmen) will come from localities where the use of electricity and other home conveniences is not a common thing. The Tennessee Valley Authority is providing some leadership in matters of home planning and management so that women may get assistance in learn-

ing ways of home making. One home in the town is to be occupied by a skilled person in home management as a center of demonstration and use by the women of the community." There are four shifts working five and a half hours each, day and night, at Norris dam. The hours when the men are not at work will be occupied by them in learning such arts and trades as will be useful to them and their community when they return to their homes.

I quote further from Mr. Dawson: "In the trade shops instruction and practice will be available in a wide variety of useful trades essential to life on the farm and in rural communities. . . . The trade shops will assist in the general Tennessee Valley Authority program of developing appropriate industries to coordinate with the agricultural resources of the valley, and will furnish facilities for employees to prepare for work in such industries. In the electrical shop the training work will anticipate the future needs of rural people and communities, in the selection, care and upkeep of electrical equipment. Training work and projects in home planning, agriculture, and small industries will be related to the general power and rural electrification program which is being directed by Mr. Lilienthal, the third member of the Tennessee Valley Board."

I HAVE endeavored to stress what to me is the most significant feature of this program which is the kindly, human, gentle, yet vigorous and efficient, spirit in which every detail of the work is carried on. No one could spend a half hour talking with the chairman of the board, Dr.

A. E. Morgan, as I did, and fail to be impressed with the fact that in him lies the source from which this spirit springs. "I am assured" he said to me, "that a very large proportion of our human difficulties could be solved if we should approach them on a good-will basis. As an illustration of this: A question arose regarding the price of cement. We did not altogether approve of the methods and business ways of the close monopoly controlling this industry. We did not wish to antagonize them by building our own plant. We got around a table in Washington and an arrangement was arrived at which bids fair to solve all difficulties." And again "One of the greatest problems we have to meet is the fact that every effort towards economy or improvement in method involves some suffering on the part of innocent people. Even the housewife's endeavor to save the 'left-overs' involves a hardship on the garbage man. It is heart-breaking sometimes to read the letters we get from bond holders of Utility Corporations complaining that what we are attempting to do in this Valley will deprive them of dividends upon which they are dependent. It will take time and endless patience to meet these problems successfully, but it will be done. We are all anxious to achieve the same ends. We all want happiness, security and social well-being. If we all work together in the spirit of good-will great advances in American civilization can be achieved."

No STUDENT of the Bahá'í teachings, no one familiar with the writings of Bahá'u'lláh and 'Abdu'l-

Bahá, can fail to see in this great project and in the spirit in which it was born and is being nurtured, the working out of some fundamental details of the New World Order. All that is being done here is being undertaken in the light, the glory, of the New Day. It is universal in its scope. No distinction or prejudice is shown in the treatment of different races. Labor difficulties are avoided by kind and just treat-

ment and by encouraging consultation. Education is carried on with a wise regard to the needs and capacities of all. Men and women, of course, are on the same level of opportunity. In fact most of the principles of the Bahá'í teaching are here put into operation. These leaders of men are truly "followers of the Light regardless of the lamp from which it shines."

Economic Stability

ECONOMICS must commence with the farmer and thence reach out and embrace the other classes, inasmuch as the number of farmers is greater than that of other groups. Therefore it is becoming that the economic problem be solved for the farmer first, for the farmer is the first active agent in the body-politic."

THE principal cause of these economic difficulties lies in the laws of the present civilization, for they lead to a small number of individuals accumulating incomparable fortunes beyond their needs, whilst the greater number remain destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction. . . . The government of a country should make laws which conform to the *divine law*."

BAHÁ'U'LLÁH set forth principles of guidance and teaching for economic readjustment. Regulations were revealed by Him which insure the welfare of the commonwealth. . . . This readjustment of the social economic is of the greatest importance inasmuch as it insures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible."

—'Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

"I have accepted the concept of a united world as being good—good for the world and good for the men of the world. . . We can never get world-wide action on present day or modern problems without first creating in concept the possibility of world-wide action."

—Elbert D. Thomas, United States Senator from Utah.

"COMPARATIVELY few young people are interested in traditional theology or in sectarian views. Many intelligent boys and girls are tremendously interested in discovering the meaning of life, and in bringing their aspirations into harmony with the knowledge that modern science has put at their disposal. They have decided that the authority of tradition is not an adequate basis for religious belief, and frequently they are at a loss to find any other basis.

Of all American college and university students today, we might guess at the following distribution. Perhaps one-half have no concern about religion, either new or old. Some of them tacitly "believe" and some "disbelieve." They go to college to improve their economic or social status, and not to find the way of life. Perhaps ten or fifteen per cent are sincere, active adherents of some orthodox faith, while possibly thirty or forty per cent are earnestly concerned about the significance of life, but have permanently abandoned orthodox beliefs. They cannot be forced back into these beliefs, and unless valid purposes and objectives can be presented to them or discovered by them, they may lose the hope of finding any.

. . . The way to truth lies through sincere, open-minded inquiry, and not through unquestioning acceptance of dogma or creed.—*Antioch [College] Notes.*

"THE VICE of the age is that our values all are false. . . . Like the Athenians of St. Paul's time, we incessantly are running after new things, as if a novelty necessarily were good. We live for the day, unmindful of yesterday and of tomorrow. We have lost our sense of the true values of human life."—Representative James M. Beck of Pennsylvania. *Evening Star, Washington, D. C.*

"MAY WE practice the Divine law of love in every relationship. This law interpreted in our economic life means cooperation for the common good rather than competition for individual supremacy; in our racial, class and national relations it means achieving the more abundant life through understanding, justice and cooperative service; in our personal lives it means the surrender of special privilege and material power in order to achieve the supreme goal of a universal brotherhood."—Peace and the Present Crisis. *The Religious Society of Friends.*

"NEVER WAS there a time when it was more necessary to preserve a balance and try to adjust oneself to irresistibly changing conditions.—*Literary Digest.*

“THE THOUGHT of making profits out of war, of building fortunes out of the misery and the sorrows of the maimed, the broken in health, and the insane is revolting enough to anyone who has left in him a spark of human sympathy or a sense of decency. But to foment discord and to spread false and sordid statements, to engender bitterness and suspicion and hate and fear among nations, all that such profits may be made and enlarged reaches the dead level of human depravity. There is nothing lower in the scale of human avarice—*From Speech of Hon. William E. Borah in the United States Senate.*

“IN TODAY’S world nationalism is rampant, internationalism a vanishing dream. Communism, fascism, socialism, capitalism, and racialism are at war within the nations. We need profoundly to realize what Dr. Booker T. Washington clearly saw, that only through cooperation with others is it possible for individuals, groups, and nations to achieve security and progress.

Believing in people,—Dr. Washington believed that selfish exploitation could be superseded by cooperation and mutual welfare and that everybody would benefit by the change. The soundness of this confidence was abundantly demonstrated by his success. . . . No man surpassed him in the courage and the wisdom with which he struggled that Negroes might achieve fuller material, intellectual, and spiritual life. The success of his efforts was amazing, not only through the founding of a great educational institution, but through his influence

upon the total life and ideals of his people.

His obvious desire to cooperate with others commanded their cooperation in turn, drew generous support from many sources, and made possible an educational institution that has prepared tens of thousands for worthy citizenship and attracted the favorable attention of the world.—*From Founder’s Day Address of Dr. Thomas Jesse Jones at Tuskegee Institute. Press Service, Commission on Interracial Cooperation.*

THAT THE people of the Bible lands have an enduring sense of gratitude towards the people of the United States for the aid rendered during and after the World War to thousands of victims of that great calamity is evidenced by the shipment of 18 small cedars of Lebanon, now enroute to the United States.

These trees are the gift of the various racial elements composing the Lebanon republic to the people of the United States through the Near East Foundation. Cedars of Lebanon have been selected for this expression of gratitude because throughout the East these trees are symbols of long life and endurance. . . .

“The shipment of the trees was attended by many colorful ceremonies on the part of the various races participating in the affair. Among the organizations sending trees were groups of former inmates of the orphanages of the Near East Relief, the Brotherhood Society of the American University in Beyrouth and the Armenian Church. . . .—*World Topics, San Francisco Chronicle.*

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“Regarding the economic prejudice: it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, . . . universal benefits will result. Then why this prejudice?”—‘*Abdu'l-Bahá*.

ONE OF the most amazing symptoms of retrogression in world affairs is the widespread movement of economic nationalism. Each nation is putting up tariff barriers to prevent the importation of foreign articles. The aim is to become as far as possible economically self-sufficient. When we consider how world trade previous to the world war was a constantly increasing influence toward universality of culture, it is a tragic thing to see this desirable trend of world evolution obstructed by the force and jealousy of nations. These tariff rivalries are not only ludicrously anachronistic but they are also charged with dynamite as possible causes of war.

The reasons for this economic nationalism are twofold. First, every nation of any claim to power is apprehensive regarding its supplies of raw materials and necessary commodities in case of another war; it is the fear of military isolation which urges every nation to become as far as possible self-sufficing. Secondly, the world depression with its terrific dislocation of world trade has compelled each nation to institute economic reforms within its own boundaries seeking to improve the consuming power of its own domestic markets. Attempts have been made, as in the London Economic Conference, to meet the depression with a united front and on a

world basis, but unanimity of plan or effort has proved impossible. Therefore each nation has by necessity had recourse to remedial efforts at home, despairing of any general improvement due to world planning.

Thus we have arrived at the anomalous situation, that in the Twentieth Century tariff barriers throughout the world are more severe obstructions to the flow of world commerce than at any time since the Middle Ages.

THIS regrettable situation is not without its compensations, which are also twofold.

In the first place, economic nationalism is a tremendous stimulus to industrial and economic effort within each country. It is strong medicine for that inertia which has in the past kept certain countries from developing industrially and from realizing their full potentiality of natural resources and man-power. Now we see a great wave of economic emulation sweeping through those countries which have been rather primitive agricultural civilizations. Russia is rapidly industrializing herself, as are other non-industrial countries of eastern Europe. Turkey has a five year industrialization plan and is intelligently and efficiently working her way into the ranks of industrial na-

tions. China is on the road to industrialization. Ultimately it is probable that all peoples will combine, in their civilization, industrial with agricultural expression. This will be a benefit to each nation which thus progresses from a more primitive to a more advanced state of civilization. And although it will temporarily be a blow to the export trade of highly industrialized nations, the general prosperity resulting from universal industrialization would in time increase rather than diminish the prosperity of the now leading nations.

Secondly, and more important still, is the knockout blow that this new economic nationalism gives to the old economic imperialism which has been the prevailing world order for the last hundred years. This now defunct system of economic imperialism has been the cause of many wars including the World War, and the chief cause of the domination of the primitive agricultural Orient by the advanced cultured technological Occident.

So long as there were vast areas of low industrial culture, powerful nations of high industrial culture held as their goal of highest industrial efficiency the flooding of these low cultural areas with their own manufactured goods. As new industrial nations evolved to a degree of efficiency of production such as enabled them to compete powerfully for these low area world markets, it became apparent that this economic competition contained in itself the chief contemporaneous causes of war. It was a situation which grew more unstable year by year, eventuating in the World War. If continued, it would result in nothing

but future wars, catastrophic to civilization itself.

Furthermore, low areas of economic culture would not willingly submit forever to be flooded with manufactured goods of powerfully industrialized countries. Thus the economic imperialism of the past century contained within itself fatal seeds of hatred between the Orient and the Occident, as well as the seeds of internecine strife between the Occidental countries themselves.

The efforts, then, of major countries of the world to find markets for their agricultural products and industrial goods within their own confines is a wholesome even if difficult correction and antidote to the fever of economic competition which resulted from basing national prosperity upon flooding the world with surplus goods.

How long will this tide of economic nationalism flow? It may continue so long as there is dread of future wars. Certainly there must be assurance of safety to each nation before the various peoples of the world will remit their energies in the way of making themselves self-sufficient in as many directions as possible.

Secondly, there must be some concept of unity of interest and purpose strong enough to restrict and sublimate the self-seeking energies of individuals and nations. Even enlightened self-interest is not sufficient to bring economic unity to the world. This tragic fact was made evident by the complete failure of the London Economic World Conference.

Those who have dreamed that economic self-interest would obligate

world unity are sadly mistaken. The human emotions, whether expressed on an individual or on a national scale, are more powerful than human intellection. Self-interest, even when enlightened, is fundamentally selfish; and groups of people seeking only their selfish advantage, no matter how intellectual they may be, will never arrive at unity.

WHERE THEN is the solution to this complicated problem? It lies before us clearly defined in the new World Order of Bahá'u'lláh. Here we find all forces working simultaneously to produce world unity. We find organization backed by dynamic spiritual conscience working for the abolition of war, simultaneous limitation of armaments, the establishment of world peace and a world federation. All of these new developments must come together. No one of them can be established separately for the reasons above demonstrated, since economic and military problems are so interwoven.

In the new World Order of Bahá'u'lláh there will be a truce to economic as well as to martial warfare. Tariff barriers will be eli-

minated, as they were eliminated in the colonies of this country when they became merged into a Nation. Again will be restored that healthy flow of specialized world products from countries specially adapted to particular goods into countries lacking the normal facilities for their production.

One would find it difficult to assure any grounds for the reestablishment of world prosperity until such a World State is made effective. Then and then only will come cessation of war, cessation of economic nationalism, cessation of national rivalries which are destructive of world prosperity as well as of world peace.

Bahá'u'lláh threw this challenge to the world over seventy years ago. He portrayed what would be the result of causes then working throughout the world, causes derived from the selfishness and greed of human nature accentuated by the attenuation of spiritual restraints and ideals. That challenge still stands; and will stand, we may believe, until the world, with a new conscience, fulfills all the requisities for world reconciliation and world unity.



“What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society.”

—*Shoghi Effendi.*

THE SOCIAL PRINCIPLES OF 'BAHÁ'U'LLAH

HELEN PILKINGTON BISHOP

The following is a chapter selected from the author's Bachelor of Science thesis presented to the Division of Social Science, Reed College, Oregon. It deals with the establishment by Bahá'u'lláh of universal laws for a world civilization. The introductory chapter of this thesis was published in the April number under the title, "Persia-Ancient Land of Glory." The accompanying bibliography for each chapter is exhaustive and scholarly. Lack of space precludes publication herein.

"We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light from darkness or to distinguish guidance from error."—Bahá'u'lláh.

SOCIAL ETHICS: During His imprisonment in 'Akká Bahá'u'lláh wrote the greater part of the literary thesaurus which constitutes the Bahá'í Revelation. His works are voluminous; His style is matchless; but due to the paucity of good translations, a perusal of His writings tests the patience of the student. Categories of thought are so intimately linked with language that imperfect translations from Arabic and Persian are frequently obscure if not misleading.

True to His resolution in the Siyah-Chal, ". . . to concentrate all My forces toward the regeneration of these souls"—Bahá'u'lláh wrote the "Kitáb-i-Aqdás," (Book of Laws). It contains those moral precepts which form the ethical backbone of the spiritual life. This emphasis upon individual morality in-

heres in the conviction that society will eventually rise to the standards set by its superior individuals.

Not that the individual is the beginning in the pre-existent sense. The group and the individual are so interdependent that they cannot be dissociated except in an abstraction. Granting this, the Bahá'í point of view is that society is the beginning; the individual is the end. Laws and restrictions are imposed upon the individual in order that men can live. Reflecting upon this 'Abdu'l-Bahá says:

" . . . the dissemination of the divine religion is owing to the perfecting of the individual, to goodness of disposition, to acceptable habits or customs and deeds proceeding from a spiritual mind. . . . Thus will the principal purpose of the revelation of holy, heavenly laws be attained—that is to say, the civilizing of this world, the purifying of the characters of men and the realization of the happiness of the next world."

Since the individual perfects his humanity through association rather than isolation, his liberty to do is contingent upon the liberty of others. This regulation of personal liberty is an imposition *unless it is voluntarily accepted by the individual*. To impose upon one's self the restrictions and obligations which were formerly imposed upon one by the group is to be self-ruled.

"The Book of Laws" gives generalizations: they are static until they are accepted by individual living initiative; then they become the

qualities of the art of living. To be specific; the Book forbids mendicancy, slavery (both chattel and industrial), gambling, the use of narcotics, and of intoxicating liquors as a beverage. Arson, theft, libel, and backbiting are prohibited and appropriate penalties are provided. Murder is unequivocally condemned; elsewhere Bahá'u'lláh assumes the attitude that it is better to suffer than to do evil: "It is better to be killed than to kill." Suicide is also prohibited.

Asceticism of the nature of self-mortification and austerities is declared useless. Marriage to one woman is enjoined and adultery is condemned. 'Abdu'l-Bahá states the following problem:

"Cultivate your finer nature through your senses and your emotions, taking care meanwhile that they do not become your masters. . . . Sensations remain as abstractions in the mind, and, though so subtle that they can scarcely be recognized, exert an effective influence towards their own repetition. Yet while making earnest efforts to subjugate the senses man is liable to err; his nature is very complex, and to find the true path requires wisdom By asceticism worse evils will be encountered; for the effort may produce serious physical or mental disorders, perhaps insanity or death; or it may result in merely diverting the uneradicated evil tendency into some other channel where it may be even more injurious to the character; and it will in any case tend to foster selfishness, which is worse than sensuality.

"Therefore, the attractions of the senses must be met, not by running away from them, but directly, by a man's will and the power which is within himself to resist evil when temptation arises. . . . Selfishness must also be rooted out, not only in its gross, but in its exceedingly subtle forms. . . . Lust and selfishness lead men ignorantly to evil acts, and evil acts in turn increase lust, selfishness, and ignorance.

"To learn one's own nature is better than to seek for the unknown and the unknowable."

Divorce is permitted after a preliminary separation of one year; a reasonable cause lies "in their aversion for one another."

However, truthfulness, kindness,

courtesy and refinement of manners are imperative under all circumstances. A pleasing appearance, music and hospitality are favored. Cleanliness is endowed with spiritual implications; while legal impurities and taboos against association with other religions, or the perusal of their sacred books, are abolished. Prayers are to be offered in private, or in temples of worship—never while walking the streets. The confession of one's sins to another is not sanctioned because ". . . God does not wish for the humiliation of his servants." Temples are not to be furnished with pulpits or adorned with images or pictures; moreover, congregational prayers are abrogated (i. e. only one voice may be heard). No pilgrimages to the tombs of the dead need be undertaken. During illness reputable physicians must be consulted.

The laws of the government under which one resides must be obeyed. . . . Special mention is made of the payment of taxes the performance of useful labor and willing participation in the sharing of wealth. The acquirement of arts and science is encouraged, the education of one's children or proteges is enjoined, a responsibility which is assigned to the community when parental obligations are forfeited. Kindness to animals is taught; the over-loading of beasts of burden is *taboo*.

A distinction is drawn between personal enemies and those who prey upon society: the former should be forgiven and shown magnanimity and love, but recourse to law must be had against the latter.

A unique prohibition is that making "religion a source of liveli-

hood,"—no priesthood exists; no class may be granted the prerogative of serving the Bahá'í Faith for lucrative benefits.

The rationale of an ethical code may be sound; but that does not ensure its adoption. Moral conduct is less a matter of reason than of desire; and it is because of this that religion has proved to be the most effective and widespread basis of ethics. Religion has stirred man's *desire* to do good.

TEACHINGS on Culture: Baha'u'lláh teaches a new philosophy of history—the Prophetic Cycle. With a periodicity analagous to natural law the appearance of the Prophets of God has preceded every great culture. By creating a common basis of unity among men, they have released forces, heretofore directed to personal aggrandizement, into channels which would enrich the whole. The appearance of Muhammad and the rise of Arabic civilization offers a dramatic example.

Religion is subject to an immutable law of change. The religions of the past were revealed for isolated peoples and nations, hence, they are inadequate to the needs of the modern world. Civilization has culminated in institutions which necessitate the "Prophetic return." The success of material enterprise largely depends upon the willingness, the integrity and enthusiasm of men—qualities which have been nurtured by religion. Can social legislation and social control of themselves check the disintegrative

tendencies which accompany the decline of religion? Coercive measures depend for their execution upon officials who are free from bribes; there is a dearth of such men in irreligious societies. Consequently, selfish interests take precedence over community welfare and lawlessness prevails. Moreover, through the decline of religion, mankind is robbed of much of life's deeper meaning. World-weariness overtakes the people; indifference to community interest is general. Inaccurately informed, indifferent to injustices which do not obtrude their ugly features directly upon them and impair their immediate security, the people are carried on by a trend which can end only in chaos.

The existing religions have become effete: they can no longer fecundate the new institutions for a world-culture; and yet, institutions can be effective only when they are rooted in sentiments, ideals, emotion, all of which inhere in religion. Bahá'u'lláh says:

"All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (spiritual) existence upon the Sun of the Word of God."

The truths taught by the Prophets of old have been restated by Bahá'u'lláh to meet the needs of today: the basis of culture has reappeared. Its goal is world peace—a peace which the religion of the Prophets anticipates and underlies. World peace lies within the possibility of human endeavor when human action becomes animated by the spirit of a vital religion.

“As this is the cycle of sciences, there must needs be new teachings, a new revelation is required and a new life wanted. The minds and hearts refute the veracity of ancient opinions. New ideas are called for and new principles are urgently demanded which may fill the requirements of this age, be as the spirit of this century and as the life of this period.”

—‘*Abdu’l-Bahá.*’



THE CRITICAL MOMENT

The following suggestions of Shoghi Effendi, as inscribed by his secretary to an American Bahá’í, strikingly demonstrate that in the teaching of Bahá’u’lláh will be found today the only solution of world problems.

ALL the spiritual and social movements existing in the world, and undoubtedly there are many of them, have some spark of the divine truth. Their very existence shows that they have something to offer to man and fulfill some purpose. But what the world needs, at such a critical moment in its history is not a mere palliative. It needs a movement that goes deep into its spiritual and social illness and brings about a complete fundamental change—a change that will include in its scope both the social and spiritual reform of man. But such a movement cannot be inaugurated save by a Messenger of God revealed by Him for that very object. In similar critical moments that have punctuated the history of man in the past, a Zoroaster, a Moses, a Christ, and a Muhammad appeared. And in this day, the Baha’is declare Bahá’u’lláh has been revealed.

were persecuted and their Mission was ridiculed so has the message of Bahá’u’lláh been scoffed at as a mere impractical idealism. From His earliest youth He was put in chains, expatriated and persecuted. But what do we observe in this day, less than forty years after His death, the principles He advocated are the only solution for practical politics, the spiritual truths He voiced are the crying needs of man and the very thing he requires for his moral and spiritual development.

“He does not ask us to follow Him blindly. As He says in one of His Tablets, God has endowed man with a mind to operate as a torch-light and guide him to truth. Read His Words, consider His teachings, and measure their value in the light of contemporary problems and the truth will surely be revealed to you.”

“Just as in the past the Prophets

SEEING ADRIANOPLÉ WITH NEW YORK EYES

MARTHA L. ROOT

This pen picture of so interesting a city—by Miss Root, international Bahá'í lecturer, teacher and writer—carries its own message. The article was published on the front page of "Milligazete", a daily paper in Adrianople.

AS a journalist from the United States, I have long had the wish to stop over in Adrianople and see this city which is the front door to Turkey. All summer I have been working hard, so now that I have come to your city, I am calling this trip my vacation.

Perhaps you ask me: "How do you like our city?" I reply: "I like it immensely because it is typically Turkish and is full of interesting surprises. Constantinople and Ankara are fine but more westernized. Adrianople has a charm all its own, it is the real Turkey.

Perhaps other Westerners, just like us, hesitate to come to Adrianople because they do not know about the place, because the train arrives in the night, the station is a little distant from the city. We did not know about hotels and did not know what languages are spoken here. Also, we didn't know if you would like us—you have had so many wars with Westerners.

However, we came and this is how I found Adrianople: my friend, Miss Marian E. Jack, an artist from St. John, New Brunswick, Canada, and I, arrived on the night train. The officials at the Customs' office were very thorough, sincere and trustworthy; the chief spoke French. After they looked at our baggage they came down the steps with us to find a carriage. An im-

pression, too, of Turkey that I shall always remember was when the porter an older man, left the valises to help me down the steps and called to the others to bring the light. They saw us safely into the carriage, shook hands with us and said: "Hotel de l'Europe, Madame Marie."

The drive was along a good paved road lined with beautiful trees mystic in the shadows and as we came over the Martiza bridge, lovely in the moonlight, the lights of Adrianople gleamed a welcome.

The driver kept standing up and looking back keenly. I did not know what was behind to which he turned his searching glances, but I did not feel afraid, because he smoked with calm composure. If he was not nervous or afraid, why should we be! As we came to the entrance of the hotel we discovered that it was our bags placed in a second carriage to which he had been directing his attention.

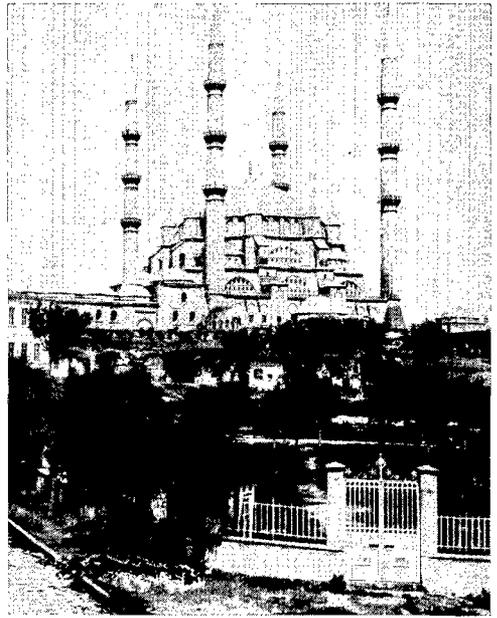
A bright Turkish boy showed us to our rooms in the hotel. Next morning imagine my surprise when suddenly from my window I saw the Sultan Salim Mosque in all its glory! This mosque is so beautiful that my artist friend Miss Jack and I go to see it every day; she likes to have a view from different points so she gets out of the carriage to see it from the river or

halts the carriage, to catch new views from the hillside. One reason she came to Adrianople was to paint this mosque. All the mosque architecture here is so marvelous, indeed well worth a visit.

It was satisfying and pleasing to me that when I went into the Sultan Salim Mosque and the Mouradiyyih Mosque to pray, the caretakers did not treat me as a foreigner. As I came out if I could have spoken Turkish I would have told them I found God very near when I prayed in their sacred mosques. I believe that Jesus Christ and Muhammad were World Teachers; I have learned to love and to appreciate the Qur'an. Each World Teacher down through the cycles has ushered in a great new spiritual culture and each time the first great art as a fruit of this new Spiritual culture is new architecture.

PERHAPS YOU ask if people have been good to us in Adrianople? I reply: "Yes, every one whom we have met has helped us graciously. Madame Marie has interpreted, and really she has treated us as if we were friends in her home.

Mustafa, the driver who takes us about, has shown us a lot of Adrianople. He interests us too, because he truly tries to show his city. If all drivers were like him, tourists would carry away memories of many interesting vistas that probably they would not have known about otherwise. The caravansaries here are like a glimpse into another epoch when Adrianople had the most luxurious caravansaries to be found anywhere. I have stayed in caravansaries in the East when sudden snow storms have halted our



Sultan Salim Mosque

motor car journey, but I never dreamed that caravansaries so elaborately de luxe as these existed anywhere in the world.

We have found the people of this city not only kind to show us the way to all places we wished to visit, and they did it similingly as if we were indeed sisters, but we have found how honest is the Turk. Miss Jack, one of the first days, when out sketching in a garden lost her English money. The man who discovered it knew from his mother whose money it must be for it was just where the painter had been making her sketches; he brought it immediately to the hotel. She said to me that night: "I am glad I lost the money for it is an admirable example of the honesty of the Turk who has not always been fairly spoken of in some parts of the world."

A Queen on a throne in Europe once said to me: "I find the Turk a very lovable character."



Muradiyyih Mosque

WE HAD tried to come to Adrianople several weeks earlier but were so busy and so hindered we couldn't get started. When we had the great joy of being here on October twenty-ninth, the tenth anniversary fete day of the Republic of Turkey, how glad we were that we had been delayed, otherwise we should have missed this greatest day in the year in Adrianople. The days here preceding the twenty-ninth had been so full of preparations that we had caught the enthusiasm. It was like our Fourth of July at home (our Independence Day), only I tried to think what it would be like in our United States if it were only our tenth anniversary and if our enemies had in our lifetime brought four different wars upon our cities and if everything almost had been bombarded and much demolished, and if our houses, vineyards, fields had been so destroyed that no one had

much courage to build or to plant the fruits all over again until George Washington, the "Father of our Country" had been so strong and powerful that we felt our country would be safe.

What impressed me most at the splendid fete here on Sunday, October twenty-ninth was that we all heard the voice of the Ghazi Kemal Pasha the "Father of the Republic of Turkey" speaking to his thousands of citizens here in such a way that each one felt he was speaking personally, directly to him alone! The power of that voice, the tender sympathy, the good counsel: No one could hear that voice and not feel sure that the man who spoke had unbounded power to continue this Republic and evolve it educationally, socially, materially to a high place in the galaxy of nations. Every man and woman and all the youth here had a new light in their eyes, a new courage, a new determination after they heard that speech. We liked to think that our representatives of Adrianople, those three hundred students, boy scouts and girl scouts who had marched so proudly through the streets here on Friday in the dress parade would be standing at attention in Ankara to do homage to the Ghazi Kemal Pasha while we were hearing the speech here.

Other impressions at the fete were how carefully dressed, how fully prepared with flowers and flags, how orderly, how dignified was the crowd in Adrianople; how fitting to wait in respectful silence to hear the message of the President before beginning the program here! It was most interesting to see the Governor of the Province **Salim**

Ozdemir Big Effendi cordially salute the assembled throngs and walk among them to inaugurate the festivities.

Then representatives from the forty thousand and more inhabitants marched in front of the Governor and in passing saluted him as he stood with the Mayor, the Army Officials, the Director of the Evkaf, the Prefect of Police, and the representatives of the different Consulates. It was a moving picture of the life, the hopes the spirit of the Turks, demonstrating their character as well as their industries. It was a touching tribute of gratitude that first came the soldiers who had been wounded in battles and they were cheered and showered with flowers as were the soldiers who followed them.

Most of the girls in that procession marched with perfect rhythm and the stride of the young men proves the Turks are musical, sure of themselves; and that they have a great love of art was seen in their decorations. I liked the fine faces of the teachers. It was so interesting to us from other countries to see the representatives of all the industries. It was sad to see how many orphans in Adria-

nople will not have the help of parents to direct their lives. The music of the fete, combining both the Turkish and the Western melodies seemed typical of the role that Adrianople is to play in the destiny of world culture. Adrianople, the city about which we knew so little a few days ago has become so loved we are sorry we are leaving.

MAY I CLOSE with a quotation of something that I wrote about Turkey which appeared in a book¹ published in New York City, and in a Magazine² published in Washington, D. C.: "Turkey, the new Republic under the powerful courage of the Ghazi Kemal Pasha, has contributed a mighty forward impulse to world understanding, to the union of the East and the West. This great President, and he is the same man who as Commander of the Army blocked absolutely the Dardanelles to a warring world, *has opened wide the mental dardanelles* so that the East and the West may come and go, so that there may be Arabic Latinized script, so there may be co-education, great freedom and progress for women in this eastern-western republic, and so there may be genuine free thinking, and freedom for all religions."

¹ The Bahá'í World, Vol. 4. ² Bahá'í Magazine, Vol. 21, p. 75.



"When the light of Muhammad dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which with Baghdad as its center extended as far westward as Spain and afterward influenced the greater part of Europe. What proof of prophethood could be greater than this, unless we close our eyes to justice and remain obstinately opposed to reason."

—'Abdu'l-Bahá.

THE NEW CATALYTIC

DALE S. COLE

"I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered at my feet." (Sir Isaac Newton.)

UNDER dark clouds, against driving winds and mountainous waves, a great ocean liner forges ahead, ever on the true course towards its destination. What an example of the play and interplay of forces—controlled and uncontrolled.

In the realm of physics there is a law which states that to every action there is a reaction. The interplay of forces in the physical world has its counterpart in the lives of men, for are not our waking hours made up of actions and reactions? Is not existence a continual series of responses, in some form or other, to stimuli? Our responses are either passive or active, but whether we act or remain adamant, we consciously or unconsciously, voluntarily or involuntarily, assume certain attitudes towards affairs and these color our existence. These attitudes can be either positive or negative, their polarity determining, in a large measure, the nature of the response.

These terms, "positive" and "negative" are relative as are our responses. There seems to be inherent in life a series of great contrasts: positive and negative, good and bad, light and darkness, health and illness, wealth and poverty, knowledge and ignorance. These conflicting ideas are of great interest, for our understanding of them

influences our attitudes towards many events.

Furthermore, the attitude of a group is the synthesis of the attitudes of the individual members of the group and little appreciated is the tremendous potential and dynamic power of concerted thought, concerted feeling and concerted action. *It is as yet almost untried.** It is one of those instruments for good, which, somehow, man has failed to use, but one which he can use and one which is attracting attention now as possessing enormous possibilities.

This power of concerted action can only become operative in the world when the fundamental Oneness of Mankind is realized and when the Principle of Unity is the motif of endeavor. The exigencies of the times, both as regards short range and long range contingencies, is bringing about a knowledge of the imperative necessity for cooperation on a broad and comprehensive basis.

FORTUNATELY, we have recently had some reassuring evidence of what government agencies can do under the lash of necessity. Sectional and partisan interests can be surrendered to the best interests of the whole, when the partisans desire to do so—as they do in the presence of a great common dan-

* There has been all down the ages a limited group action, in times of danger and at other times, but the author here intends, evidently, a united action as based on the acceptance of the Oneness of Mankind set forth as a religious principle.

ger. Is it not strange that it seems to require a threat of disaster to instill the cooperative attitude into the hearts of men? As long as there is no danger—we bicker. When ruin looms—we agree.

Every individual has some degree of responsibility with reference to the affairs of the world but our collective responsibility is great. Action is requisite to solving our difficulties and to renovating our environment. In order to act with wisdom the right attitude must prevail and this attitude must be positive, constructive and just. A new understanding of essential relationships is required.

Returning to the idea of contrasts, what is darkness? We do not measure it and have no instruments for so doing. We can and do measure light. Darkness is then, simply the absence of light. Light is positive—darkness negative.

'Abdu'l-Bahá has explained these relationships most clearly.

“Evil does not exist. Death is only the lack of life; therefore death does not exist. Darkness is only the lack of light. Evil is only the lack of good. Ignorance is only the lack of knowledge. Poverty is the lack of wealth. Misleading is the lack of guidance. Miserliness is the lack of generosity. The non-existence of light is darkness. The lack of sight is blindness. The lack of hearing is deafness. All these things are non-existent. God did not create any evil thing. God did not create a man poor. Poverty is only the lack of wealth. Guidance is the gift of God, and if man is deprived of it, he will be misled; but he is not misled by God—it is only the result of the lack of guidance.”*

HERE IS a basis for faith, hope, courage and action—action not fettered with a limiting sense of frustration and impotency, of predestined failure. Here is justification for relegating some old and outworn conceptions, some old fears and apprehensions “to the limbo of

the obsolete.” Here is freedom to act courageously.

In these impulsive times it is frequently very hard to be unbiased, to suspend judgment, to be tolerant, calm and tranquil. But it is also a very wise attitude to achieve. It lifts one above petty impulses to a vantage point of seeing matters in true perspective. Is it not preparation for Divine Guidance?

How then are we to know what is wise, true and just? By studying the *Revealed Word of God*.

Divine Guidance is available for everyone. For this present advanced age it is contained in the teachings of Bahá'u'lláh.

IN TRYING to apply these teachings to life, it must be remembered that we are dealing with world affairs, not merely local, state or national ones. Hence principles to be just have to include all, they have to be universal in every sense. We need not expect to find a detailed solution given for some petty misunderstanding between two people under a certain set of conditions. We need not necessarily expect to find detailed directions for the solution of personal problems, although many are given. We do find the broad, general principles of love and justice sounded. By living in accordance with the great, positive, Divine Laws for this day, we will obviously eliminate the causes for many of our troubles, both large and small, and if they no longer occur, detailed solutions are not required, or become apparent, as the need arises, from our knowledge of the basic principles.

An infinite variety of beautiful

* Bahá'í Scriptures, paragraph 800.

and useful plants are the result of the great and mysterious law of life and growth. They are the detailed evidences of the operation of the fundamental law. They manifest the power of this law, and we accept, enjoy and use them without necessarily understanding many of the detailed procedures, actions and reactions involved. As the plant develops, from seed to fruit, so will the details of Divine Law unfold as stages of progress follow one another.

The span of a human life on earth is but a tiny increment of eternity. But we are living in eternity. The trivial vexations of these passing years pale into insignificance when it is realized that we are "building for eternity"—a tremendous and glorious task, worthy of our best efforts.

However, even a small degree of perfection is difficult to attain and it will be necessary for mankind to consider carefully its steps—to seek true guidance for all time to come. We can, though, try our best to live in accordance with Divine Law, and when we do, we will find that many of life's problems seem to solve themselves or dissolve into nothingness. The *accent* changes from the negative, doubting, halting, fearful attitude, to one of faith and assurance, to a positive, constructive, co-operative endeavor to "live life whole."

THE BAHÁ'Í Revelation sounds those broad principles upon which the spiritual civilization of the present and the future rests. It places

the accent on the positive deeds. It defines the attitude which each should have if we are to contribute our maximum to the continued upward evolution of humanity. Perhaps what we, as individuals, need is a new "catalytic" to bind us more closely together and to make our efforts effective collectively. This "catalytic" must have "celestial potency." It is *Love*.

"The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station; and man will make no real progress until illumined by the power of love."^{*}

"If one possesses the love of God, everything that he undertakes is useful, but if the undertaking is without the love of God, then it is hurtful and the cause of veiling one's self from the Lord of the Kingdom."

"If this divine love penetrates the heart of man, all the forces of the universe will be realized in him . . ." What a tremendous possibility!

Man must needs reflect the attributes of God in his attitudes and actions, thereby flooding the distracted world with the light and warmth of the Breaths of the Holy Spirit, thereby reawakening the powers of recuperation and growth. Man must attain to the attitude of spiritual nobility, for "it is possible" said 'Adbu'l-Bahá, "to so adjust oneself to the practice of nobility that its atmosphere surrounds and colors every act."

Once the catalytic of this love becomes operative in human life, the noble attitude will cast everlasting glory on mankind and his deeds.

* Bahá'í Scriptures, paragraph 965.

The
University
in
1959

WALTER
DILL
SCOTT

*President,
Northwestern
University*

UNIVERSITIES are among the most enduring of all social institutions. The oldest universities are definitely older than the forms of the governments of the nations in which they are located. Although universities may survive many centuries, they are subject to changes quite as much as other forms of social institutions.

THE changes in social institutions of all types are going forward at an increased rate of acceleration. The indications are that the changes in American universities in the next twenty-five years will be as great as in the preceding seventy-five years. . . . Our policy in the future may be to concentrate on a few functions, and hence to drop many or even most of our schools.

IN America, however, universities serve in the main three functions: to preserve, disseminate and discover truth; to train men and women to serve human needs; and to develop men and women. . . . It is entirely possible that we may concentrate more and more on one of these, or change to a function not now recognized as of fundamental importance, such as the development of human relationships. We have heretofore been predominantly interested in cultural and technical training. Most of America's difficulties at the present time lie in the field of human relationships. During the next twenty-five years we may expect a great expansion of all sorts of training having to do with cooperative effort and thinking. We may in the future concentrate much more effectively on social training, looking toward better human relations in a democratic society.

ONE of the greatest improvements in instruction of the future will result from a better understanding of the learning process and what is involved in the adequate development of the students' abilities. That is, instructors will utilize in the future not merely improved instruments and methods for presenting materials, but will develop also a new science of education.

LEADERSHIP in religion is difficult today in the home, the church and the university. Nevertheless, our faculty, definitely religious in its interests, is striving for a new integration and through such integration for a leadership above any conflict between science and religion, a leadership guided by broad conceptions of science and motivated by a faith profoundly religious.*

* Northwestern University Alumni News, May 1954.

The author, an attorney, chooses to call the following article "a commentary" rather than "a review" of the book entitled "The Racial Myth." As his great interest is in racial harmony, peace and good will among all peoples, he has, in response to our request, presented herewith what he considers the salient points of this book.

Humanity has been "running to and fro after knowledge," to a greater degree in the past one hundred years than in previous centuries, and there is no gainsaying the fact that race and race relations have been subjects given marked attention by anthropologists, scientists, advanced thinkers,—and their findings have awakened deep interest among research scholars, welfare workers, students, religionists and others. As the dynamic teachings of Bahá'u'lláh—creative in their effect because emanating from a divine source—have been more widely spread, humanity in increasing numbers have been dedicating themselves to these noble ideals of world unity and world peace, even when unconscious of the Supreme Light which was their Source. It is well known that one of the greatest principles, considered fundamental in the Bahá'í Cause, is the Oneness of Mankind. Its importance cannot be overestimated or sufficiently stressed.

THE RACIAL MYTH

EDWIN L. MATTERN

PROFESSOR Paul Radin, anthropologist at the University of California, has essayed the task of carefully analyzing the claims to superiority of certain races and nations and in his book gives conclusions that are worthy of serious consideration.

There is no doubt that mankind early became overwhelmed by the life about him, the author believes. Instead of freeing himself from the demoralizing complexities of life he made it more complex. He created something that more and more engrossed him and threatened his very existence but without destroying his sense of power to control. In spite of adversities suffered, this egotism survived, and with each fresh survival man's consciousness of superiority grew. He did not always ascribe this wholly to his own genius, but as, for example, in the case of the Jews, he believed himself specially favored by God. Consequently, they were the "chosen people". They held to this belief

for thousands of years and each new victory over some menacing tribe wedded them more strongly to it. Defeat and captivity did not destroy it. The Messiah would surely come and redeem them from their enemies. Though scattered and without national status the orthodox among the Jews still have the conviction that they are God's favorites whose superiority will in time receive His recognition in a way to convince the world.

THE GREEKS evidenced a similar mode of thought. A person was either a Greek or a nobody—a barbarian, bearded one. Alexander conquered these aliens but thereupon they made themselves Greeks by adopting their language and culture. Origin then played no part in the constitution of a Greek and so there was no chance for any declaration of Greek superiority for, to their minds, no one lived with whom to make comparison.

Then Rome developed. In due

¹ "The Racial Myth" by Paul Radin. McGraw-Hill Book Co., Inc., 330 W. 42nd St., New York City, \$1.50.
² Daniel 12:4.

time the Romans became race conscious, they boasted national superiority, the purity of their stock. They were a pastoral people, and despised Greek culture and Etruscan civilization because they did not know what it was all about. They rejoiced in simple tastes and homely virtues but as soon as they had reduced Greece to a dependency, they lost their pride in these and rapidly absorbed Greek manners and learning. The foundations for national or racial egotism were swept away for they were no more Romans but Graeco-Romans.

And thus, too, the fall of Rome meant no extirpation of Roman culture. The shell we call Empire passed away but those wild men who swept down from the north readily recognized the excellencies of her ways of life and incorporated them into their own political and social structures.

So, also, have the fabrics of nations been woven down to the present. The web may be native but the woof is contributed by outsiders. The patterns have become so intricate in these days that they defy disentanglement. We are all part of each other. Even our languages are impure. We deliberately take, without asking leave, words or laws or methods—anything that promises advantage to ourselves, and use it to exalt our peculiar self-pride, often claiming it as our own discovery. Everything in the domain of civilization is inextricably fused and confused. No nation is responsible for all, nor is there any race that has not added its due portion to the whole. We are so arrogant and boastful, all of us, nations and individuals,—and individuals are

but the reflection of their nation,—that we lose sight of the fact that the greatest gifts to civilization came, perhaps, from prehistoric man. Who presented us with the lever, the most utilized principle of mechanics, for instance?

BUT PROFESSOR RADIN is most concerned with what he calls the Nordic Myth or the Illusion of the Late-Comers. He subjects the Nordic claims to superiority to searching analysis and finds them sadly wanting. He ridicules the theory of a Nordic or German race with its cultivation of exclusiveness or “desire to eat alone”, as he expresses it. The great periods of history of the German people, he asserts, coincide with those in which they were most influenced by foreign thought and culture. Their assumptions that everything good in the world today was of Germanic origin; that all the benefactors such as Dante, da Vinci, Raphael, Titian, Michelangelo, Valesquez, Murillo, Voltaire, Gounod and Tasso were descended from real Teutons wither away under the keen analysis of the author, who declares such unfounded claims as sheer nonsense. The doctrine of specific German qualities is only another mirage. So-called national differences depend rather upon whether a Frenchman is looking at a German, or whether an Italian or an Englishman is observing him. In essential characteristics human beings are largely alike.

According to Professor Radin races have always been mixed, the white more than any other. While the Negro is overwhelmingly long-headed and the Mongolian equally round-headed, the Caucasian is

both. Purity of race remains always a doubtful quantity. Human heredity cannot be dictated like that of cattle.

The accent upon Aryan race is roundly assailed. An Aryan race never existed, and doubtless never will. There was an Aryan language but surely the Teutonic tongue is not its offspring. Here again, even admitting the Germanic contention, mixture and not purity is the order.

Chinese invented the compass, movable type, rag paper and gunpowder; Arabs and Jews kept alive the Greek tradition, particularly in medicine; India passed on to the Arabs numerical notation and algebra, the bases upon which modern mathematics rests, as well as the concept of zero. Trade and the capitalistic system came from Jews, Italians, English and Spaniards; mathematics was developed by Italians, French, English, north Germans and Jews; physics, until the nineteenth century, by Italians, English, French and Dutch, and later by Germans and Jews as well; chemistry originally by English and French but in Germany it later achieved some of its most conspicuous advances; biology started in Italy and at the same time progressed in Germany, Holland and England but, at the present time, its accomplishments are due to the latter countries and America. Germany must be given credit for its contributions to music, but many of her innovators in this field are not Aryans, according to the modern definition. Once again national egotism has the props knocked out from under it.

In the sixteenth century, there was substantially but one religion in Europe. When this split into two

and separate national entities arose, European culture became English, French, Spanish or Italian and nationalism came into being. The Church had "plumbed the art of emotions to its very depths, but the art of thinking it had neglected". The Renaissance had brought back man to the art of thinking and re-installed Graeco-Roman civilization. Henceforth, universalism must express its aims within the boundaries of nations. So it came about that there is an English science, a French science,—each nation had its this and that, and each boasted its own variety. Like school-boys, all that is *mine* was exalted; all that is *yours*, degraded. This blind appraisal has led to extravagance, untruth, intolerance, sensitiveness to criticism, selfish aggrandizement, war.

By specific examples the argument proceeds to show that neither race, nation nor religion determines the advent of a great man. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." To cause one of pre-eminent ability to appear in any particular country is beyond human ability. God operates no monopoly in behalf of any nation. The Spirit cannot be confined within a wall of conceit.

The place of the Jew in the modern world is handled effectively. The debt of civilization to the Jew is itemized down to the last achievement—an impressive schedule of contributions. That he should be persecuted and driven from any country is a tragedy completely incomprehensible to the liberal and

sicentific mind. Inheritance may mean much in the development of humans, but is environment without influence?

AFTER ALL, what definition can without injustice separate the inferior races from the superior? What nation excels another? Color is no criterion. Civilization has been common to all; culture likewise. The Mongolian for ages led the world, and Japan, leaving its chrysalis stage less than a century ago, advanced to a front-position by adaptation and imitation of western accomplishments. Surely one cannot brand the Japanese as inferior because of his color or the shape of his eye-lid. The Negro, what of him? He has never built any great civilization, his critics say. They forget, however, that within three hundred years since he was forced to come to America, he has produced the only distinctly original music and literature of our land. Northern Europeans reached

no such achievements in twice that length of time, unhampered though they were by a state of bondage. The conclusion is irresistible that races as well as peoples are not altogether good, for we have not yet reached the millenium, nor altogether bad, as we are still on the upward trend, and there is no method yet devised that can accurately tell which is superior or inferior to the other.

The authtor's hope lies in Russia, the Americas and the Jews. Only time can tell whether or not that hope has been justified. That we are tending in the direction of some type of co-operative state, recent events prove. What its final form will be is pure conjecture, Professor Radin believes. But, whatever, it be, we know that it must banish into everlasting oblivion not only nationalism but individualism and racial superiority, for in a world like ours all these are figments of selfish imaginations. By that path alone can we regain our lost souls.



“This human plane or kingdom is one creation and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. . . . All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. . . . God did not make these divisions. These distinctions have had their origin in man himself. Therefore as they are against the plan and purpose of the Reality they are false and imaginary.”

—‘Abdu’l-Bahá.

THE MEANING OF RELIGION

DR. MARY WOOLLEY
President of Mt. Holyoke College

The following is a recent address by Dr. Woolley in Washington, D. C., at the "All University Religious Service", Howard University, the largest institution of learning in the world devoted to the higher education of colored youth.

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." (Isa. 33:17.)

TWO thousand six hundred years into the past,—that is the backward look which I am asking you to take with me this morning. I am calling your attention to a graphic picture, a picture drawn with words, words that are both beautiful and appalling. Note the rapid transitions in the chapter, which is our morning lesson: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!" "O Lord, be gracious unto us; we have waited for thee; be thou their arm every morning, our Salvation also in the time of trouble."

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" "Thine eyes shall see the King in his beauty; They shall behold the land that is very far off."

It is not difficult to understand the dark side of the picture; we have only to recall the situation of Judah 700 B. C. to appreciate the reason for gloomy utterances. The great Powers of Assyria and Babylon and Egypt filled the national life of Israel and Judah with uncer-

tainty and foreboding and sometimes with tragedy. Isaiah was statesman as well as prophet and saw infinitely more clearly than the politicians just what dangers confronted his country. Beyond that, he saw the shortsightedness of the political philosophy of his people. They, "looking through their dark glasses at life"—to quote a famous scholar, said, "Life is simply a war in which the strongest prevail, a game which the most cunning win." So they made fast their alliances, and were ready to meet the Assyrian, or they fled in panic before him, according as Egypt or he, seemed the stronger. Isaiah saw that with Assyrian and Jew another Power was present—the real reason of every change in politics, collapse or crash in either of the empires—the active righteousness of God. Assyrian and Jew had not only to contend with each other. They were at strife with Him. We now see plainly that Isaiah was right. Far more operative than the intrigues of politicians or the pride of Assyria, because it used these simply as its mines and its fuel, was the law of righteousness, the spiritual force which is as impalpable as the atmosphere, "yet strong to burn and try as a furnace seven times heated."

Isaiah preached, as we are reminded, that "Righteousness is the atmosphere of the world" and our

task, if I may interpret, is to bring ourselves into harmony with this righteousness: First, by our relations to one another, as a group, a community, a nation, a world; second, by our relations to our selves, that is, by our lives as individuals.

First, by our relations to one another, as a group, however small, or large, that group may be. Our age is critical from the group point of view, beyond any other age in the history of the world, because never before were groups brought together in such close relationship. In other words, the situation in the modern world raises to the *nth* power the importance of the attitude of individuals to one another. A Robinson Crusoe might be characterized by ill-will and suspicion and distrust and, with the exception of Friday and the reaction upon Robinson Crusoe himself,—it would not matter particularly. The absence of a social attitude doesn't count on a desert island! But we are not living on a desert island today, far from it.

Ruth Nichols spoke at Mount Holyoke College a few days ago to an eager audience, on the would-be aviators of the future, and in the course of her remarks said that the time was coming when planes would be as truly within the reach of the average person as *Fords* are today. A remark like that is fraught with meaning. It is a superficial understanding that sees in it only increased opportunity for sport, for commercial intercourse, for scientific expansion. It means also annihilating space, weaving the world into an even closer fabric. That is not the conception of a visionary; it is going on before our eyes, day

by day. And it presents a situation appalling from one point of view, inspiring from another.

I HAVE SAID more than once that I expected to learn a great deal from my six months in Geneva, but that I did not expect to learn religion. Yet that is just what I did learn. How could one help it when, in the speeches of the representatives of the governments, the changes were rung on the supreme importance of good will among the nations as the best security? When the blocking of agreement is so clearly the result of mistrust and suspicion and fear and ill-will? The significance of religion for international understanding, for a new international relationship, based on reason not on brute force; on cooperation, not on competition; on *good* will, not on *ill*-will;—never was that significance so clear. There is a new meaning to religion in this day in which we live, religion defined not in terms of creed, or ecclesiasticism, or ritual, but religion defined as the "way" of him "that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

That is the normal humanity, the normal world which is the creation of God; all else is abnormal. The tragedy of the international situation, of the clash of class with class, of race with race, is that it is not necessary. There are great catastrophes that cannot be prevented by any human agency, the devastations of nature, hard to understand and impossible to control. But *hu-*

man catastrophes need not be: the clash of will, the greed of self, the blight of hate. And the meaning of religion today is to make clear that truth, to help human beings to become *normal* not to leave them *abnormal* in their relationships with one another.

May I turn the shield to ourselves as individuals rather than as members of a group, forgetting, for the moment, that "none of us liveth to himself?" What is the meaning of religion for the "me", as well as for the "us"? What is it that the individual particularly needs in this day in which we are living? There are many answers,—we cannot even list them all. I should like to suggest two. The first is the answer that I think the majority of a typical audience of this age would give, and that is *courage*. Courage to meet the present, to face the future. Do we need it, you and I? The question answers itself! Down through the ages the assurance comes: "He shall dwell on high; his place of defence shall be munitions of rocks." Seven centuries afterward came the re-affirmation: "Therefore, whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

THE MEANING of religion? It means *courage*; it means also *vision*. "Where there is no vision, the people perish." "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

Again, the words come down to us over the ages, from the seers of visions. A vision is not something that is visionary, in our usual definition of the word. The greatest powers in the physical world today are the intangible, the ones that we neither see with our eyes nor feel with our hands.

I spent an hour and a half in our physics laboratory the other day, having explained to me, as far as explanation is possible, some of the marvels of the electrical world, those marvels which within our lifetime, have become commonplaces. The *vision* of the scientist is the working power of our every day life. It is a mystery? Yes, but because the power is a *mystery*, we do not refuse its use in our living.

"The scholar who visioned and verified electron structure",—my eye fell upon that heading in the daily paper as I was preparing this talk for you. "Visioned and verified"—in the physical world,—we see and accept that fact every day of our lives. "Visioned and verified" in the spiritual world is surely not less essential to the human soul.

"For my feet have stood upon the mountains,
And I have seen a vision of beauty;
And though my heart be cast down again,
Yet will I lift up mine eyes unto the heavens;
For he that worketh in Heaven
Worketh also in me;
As He has lifted up the mountains,
So will he lift up my soul,
That I may behold the beauty of His
work in the heavens,
And on the earth in the hearts of
men."

THE VISION OF HENRY GEORGE

The following remarkable passage with which Henry George concludes his Progress and Poverty (first published in 1879) bears restatement at this critical period of social, economic and political change.

Here was a man who devoted his life with the utmost of self-sacrifice and idealism to the concept of a better age when social justice should rule. As John Dewey says of him: "It would require less than the fingers of the two hands to enumerate those who, from Plato down, rank with Henry George among the world's social philosophers."

IT is not the Almighty, but we who are responsible for the vice and misery that fester amid our civilization. The Creator showers upon us His gifts—more than enough for all. But like swine scrambling for food, we tread them in the mire—tread them in the mire, while we tear and rend each other!

“In the very centers of our civilization today are want and suffering enough to make sick at heart whoever does not close his eyes and steel his nerves. Dare we turn to the Creator and ask Him to relieve it? Supposing the prayer were heard, and at the behest with which the universe sprang into being there should glow in the sun a greater power; new virtue fill the air; fresh vigor the soil; that for every blade of grass that now grows two should spring up, and the seed that now increases fifty-fold should increase a hundredfold. Would poverty be abated or want relieved? Manifestly no! Whatever benefit would accrue would be but temporary.

“This is not merely a deduction of political economy; it is a fact of experience. We know it because we have seen it. Within our own times, under our very eyes, that Power which is above all, and in all, and through all; that Power of which the whole universe is but the manifestation; that Power which maketh all things, and without which is not anything made that is made, has increased the bounty

which men may enjoy, as truly as though the fertility of nature had been increased. Into the mind of one came the thought that harnessed steam for the service of mankind. To the inner ear of another was whispered the secret that compels the lightning to bear a message round the globe. In every direction have the laws of matter been revealed; in every department of industry have arisen arms of iron and fingers of steel, whose effect upon the production of wealth has been precisely the same as an increase in the fertility of nature. What has been the result?

“Can it be that the gifts of the Creator may be thus misappropriated with impunity? Is it a right thing that labor should be robbed of its earnings while greed rolls in wealth—that the many should want while the few are surfeited? Turn to history, and on every page may be read the lesson that such wrong never goes unpunished; that the Nemesis that follows injustice never falters nor sleeps! Look around today. Can this state of things continue? May we even say, ‘after us the deluge!’ Nay; the pillars of the state are trembling even now, and the very foundations of society begin to quiver with pent-up forces that glow underneath. The struggle that must either revivify, or convulse in ruin, is near at hand, if it be not already begun.

“The fiat has gone forth! With

steam and electricity, and the new powers born of progress, forces have entered the world that will either compel us to a higher plane or overwhelm us, as nation after nation, as civilization after civilization, have been overwhelmed before. It is the delusion which precedes destruction that sees in the popular unrest with which the civilized world is feverishly pulsing only the passing effect of ephemeral causes. Between democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict. Here in the United States, as there in Europe, it may be seen arising. We cannot go on permitting men to vote and forcing them to tramp. We cannot go on educating boys and girls in our public schools and then refusing them the right to earn an honest living. We cannot go on prating of the inalienable rights of man and then denying the inalienable right to the bounty of the Creator. Even now, in old bottles the new wine begins to ferment and elemental forces gather for the strife!

“But if, while there is yet time,

we turn to Justice and obey her, if we trust Liberty and follow her, the dangers that now threaten must disappear, the forces that now menace will turn to agencies of elevation. Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age of which poets have sung and high-raised seers have told in metaphor! It is the glorious vision which has always haunted man with gleams of fitful splendor. It is what He saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the City of God on earth, with its walls of jasper and its gates of pearl! It is the reign of the Prince of Peace.”



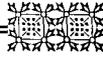
“The world of existence is continuously progressing and developing and therefore assuredly the virtues characterizing the maturity of man must likewise expand and grow. The greatest bestowal of God to man is the capacity to attain human virtues. Therefore the teachings of religion must be reformed and renewed because past teachings are not suitable for the present time. . . . The laws of the past are being superseded because they are not applicable to this time.”

—‘Abdu’l-Bahá.

THE REFORMATION

From every standpoint the world of humanity is undergoing a reformation.”

—‘*Abdu’l-Bahá*.

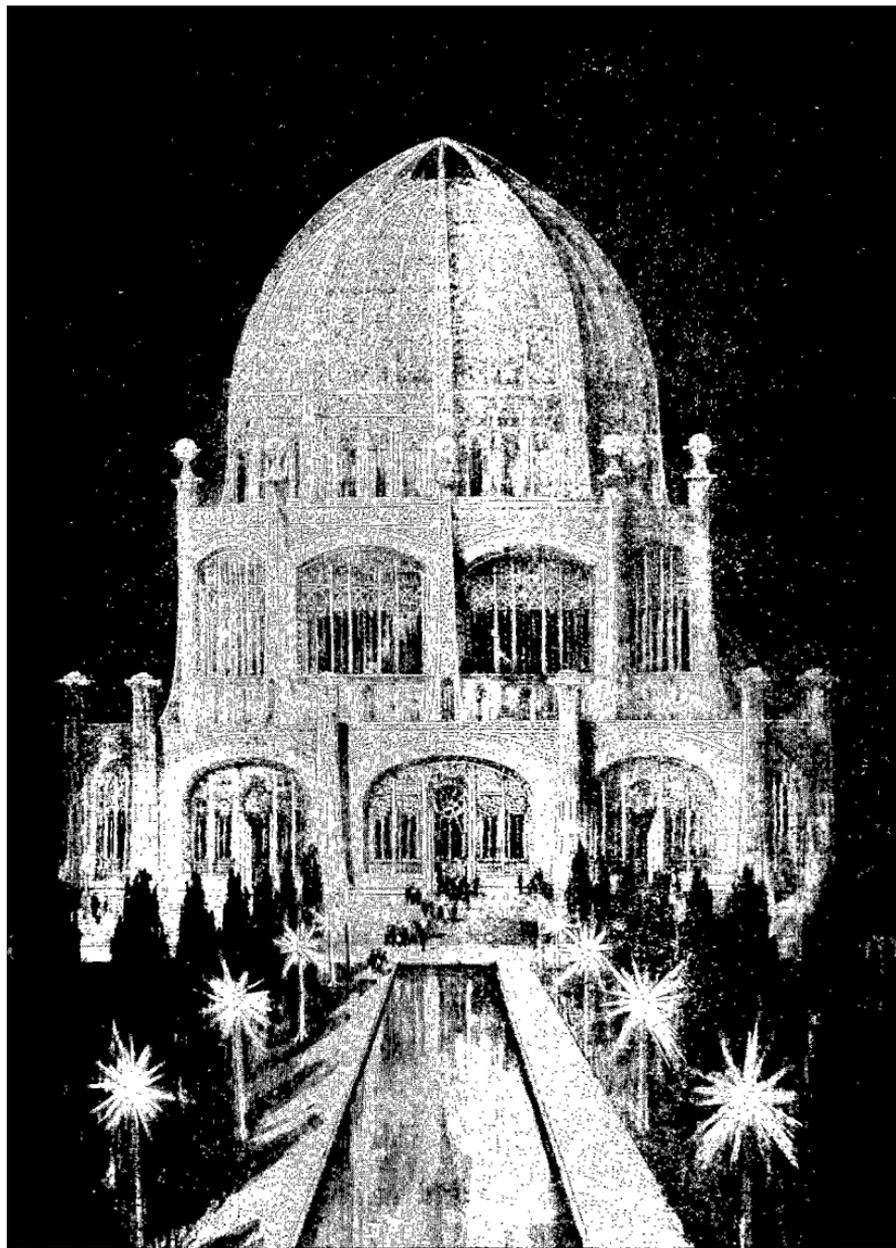


FROM the beginning to the end of his life man passes through certain periods or stages each of which is marked by certain conditions peculiar to itself. For instance during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After a time he enters the period of youth in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened, his intelligent capacities are trained and awakened, the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage or station of maturity which necessitates another transformation and corresponding advance in his sphere of life-activity.

SIMILARLY there are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Many must now become imbued with new virtues and powers, new moralities, new capacities.

THIS is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. . . . Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable Light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment. . . .”

—‘*Abdu’l-Bahá*



THE BAHÁ'I TEMPLE (*see opposite page*)

THE MASHRIQU'L-ADHKAR

(THE BAHÁ'I TEMPLE)

The following communication, written by the Guardian of the Bahá'í Cause, has been printed previously in the pages of this magazine. It is here reprinted by request. This great House of Worship is being erected in Wilmette—near Chicago, Ill. Its architectural beauty and great religious and humanitarian significance attracts thousands of visitors.



HOWEVER inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár.

NOTHING short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

—Shoghi Effendi.

When The Divine Sun Shines

IN the divine Holy Books there are unmistakable prophecies giving the glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant dispensation be established, the banner of the Most Great Peace and reconciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred would remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Qur'án, in the Zend Avesta, in the Books of Buddha, and in the Book of Confucius. In brief, all the Holy Books contain these glad-tidings. In all of them it is announced that after the world has been surrounded by darkness, then radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtake the world, when human souls become negligent of God, when materialistic ideas overshadow idealism and spirituality, when nations become submerged in the world of matter and forget God—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

DURING the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for each other's blood, considering one another as contaminated and refusing mutual association—at such a time as this His Holiness Bahá'u'lláh appeared. He arose in the Orient, uprooting the very foundations of superstition and brought the dawn of the Light of Reality. Various nations became united, because all desired the Reality. Inasmuch as they investigated the Reality of religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the Teachings of the Prophets are Reality, their foundations are one. . . . Through Bahá'u'lláh the nations and peoples grew to understand and comprehend this. . . . After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Muhammadan and Buddhist arose for amity—all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.''

'Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

“We must learn to work together—all of us, regardless of race, creed or color. We must wipe out the feeling of intolerance whenever we find it—of belief that any one group can go ahead alone. We shall all sink together unless we go ahead together. I think the day of selfishness is over. The day of working together has come.”

—Mrs. Franklin D. Roosevelt

At the National Conference on Negro Education

ART is the outpouring of the spirit: painting, sculpture, music, more than anything else is this outpouring. It knows no creed, no color, no stupid narrow-minded prejudice. It is talent that counts. I hope sincerely, yea fervently, that this concert (at Howard University, Washington, D. C., institution for higher learning for colored youth), may not just be a successful concert, but another step forward in the removal of race prejudice.”—Dr. Hans Kindler, Conductor, *National Symphony Orchestra*.

“THE INFLUENCE of Geneva is striking upon all who long reside there and have close relations with the League. The spirit of internationalism there prevailing is something amazingly distinct from public sentiment in any other corner of the world. There is, in fact, a nascent language not of Geneva but of the League, which at first, makes local discussion either public or social well nigh unintelligible to the newly arrived stranger, and Sir Arthur speaks that language.”—Frank H. Simonds in his review of “The United States of Europe” by Sir Arthur Salter. *The Saturday Review of Literature*.

“THERE LIE the test and peril before which every university, every college, stands today . . . the changes are swift, tempestuous, and one might well say incalculable. But they are real, and they are almost raucous in the demands which they shout at the institutions of higher learning. . . . The college will train its subjects not so much in the accumulation of knowledge as in the desire and capacity to know. . . . It will train their minds, but it will realize that its chief function is to discipline their personalities into the conquest of life.”—From address of Dr. Joseph M. M. Gray at his inauguration as Chancellor of The American University, *Washington, D. C.*

“THE WORLD of Science has opened up all around us, vast possibilities of swift connections. The physical world has become small and manageable, but the mind of man has still its dark and unknown continents. Old habits of thinking paralyze him; old antagonisms warp him. He needs a Raleigh or Drake of the mind to push out on to the nearly chartless seas.

That human nature does not change, is the most destructive of fallacies.”—Phyllis Bottome in review of her book, “Private Worlds.” *The Modern Thinker*.

“EDUCATION in the past has been concerned with emphasis of skills, but education in the future should train young men and women to the highest possible independence in thinking, especially in the field of social relationships.”—Dr. James R. Angell, President of Yale University in an address at the *University of Hawaii*.

“I RENOUNCE war.” “Rather than sanction another war, directly or indirectly, I’ll see you in prison first.” . . .

“Gen. Sherman came nearer the truth than these war glorifiers when he said ‘War is hell’ ”

“Men cannot have Christ and war at the same time. I renounce war!

“I renounce it because of what it does to our men. I’ve seen it. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal?”

“I lied to the unknown soldier about a possible good consequence of the war. There are times when I don’t want to believe in immortality—the times I want to think that the unknown soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul.

“I renounce it, and never again will I be in another war.”—Rev. Dr. Harry Emerson Fosdick, Riverside Baptist Church, New York.

AS KEYNES [English economist] has eloquently insisted, it is no longer the problem of man’s capacity to create wealth, but that of his will to

control it, which bars his way to Utopia. It is not a matter of material equipment, but of knowledge and faith. The economic problem is at last solved, in the sense that man can produce easily and abundantly; hence Utopia need not remain a dream. Its realization seems to depend chiefly upon human collaboration—which is hardly likely to be furthered by a feverish competitive scramble by isolated, mutually suspicious and heavily armed nations, even though they may think that, each in their own way, they are all engaged in the search of Utopia.”—Harold Callender, *New York Times*.

“BUT NO poem, no play, no novel of first-rate quality has been so stupidly insensitive to the human qualities that we have so laboriously built since the end of the Dark Ages, as to celebrate violence as an end in itself. Only politicians, fanatics, sadists, neurotics, and a stupidly impressionable populace are capable of that sin against the Holy Ghost.—Editorial, *The Saturday Review of Literature*.

“THE BAHÁ'Í Magazine” for March, just received, contains the usual good selection of high-toned articles, reviews, notes from Bahá’í writings, and extracts illustrating current thought and progress along lines of spiritual and social uplift among mankind. No periodical that comes to our desk is equal to this magazine in thought-arousing subject matter.—*John O’Groat Journal, Scotland*.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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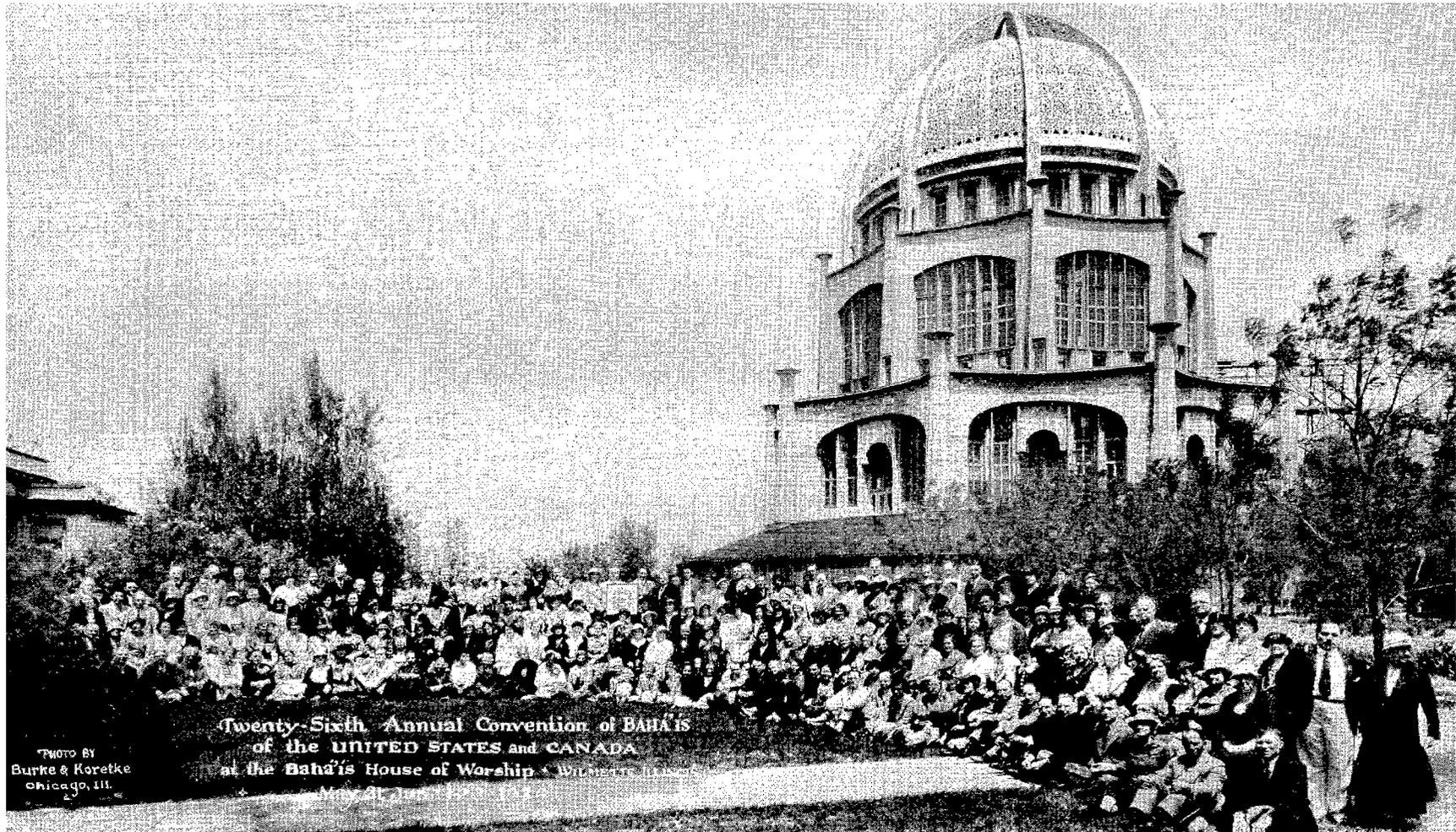
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Twenty-Sixth Annual Convention of BAHÁ'ÍS
of the UNITED STATES and CANADA

at the Bahá'ís House of Worship - WILMETTE, ILLINOIS

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“The old political principles are undergoing change and a new body politic is in process of formation. . . . Thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform.”

—‘*Abdu'l-Bahá.*

THE FUNDAMENTAL trouble with business and politics today is that the expression of greed and selfishness is prevalent in all human activities. The success of the individual is too much based upon the exploitation rather than the service of society. Especially are political organizations—from country village up to huge metropolis, and from county up to state—cynically corrupt; the very foundations of these organizations are the exploitation of the group. But the business world is not much better; for here the rule is self-advancement, even if at the expense of society.

This attitude and practice in human affairs is not merely selfish and unrighteous. It is crude naive folly. For it is mathematically certain, if every member of the Social Group is trying to exploit rather than to enrich the Group, that with the impoverishment and degeneration of the life of the group the individual composing the group is bound to suffer proportionately.

It is a sociological and economic axiom that the welfare of the individual is bound up in the welfare of the group. Therefore it is merely enlightened self-interest for the individual to serve rather than to exploit his group. But enlightened self-interest will never accomplish this reform. The lag between exploitation and the evil results that

follow is too great to deter the individual from exploitation. For frequently an individual may exploit society and become enriched and honored thereby. Frequently, even, a whole generation may thrive on exploitation, leaving the cataclysm to be endured by their successors. As Louis XIV, in his cynical exploitation of the masses which was reaching a point of economic ruin for the state, said “After me the deluge”, so many a modern exploiter of society may reasonably feel that he can unfairly pursue aggrandizement and yet escape ensuing consequences which must fall upon others than he.

No, it is not the individual who will reform himself because of this inescapable organic law of the social group. Rather it must be the social group which from enlightened self-interest knows how to discipline the individual. Instead of rewarding those of its members who are seeking riches and grandeur by methods of exploitation, society should condemn them to swift punishment and social obliquy.

Children know well how to deal with those members of their group who unduly practice greed and selfishness. The boys who make a pig of themselves at the table, taking much more than their share of delicacies; who play unfairly in games; who seek always to get rather than

to give,—to such individuals in the child-world is dealt out social ostracism and often more severe punishments.

How strange it is that this same group, when grown to manhood, will view only with favor and fawning esteem those cunning members of its group who succeed in taking all the cream from the economic milk bottle.

THERE MUST be an entirely new type of education which will not only train the individual to realize his duty to the group, but will also enlighten the group as to efficacious methods of dealing with the exploitive individual.

When I was in college the career motto guiding the practical ideals of the students upon graduation was—"Make Good". This did not mean: Do good. It meant: Achieve success no matter at what cost. The ideal career of a fellow alumnus held up before the students was that of its greatest (so considered) graduate, a statesman whose ethical principles were so notoriously evil that Emerson was led to say of him—"The noblest brow that ever bore the sign 'For Sale.'"

There is needed a wholly new type of education based on a new patriotism. Not to die for one's country, but to live for it righteously is glorious! For centuries, nay for millenniums, youth has been indoctrinated with the concept of the duty of obeying the call to the colors. They must willingly risk their lives in battle when their country was in danger or when it wished to aggrandize itself by conquest. The duty to fight for one's country has been held the paramount obligation

of citizenship. The Social Group has, until recently, been one hundred per cent successful in conditioning its members into willing subordination to the needs of the group in times of war. Social as well as governmental pressure has inclined and forced men to fight. Woe to him who has shown the white feather in time of military need.

But now we must begin to condition our youth to voluntarily contribute to their country in time of peace. We must indoctrinate them wholesale with ideals of cooperation and service. We must train them to regard the exploiter as the enemy of the group—as something far worse than a pacifist, rather in the class of a traitor. For the exploiter is doing something more fatal to the group than mere non-cooperation. He is in reality betraying his group. And not until the group itself takes in hand the discipline of its recalcitrant members will exploitation be abolished.

LET US not be illusioned. No mere change in form of government will right this ancient wrong of exploitation. There must be a deep-seated change in the attitude of the individual. From childhood the individual must be conditioned into a psychological attitude of abhorrence for the exploiter and for exploitation in any form. This can be done if all text-books and all instruction are as efficaciously designed for teaching this new patriotism as they have been for teaching the former militaristic patriotism. (A text-book of narrative poems published for Junior High School groups consists almost of poems in praise of war and fighting.)

The New Patriotism will call for a wholly new type of literature, for a new kind of text-book, for a new ideal of celebration in art and poesy. Instead of statues to military conquerors we shall have statues, like that erected in Paris to Pasteur, to men of great achievement in advancing civilization. Instead of tales and poems holding up to immortal obliquy the Benedict Arnolds and Ichabod Cranes of history, we must have a literature which pillories our economic and political exploiters.

THERE IS grave question whether this new conditioning of society can take place without a new spiritual force being called into action. The prevalence of righteousness throughout the activities of the social group cannot be achieved by fear alone. There is needed the higher counterpart of fear, namely, love. The individual must be trained from childhood into noble concepts of generous service toward his fellowmen. He must prefer to lose through methods of ethical dealing rather than to profit through methods of unrighteousness. He must desire to express in his life the qualities of spiritual man rather than the qualities of material man. That old animal self which would hog all must be subordinated to the higher spiritual self which stands ready, if necessary, to give all. It is this kind of an education which 'Abdu'l-Bahá had in mind when He said to President Bliss of the American University of Beirut (Syria):

"The universities and colleges of the world must hold fast to three cardinal principles:
 "First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffu-

sion of the lights of knowledge and reality.

"Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ethical ideals, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue, and animating them with the graces and perfections of the religion of God.

"Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle to maturity."

Fortunately we did not have to wait until every single member of the race becomes thus indoctrinated and spiritualized before the New Society based upon the New Patriotism can be established. Only do we need to train and establish leadership in this direction. Those to whom is given the privilege of higher education should be only such as are capable of devoting themselves to the true welfare of their country. The education of moral morons had best leave off where that of mental morons ends. Let them become hewers of wood and drawers of water for their fellowmen, rather than entrepreneurs, financiers and politicians.

Society must close the gates harshly against all foes who would work havoc within the fold. To this end we need to establish a new enlightened civic consciousness and a new patriotism. There are signs that this great process is already effectively begining in this country and elsewhere. And this evolution will inevitably continue until the New Society emerges.

IT COULD OCCUR AGAIN

A MIRACLE IN ATHENS

MARTHA L. ROOT

ATHENS, Greece, bathed in sunshine, a city of a million souls, a metropolis where the world is constantly coming and going, where tourists flock and scholars tarry, where inhabitants have settled for thousands of years—what is the most thrilling sight in this world-renowned place? To the writer it is Mars Hill, known as Areios Pagos, (which means a small hill belonging to Mars) sheltered just below the mighty Acropolis; for here a miracle took place nearly two thousand years ago, and an even greater spiritual phenomenon *could occur again in Athens!*

“What is this miracle?” you ask, “and what could be a second one?” That is the story I am going to tell you. Stand with us in the caressing, brilliant sunshine on Mars Hill, today, April 15, 1934,—with my friend Mr. Dionysios S. Devaris, editor of an Athens newspaper, and with this servant, a Bahá’i, a journalist from the United States. You will raise your eyes with us, first to the Acropolis, one of the very beautiful high places of earth. Here in 50 A. D. Paul, an Apostle, who, on his second great missionary journey, had come down from Macedonia, stood just where you are standing. He too, lifted his eyes to this Acropolis and saw also, for the first time, this marvelous Temple built and dedicated to The Unknown God. For Socrates who had preceded Paul by some four hundred years had taught his fellow-citizens

in Athens about one Infinite God. They had compelled Socrates to die on this Mars Hill because of the new ideas he was spreading. But something of his teaching had permeated their consciousness, for centuries afterwards this Temple had been dedicated to the Unknown God—a God so great none could understand Him. Likewise Minerva, the virgin, was adored in this Temple and the oil lamp lighted before her picture was not allowed to become extinguished.

Paul had been invited to come to Mars Hill to speak of the teachings of the new Messiah. Only a few came up to hear him, but the invitation showed first, that the Athenians were tolerant, permitting him to say whatever was in his heart; second, that they were then as now, always searching, always keen, always asking, “What news? What news?” Third, it indicated that the Athenians were prepared by the philosophies of their own Socrates and Plato to listen to fuller truth. Then as now in the twentieth century, the most of them were afraid to stand boldly for a new Revelation when the fiery great Paul stood here on Mars Hill and told his listeners that he would explain to them Who their Unknown God really was. Then he preached to them the Message of Jesus the Christ.

Now THIS is the miracle: one man who listened to Paul on Mars Hill that morning became a believer. He



The Acropolis, Athens, Greece. The small hill just below is Mars Hill where Paul the Apostle stood and first preached to the Athenians the message of Jesus Christ. Standing on this Mars Hill are Miss Martha L. Root, Bahá'í teacher and United States journalist, and Mr. Dionysios S. Devaris, Athenian editor who translated into Greek the English book, "Bahá'u'lláh and the New Era." This picture was taken April 15, 1934. Miss Root is the first Bahá'í teacher who spoke in Athens, and Mr. Devaris is the first Greek who has written about the Bahá'í teachings.

was the judge of the tribunal there and his name was Dionysios Areiopagate. Today, nearly two thousand years later he is the great Saint of Greece! A magnificent, imposing new church just being completed has been named Dionysios Areiopagate Church, and the very street beside this mighty Acropolis bears the name Dionysios! Athens was not changed in a day; Christianity was not really established in Athens until the third century A. D., two centuries after Dionysios Areiopagate, the first Athenian Christian, had confessed himself a follower of Jesus the Christ. However, no traveller who saw Athens on Good Friday this year 1934 as I did, when nearly a million people fasted and carried flowers to all their dead, when the very street lamps were swathed in black and kept lighted all

day as well as all night, when at night each church procession bore out, uplifted, the figure in painting of the crucified Christ, can ever doubt the miracle of St. Paul's preaching on Mars Hill! The Orthodox Church founded by Paul's followers, as travellers well know, is the state religion not only in Greece, but in Bulgaria, in Jugoslavia, in Rumania and until the revolution in Russia.

Tarry a little on Mars Hill, O reader, and think about St. Paul. The Greeks say he was never well, he had either consumption or malaria, for he was always consumed with fever, yet he never stopped to rest! No man, even the strongest and healthiest, could have endured those tremendously difficult journeys that Paul took, generally on foot, but perhaps sometimes by

mule-back, and survived without Paul's spirit. St. Paul's life has illumined history with an example of how the human body can become a most responsive instrument of its master, the spirit.

SIT IN THE sunshine on Mars Hill and listen to what a Greek, Mr. Dionysios Devaris, says about the transition of one religion to a fuller. He related that this Temple to the Unknown God gradually came to be known as the Temple of the Lady because it contained the famed picture of Minerva the Virgin, before whom the light of the oil lamp was always shining. Then when Christianity was accepted in Athens there was no great outer change at the Temple; Minerva gave her place to St. Mary, the oil light was never quenched and St. Mary for many years was pictured as standing upright in the image of Minerva and without the Child.

I said to Mr. Devaris that I was praying for a twentieth century Paul to arise for Bahá'u'lláh in Athens. I had come to Greece in late December, 1927, to tell the Athenians about the life-giving Principles and Teachings of Bahá'u'lláh. I stayed two weeks in Athens and later four days in Salonica, lecturing in Salonica University. Through the courteous help of the Esperantists I had first given a public lecture in a hall down below Mars Hill before four hundred persons when I met Mr. Dionysios Devaris, a most brilliant and spiritual man. During my stay he wrote three excellent articles about the Bahá'í Movement in its relation to Christianity. These were published in "Vradhini". In July, 1933, I re-

turned to Athens for a few days only and Mr. Devaris kindly offered to translate into Greek *Bahá'u'lláh and the New Era*, an English book written by Dr. J. E. Esslemont, which has appeared in twenty-eight languages during the past ten years. Now I have returned for the third time. Mr. Devaris is helping me very much in the publication of this book in Greek. We had come up to Mars Hill this sunshiny Sunday morning to speak about the Bahá'í Teachings and to look over some proof sheets of this book.

WE SPOKE first of St. Paul and then Mr. Devaris expressed his thoughts about the Bahá'í Teachings. Among many other things he told me:

"I believe every real Buddhist, every real Christian, every real Muhammadan is a Bahá'í even if he does not confess it. I think the Bahá'í Movement is so needed in the world today because Christianity is imprisoned in fanaticism and intolerance and Bahá'u'lláh has come to break these chains—not only the fetters of Christianity but of all other religions. To the masses blinded by sectarian feelings, certainly Bahá'u'lláh's teaching that we can go to any place of worship if God is worshipped there, seems like a profane revolution, but to me this saying of Bahá'u'lláh is a return to the real spiritual freedom."

Then Mr. Devaris explained that what makes him hopeful the Bahá'í Teachings will be accepted is that men need this Light and the very necessity itself will oblige them sooner or later, to turn to this Sun of Truth, these great new Teachings. He elucidated:

"Men who do not know anything about the Bahá'í Movement begin to realize that a change is near, at least that little ray from the Bahá'í Teachings has succeeded in getting through their darkness. Everybody realizes that we have been going wrong. The fact that some people offer false remedies does not alarm me, for what is untrue will in time pass of itself. We must admit that humanity is at the crossroads, one

path leading to salvation, the other to a precipice, but I do not believe humanity will go down. History has taught us that humanity in its most critical, agonizing times finds its Savior, for is then, at these very crossroads, where humanity has to choose between life and death, the Savior appears."

Mr. Devaris said that he likes the Bahá'í Movement because it embraces life as a whole, the individual, the mystic, the social, the economic.

I remember that Mr. Devaris said:

"The Greeks begin to believe just what Bahá'u'lláh taught fifty years ago, that work is a sacred thing."

"The Greeks are spiritual and very religious. We need these Bahá'í Teachings because we must get rid of our prejudices the same as other nations must, but I prefer that the Greeks get acquainted with the Bahá'í Teachings and purify their own religion according to these Teachings, rather than to say quickly: 'Yes, we are Bahá'is, and yet not live the Principles. Bahá'u'lláh would be more pleased with the Greek who purifies his own religion through the Bahá'í Revelation than with the Greek who would become Bahá'í only in name."

We spoke at length about how much more rapidly Bahá'u'lláh's Teachings can spread in the world today than Jesus Christ's Message could two thousands years ago; for today, with the express trains, ships, aeroplanes, telegraph, radios, newspapers, international associations, the world has become much more compact than in Paul's lifetime. Also, we cannot conceive what a bounty it is that Bahá'u'lláh, not quickly put to death as was Jesus, had time to write His Revelation, His Teachings, so that in this new universal cycle humanity has His own Words under His own signature and is not dependent upon what His followers have understood and taught.

Suddenly an itinerant photographer—who takes those instant

pictures, a snapshot, plunges the card into a liquid chemical solution and turns it, dripping wet, over to the individual—came precariously with his outfit up these same slippery stone steps where Paul had come and where we had come up to Mars Hill; he saw us and took a picture. It turned out a wonderful view of the Acropolis and Mars Hill, but our conversation had thus been interrupted, and we turned to leave this memorable spot and go back, down into the center of Athens to our work.

However, I halted and said: "Let us linger a moment longer to pray that a twentieth century Paul may arise here in Athens for Bahá'u'lláh's Faith." Then Mr. Dionysios Devaris uttered this challenge:

"I do not believe this new Apostle will ever appear from Greece or from any other Western country; he will come from the Orient, from Persia! The atmosphere of our Western world is too material to cultivate and develop such an Apostle. The Easterners are more religious, more spiritual, they take their religion more seriously and they will go to martyrdom for it? It is not very easy for a man to go to martyrdom gladly and happily. Even Christ's disciples sometimes at the critical moments were afraid, and in the beginning Peter denied his Lord. A man must be full of fine spiritual life to become a martyr, but the Persians attained it!"

"I agree with you", he added, that our hopes in the coming of a new Apostle like Paul are not vain. I believe Bahá'u'lláh is living and will ever be living: when He finds the soul who is capable of firing the world with these teachings, His Voice will be heard!"

Then we prayed and afterwards descended carefully the steep, slippery stone steps leading down from Mars Hill, but in their hearts forever is burned a challenge: a miracle *could occur again in Athens!*

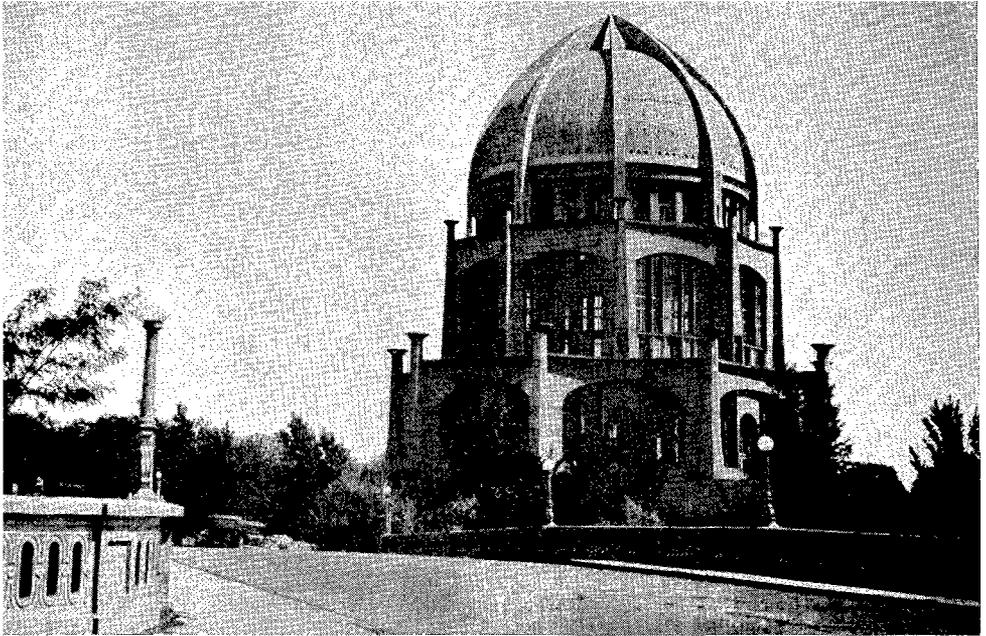


Photo by George D. Miller.

UNDER THE DOME OF GOD

DORIS MCKAY

"I am aware of the incalculable blessings that must await the termination of a collective enterprise which, by the range and quality of the sacrifices it entailed, deserves to be ranked among the most outstanding examples of Bahá'í solidarity . . ."

—Shoghi Effendí.

VISITORS to the Convention of the Bahá'ís of the United States and Canada shaded their eyes and gazed upward at a dome of white against a sky of burning blue. Cars passed endlessly on Sheridan Drive and Lake Michigan sparkled in the bright, hot, sun; the gracious homes of Wilmette, Illinois, bordered the Universal House of Worship. The dome was the center of absorbing interest. Delegates riding out from Chicago on the Elevated saw from the train window its high-lifted bowl above the tree-tops. Those arriving in automobiles leaned far out for a first glimpse. A year ago in June it had been a

structure of glass and steel, imposing in its proportions—the fifth largest dome in the world—but rigid and bare in appearance. This year it had been clothed in an enveloping shell of a white concrete composition that with its glint of quartz crystals radiated a white light. Before it hardened, this flexible medium had been cast in great moulds in an intricate lace-like design. It might have been an ivory minaret in an ancient tale of Baghdad, in reality it was "the Bahá'í Temple" so challenging in its modernity that it has excited the interest of architects and engineers since its inception. It had risen above its foundations in two years. For its accomplishment these same Ameri-

can believers, assisted by their Oriental and European brothers, had in the years of the depression sacrificed their means.

AT NINE o'clock of the morning of May 31st, 1934, the group of delegates and friends ascended a long flight of steps to the main auditorium and entered reverently the great round room. One hundred and thirty-five feet above their bowed heads towered the great dome. From one of the upper galleries voices read or chanted the words of God. Thus was the four day convention gathered. Each of the other days, with their busy, crowded sessions, was preluded by the half hour of worship beneath the dome.

The Convention has been held for years in a large nine-sided room beneath the auditorium. For background imagine the walls hung with soft glowing rugs from the oriental shrines, and the perfume and color of great bowls of roses. A skylight in which the curved panels of the ceiling met transmitted the sunbeams which had strayed through the glass of the dome. Soft, parchment-shaded lights dispelled the dimness. In that room in tensely interested rows sat a few hundred Bahá'is, a people who for many years have worked together in a close and loving fellowship to establish the Kingdom of God in this our present age. They represented all races and nationalities, all varieties of social and educational backgrounds and in this variety lies their great significance to the world. They had found the key to the palace of human relationships—outside that cool, dim room

the social experts of the world were wearily searching for that key. They were aware of the delicate balances of the great living Forces, religion, science, government,—saw them as reconciled, sustaining, and intertwining with each other. They knew that the great Amalgam which had fused these people and these principles was the basic Bahá'í teaching of Oneness which like the ribs of that magnificent dome overhead had brought the circumference to the Center in a firmness and a symmetry that is unshakeable.

UNDER the Dome of God at each new Convention the principle of Oneness is put to another testing as in a laboratory a scientific variety is unfolded through consecutive trials. That impulse toward unity, the special genius of the Bahá'í Faith, which in its earlier interpretation was applied to the removing of the prejudices of race, nation, class, and creed has in its present administrative phase focussed unswervingly on the evolution of government. We witness the vitality of the forces at work at this Convention in which representatives of all the Bahá'í communities of America have come together to exercise their yearly prerogative of consulting with and making recommendations to the National Spiritual Assembly, their elected body. We observe the power and magnetism of these emancipated people, so diverse in themselves, so unified in their aim, and the event becomes portentous to the future unification of mankind. Each day for many centuries multitudes have prayed for the coming of the Kingdom of God on earth. For the Bahá'is this

expectancy has taken definite form, that of a divinely conceived model for world government described by Bahá'u'lláh, revealed in its further details by 'Abdul-Bahá and amplified by Shoghi Effendi, Guardian of the Bahá'í Faith.

A DISTINGUISHED sociologist has said that nations might learn the secrets of government from the laws governing the growth of vegetable organisms. One is reminded of Bahá'u'lláh's words with which the idea of Oneness was first given to His followers: "Ye are all leaves of one tree and fruits of one branch." At this present stage of its application Bahá'í Administration is concerned with the relationship between the leaves and the tree, the fruits and the branches. In the National Spiritual Assembly and in a correspondingly lesser degree in the Local Spiritual Assemblies are vested the powers of central government. They represent the future Houses of Justice. The finger of progress points to the balance between complete and cheerful acceptance of the authority of the governing bodies and individual responsibility and initiative. A Convention delegate orients himself as an active cell in the group mind; as a point of light in an illumination. He is encouraged to exercise his full powers but in the words of Shoghi Effendi "The unfettered freedom of the individual should be tempered with mutual consultation and sacri-

fice, and the spirit of initiative and enterprize should be reinforced by a deeper realization of the supreme necessity for concerted action and a fuller devotion to the common weal." As these years of the formative period go by the tendency to dominance by separate personalities recedes. The ego, common to all of us, suffers a series of successive deaths, such is the discipline of true Bahá'í functioning when the spirit of separateness opposes itself to Oneness. The majority vote represents the verdict of the group mind—to deny obedience after a mature decision has been duly reached is anarchy. As the Convention proceeds each year there is a heightening of vision. In contrast to the divine model, the flaws of humanly limited "views" and worldly opinions have become strikingly apparent. A celestial sense of values is set up and a new order of being, equipped for world citizenship, approaches maturity.

THE LAST session of the Convention came, the last reports of the committees had been read, the last resolutions passed. While tourists to the World's fair were passing on the busy Drive and staring with wonder and curiosity at the building which has sounded a new note in architecture, within, under the Dome of God the real builders of "The Divine Edifice", the World Order of Bahá'u'lláh, their work accomplished, arose as one soul to sing the Bahá'í "Benediction".



"The treasure houses of God are filled with bounties."

—'Abdu'l-Bahá.



Spiritual Adventures of Today

HONORABLE HENRY A. WALLACE
Secretary of Agriculture

ANY religion which recognizes above all the fatherhood of God and the brotherhood of man must of necessity have grave questionings concerning those national enterprises where the deepest spiritual fervor is evoked for purely nationalistic, race, or class ends. In saying this, I am quite willing to admit that the great religions of the world have for the most part abdicated during the past fifty years and perhaps even for much longer than that. Certain outward forms were maintained, vast sums of money were given, churches were built, rituals were observed, alms were distributed, ethical principles were inculcated, but the heart of religion which has to do with faith in the values of a higher world, with the cultivated joy of the inner life which comes from the Holy Spirit, both immanent and transcendent, was lacking.

Moreover, in spite of the tremendous increase in material things resulting from the stimulus to the human spirit growing out of the Protestant revolt, no truly fruitful effort had been made to bring the Kingdom of Heaven to earth in terms of social justice. . . .

THE THING which I am arguing for fundamentally and eventually is a continuous, fluid, open-minded approach to reality. I cannot help but feel that the destiny of the world is toward a far greater unity than that which we now enjoy and that in order to attain such unity it will be necessary for the members of the different races, classes, and creeds to open their hearts and minds to the unfolding reality of the immediate future in a way which they have never done before. The stress and strains of the next twenty years are going to be peculiarly favorable to such an awakening. Men will undoubtedly arise who can make the issues vital and real. I feel it is impossible to clarify the issues further until such time as the pressure of events has further sharpened our inner vision.*

*From an address given in Mandel Hall, University of Chicago.



NOT BY BREAD ALONE

DALE S. COLE

"Until the heavenly civilization is founded, no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world; consider the expression of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated, all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality with greatest effulgence, with glory, will shine upon mankind."—'Abdu'l-Bahá.

IT is not a new idea that one of the most certain things in our universe is change. There is an immutable law of change especially concerning human institutions. Is it not strange then that we have not devoted more thought to the ever recurring possibilities of changes and their influence on life? Instead, we, for the most part, resist changes until conditions become intolerable, until we are driven almost to despair by the exigencies of the times. Is it not also strange that when such a juncture is reached in human affairs we immediately assume the attitude of indignation? Indignation against what? Almost everything man-made.

At a meeting of the Franklin Institute, Mr. James Shelby Thomas, LL.D. spoke on "What the Machine is Doing to Mankind." This address is a defence of the industrial order and in his introductory remarks, the author speaks of change in words probably descriptive of the attitude of many.

"Well, this attacking business is a pleasant and exhilarating exercise. For while we attack, we have no need of doubt and less for constructive planning. We only need to affirm vehemently that whatever is, is wrong. The spell of indignation is upon us. We unconsciously become the high priests of evangelism and change. Change of what sort? It

is no matter. Any sort, just so it is change. 'Tear down and you will build something better' is the favorite axiom of critical philosophers, though by now Greece and Rome have good reason for doubting its truth. It is to be observed, however, that the philosopher always leaves the work of reconstruction to more practical people."

Even in the attitude of indignation is it true that we have "no need for doubt and less for constructive planning"? Mr. Kettering of The General Motors Company has also suggested in a magazine article, that we need not be too concerned about planning for the future. He believes that we will acquire knowledge so rapidly in the future that any long range plans made now will soon be obsolete. He feels that coming generations will not want our plans any more than they will want to pay off long standing bonded debts which they do not incur.

These are provocative and challenging thoughts. We may be indignant, but there comes a time when, if we think at all, we *must* have doubts and demand changes. And some surely will think about constructive planning for the future. What many have not recognized is that there is an immutable law of change operative in the universe and that there is a *Divine Plan*. Can we by any possibility

learn this Divine Plan and so make our efforts count?

FROM NUMEROUS sources we are told that civilization is breaking down, or at least not advancing as it should, and something must be done about it. This civilization, we are also informed, is a materialistic one in that it places the emphasis on *things*. In the ultimate analysis, things are composed of matter.

But there is no such thing as matter! Science has quite conclusively proven that when we dissect matter we find only various forms of energy. So is it any wonder that there is no stability in materialism? Its basis, material or matter, does not exist!

Of course this is not quite what the critics of the day mean when they say that our materialistic civilization is endangered, but it is nevertheless scientifically true and suggests interesting possibilities.

Perhaps, since, scientifically speaking, there is no matter, since the foundation stones of such a civilization, as formerly conceived, do not exist, we should turn our attention to energy, for that is the newly discovered building block of the universe.

Energy is applied through the machine. Thus an industrial civilization is predicated. Mr. Thomas said that "all civilizations have been industrial. There is no other way for them to exist. They have differed only in degree and intensity and the variations in them have been determined almost entirely by the wants of men at a given time."

Here is a suggestion for a profound change—one pertaining to the "wants" of mankind. Hitherto

these have been interpreted as being almost wholly material. Already a great yearning is developing for those things beyond the boundary of the material.

Probably what we really mean when we say that material civilization is threatened, is that we are beginning to realize, vaguely and timorously, that what was written a long, long time ago, may have modern significance, namely—"that man cannot live by bread alone". Man needs something more than the satisfactions derived from a highly developed external civilization.

GRANTED then that the civilization of the future must satisfy the higher longings of mankind can we justifiably base our next step in building this civilization on energy? Had we not better, before going further, answer the question,—What is energy?

The technical definition in good standing is, that it is "the capacity to do work". Instantly we realize that this definition is wholly inadequate. A characteristic of a thing such as "capacity" is not the thing itself. Metals are hard, but we do not define a metal as "the capacity to be hard".

So, just as we were confronted with the alluring and interesting possibilities of starting construction of a new conception of civilization based on energy, we find that we do not know much about it. Matter seemed quite real, but has proven otherwise. It has failed us in stability. It too obeys the law of change.

Would energy prove any more stable as a foundation? It certainly is not static. It has many forms,

some quite elusive. The more we think about it the more wonderful and elusive it becomes. About all that we can say is that it must be the manifestation of some great power, influence or spirit. Furthermore it is one of the essentials of life—one of the imponderables in many aspects. Perhaps we come closer than we know when we say it is the manifestation of spirit—or spiritual power. For what else can it be?

An appreciation then of the importance of energy, in life as we have it, leads us towards the recognition that energy manifests God. Going a little further it becomes evident that a civilization based upon energy in its highest sense is a spiritual one. If we would have a real and enduring civilization it must be one in which spiritual needs are taken account of, in which spiritual laws are obeyed. It will be universal as to time, place and continuity. God's spiritual sovereignty embraces all possible civilizations of whatever kind.

IF WE ARE to be good citizens in this new civilization we must learn to think in world terms, terms larger and more comprehensive than those applying to state or nation, to a group or race, to a single philosophy or limited religious conception. This may require some mental effort, some character building to think thus unselfishly. It may call for some reorganization, some reconstruction of the individual before the effects are apparent collectively. But, if the signs and portents now visible are not mirages, we will have to do all this and more.

Changes are imminent—either controlled or uncontrolled. In attempting to control them we do well to remember that “man cannot live by bread alone.”

It is fine mental discipline, especially in times of economic distress to segregate those things in life which are real from those which are not. On the real side of the ledger we would certainly find all those things which have to do with intellectual and spiritual conceptions and significances.

When we realize that we cannot “live by bread alone” the emphasis of life shifts. The accent is no longer placed on material possessions. They are retained but are no longer so important. ‘Abdu’l-Bahá has explained this change of emphasis in the following words:

“Bahá'u'lláh teaches that material civilization is incomplete, insufficient and that divine civilization must be established. Material civilization concerns the world of matter or bodies but divine civilization is the realm of ethics and moralities. Until the moral degree of the nations is advanced and human virtues attain a lofty level, happiness for mankind is impossible. The philosophers have founded material civilization. The prophets have founded divine civilization. His Holiness Christ was the founder of heavenly civilization. Mankind receives the bounties of material civilization as well as divine civilization from the heavenly prophets. The capacity for achieving extraordinary and praiseworthy progress is bestowed by them through the breaths of the Holy Spirit, and heavenly civilization is not possible of attainment or accomplishment otherwise. This evidences the need of humanity for heavenly bestowals and until these heavenly bestowals are received, eternal happiness cannot be realized.”*

Man cannot “live by bread alone”; neither on a material basis can a real and lasting civilization be erected, for that “which is born of the flesh is flesh, and that which is born of the spirit is spirit”. Only the spiritual is real, lasting and worthy of attainment.

*‘Abdu’l-Bahá, “Promulgation of Universal Peace,” Vol. 2, p. 370.

THE NEED OF A WORLD LANGUAGE

ALBERT GUERARD

The following has been compiled with the permission of the author who is Professor of English, Stanford University, from his articles published recently in the "San Francisco Chronicle." It will be extremely interesting to the readers of this magazine to know that Dr. Guerard met 'Abdu'l-Bahá personally. He states, "I am in great sympathy with the Bahá'í Movement which I have followed for many years: indeed I had the privilege of listening to 'Abdu'l-Bahá Himself, at Stanford, some twenty years ago."

A frontier is in all cases an obstacle to peace and understanding and may at any moment turn into a battle line. Of all frontiers, the most insurmountable, both physically and morally, is that of language. The airplane, the telegraph, and especially the radio may ignore the artificial boundaries traced by diplomats and defended by fortresses; but you carry your own linguistic limitations wherever you go. Language differences turn the most marvellous inventions of the age into a mockery. The most sensitive radio set becomes a cause of exasperation if the sounds it conveys are meaningless to me. It is, language, most of all, that turns the stranger into an alien. The "unspeakable" foreigner is the man with whom we cannot have speech.

Among the worst obstacles to a close federation of Western Europe (by which we mean the whole of Europe minus Soviet Russia) is the fact that this area, barely two-thirds the size of the United States, possesses some forty languages. And by languages I mean not local patois, which are innumerable, but only those dialects that are advancing definite political and cultural claims to recognition; those that are actually taught in schools, and in which books and periodicals are printed; those that are strong enough to create a question; those (this is the supreme test) for the

sake of which men are willing to fight or be persecuted.

In Western Europe the geographical domain of even the most important languages is notably small. The largest, the area of German speech, is smaller than our single state of Texas. If you draw a circle with a radius of 200 miles, with any capital city except Rome as a center, you will find that at least four languages are reached.

BUT MORE confusing than adjoining nations with different languages is the fact of populations of different speech residing in the same territory under one government. No map can do full justice to such a situation, the result of conquest, migration or infiltration. Frequently the dominant population belongs to one linguistic group and the common people another. There are Poles under German regime and White Russians, Lithuanians and Ruthenians under Polish regime. Perhaps the most extreme case of mixed language is provided by the city of Salonika and its immediate hinterland in Macedonia. The place was Turkish for centuries; it is now under Greek rule, and, due to exchange of refugees, it is becoming increasingly Greek. But Turkish never was used except by a small minority; and even at present it is doubtful whether Greek clearly predominates. At the very gates of the

city are found Macedonian peasants whose Slavic speech shades off imperceptibly from Serb to Bulgar, Rumanian and Albanian tribes hover nearby, and the chief element in the city is Jewish. But these Jews, exiled from Spain ages ago, still speak a Spanish jargon, instead of the Germanized Yiddish of most of their coreligionists. No wonder that the current language should be none of these conflicting tongues, but French, in which the best schools are conducted, and the most widely read papers are published.

Every effort at sincere and efficient cooperation between the countries is thwarted or vitiated by the lack of a common medium of intercourse. The problem is pressing and cannot be denied. Whenever people from different lands come together—and come together they must with increasing frequency—they have to decide upon a method of communication. They may agree upon several languages, with many translations. They may restrict themselves to a couple, as in present day diplomacy. But they have, first of all, to face the language question. For them it is not, as many Americans think, a curiosity, a fad, a Utopia; it is an immediate need. Moreover the practical business of the world—science, travel, commerce—requires means of intercourse. In our splendid Western isolation we are apt to misunderstand the bitterness of this need; we are tempted to ignore or belittle the efforts made to meet it. It is a practical problem in human reconciliation and efficient administration, and it deserves to enlist our sympathy.

BUT THERE must be a way out. World recovery and world peace need world organization. Blind is he who refuses to acknowledge that the remedy must be international like the disease! Nations will find it hard to organize if they cannot understand one another. Today there is no agreed means of communication. In official gatherings such as the Assembly of the League, two languages at least are official, and many others are heard. There is no sign that a single language will prevail.

The one insurmountable obstacle to the adoption of a single national language for international purposes is that it would reduce all others to a position of inferiority. All assumption of hegemony will be resented by self-respecting foreigners. Nor should this be ruled out of court as mere touchiness. A man who has to use a foreign language, in competition with natives, works under a severe handicap. Even though he should be perfectly correct and clear, he will be constantly, and unconsciously, trembling on the brink of the ridiculous. One little slip of the tongue and the whole effect of a powerful argument is spoiled. This position of inferiority will not be accepted without chafing. At present the necessary interposition of translators is a great weakness. Indeed the interpreter may be harder to understand than the interpreted. To give at leisure an accurate version of a foreign passage is difficult enough; to improvise your rendering, sentence by sentence, is well nigh hopeless.

So pressing is the need, so inadequate the present solutions, that the thought of a simple, neutral, auxil-

iary language was bound to arise. In spite of skepticism and derision, it has been gaining ground. For the sake of convenience, we shall refer to such a language as Esperanto, although we are aware that many other solutions have been offered, some of them very attractive. But Esperanto deserves to be the standard bearer of the international language cause. It is the only scheme that has received a prolonged and varied application on a sufficiently large scale. In the course of nearly half a century, hundreds of books and magazines have been printed in it. Over a score of international congresses have been held in which it was the only medium. It is no longer an experiment; it is a demonstration, and to treat it as a mere fad is to expose one's ignorance.

WE MUST insist that what is proposed is not a *Universal Language*, substituted for all others, but an *Auxiliary Language*, exclusively for international use. No existing tongue has anything to fear from Esperanto. Just as a genuine League of Nations would be a guarantee for each member nation, and not a menace, so Esperanto would come not as rival to native tongues, but as friend and helper.

It would bring salvation to those minor languages that are now struggling not merely for prestige, but for existence. It would restore a real linguistic democracy; every single speech, even the humblest patois, supreme in its own domain, however small; all men, whatever their native tongue, able to meet on terms of complete equality. This would not make for gray uniformity, but for the richest variety.

If we bear in mind this purely auxiliary character of the new language, we shall readily understand why there is no danger that it should split again into local dialects, as did Latin after the disruption of the Roman Empire. Esperanto will never become Anglo-Esperanto in London and Franco-Esperanto in Paris, because it will never be used by Englishmen among themselves, or by Frenchmen among themselves. Reserved for the international field, it will remain international. The printing press, the airplane, the telephone, the phonograph, the talkie, the radio, are means of diffusion unknown in the fifth century of our era; they make it extremely easy to preserve linguistic unity.

An objection that comes to mind against the use of Esperanto is that it is an "artificial" language. We greatly exaggerate the difference between "artificial" and "natural"; in this we are guided by false logic, not by actual experience. No language officially used and taught can be wholly natural. As soon as English was written down, standardized by classics and good society, codified by grammarians, it ceased to evolve with the freedom of a Central African dialect. Its tendency is to become more regular with age; you will have to make quite an effort to create a new irregular plural or another irregular verb.

On the other hand, Esperanto is made up of natural elements grouped according to natural laws. It is not a purely arbitrary conception; it is merely a simplified, standardized language, an anticipation of a natural trend. It borrows its roots from words that are already international; it forms its compounds ac-

ording to methods familiar to every European; its grammar is no "invention," but the basis common to the tongues most widely spoken. When we learn Esperanto we do not have to acquire strange habits of thought; we are simply freed from the incubus of endless irregularities. The grammar of any Esperanto can be written on a postcard and memorized in an hour. The simplicity and regularity of Esperanto grammar makes it an excellent introduction to the study of "natural" languages, including our own.

It is evident that in an "artificial" language each word will be reduced to its essential meaning, without all the associations, all the overtones, that enrich it in a "natural" language. This absence of timbre or harmonics may be a great handicap for a certain form of literature; but it does not affect the precision of the international medium. On the contrary, it compels us to analyze our thought, to express fully all that we want to convey, and nothing more. That is why Esperanto, strangely enough, has been found an instrument of matchless accuracy. The purity of meaning is not clouded by sentiment.

IF THE problem were solved, as it could be tomorrow, the millenium would not start at once. But many of our difficulties would be greatly lightened. Travel and commerce would be facilitated. International gatherings would be far pleasanter and more efficient; they would come within the reach of people of limited education, who already have sympathies and interests beyond the frontiers and ought to have more. Costly scientific publications, addressed to a limited public, would

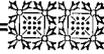
avoid the delay and expense of several translations; one learned journal could reach the whole world. An international aviation service, an international police corps, even an international army, would cease to be remote Utopias. The marvelous inventions of the last one hundred years in the realm of communication, now thwarted by the language obstacle, would come to full fruition.

Ultimately, the fate of the auxiliary language will depend upon the official action by the governments, the learned bodies, the existing international agencies. But these, conservative by nature, cannot commit themselves to an untried scheme, however tempting it might be on paper. The role of Esperanto has been precisely to give the world a practical demonstration that such a language could be devised; that it could be used for all purposes, even for literature, even for poetry; that it could be kept free from local differences and perpetual changes. All this Esperanto has definitely achieved. It has met every test. We can and we must, strengthen it, through our support until the governments are compelled to take notice.

Then, when the world is ready for a final solution, it may be wise to re-examine the question in its entirety, with the best expert knowledge and in the light of extensive experience. Until then, all proposed reforms defeat the main object. Esperanto, imperfect as it may be, is alive. Perhaps because it has a soul, the soul of Dr. Zamenhof. To give up every desire for domination and privilege; to plan and work for tomorrow—in no other way can we escape from hatred and strife.

AN AUXILIARY LANGUAGE

“A language will be made which all the people will learn and through it converse one with another.”—‘*Abdu’l-Bahá*.



THIS is a century of illumination surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language engenders peace and harmony. Oneness of language creates oneness of heart. It sweeps away all misunderstandings among peoples. It gives to the human intellect a broader conception, a more commanding point of view.



TODAY the greatest need of humanity is to understand and to be understood. With the help of the international language every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. By its aid every nation henceforth will be able easily and without difficulty to work out its own scientific discoveries.



ONLY think how the international language will facilitate intercommunication among all the nations of the earth. . . . In the schools they will study two languages—the mother tongue and the international auxiliary language.



THIS Holiness Bahá'u'lláh many years ago [now over seventy years] wrote a book called ‘The Most Holy Book’ one of the fundamental principles of which is the necessity of creating an international language, and He explains the great good and advantage that will result from its use. . . . Once establish this auxiliary language and all will be enabled to understand each other.

‘*Abdu’l-Bahá*.

THE SCHOOL OF ADVERSITY

A Brief Study of the Life of Bahíyyih Khanum

ANISE RIDEOUT

The following article concerning the life of Bahíyyih Khanum, sister of 'Abdu'l-Bahá, has been condensed from a more extended story submitted by the author. It has been edited by Bertha Hyde Kirkpatrick as limited space unfortunately precludes publication of the manuscript in its entirety.

TWO years have passed since the ascension of Bahíyyih Khanum, the Greatest Holy Leaf. In his cablegram announcing this sad news Shoghi Effendi said, "Plunged in unutterable sorrow, humanity shall ere long recognize its irreparable loss." It is with the hope of helping humanity to recognize in a greater degree this irreparable loss in the passing of a life "laden with sacred experiences, and rich in imperishable memories" that this article is written. It is a loving tribute, an attempted expression of tender appreciation for all she attained. Little has been made known of her heroic life. In the future one will surely arise fully capable of doing justice to the life and example of this peerless soul; her memory must in the meantime be kept alive and sacred in the hearts of all.

Through a long life this exalted soul gave triumphantly her glorious services, a life which knew, almost from infancy, successive and disastrous suffering. Our first glimpse of her finds her, a child of six years, obliged to endure a long journey over a mountainous country in bitterest cold, insufficiently clothed, with unfit food and little of it. Bahá'u'lláh, her Father, was an exile from Persia, His native land, and with Him went all His family. Driven from a home of wealth and deprived of their property these

tenderly nurtured people were obliged to take this long journey without money and with only a few articles, hastily collected; which could be bartered along the way for necessities.

The journey lasted one month. Finally the little band of faithful followers of Bahá'u'lláh, with Him arrived in Baghdád in a state of great misery and destitution. Here they settled down with the expectation of remaining indefinitely and here the child grew into girlhood, even then, Shoghi Effendi tells us, "entrusted by the guiding hand of her Father with missions that no girl of her age could, or would be willing to, perform."

AFTER eleven years Bahá'u'lláh was again banished,—this time to Constantinople. And now we see the girl of seventeen a member of a caravan containing some seventy souls enduring the sufferings of a four months journey over weary desert sands and rough mountains in the heat of summer. Arriving at last at a port of the Black Sea they completed the journey to Constantinople by boat. But here they were allowed to remain only four months when orders from the Turkish government sent them on to Adrianople. In the dead of winter and with insufficient food and clothing this painful journey took six weeks. Bahíyyih Khanum has said that she

was a strong vigorous girl until she was subjected to these terrible exile journeys.

But even here in Adrianople, many hundreds of miles from His native Persia, Bahá'u'lláh was allowed to stay less than five years. His relentless and jealous enemies constantly formed new designs against His life, new plots to discredit the sincerity of His high claims, new calumnies against His flawless character. Indeed His worst enemies were those of His own house and were constantly with Him. We know that everywhere that Bahá'u'lláh went He was loved and respected by all who came to know Him. Often magistrates and others in high authority were filled with sorrow and expressed great sympathy for Bahá'u'lláh and His family. They were powerless, however, in most cases, to suspend or modify orders but must proceed with their execution. And so we see Bahíyyih Khanum, now a young woman of twenty-one or two experiencing another long journey over land and sea, filled with all kinds of inconveniences and fraught with untold suffering. The end of this journey was the prison fortress of 'Akká. This prison was reserved especially for murderers, thieves and highway robbers. A sentence to it was commensurate with a sentence to death. The poison of filth and disease soon brought a release in death to those who entered there. Yet few fatalities were suffered by this band of prisoners. Bahíyyih Khanum relates of this last banishment:

“Of my own experiences, perhaps this is the most awful. The

sufferings of the voyage had reduced us almost to the point of death; upon that came the seasickness.

“When we landed in 'Akká all the people of the town came crowding around us, speaking loudly in Arabic which I understood. Some said that we were to be put in the dungeons and chained; others that we were to be thrown into the sea. The most horrible jests and jeers were hurled at us as we marched through the streets to this dreadful prison. Arriving at the prison barracks, the massive door was closed upon us and the great iron bolts were thrown home.

“Words fail to describe the filth and stench of that vile place. We were nearly up to our ankles in mud in the room into which we were led. The damp, close air combined with other horrible odours caused me to faint. Those about me caught me before I fell; because of the mud and filth there was no place upon which I could be laid.

“On one side of the room a man was weaving a mat for soldiers. One of our friends took this mat and I was laid upon it. They begged for water but were refused; the soldiers would permit no one to leave the prison. There was a pool of water on the dirt floor in which the mat maker had been moistening his rushes. Some of this water was dipped up and strained and put to my lips. I swallowed a little and revived; the water, however, was so foul my stomach rejected it. I fainted again.

“Finally a little of the water was thrown in my face. At length I re-

vived sufficiently to ascend the stairs.'**

THE suffering of those two years in the confinement of the unspeakably poisonous atmosphere of that terribly crowded prison of 'Akká was the final fire that purified the already almost spotless soul of Bahíyyih Khanum from the last vestige of dross. Of this period Shoghi Effendi writes:

"Not until, however, she had been confined in the company of Bahá'u'lláh within the walls of the prison city of 'Akká did she display, in the plenitude of her power and in full abundance of her love for Him, those gifts which single her out, next to 'Abdul-Bahá, among the members of the Holy Family, as the brightest embodiment of that love which is born of God and of that human sympathy which few mortals are capable of evincing."

At the end of two years Bahá'u'lláh and His family, still prisoners, were allowed to live in a small house, and later in a larger one, within the walls of the prison city and we find the Greatest Holy Leaf devoting herself selflessly and untiringly to the needs of the family and to her Father's Cause. From early morning until late at night she was occupied with household and other varied duties which to her were precious privileges. Her work was an unceasing prayer, her presence an inspiration to all.

One of the Persian Bahá'is relates that when as a young man of twenty-one he came from Tihrán to Akká to act as secretary and translator for 'Abdu'l-Bahá, he found the heat of 'Akká hard to endure in contrast to the clear, cool, moun-

tainous atmosphere of his Persian home. Consequently he wrote often after sundown and far into the night. The Greatest Holy Leaf was always about, busy with her tasks, generally in the kitchen. Many times during the hottest weather a messenger would appear from her with a loving message and a refreshing beverage. No one was forgotten. Each detail of this unusual household was overseen by her, whether it was to give loving counsel or offer carefully prepared food.

AS HEAD of her Father's household her social duties became most exacting, for while Bahá'u'lláh was a prisoner and submitted to all the indignities and surveillance which the authorities thrust upon Him yet His Presence was sought by officials, scholars and people of rank as well as by His followers. "Whether in the management of the affairs of His Household," writes Shoghi Effendi, "in which she excelled, or in the social relationships which she so assiduously cultivated in order to shield both Bahá'u'lláh and 'Abdu'l-Bahá, whether in the un-failing attention she paid to the everyday needs of her Father, or in the traits of generosity, of affability and kindness, which she manifested, the Greatest Holy Leaf had by that time abundantly demonstrated her worthiness to rank as one of the noblest figures intimately associated with the life-long work of Bahá'u'lláh"

So bitter was the antagonism stirred up by the opponents of the Cause of Bahá'u'lláh that even the gracious hospitality and unstinted benevolence of Bahíyyih Khanum was met with ingratitude, and, in-

*Related by Bahíyyih Khanum to the Countess M. A. DesCanovarra.

deed, malicious slander. With such serenity and forbearance did she receive these malevolent acts that Shoghi Effendi says of her: "No calamity, however intense, could obscure the brightness of her saintly face, and no agitation, no matter how severe, could disturb the composure of her gracious and dignified behavior."

WE MAY do well to reflect upon the life of this noble woman in order to understand in a degree what complete detachment and selfless love means in the development of character. Throughout life she was deprived of most that we are accustomed to consider essential to normal development. School life, girlhood companions, the marriage relation were not for her. In her loyalty to Bahá'u'lláh she even found it necessary to sever many family ties. But her character was perfectly rounded. In the school of suffering her spiritual development was complete so that she was in perfect mastery of any situation in which she found herself. "In the school of adversity", Shoghi Effendi writes, "she . . . learned . . . the lesson she was destined to teach the great mass of His followers for so long after Him". (i. e. Bahá'u'lláh).

The depth of the bond which existed between 'Abdu'l-Bahá and His sister is revealed in letters written by Him to her while He was away on a speaking tour in Europe and America. During His prolonged absence many additional responsibilities fell upon her. "In the daytime and the night-season My thoughts ever turn to thee" He wrote, "Not for one moment do I cease to remember thee. My sorrow and regret concern not Myself, they

center around thee." And in another letter He says, "However great the distance that separates us, we still feel as though we were seated under the same roof, in one and the same gathering." Throughout this long separation the heart of Bahíyyih Khanum was constantly buoyed up and gladdened by the news of 'Abdu'l-Bahá's spiritual victories in those distant lands.

This note of joy we find too in another letter written by 'Abdu'l-Bahá in regard to a journey of His sister's: "The news of thy safe arrival and pleasant stay in that land of Egypt hath reached Me and filled My heart with exceeding gladness. I am thankful to Bahá'u'lláh for the good health thou dost enjoy and for the happiness He hath imparted to the hearts of the loved ones in that land."

PERHAPS it was concerning this same journey that 'Abdu'l-Bahá wrote this exquisite and tender message to one of His daughters: "It is incumbent upon thee throughout the journey to be a close, a constant and cheerful companion to My honorable and distinguished sister. Unceasingly, with the utmost vigor and devotion, exert thyself by day and night to gladden her blessed heart; for all her days she was denied a moment of tranquillity. She was astir and restless every hour of her life." And, that we who are of duller insight might know the source which gave birth to and constantly nourished the selfless love and ceaseless activity of His dearly treasured sister, 'Abdu'l-Bahá added these words, "Mothlike she circled around the undying flame of the divine Candle, her spirit ablaze and her heart consumed by the fire of His Love."

Those who were privileged to see and talk with Bahíyyih Khanum were strongly conscious of this love and the strength that came from it. Such a one wrote: "Just to sit and look into the eyes of the Greatest Holy Leaf, to feel that spiritual power which she is consciously pouring into the world today, is a bounty beyond words, and will assist a soul throughout all the worlds . . . If you go there with a spiritual hunger, and even a *little* freed from self, your heart will be filled to overflowing and you shall have tasted that water after which one will thirst no more."

To another who was a guest in that home in Haifa over which she presided, Shoghi Effendi said: "You are most fortunate to be near the Greatest Holy Leaf, bodily close. I hope that you will be able to receive something of her spirit to take to the friends in America. *Her*

spirit is the remedy for all their troubles."

The world at large, tragically in need of her healing spirit, is still unaware of Bahíyyih Khanum, unaware of her of whom Bahá'u'lláh wrote, "Verily We have elevated thee to the rank of the most distinguished among thy sex, and have granted thee in My court a station such as no other woman hath surpassed." But we are assured that future generations "will pay a worthy tribute to the towering grandeur of her spiritual life, to the unique part she played throughout the tumultuous stages of Bahá'i history", that "history . . . shall record for her a share in the advancement and consolidation of the world-wide community which the hand of 'Abdu'l-Bahá had helped to fashion, which no one among the remnants of His Family can rival".*

*Quoted from letter by Shoghi Effendi.



"Let us then . . . ponder for a while upon the underlying reason that had made God's Divine Messengers prefer a life of torture to one of ease, and those blessed martyrs—so many of them cut off in the springtime and promise of their youth—choose death with faces radiant with joy.

"What did the Báb sacrifice His promising youth for except out of a burning desire to have mankind live in unity and peace; and what was the spirit that animated those bold and heroic martyrs but love and adoration to a Cause they wished to triumph? What made Bahá'u'lláh, born and brought up in opulence, fling away all earthly possessions and choose upon Himself unspeakable hardships and deprivation, save for an earnest appeal to the world at large to turn their hatred for one another into genuine love and to make a world seething with blood a peaceful home for God's children? And why did 'Abdu'l-Bahá Who could have chosen a life of ease and comfort, prefer to lead a crusade against the strongholds of human hearts and make a direct appeal to individuals as well as groups that unless we love one another with all our might and with all our heart we are absolutely doomed. He carried a crusade not with a sword of steel but with a sword of love and affection."—Bahíyyih Khanum.*

*From a letter addressed to Friends throughout the West, March 30, 1924.

STRENGTHENING THE FORCES OF PEACE

FLORENCE E. PINCHON

"The second Light is harmony of ideas in regard to essential matters, and the effect of this will soon be apparent."—'Abdu'l-Bahá.

CONTEMPLATING the vast audience gathered at a demonstration of the League of Nations' Union recently held at the Royal Albert Hall, London, one recalled these prophetic words of 'Abdu'l-Bahá. For the speakers of the evening, as well as the audience, were representative of all classes and of all shades of political and religious opinions.

Viscount Cecil of Chelwood, in his usual place of honor as chairman, headed a distinguished platform, while ministers and ambassadors belonging to ten other countries supported the meeting by their presence. And all were finding it possible to sink minor differences and unite on the one "essential matter", the one supreme and vital issue now before England and Europe, and upon which the solution of all other problems must ultimately depend—the maintenance of peace.

In the words of Lord Cecil: "We all reject the old system of international anarchy in which every nation did what it thought right, and enforced its will by force of arms without let or hindrance. That was a disastrous state of things, and if not removed it could only end in the destruction of civilization."

Lord Halifax, President of the Board of Education, moved a resolution which recorded the profound conviction of the gathering, that only through the collective system

embodied in the League could war be averted and civilization saved, and promising support to the British Government in all efforts to secure the greatest measure of all-round disarmament.

There were those, observed the speaker, who advocated the policy of isolation. But no longer could nations live like Diogenes in his tub, and those who held such an idea were living in a dreamland of their own creation. We had now reached a stage in which when one member of the nations suffered, all must suffer with it, and the policy of indifference and separation spelt disaster to the whole.

Others, again, ascribed our present difficulties to our very attempt to treat the world on an international basis, and considered it a case of conflicting loyalties. But a devotion to the family did not make a man or woman incapable of good citizenship—on the contrary. All human life was built up on a whole series of supporting loyalties. And just as a good family man could also be a worthy citizen, so a patriot could widen his horizon and sphere of service, and become a worthy member, not only of the British Empire, but of the community of nations. For it was now only too evident that, in the words of Nurse Cavell, "patriotism is not enough."

Or, as over sixty years ago Bahá'u'lláh taught that, in this new Day, "Glory is not his who loves

his native land alone, but glory is his who loves his kind.”

Lord Halifax instanced the unflinching courage and moral resolution displayed, a hundred years ago, by his great ancestor, William Wilberforce, in his struggle to abolish slavery. Only the power of a similar manifestation of belief in the great Cause of which the League was, at present, our chief instrument, could possibly carry us through to ultimate victory.

SIR HERBERT SAMUEL, M. P. who is acquainted with the Bahá’í Message, and is a recognized leader of those forces making for reconstruction and the establishment of peace founded upon justice, spoke with statesmanlike gravity of the crisis confronting Europe today. Though cautious in his utterances, one felt that here was a leader of men who realized that the nations were being “weighed in the balances and found wanting.” Amid the darkening of counsels, and the loud voices raised to demand a return to the old and discredited methods of obtaining security, it was still possible to discern the road to salvation.

We were, declared the speaker, faced by four alternatives: isolation—a futile and impossible creed; alliances—a policy that history has proved a most fruitful source of wars; anarchy—where each member of the orchestra played his own tune, and there was no conductor; or the maintenance of the collective and cooperative system as embodied in the League. . . . A compromise was certainly better than nothing; but no compromise, however ingenious, could ultimately avail. Only courageous actions, and a strong,

definite policy could meet the dire needs of this fateful hour.

When Sir Herbert emphasized that the Covenant of the League should be made superior to Peace Treaties, one recalled the grief expressed by ‘Abdu’l-Bahá on learning the terms of the Treaty of Versailles. “Peace, peace, they cry, but the fire of unquenched hatreds remain in their hearts!”

Peace is not, as some think, said the speaker, a merely negative idea, it is a vital condition of all progress. As the Chinese proverb says: “Lean years follow in the track of great armies.”

Then came a solemn warning. At the close of the last war, all Europe was discussing “self-determination.” Today we were in danger of substituting the principle of “self-extermination.”

THROUGHOUT the speeches that followed, supporting the resolution for the abolition of the manufacture of armaments for private profit, the audience—a predominantly youthful one—gave evidence of their awareness of the sinister forces at work in this connection, both here and on the continent. It seemed that they were indeed ready and eager for some instrument of Peace that would really prove effective and make wars to cease from the earth.

It was encouraging to hear the appeal made to his fellows by the representative of Youth—a well-known tennis star—summoning them to devote their natural energy and courage to combating the powers of evil, of indifference, or of a narrow nationalistic outlook.

He said, that it appalled him to think that he might ever be called

upon to fight those with whom he played his matches.

In this connection, it is interesting to learn how Mr. Vernon Bartlett would personally solve the problem of conflicting loyalties that might arise in any future war. For as a brilliant Broadcaster on international affairs, he has achieved a remarkable reputation and a wide sphere of influence. He declares: "If I were called upon to support my own country in an act of aggression, then loyalty to the principle of internationalism would require that I took the consequences of refusal. But should my country be summoned to co-operate in maintaining the principle of collective action against an aggressor, then I should be found among the first to offer my services."

This is pacifism hand-in-hand with realism, and it is in harmony with the Bahá'í teaching. For during these days of transition from chaos to the new solidarity and world order, as proclaimed by Bahá'u'lláh, military or other coercive action in the cause of justice, unity and peace, may become a positive duty. And 'Abdu'l-Bahá said that, in such a case, "Even war is sometimes the great foundation of peace, and destroying is the cause of rebuilding."

In a letter to Queen Victoria in 1865, Bahá'u'lláh wrote:

"O concourse of Rulers! Compose your differences, then will ye no more need a multitude of warriors, nor the equipments thereof, but merely such as to protect therewith your realms and your peoples. Should one of you arise against another, arise ye, *one and all*, against him, for this is naught but manifest justice."

And Shoghi Effendi, Guardian of the Bahá'í Cause, has warned us that:

"Nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present day civilization into the integral components of the world commonwealth of the future."

To those of us who hold the glorious vision of that commonwealth, and of what the world might, and ultimately will, become, these days of vacillation, re-action and turmoil demand the exercise of the utmost patience. The cry goes up from our weary hearts—"How long! O Lord, how long!" and we have need to remember the counsel and consolation given by 'Abdu'l-Bahá to the friends of peace in Paris:

"Only have faith, patience and courage. This is only the beginning. But surely you will succeed, for God is with you."

"And as to the world's evil plight, we need but recall the writings and sayings of Bahá'u'lláh, who, more than fifty years ago, declared in terms prophetic the prime cause of the ills and sufferings of mankind, and set forth their true and divine remedy. 'Should the Lamp of Religion be hidden,' He declares, 'Chaos and confusion will ensue.' How admirably fitting and applicable are these words to the present state of mankind!"—Shoghi Effendi.

SONGS OF THE SPIRIT

“Treasures lie hidden beneath the Throne of God; the key to those treasures is the tongue of poets.” (From The Dawn-Breakers, pp. 258-9.)

THE TONGUE OF POETS

The poet's tongue is not his own,
And he writes with a holden hand;
In lowliness before the Throne,
He makes the hidden treasures known
At God's express command.

WHAT POETS WRITE

“What I have written
I have written,”
Said Pilate to his critics, in days of old.
What poets write
They do not write
When inspiration has them in its hold.

Swayed by the Breath
Of what God saith,
They write, perforce, the Truth as it is told.
That Spirit moves
The poem proves—
A fadeless flower of beauty does unfold.
—Walter H. Bowman.

AMBITION

Not for praise and not for pelf
To one great aim I cling:
To make the self a better self,
The thing a better thing.

I take from Nature's storehouse fair,
I share with him who needs:
I dread no pain, I fear no care:
He only lives who bleeds.

I toil to add to Beauty's store:
I sweat to give men food,
The more I give, I gain the more,
The wealth of servitude.

I walk a king amongst the crowd.
A sceptre high my heart.
I rule because I serve the proud,
I reign by humble art.

I may not hope to conquer death,
But fear I will and can,
Joyous I face earth's final breath,
I know the wider plan.

So not for pride and not for pelf
Towards this far star I wing,
To make the self a God-like Self,
The thing a holy thing.
—Howard Colby Ives.

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!
—Thomas Curtis Clark.

FAITH

Why do I smile though shadows creep across
the future years?
Why do I smile when others weep and I should
share their tears?
Have we not the promise of God who loves and
shields us all?
Though the night be dark and the hillside steep,
He hears us when we call.

The dawn lies beyond the shadows of night; the
light of day is ours.
There's joy in tears that are shed for love; the
dew but brightens the flowers.
Then smile with me though your eyes be dim
and the lessons of life severe;
They are stepping stones to a Higher Life and
the spirit of God is near.
—Eíla L. Rowland.

'TIS LIVING THAT I FEAR

I bled so many times
Blood stains my every path.
I died so many times
I have no fear of death,

'Tis living that I fear,
On earth or in the sky.
Without a mighty Truth
For which to bleed and die.

—Silvia Margolis.

CURRENT THOUGHT AND PROGRESS

"The coming to birth of a new civilization is by far the most significant event that is occurring today. . . . If a civilization is in process of being born, the most interesting thing to do is to put oneself in line with the kind of thinking that is heading towards the future.

--Harry Overstreet in his latest book "*We Move in New Directions*"

THERE can be no full understanding of national history which does not take account of universal history. . . . History is not a philosophy teaching by example but morality teaching by example, and morality and social justice are one and indivisible. . . . The primary quality of man is his social quality; his capacity for living and working adequately with other men, adjusting his mind to theirs, maintaining certain faith and unbroken loyalty." —Sir Willmott Lewis, Washington correspondent of the *London Times*, in his commencement address at American University.

"IF WE HAVE learned anything from the past, it is that we must not let this concurrent machinery of the physical and social sciences get out of balance. . . . As my generation found its magic key in the physical sciences to unlock a world of plenty from our inheritance, so you will find your major task in the social sciences to control and apportion that world of plenty which is your inheritance. How much organized government must be enlarged, how much the free action of the individual must be curtailed, you will discover. . . . A social order within a nation must strive not so much for unattainable equality as manageable equilibrium." —Owen D. Young,

commencement address, University of Nebraska, *Washington Post*.

"THE TRADITIONAL fugged individualism is past, the philosophy of laissez faire is through. . . . The yearnings of the hearts of the people cannot be assuaged with legal sophistries and technical obstructions to the forward movement of humanity. . . . People are not content to follow any system east in the pattern of an outworn tradition." —Former Governor William E. Sweet of Colorado in his commencement address, *Howard University*.

"DENOMINATIONALISM has probably had its place in establishing a certain emphasis or effecting certain liberties, but it has so divided the Christian world in groups that the very divisions have undermined the influence of Christ. . . . "It is high time the denominational barriers should be broken down and the dismembered body of Christ should be restored. Non-Christian peoples in the east are asking missionaries the meaning of this un-Christian anomaly and the first step to the reunion of Christendom is an earnest endeavor on the part of several groups to understand one another. . . . Social institutions which break down religious barriers should be carefully guided and not wholly discouraged. Marriage is one of these.

“While mixed marriages may seem to create difficulties, sometimes they would in the end serve to bring about mutual understanding. Parents and church authorities in giving careful direction to young people in this important matter would be wise to recognize that marriages of this kind may be serving through a perfectly natural impulse the higher end of a reunited Christendom.”—Rev. Dr. Burton H. Robinson, pastor Fairmount-St. Giles Church, *Montreal Gazette*.

“THE WORLD at large should get back to placing a higher value on *honesty*, in fact the very highest value. . . . It is a good sign that the public conscience, which has suffered long or has been supinely indifferent, is arousing. . . . Unfortunately not only the morale but the morals of people and nations have slipped. The world sorely needs honest people in business, in professions, and in offices of public trust—in fact in every walk of life.”—John H. Cowles, Sovereign Grand Commander, The Supreme Council 33° Masons, *The New Age*.

FRANK H. SIMONDS, in his review of the book, “War Unless” . . . by Sisley Huddleston, Paris correspondent of the *London Times*, states: “Huddleston’s is a little book with a big punch. But the punch does not lie in the logical and unexceptionable manner in which he sets forth the reasons why war is coming, but the cool and contemptuous fashion in which he exposes the post-war politicians and the way in which the “peaceafyers,” professional and otherwise, have helped these politicians disguise the truth

and let us drift into another war, still satisfied that the millennium had arrived, and that, by the simple device of signing a new “scrap of paper”, all the old dangers could be exorcised. “Peace by anesthetic”, that has been the watchword, but unhappily for the sloganites, the patient is beginning to come out of the ether.”—*The Saturday Review of Literature*.

“AN AUTHOR who is worth the name doesn’t write what he feels will be a commercial hit. Your true author writes what he must write. He says the things that are hammering inside to be said. He releases the dreams that have been milling about in his head, and the release is a compulsion and a relief.”—Charlie Chaplin, *Washington Star*.

IN EMERGENCY, obsolete methods must give way. Government is continuous emergency. . . . At present and, let us hope, during the coming years, reconstruction of government is, next to the defining of life purpose and the achievement of personal character, the most productive field of endeavor, the field most calling for great service.”—A. E. M.—*Antioch Notes*.

DR. ERNEST C. MOORE, provost of the University of California at Los Angeles, in the course of a very thoughtful criticism of Communism and other substitutes for democracy, said: “Whether we like it or not, the machine is with us and we are out of work because it is with us; but there is no way of ‘uninventing it.’ We must learn to use it so that all will benefit from it.”—*Washington Herald*.

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THE SUMMIT OF TRUTH--SEEING GOD



Wrapt in the veil of self, man does not see
The Beauty of God. Only the selfless heart
Is pure: the Word-enthralled, by Truth made free—
Those who, by love for God, from self depart—

They see His Face. The pure in heart behold
In everything His Beauty and His Might;
Their bodies do the macrocosm enfold,
And, lit by single eye, are filled with light.

Wherefore the light-filled lovers of His Face
Love all mankind—because of seeing Him!
To them the Lord of Hosts, by His full grace,
Is Glory's crown and Beauty's diadem!

And in their hearts His Love is shed abroad—
And Paradise is just this Love of God!

—WALTER H. BOWMAN.

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"It is clearly evident that while man possesses powers in common with the animal, he is distinguished from the animal by intellectual attainment, spiritual perception, the acquisition of virtues, capacity to receive the bestowals of divinity, lordly bounty and emanations of heavenly mercy. This is the adornment of man, his honor and sublimity. Humanity must strive toward this supreme station."—'Abdu'l-Bahá.

WHAT DO WE mean by education? There is a great deal of confusion regarding the meaning of this term. Do we mean by it cultural development? The training of the mind and the acquisition of knowledge? The preparation for a livelihood? All of these objectives enter in varying degrees into present day education, but the emphasis varies much according to the ideals and theories of individual educators. It would be very difficult, in fact, to arrive at any unanimity or agreement as to what education essentially is.

As a practical means of unifying various concepts and arriving at a definiteness of objective, it might be well to eliminate the word *education* from the discussion. This term, loaded up with connotations and values from centuries of past educational theory and practice, is extremely difficult to clear from the encumbrance of varied and often contradictory traditional concepts. Let us choose a new phraseology which will permit us to wipe the slate clean of all past thought connected with the subject. Let us use the term *homoculture* and see where it will lead us to.

If we conceive of the human being as something which like the plant or the animal is to be brought by planned effort to the highest potential degree of development, we have here, I think, the most fundamental

concept of what we have been striving to accomplish by means of education. Let us then call this conscious training and development of the human species *homoculture*, or the cultivation of man.

THE SCHOLASTIC education of the past—originating as a system for teaching the arts of reading, writing and arithmetic and for developing that capacity for thought and knowledge which distinguishes man from the animal—is overloaded with concepts of a purely intellectual type. But as man is more than his mind, so the perfect training of man is more than the training of his mind.

Homoculture, on the other hand, implies *the complete training of man in every aspect of his nature*, the normal development of every quality and gift up to the point of individual perfectibility. With this idea of *homoculture* in mind, we can take a look ahead and envision new and more lofty goals for the development of the human race.

In the past, educators have held as their chief goal the perfecting of man intellectually. Up to the present this has been an objective far enough beyond the ordinary development of the human race to absorb all the ideology and art of the educator. To raise illiterate brute man, sunk in the abysmal ignorance of

the ages, living a life almost as unthinking as that of the domestic animals that grazed his meadows—to raise this “man with the hoe” to the stage of a thinking being capable not only of reading and writing but also of understanding the great cosmic laws of cause and effect; to do this not only for a favored few but for the vast democratic mass: this has been up to date the stupendous, almost superhuman task of the educator.

BUT THESE goals are being arrived at, even though slowly. They are too limited, too definitely near achievement to serve as a complete objective for the future. For the coming ages we need an educational goal more nearly proportionate to the limitless cosmic forces which reside in man, embryonic though these may yet be. Approaching human training from this point of view of homoculture, we see that the first step in the new education must be to obtain a new and more complete evaluation of man and his potentialities. By means of an intimate and deeply scientific study of man we shall find several serious omissions in the previous concept of education.

The first such omission is this: man is not only a being with capacity for thought and knowledge; he is also a creative being possessing a Protean cosmic quality. What this power is in all of its ramifications we can at present only begin to divine. Basically, it is the power through the use of creative intelligence of meeting environment and circumstance successfully, either by a process of accommodation or of re-creation. Man has the supreme gift of the universe—the power of

ruling and modifying nature. He is the earth-subduer, the destined ruler of his environment. Not only does man dominate the physical planet to purposes of comfort and of pleasure, but he possesses also a capacity for lending beauty and grandeur to his environment. The extent of his powers in this direction is far beyond the possibility of our conceiving.

HERE, THEN, is a new goal for education, the homocultural goal of forming a superior race of creative humanity, a race which would be as far above man intellectual as man intellectual is above brute man. The primary method of this system of education would be the intuitional intimate study of the child to discover what gifts and powers were pressing there for development. It would be the function of homoculture to assist the individual toward the largest fruition possible. As the agriculturist develops his product to the highest degree of potentiality, as the horticulturist trains his trees to the point of maximum quality or fruitage, so the homoculturist will learn how to train the individual child to the completest possible expression of talents and powers.

Such a development will be an advantage not only to the individual but to the race. The effects of such a system of education will be swiftly cumulative, for the new generation trained to this higher development of its powers will be able better to train the succeeding generation, and so on *ad infinitum*. Just as today in the most privileged sections of the more advanced countries of the world the goal of *man intellectual* is being universally at-

tained, so in the coming centuries the cosmic goal of *man creative* will begin to be universally obtained amongst the more advanced groups. This goal is lofty enough, however, to remain far in advance of average educational achievement for many centuries to come.

THERE IS another even more important aspect to education which the system of homoculture must take cognizance of. Loftier even than the intellectual and creative aspects of his being is man's spiritual essence. Man is not only a thinker and creator. He is a spirit possessed of infinite capacity for growth and progress. (It is by virtue of this power of the spirit in him chiefly that he is able both to think and to create.) Man sunk in materialism, unaware of the spiritual side of his nature, ignorant of the great Cosmic forces which rule and guide his existence,—such a one is but half-man. He has not attained to his destined maturity as a son of God. "The majority of people", says 'Abdu'l-Bahá, "are submerged in the sea of materiality. We must pray that they may be reborn, that they may attain insight and spiritual hearing, that they may receive the gift of another heart, a new transcendent power." When spiritual enlightenment takes place "a new spirit is realized within, a new power descends and a new life is given. *It is like the birth from the animal kingdom into the kingdom of man.*" That this advance from unspiritual to spiritual man is as significantly transforming as the

advance from brute to *homosapiens* is a truth pregnant with meaning for the educationist.

This regeneration, or rebirth in the spirit, has been the goal of religion from time immemorial, but it has been a goal attained by the few, and training toward this goal has been limited to the church. *This spiritual goal is destined to become the universal aspiration of humanity.* In the new world order of Bahá'u'lláh, in which there will be no clergy and no church separate from the state, this regenerative training of character will become the foundation of all education.

Here we find the loftiest goal for education of which man can conceive. The complete spiritual development of man will be the cause of the awakening and development of new and undreamt of powers in the individual. It will also be the cause of the total realinement of humanity into new and glorious institutions which will make this world the abode of universal peace, prosperity and happiness.

THESE ARE objectives transcendent enough to absorb the abilities and powers of educators for undawned milleniums. It is a field of operation magnificent in scope. Human imagination cannot surpass these infinite horizons; it can but endeavor to create the most efficacious means of traveling toward them.

So here is homoculture, the new art of man-training; to which in the near future the greatest and most gifted people of the world will gladly dedicate their lives. For it is a cause greater than all else.

A PREREQUISITE OF INSIGHT

RAYMOND FRANK PIPER

Professor of Philosophy in Syracuse University

THE DAWN-BREAKERS*— what a staggering demonstration of religious realities! This book is no parade of theological abstractions. It is a thrilling story of adventure, a history of heroes, who dare to follow God anywhere, who gladly suffer revolting tortures that the glory of their Beloved may shine more brilliantly before men. For the philosopher of religion this beautiful and stirring volume is a rich diamond mine of universal truths. In this essay I shall strive to polish one gem. I am looking for the passports to religious insight.

I begin by asking why a multitude of Persians, and others, failed to sense and appropriate the satisfying way of life offered by the Bab? He himself often ascribed this failure to human heedlessness. From heedlessness many sank into bitter vilification, and sometimes to barbarous torturing. But why such an astonishing dullness and cruelty in the visible presence of deeds that are clearly kind and of teachings that are transparently altruistic? Why do the saviors of the world get a crumb, a kick, and a cross? I shall answer only far enough to emphasize one condition of access to saving truth.

MORE dangerous than the veil of heedlessness is the thick wall of prejudice. The unreasoning bigot bangs shut the gate in the face of truth—fearing error, or other perils—and then madly sets loose

the dogs of hate to pester the visitor at the door. Truths cannot grow abundantly in the soil of the mind until it is cleared of the rocks of indifference and the choking weeds of prepossession. Why did Jesus declare that truth may be revealed to babes? Because they have no prejudices!

The truth seeker must have a mind that is open in at least two senses. It needs to be open in feeling, free from evil-making prejudices, ready for and sensitive to new and nobler emotions. It must also possess open reason, willingness to consider judiciously all relevant evidence.

But is open-mindedness thus characterized sufficient for winning real knowledge? By no means. It is a necessary but not an adequate condition of attaining truth. It provides the right of way upon which may be built the road to truth, but it provides neither track nor vehicle for communicating insight. Two additional conditions are requisite. I shall only mention the second, the roadway of reason, the method of science, and turn now to describing the third basic condition.

I MAY have a clear right of way and I may have perfected my logical method, and yet no commerce in truth may be in process at all. I must have, as the last and indispensable condition of religious knowledge, the vehicle of insight. What is this basic, penetrating, elusive fog-destroyer and revelator?

*"Nabi's Narrative" of the early history of the Bahá'í Cause.

My answer is derived from a striking fact observed in *The Dawn-Breakers*. It was to those who called the Báb the Beloved that He revealed Himself most fully. *Love is the answer*, love in the sense represented by the *agape* of the New Testament.

Love transports the sympathetic mind of the seeker into the heart of the beloved, and the mind returns possessed of vital knowledge, personal discovery, revelation. Two minds harmonized in noble love interflow and interglow, like two lights dancing upon the same scene. By a kind of spiritual osmosis the riches of one are communicated to the other. Love alone can transmit from self to self the precious jewels of religious insight. One can best learn the meaning of artistic beauty by close personal and sympathetic association with another who possesses a refined and expressive appreciation of beauty. Love somehow creates a medium in which the values esteemed by either lover become dissolved and appropriated as common property.

THE CONDITION of insight which I am emphasizing is dramatically illustrated by some words of the second martyr of Tihrán addressed to his judge. The latter said, "Take him away from this place. Another moment and this dervish will have cast his spell over me." Then Mirza Qurban-'Ali replied, "You are proof against that magic; that can captivate only the pure in heart. You and your like can never be made to realize the entrancing power of that divine elixir which, swift as the twinkling of an eye, transmutes the souls of men." (Page 452).

Only those who love with utter unselfishness are prepared in mind to attain the deepest truths of religion. The great prophets have often suggested, "If you love me and follow me with pure and sincere heart, then, step by step, you shall know the truth which is life abundant."

Just today I concluded listening to the translation by a Japanese friend of one of the most important recent books in Japanese philosophy, called *A Study of the Good*, by Ikutaro Nishida. He thinks, as I do, that religion is the consummation of life. I shall quote the essentials of the last chapter of the book, which is called "Knowledge and Love."

"Knowledge and love are one spiritual process. Therefore, in order to know a thing one must love it. In order to love a thing one must know it. . . . For example, when we are intent on things we like, we are almost unconscious, we forget ourselves, and only some mysterious power above us works magnificently. We have passed beyond distinction between self and object, and in this union knowledge is love, and love is knowledge. . . . If these statements are true of things, they are all the more true of persons. Love means the intuition of the feeling of others. . . . Finally, since the foundation of reality is a personal God, then love is the sole way to the deepest comprehension of things as well as of persons. We know God only by love, or the intuition of faith. Love is the summit or acme of knowledge, the way to the core of reality."

These are remarkable words, and

remarkably true. What follows from the insight that love is the indispensable condition for knowing reality?

First, the surest way to delusion is selfishness, unlove; from blind pride issues tragic downfall; and the culmination of this self-willed separation from reality and God is—hell.

In some way, therefore, a hard and self-seeking mind, before it can find saving truth, must receive an infusion of love. How may this gift be acquired? The most potent means is close personal association with an unselfish personality who himself radiates love abundantly. Incarnate grace begets its like in all directions. By gazing upon personified and enlightened goodwill the most unloving and darkened mind may gradually acquire that bit of love which is the outer gate to the temple of spiritual treasures.

THE SECRET of the influence of the Báb was the love that emanated from His presence. So powerful was this radiation that it penetrated and softened the hardest of hearts, further refined and ennobled those already pure, and called for the incredible gifts and sacrifices described in *The Dawn-Breakers*. At the same time this lavish dispensation of grace upon others produced in Himself new revelations of truth and goodness. Thus in the realm of spiritual values dividing with another does not diminish but sharing brings growth.

My main proposition, then, is that love is both the gateway and the pathway to reality of every kind. Love entails and includes knowledge. I wish there were a single term in English to name this con-

crete insight which springs from this indivisible union of love and science. It is somewhat different from wisdom, which is science plus discretion. It might be called mystical comprehension, or spiritual intuition.

I turn to a second principle which follows from my main proposition. Love is a great sentiment, a complex spiritual experience. As such it admits of many degrees of refinement. A noble sentiment, like a splendid temple or epic poem, cannot be brought to perfection in a day. Unlike a temple, its structure need not follow a framework fixed from the foundation, but is ever being remade on a grander scale, as the whole personality unfolds and grows.

In short, there are levels of spiritual insight, of personal appreciation. This is the first great gift of the Bahá'í Cause to me, a profound truth which I learned from an ardent disciple at Honolulu. The Báb, like Jesus, suggested to His disciples more than once that there were many things He could not reveal to them at the time because they were unprepared. (Jesus said, it is wasteful to cast pearls before swine.) They had not yet sufficiently enlarged their spiritual horizon; had not sufficiently sharpened their sensitivity to religious values.

I believe this principle of levels of insight is of profound and far-reaching significance. It is a warning truth of great importance in our time when many people want quick returns in ideas, as in things. These people mistakenly assume that they can accumulate ideas, ideals, insights, by such external processes as are used in amassing economic goods. But these values will grow

only in minds that provide, for a long time, certain essential conditions of discipline. The chief of these conditions is unselfish, expansive, creative love.

A THIRD and last implication I shall now indicate. Love is a condition of knowledge because knowledge is a social process, an interchange between minds. The more active and sensitive the response between two minds the more truth is generated in each.

Now the best and wisest conduct grows out of the truest personal knowledge. When this condition of sympathetic understanding exists among several minds, this communion, this "spiritual assembly," constitutes the perfect pattern for a civilized group, whether of the family, of more extensive groups, or of mankind. Its basic prototype is the brotherhood relationship. At the same time, because of the mutual respect and sacrifice which love entails, this pattern includes also the best of the fatherhood relation.

I believe that human associations bound together, not primarily by race, color, language, or creed, but by a love which is at once fraternal and religious, is the safest, most satisfying, and most enduring basis

for civilization. A proposition akin to this is elaborated with powerful logic and sweeping historical perspective in the remarkable book published in 1928 (Scribner) by J. H. Denison, entitled *Emotion as the Basis of Civilization*.

It is illuminating to notice how often in *The Dawn-Breakers* the disciples of the Báb are referred to as "companions." Similarly it is significant that Jesus promised His followers that they would be, henceforth, not servants, but friends. At the same time it was entirely consistent that they should be called also "sons of God." They are brothers in God, sharers in the "Beloved Community" (Royce), participants in the "spiritual assembly" of the transformed.

The future safety and progress of civilization depends, I believe, upon the dissemination and generation of this spirit of creative, unselfish benevolence among the peoples of the world.

I conclude that my fundamental duty to myself, my neighbor, and my God is to do everything in my power to increase in myself and others the supply of divine love. Is this not also your duty, and your opportunity?



"Consider to what an extent the love of God makes itself manifest. Among the signs of His love which appear in the world are the Dawning-Points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! . . . His divine Manifestations have offered their lives through love for us. Consider then what the love of God means. . . . The fields and flowers of the spiritual realm are pointed out to us by the Manifestations who walk amid their glories. It remains for the soul of man to follow them in these paths of eternal life through the exercise of its own human will."

'Abdu'l-Bahá.

TRADITION

DALE S. COLE

"Human reason . . . is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself—the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?"—'Abdu'l-Bahá.

WHY has tradition and traditional influence had such a profound affect on the trend of human thought and action? Is it because of sheer mental inertia, fear of the new, of change, or simply a failure to appreciate the significance of progress and the necessity for advancement?

In the light of recent scientific discovery a static condition of anything is rather more the exception than the rule. Very few things can remain static and not deteriorate. Change seems to be a necessity. Positive change as contrasted with the negative is desirable. And yet the attitude that what was good enough for our forefathers is good enough for us is encountered in every activity of life—in business, in politics, in social problems and in religious thought. For instance there is great resistance to changing our educational system and methods.

Quite recently the writer was discussing education with a well informed, thoughtful man, who remarked that there was an atmosphere about the eastern universities of the United States which was not found in the great state universities of the middle west. When questioned as to just what he meant his answer was:

"There is something, background perhaps, customs, traditions."

"What do you mean by traditions?"

"Oh—old ways of doing things, customary procedures, habits, traditional influences."

"You think then, that traditional influences are good for youth?"

"Why—I guess so, do you think they are not?"

"I'm wondering about them these days. Certainly progress has much to contend with in traditional attitudes. Just when, if at all, does tradition cease to be negative and become a positive help in human experience?"

"That is an interesting question. I don't believe I have ever thought about it."

Have you?

IN THE BAHÁ'Í Revelation we are instructed not to rely on traditions, especially traditions as to truth. Perhaps this is a subject for real meditation. It is quite natural to revere some customs and traditions.

When does tradition begin to retard development? Can we say that it is when it closes our minds and susceptibilities to a recognition of that which is true, to those things which tend towards advancement, to those values which are real and lasting whether it be in regard to our own personal experiences or to the wider spheres of human endeavor?

Some changes recorded in the pages of history were certainly good. For instance the sail boat was a great improvement over the

ancient car-propelled galleys. The modern steam or oil driven liner is surely better than the sail boat. And yet when we view land transportation we find heavy, inefficient trains being used and great resistance being offered to the new, speedy "zephyr" type trains.

It is a traditional fact that in medicine any innovation is viewed askance. This is well in so far as it forces careful experimentation before wide application is attempted. But it is also a detriment in that it stifles rather than stimulates independent lines of advancement.

Many a worthy undertaking has failed because the resistance was too great. The pages of science are strewn with example after example of the opposition to progress. Galileo's experience is the classic instance, and there are many others.

BUT IS IT not a rather encouraging fact that although traditional attitudes have customarily opposed the facts and accomplishments of science, yet in this day such reactionary or static attitudes sooner or later break down? They cannot stand the pressure of revealed truth. Witness the many revolutionary inventions in the last hundred years. Once the allegiance to tradition in regard to material things has been weakened there is usually an acceleration in the enthusiasm with which the new is taken into life's experiences. Take the automobile for example. From an object of derision it has become a necessity, a thing which is given up *last* in adversity, a thing for the possession of which financial futures are mortgaged.

Why then are we so loathe to re-

cognize revealed truth in other spheres of life,—in economics, in politics, in social reform and in religious thought? Is it because the immediate benefits are not so clearly revealed? Is it because these advantages may seem remote or intangible? What is more intangible than the great imponderables—time, the ether and the law of gravity? And yet our experiences with these are continuous. We cannot escape them. They are operative necessities in the universe as it is organized. Little as we know about them, we use them all. The mere fact that a thing is intangible does not exclude its utility, its benefits or its influences. Certainly the bounties of God as revealed for this age are no more intangible than these.

Humanity, and youth especially, lightly sweeps aside many traditions, some minor and some major. A change in the amount of clothing worn may have very beneficial results but disregard for law and order gives grave concern. Blind acceptance of past practices, customs and institutions and a dogmatic attempt to carry the old over into the new is not conducive to intellectual or spiritual advancement. On the other hand a mad rush into unproven principles of action is no less unwise. A recognition and appreciation of that which is true in every realm of activity is requisite to balance.

IS IT NOT inconsistent to rely on traditional attitudes with reference to the deeper realities of life, while at the same time embracing with enthusiasm all that is new in material experiences? How then can

this inconsistency arising out of traditional inertia be removed in so far as it retards development of the individual and civilization?

The first step would seem to be to test any given tradition, to weigh it, to analyze it thoroughly. If it is not in accord with the latest revelation of truth—cast it aside. But before large numbers of people can be induced to unburden themselves of handicapping traditions they must be brought to a realization of true significances and values. This means that they must strive to understand the fundamental principles of real life as successfully as they have striven to understand the automobile. People soon learned that an automobile was useless unless one knew how to operate it. And to operate it intelligently a certain amount of knowledge regarding it was essential. This knowledge was not attained without the desire to attain it and the expending of some effort in learning. The art of steering soon becomes almost a “reflex action”—certainly it becomes more or less involuntary; but this is through practice and experience. Traditional experience was not relied upon,—there was none.

But before we undertake to educate ourselves in regard to any new thing, we must be convinced of its benefits. No one in America today would tolerate for a moment being forced to use a horse-drawn conveyance. It would be considered a grave limitation of liberty to be so restricted. Certainly human mobility would suffer by reversion to such methods.

THE CONCLUSION seems evident that humanity will free itself from the detriments of tradition, through

self education,—the will to change,—only after achieving a realization of the advantages to accrue.

This realization comes with knowledge of the realities, one of which is that we are living in eternity, and that this life is merely preparation for the future. When one is convinced that life here is but an instant of eternity he is likely to weigh values in a more nearly true perspective.

The revealed Word of God is the greatest bounty ever vouchsafed mankind. This is the dawn of a New Day,—a day of new and ever changing conditions. The time to acquire knowledge of how to make the most of it is in the early morning so that later in the day one may be proficient in the requirements thereof, and really be useful and happy before the sun sets. We are not concerned with yesterday but with tomorrow and the day after. We are not servants of tradition and do not want to be beholden to it. This is a day of advancement, not of static equilibrium or retardation.

And so, perhaps, we can attend some festivity on the village green re-enacting some event which has been thus re-enacted every year for the past one hundred, and enjoy it—but enjoy it for what it is. We can pay respect to great men of the past, to their wisdom, to their judgment, to their sincerity,—acting under conditions then existing,—but we need not be bound by the same conclusions now under utterly different conditions.

Underlying all considerations are certain unchangeable verities. But a verity is not a tradition. It is a fact. It is truth—-independent and unassailable. Tradition springs from human attitudes, and human

attitudes are influenced by many factors. Tradition has much to do with what certain people thought about a certain thing at some particular time and under specific conditions. It may have had benevolent influence and may still have, but as a pattern for intellectual and spiritual guidance it may be utterly at fault.

AND SO TO return to the question propounded "When does tradition have a deleterious effect?" a series of answers presents itself. When we find it restricting our line of action to some impractical procedure. When reliance upon it blinds our eyes to the revealed truth. When we find it forcing acceptance of some out-worn dogma, creed or admonition. When it beckons us to look backward rather than forward.

When it blinds our eyes to the progressive revelation of God.

The very fact that great Revelators have been sent from time to time to educate humanity, as humanity grew from infancy towards maturity, is proof (should it be required) that tradition is not to be relied upon, even in so fundamental a conception as religion. If tradition was to be unchanged there would have been no succession of Educators. God's bounty is continuously emanating in progressive guidance as humanity advances from age to age.

But to those who have seen the Light of the Revelation of Bahá'u'lláh no proof is required. The aim is not to acquire a knowledge of traditions and be governed by them, but to acquire a knowledge of God and His Divine Plan for the day in which we live.



“Know then: that which is in the hands of people—that which they believe—is liable to error. For in proving or disproving a thing, if a proof is brought forward which is taken from the evidence of our senses, this method . . . is not perfect; if the proofs are intellectual the same is true; or if they are traditional such proofs also are not perfect. Therefore there is no standard in the hands of people upon which we can rely.

“But the bounty of the Holy Spirit gives the true method of comprehension which is infallible and indubitable. This is through the help of the Holy Spirit which comes to man, and this is the condition in which certainty can alone be attained.”

—‘Abdu’l-Bahá.

INSPIRATION OF SCIENCE AND RELIGION DURING THE AGES

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“Religion must stand the analysis of reason. It must agree with scientific fact and proof so that science will sanction religion and religion fortify science. Both are indissolubly welded and joined in the reality.”—Abdu’l-Bahá.

THE science of old concerned itself with the heavens and its constellations. Today science penetrates the minute vitals of matter and life itself. Its boundaries have extended into the expanse of space as well as in all places between the great and the small. The conquest of matter and life continues with undiminished zeal as the days pass. Time, space, and energy are the vaults in which science now works. The key to the innermost recesses of this world is the mind of man.

Science’s Method. Science deals with that which we know, or the “how” of this physical universe. It is human experience tested and set in order. Science represents an attitude of mind towards facts of matter and of life. “In fact science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected. It is the very foundation of all individual and national development. Without this basis of investigation, development is impossible. Therefore seek with diligent endeavor the knowledge and attainment of all that lies within the power of this wonderful bestowal.” These are the words of ‘Abdu’l-Bahá, the Exemplar of the Bahá’i life.

THE BAHÁ’IS are urged in the

teachings of their Divine Educator, Bahá’u’lláh, to seek Truth independently, unfettered by prejudice, and apply reason as a test to religion.

The tool for finding truth is the scientific method of attack, which may be divided into the following logical steps:

(1) Recognition of the problem, as illustrated by the quest of Dr. Geo. Carver* for a suitable product for the Negroes to raise. He developed from the oils, fats, starches of peanuts and sweet potatoes, seventy and eighty forms of saleable ingredients for the peanut and sweet potato respectively, thus providing means of independent income in the southland.

(2) Control of situation,—which requires women and men of capacity, intelligence and training or experience.

(3) Observation of all possible combinations and variables involved.

(4) Comparison of records thus secured, as Dr. Drummond and Harry Kirkpatrick compared the results of Chicago scientists in the speed of electrons in the atom. These men found results which check.

(5) Rejection of irrelevant—Truth here usually suffers a setback as illustrated by non-acceptance of

*Professor in Tuskegee Institute, Tuskegee, Alabama.

inventions at the first, because the layman's vision or comprehension is limited. Science is becoming less dogmatic, as it finds in its quest for inner realities of matter that no finality of its parts or components is revealed.

(6) Synthesis of relevant facts and materials.

(7) Testing of postulates or theory thus formed with fresh cases.

Ptolemy (140-160 A. D.) founded astronomy on this basis.

Application of this procedure has resulted in drawing forth from the unknown realms known facts with increasing rapidity. As will be seen, the scientific mind is an investigating mind, alert to new facts or verification of old facts. Of the man of science 'Abdu'l-Bahá says:

"He is perceiving and endowed with vision, whereas he who is ignorant and neglectful of this development is blind. The investigating mind is attentive, alive; the mind callous and indifferent is deaf and dead. A scientific man is a true index and representative of humanity, for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions, and happenings. He studies the human body-politic, understands social problems and weaves the web and texture of civilization."

WHAT IS SCIENCE LOOKING FOR? Science today is searching for the fundamental unity amidst apparent diversity. Science is looking for the constant property of matter which is common to all forms living and organic, dead and inorganic. Experiments of Dr. J. C. Bose of India are most enlightening in this respect. He has found that metals, plants and animals all sink under fatigue and become vibrant with stimulants or impulses. Photographic films which are sensitized to light when exposed are actually under molecular strain and upon

aging become renewed or rested. Is not Einstein combining gravitation, heat, electricity, magnetism, in one equation of energy? The least common multiple of all matter appears to be that energy is tension in the ether.

The great truth which has been proved as workable was inspired by ancient Brahmanic teaching and may be here quoted: "They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else."

It is this conscious urging to know that truth which has led men in their quest for the great Cause of causes.

THE SPHERE OF RELIGION. It is the purpose of religion to furnish the basis for action in life. That the action be correct involves both knowledge of action and spiritual urge to serve. Science serves the material, religion the spiritual. Edgington says:

"In comparing things spiritual and temporal, let us not forget this: mind is the first and most direct thing in our experience; all is remote reference. Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the method of physics, supplies just that interpretation of the symbols which science is admittedly unable to give."

Truth or reality is a matter of mind as well as of heart. Science brings to bear all facts without that spiritual substance so enduring in the race. Thus the results of science are lost in the main with the fall of temporal dynasties. We may question whether science in some respects has attained to the whole truth because Truth is one, does not admit of division, and endures.

Where must we seek truth? Some

say in everything. Yet can we know four hundred and sixty-nine sciences, evolution, all the literature, culture, and languages of the nations? Our purpose is more than to spend our days in acquiring knowledge for its own sake. It is by application of this knowledge in daily life that we are perfected and progress. It is service-motive which characterizes religion. Truth must be one or it is limited, since it could have exceptions and limitations. Bahá'u'lláh has said, "Knowledge is one point. The ignorant have multiplied it." What we need today is more simplicity, less complexity of reasoning.

What race has survived in modern times without science? Yet what race has in our times permanently gained by permitting science, as applied to life's usefulness, unbridled rein? The profit-motive, which implies selfish interest, has given the greatest setback because of the enlightened selfishness which resulted in enrichment of a few at the expense of the mass. Correction of this unbalance or this source of social instability lies in religion with its teaching of moral consciousness of the individual. It is the individual's responsibility to regiment his moral and mental endowments for the welfare of the race, if the race is to survive. The joint interplay of science and religion, science's stabilizing force, produces true progress through material and social evolution for the benefit of civilization. When religion loses cadence with science through institutionalization or crystallization, then science gets beyond its normal sphere and becomes dangerous to society.

'Abdu'l-Bahá in His writings concerning science and religion likened life to a bird in flight supported by the two wings: one wing science, the other religion. To fly with the wing of science alone causes the bird to sink into the bog of materialism with consequent loss of all ideals of peace, justice, and unity in diversity. This state is likened to War with all of its destructive proclivities. Then if the bird tries ascent with the wing of religion alone superstition and fanaticism is its course of flight. The combined effect of both wings furnishes the balanced flight, enabling the race to soar to realms beyond the limited vision of the mind alone.

Dr. Millikan says in "Science"* :

"The purpose of science is to develop without prejudice or preconception of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary to life, the progress and the happiness of the human race.

"It is a sublime conception of God which is furnished by science and one wholly consonant with the highest idea's of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode of man and in the age-long inbreathing of life into its constituents, matter culminating in man with his spiritual nature and all his God-like powers."

THE PROPHETS and founders of religion have built enduring civilizations and they have a basic truth of value to man's ultimate welfare, each one revealing what is within capacity of time. Hence from each the truth should be obtainable and final. Witness the civilizations of Moses, Christ, Buddha, Zoroaster, Muhammad, and now that of Bahá'u'lláh, with their power to establish new horizons and modes of living.

*As quoted in "Creation by Evolution." Compilation by Frances Mason, 1923.

The power released by these men of God exhibits its tangible effect upon the works of men, who have been inspired by the Prophet's teachings. Expression of the effect of this power may be seen in new and unique developments. Witness the creation of houses of worship in all lands as an example. The latest contribution to the consolation of harassed humanity may be found in Wilmette, Illinois, where the Bahá'í Temple of Light stands a beacon on the horizon of a New Day to enlighten the spiritual life of humanity. This power of which we speak has been the support of a handful of believers in Bahá'u'lláh who have erected, during most trying times, an architectural symbol of a new faith in the prophets. Burton Holmes, the world traveler, has called it the eighth wonder of the world.

All prophets therefore must have that one truth and the latest Prophet should be able to cope with all problems of His dispensation. Obviously, truth is obtained more directly and effectively by acquaintance with the last Prophet.

PARALLELISMS OF SCIENCE AND RELIGION. Phenomena which repeat themselves in known manner and frequency usually indicate the operation of some law to the scientific mind. To this the religiously minded would subscribe so that an analogous condition can be sought in religion. By reason of science's contact with the material universe research is more greatly facilitated.

The religious experience is just as real if the heart is atuned. But the search finds one in labyrinths of imponderables, which should be reducible to qualitative and quantitative values for life, one considers that "religion is an attitude towards divinity expressed in life."¹

An interesting analogy between scientific and religious truth is here cited:³

PHASE CHANGE.—Illustrated by change of state, such as liquid to vapor upon application of heat; composition and decomposition; seasons of the year.

PROPHETIC DISPENSATIONS. Prof. Joseph Le Conte advanced the theory² that at the beginning of accelerated development a great personage emerges just as in water when boiling, a new state appears, or in metals there are states of decalescence and recalescence. The Renaissance was contemporary with Muhammad. The Fall of the Roman Empire was contemporary with Christ.

The Prophet brings new consciousness with which to build for progress in cyclic development. Yet He abrogates useless spiritual regulations and renews essential tenets of religious experience. May be likened to the power of the sun in supplying life. Yet when most important life elements have served their purpose, the sun decomposes that material form.

CONCLUSIONS. In Science's method, Religion assists, so that the man of science combines the elements of both branches of human activity.

Religion is the basis of truly enlightened action. Truth is one and admits of no division. Truth is obtainable as it is applied to harmonize and contribute to progress through service as exemplified by the prophets, and as demonstrated in their civilizations.

¹From 'Abdu'l-Bahá's Teachings.

²In "Evolution and Its Effect on Religion."

³Several analogies were given by the author but they had to be omitted in the interest of brevity.

MARIE CURIE---A EULOGY

CORALIE FRANKLIN COOK

"The spiritual life is symbolized by simplicity and contemplation combined with usefulness and well guided activity."—'Abdu'l-Bahá.

"Can any greater blessing be imagined by man than the consciousness that, by Divine Assistance, the means of comfort, peace and prosperity of the human race are in his hands?"—Bahá'u'lláh.

A SILENCE is over all of Woman's World today for news has been flashed wherever news travels to say that a great woman has crossed God's "threshold" and passed "from labor to reward." Wherever women toil or live in ease; wherever they study and plan or exist aimlessly and unthinkingly; in palace or cot; in crowded and congested cities or far from haunts of men in desert or mountain fastnesses—the name of Mme. Curie is known, and to many thousands of women and men her singleness of purpose, her unselfish, tireless scientific pursuits have brought alleviation of misery and suffering.

It would seem that the life of this devoted woman has been a special gift of God to womankind. The things she embodied, taught, exemplified, are priceless treasures to women, to *all* women, struggling up through the centuries to rightful place in the world of humanity.

Marie Skolodowska was born in Warsaw, Poland about sixty-seven years ago. Not without background was she ushered on to the stage of life for her father was a professor and she probably grew up in an intellectual atmosphere. When

she was about twenty-five years of age, her ambition took her to Paris where she met and later married Dr. Curie.

HERE was indeed a union of kindred spirits. Together these two gifted people simply and unreservedly gave themselves to scientific study and research. Their experiences and achievements cause one to wonder how the idea ever found place in the minds of men that between religion and science there is fixed opposition. Rather it would seem that science is God's own handmaiden, and that in the laboratory where the Curies worked God's own vision presided over the crucible. That "His hand led them and His right hand guided them." However that may be, who does not recall the excitement, the wonder, the applause that followed the announcement made by the Curies in the last days of the Nineteenth Century that they had succeeded in extracting and confining radium? Radium, that priceless substance taken from the mineral pitchblende was to be given to the world and was to meet and stay the advance of the dreaded and hitherto unconquerable disease, cancer!

It is worthy of note that first, last and always Mme. Curie shared equally with M. Curie the honor of this priceless discovery. Never once was her full share in this notable service to mankind questioned. Indeed, one may recall that in num-

erous printed reports concerning the two, the man seemed to give to the woman more credit than he took to himself for their invaluable service.

Without the least bit of ostentation the Curies carried on, and men of science everywhere turned eagerly to radium in behalf of the countless sufferers from cancer who appealed to them. The gratifying results are now a part of medical history.

SHALL WE put it down as one of the mysteries that M. Curie did not live long to enjoy his triumph, and that his tragic death due to an automobile accident separated him from his work and from the noble woman to whom he had been coworker and comrade? How would she bear the test? Could she even live without him? At best a frail little body, modest and retiring, surely no word of blame would have been uttered had she abandoned her tasks. And now indeed the strong spiritual forces by which she had been guided manifested themselves in amazing fortitude and courage. In a little while Mme. Curie resumed her research into the mysteries of her own precious discovery.

At the Curie Radium Institute in Paris she devoted her entire time to the work which she and her husband had so long followed.

It has been written:

"Forever from the Hand that takes
Our blessings from us, others fall."

This law of compensation apparently has operated in Mme. Curie's affairs, for as assistant to, and coworker with her, came her daughter, Mme. Irene Curie Joliot. Endowed

with the same enthusiasm and scholarship that had characterized her distinguished parents, the daughter continued with her mother the labors of the husband and father, perhaps often doing the things he had planned to do. Once more it seems significant that it is a daughter who has taken up this beneficent service to humanity.

The lives of the Curies have been truly altruistic, evidenced not only by personal service but in the humble and unegoistic way they accepted every honor or turned into the work of the laboratory every gift awarded them.

Generations to come of American women will cherish in their hearts the glad memory of the visit made by Mme. Curie to this country and her acceptance of the gram of radium which at a cost of one hundred thousand dollars they presented the distinguished guest as a token of gratitude for her service to the world. It has been interesting to learn that that particular bit of the precious substance has been kept intact although constantly used in the Paris Laboratory or at times rented out to others and the income used to further the interests of the Curie Institute.

That Mme. Curie had no desire for publicity, that the social life which would have opened its doors to her in all the great cities of the world made no appeal to her, is self-evident. No mere ambition for knowledge stimulated her efforts. A passion for service, a zeal to help suffering humanity, were seemingly the spiritual gifts that held her to her task. Here was a life "Hidden with God, in sympathy with man." And, oh, what a radiant life it was,

—a sacrifice to the experiments of which she knew the danger but which she persisted in making almost to the time of her death!

All the world is better not only physically but spiritually because of the life of Mme. Curie. "The one nearest the threshold of God," writes 'Abdu'l-Baha, "is he who serves all . . . who forgets himself

utterly, turning to God alone, and for the sake of God serves all mankind." So near God's threshold did Mme. Curie's service to all mankind bring her that only a step must have carried her over. What joy to the two daughters who survive her and to her world-wide sisterhood to think of her as finding greater service still in the "many mansions!"



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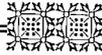
THE body does not conduct the processes of intellection or thought radiation. It is only the medium of the grossest sensations. This human body is purely animal in type, and like the animal, is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly incapable of the processes of reason. The animal perceives according to its animal senses. It comprehends not beyond its sense perceptions. . . . But we know that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable, not alone the sensible. All the inventions are its products, for all these have been the mysteries of nature. . . . All the sciences which we now utilize are the products of that wondrous reality. But the animal is deprived of its operations. The arts we now enjoy are the expressions of this marvelous reality. The animal is bereft of them because these conscious realities are peculiar to the human spirit.

"These evidences prove that man is possessed of two realities: a reality connected with the senses and which is shared in common with the animal, and another reality which is conscious and ideal in character. This latter is the collective reality and the discoverer of mysteries. That which discovers the realities of things undoubtedly is not of the elemental substances. It is distinct from them, for mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to sense perceptions, but the collective reality in man, not being so subject, is the discoverer of things. Therefore it is real, eternal, and does not have to undergo change and transformation."

—'Abdu'l-Bahá.

SCIENCE.....

“The highest praise is due to men who devote their energies to science.” —‘*Abdu’l-Bahá*.



THE virtues of humanity are many but science is the most noble of them all. The distinction which man enjoys above and beyond the station of the animal is due to this paramount virtue. It is a bestowal of God; it is not material, it is divine. Science is an effulgence of the Sun of Reality, the power of investigating and discovering the verities of the universe, the means by which man finds a pathway to God. All the powers and attributes of man are human and hereditary in origin, outcomes of nature’s processes, except the intellect, which is supernatural. Through intellectual and intelligent inquiry science is the discoverer of all things.”

ALL blessings are divine in origin but none can be compared with this power of intellectual investigation and research which is an eternal gift producing fruits of unending delight. . . . Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. . . . Briefly: it is an eternal blessing and divine bestowal, the supreme gift of God to man.”

SCIENCE ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending—the king himself may be dethroned; but the sovereignty of science is everlasting and without end. . . . Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist through his beneficent achievements invades the regions of ignorance conquering the realm of minds and hearts. Therefore his conquests are everlasting.”

FURTHERMORE, religion must conform to reason and be in accord with the conclusions of science. For religion, reason and science are realities; therefore these three being realities must conform and be reconciled. A question or principle which is religious in its nature must be sanctioned by science. Science must declare it to be valid and reason must confirm it in order that it may inspire confidence. If religious teaching however be at variance with science and reason it is unquestionably superstition. The Lord of mankind has bestowed upon us the faculty of reason whereby we may discern the realities of things. How then can man rightfully accept any proposition which is not in conformity with the processes of reason and the principles of science? Assuredly such a course cannot inspire man with confidence and real belief.”

—‘*Abdu’l-Bahá*.

LESSONS FROM THE BAHÁ'I TEMPLE

RUTH J. MOFFETT

"This is a Bahá'i Temple, a Temple of Light, a supreme House of Worship, a place of spiritual gathering and the manifestation of Divine mysteries. . . . The Bahá'i Temple of Chicago is of greatest importance. Its importance cannot be confined within any measure or limit, because it is the first Divine Institution in this vast continent. From this Temple hundreds and thousands of others will be born in the future. Its construction is the most important of all things. This is the spiritual foundation. For that reason it is the most important of all foundations. From that spiritual foundation will come forth a new manner of advancement and progress in the world of humanity."

—'Abdu'l-Bahá.

IT is interesting to note the effect of the twentieth century design of the Bahá'i Temple upon those who have devoted a careful study to its harmonious outlines. Since the foundation was started, multitudes have come to gaze first with curiosity and then with admiration. Many of these were the World's Fair guests of last year who had seen the small model in the Hall of Religions. Artists, musicians, architects, engineers, teachers, students, poets have all been enthralled by *that something* which seems to attract them again and again. "That Something" elicits understanding comments. For example an editor said, "I begin to understand now how the continuity of mankind entirely depends upon that which this building symbolizes—Unity."

An economist after studying the structure from nearly every angle without comment finally said—"The beauty and grandeur of this Temple inspires all who see it to contemplate the more vital aspects of the simple, eternal truths that in the past have been forgotten."

A clergyman teaching in a southern college remarked that, "The Bahá'i Temple is undoubtedly a new channel releasing spiritual powers for social regeneration. It fills a

different function from that assumed by the sectarian church and has already become a vital center of united worship for all classes and races. One of the greatest needs of today."

We recall again these impelling words of 'Abdu'l-Bahá in which He calls the world from separateness and exclusion to unity, amity and inclusiveness.

"In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with contrary enemies. Praise be to God that in this wonderful cycle the laws of God are not confined within any limitations, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show forth friendship, unity and kindness to all the people of the world."

THE HEAD of an Art School in Chicago, one day took her class to the Temple and on the way said to them, "Inspiring, stupendous, sublime is the picture of the Bahá'i House of Worship as it towers into view, framed by the long avenue of branching trees. This great masterpiece of architecture is unique in that it represents in its plastic form the teachings of the New Revelation for the New Day. It is the concrete expression of a spiritual conception. Never before in the history of architecture has spiritual

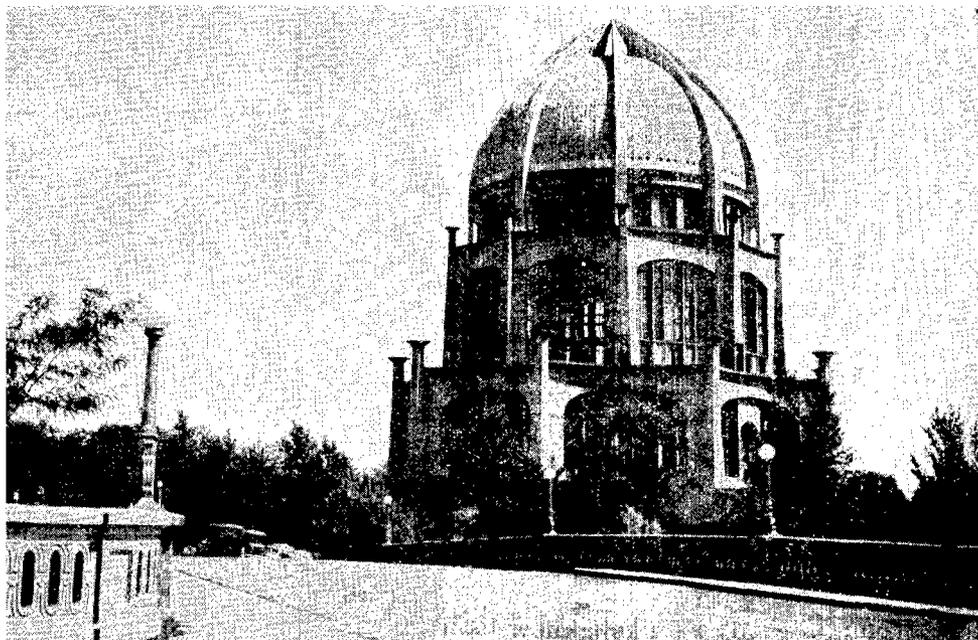


Photo by George D. Miller.

idealism been woven with such exquisite art and skill into a concrete symmetry of beauty, aspiration and reverence.”

Before the illumined model of the Temple, an architect from England stood speechless one Sunday morning. The waves of thought, emotion and inspiration surged over his sensitive and responsive soul. After a time he exclaimed, “What a conception! It does not seem to come from this earth!”

A student from the University of Chicago asked a teacher standing near the model, “What is the interpretation of the words that are so familiar in the language of the religions of the past, such as religion, godliness, theology, morality, faith?” “In the words of ‘Abdu’l-Bahá,” said the teacher, “Religion means those necessary bonds which unify the world of humanity.” And she continued, “Godliness

means godlikeness, or the possession of those qualities that are developed by following as closely as possible the steps of the Manifestation of God. Theology is the science of the study of man’s formulated doctrines about Religion. Morality is a code of conduct changing from age to age as man’s understanding of God unfolds. Faith, about which you asked, is the trust that the soul exercises toward God and which expresses itself in tranquility of mind and heart, even in the midst of difficulties.”

“My main question is this,” said the student, “How does the Bahá’í Revelation interpret these ideas differently from the religions of the past?” The teacher replied, “In the Bahá’í Revelation it is emphasized that the greatest essential is not what one believes, not where nor when he worships but how that worship and those ideals are express-

ed in the social life of the community for the good of all. The greatest essential is a perfecting and harmonizing growth in our collective activities; otherwise our Faith will descend gradually to a philosophy of life, like the religions of the past instead of maintaining its unique position, as a compelling way of living."

A BAHÁ'Í FRIEND after taking a group of clubwomen through the uncompleted structure reported that one of the officers of the club asked if the Bahá'ís believed in life after death. To this the Bahá'í friend replied, "Bahá'ulláh teaches us that life in the flesh is but the embryonic stage of our existence and that escape from the body is like a new birth in a new world, through which the human spirit enters into a fuller, freer, richer life." "But where are heaven and hell", asked another club woman. "Nowhere!" replied the Bahá'í. "They are timeless and placeless conditions of spiritual life. Hell is spiritual death. You may be in heaven or hell just now in this body. The joys of heaven are spiritual joys and the pains of hell consist in the deprivation of those joys." One clubwoman then remarked, "It seems like heaven in this Temple now."

Another woman then asked, "Why do you consider Bahá'u'lláh to be unprecedented among the prophets?" "Because" the Bahá'í replied, "the conditions of the world at the time of His coming were unprecedented. Because He appeared in the darkest hour of a dark age when it seemed as though no light had ever come to show man the way. Because art, science, reli-

gion, civilization had become ripe for the greater teaching of unity to the world. Because mankind had for countless ages evolved from the stage of infancy to relative maturity when he could erase the barriers separating peoples and be ready to establish the bonds of World Unity. Since the power of Bahá'u'lláh was released all barriers are being broken away with astonishing rapidity and we see the foundation of a great new civilization, a New World Order already established!"

ONE DAY a sight seeing bus stopped at the Temple. The guests wished to view the massive and inspiring dome from the interior. A gentleman turned to a Bahá'í friend and said, "What a scientific achievement! You say that science and religion must agree. What in science could possibly agree with religion?" The Bahá'í replied. "They agree on fundamental truth. The great Prophets of religion and science have always been in agreement on truth and both have been persecuted and crucified for their advanced ideas, as were Galileo, Bruno, Galvani and a host of other great scientists. You remember that Boole, the great mathematician, said," Geometric induction is essentially a process of prayer—an appeal from the finite mind to the Infinite for light on finite concerns". The scientist owes a debt of gratitude to the Prophets and saints who have helped them breakdown superstition and outworn dogmas. In the teachings of Bahá'u'lláh there is a strong emphasis on science and reason that satisfies both the heart and the mind and in which religion and science are one."

A teacher then asked, "Can you give one proof by which we can recognize that Bahá'u'lláh is the Manifestation you claim?" "The Bahá'í friend replied, "Yes, many proofs, and one most convincing proof is that since the advent of Bahá'u'lláh, the Glory of God, the world has been changing faster than it ever did before, and this marvelous progress has taken place since His Proclamation of underlying principles. The most inspiring changes are taking place along the lines laid down by Bahá'u'lláh. Reason tells us that One who so clearly anticipated and so powerfully advocated these world changes

must have been a factor of importance in bringing them about, whether those directly responsible for the changes ever heard of His existence or not. We can today in the rapidly moving world events see the regeneration of mankind and the creation of a 'New Heaven and a New Earth', and perhaps we can understand something of the meaning of the words of Abdu'l-Bahá when in speaking of this *symbol of spiritual unity—the Bahá'í House of Worship*, He said that "*from this spiritual foundation will come forth a new manner of advancement and progress in the world of humanity.*" "



"I deeply appreciate the continued and self-sacrificing endeavor of the American believers in the face of the grave financial and economic depression into which their country and the whole world is now plunged. That the Temple edifice should arise under such circumstances, that its elaborate and exquisite ornamentation should be carried out, through the efforts of a mere handful of Bahá'í followers despite the gloom, the uncertainty and the dangers which surround them, is but another evidence of the mysterious all-compelling power of Bahá'u'lláh whose blessings will be bountifully vouchsafed to all who arise to carry out His purpose. . . . The American believers have made a splendid beginning. Let them bring to a speedy and successful termination a task which they have so nobly initiated and which they alone are destined to accomplish."

—Shoghi Effendi.

THE CELESTIAL PRISONER

DORIS MCKAY

The following story of supreme spiritual importance is based on "Nabil's Narrative," a history of the early days of the Bahá'í Cause, translated by Shoghi Effendi, and published under the title, "The Dawn-Breakers."

THE star-pricked curtain of night still hung over the wilderness of northern Persia as Ali Khán, chief officer of the frontier fortress of Máh-Ku, rode his horse in the direction of home. There was no sound save the thud of hoofs upon the sand and Ali Khán was wrapt in abstraction as in a long, dark, cape. Among the sensibilities of this stern, strong man, part Kurd, part Persian, a conflict was raging; all the forces of the man—his Kurdish harshness, his almost fanatical sense of duty and responsibility, his uncompromising nature were arrayed against a disintegrating power—an attitude toward a captive received into his keeping at the hands of the Persian state.

AMAZED AT himself, he seemed to be fighting the very breezes of spring as they blew across his wintry heart at the thought of that prisoner. A siyyid of the Shi'ah sect of Islám, known as the Báb or Gate of a new Revelation, had been sent there by the minister Háji Mirzá Áqási who feared His influence on the Sháh. Here, in a fortress topping the last northern wedge of Persian soil, stubbornly braced against the pressure of two hostile countries, Turkey and Russia, it was thought that He would be inaccessible to His followers. It was a feat challenging human endurance to reach this highspot in the robber Kurd country.

The journey accomplished, its end lay in two unyielding barriers, one the gate of the city of Máh-Ku, the other the locked door of the fortified castle on the mountain. Nature and man had combined in attempting to effect the complete obscurity of a prisoner whose qualities were grace of person, modesty, spirituality, rather than aggressiveness. But—Ali Khán had tried and all his efforts had been like an attempt to hide the sun itself. On the dawn of the first day a voice had lifted from the window of the prisoner's chamber and had poured like a golden river of sound into the valley below. The Kurds who lived at the base of the mountain in the town of Máh-Ku had at the first syllables of the Báb's voice turned their faces toward the castle. In their fierce Sunni hearts there was a hatred of the Shi'ah sect; in the belts of every one of them were knives and pistols, tools of the trade of bandits. Unkempt and wild, clad in crude colors and barbaric jewelry, weather-beaten, savage, the Kurds of that village had been inundated by the torrent of that heavenly voice. It wreathed in spirals up the snowclad sides of the mountain, it penetrated like mist into the crevices of the rude huts, it broke the wills of the listeners. Straight up the sides of the mountain they climbed for a glimpse of His face. Eagerly they shouted to Him. He answered. Since then every morning the same thing had

happened. Ali Khán, cryptic, forbidding, resolved upon the letter of his duty, was powerless now to influence them. Ali Khán must not yield to the intoxication of a personality, must stand firm.

ALI KHAN'S musings on his problem continued until against the lightening sky he could see the distant, grey outline of the city walls with the formidable mountain overtopping them. The *masjid** outside the gates where the pilgrims lodged was dark. The Araxes River slipped along in the half light reflecting the last gleam of the morning star before it faded. Then all the dark curtain was rolled up with the suddenness of dawn in Persia and the river turned silver beneath a tent of cerulean blue with lifting purple bars. Across the bridge and Ali Khán would be at the gate. But he reined his horse to a standstill for here beside the river and quite alone stood his prisoner. Like a vision He seemed with His hands raised to heaven in a transport of adoration, the delicate oval of His countenance upturned, the eyes seeming to pierce the veils that intervene between man and the mystery of the divine Reality, His voice calling fervently upon the Name of God. The Báb stood and prayed and seemed to be the dawn's very embodiment—dawn of a new prophetic Day, essence of blue light and silver waves, sense of a dark curtain lifting, of Light returning and the whirl of rising wings from the nests of the nightingales.

ARMORING HIMSELF against the thrilling beauty of this scene, the warden felt his authority outraged.

A prisoner out of bounds? He descended from his horse and strode toward the Báb, a stern rebuke upon his lips. But the words were never uttered for as he paused a moment for the prayer to be finished a great fear seized him and he recoiled from the thought of intruding himself upon this holy person. *He dared not speak.* He sprang to his horse to demand explanation from the guards, found the outer gates locked, opened them with his great iron key, clattered through the streets of the city and up the steep path to the four-towered gate of the fortress. This too was securely locked. No one had passed that way that morning!

We find our warden, shaken and trembling, expostulating with the surprised and innocent guards. Siyyid Husayn, companion of the captive prophet met him at the antechamber and was astonished at the courtesy with which that most arrogant and domineering of keepers returned his salute. He seemed completely unnerved and he accompanied Siyyid Husayn to the Báb's chamber on quaking limbs. Yes, the Báb was there! In that angelic projection of His form outside the city gate He had worked no greater miracle upon His opposer than that which Paul had experienced two thousand years ago. The Báb arose from His seat and welcomed him and Ali Khán flung himself at His feet. With awed reverence he repeated the story of the appearance at the river-side, saying "I adjure You, by the Prophet of God, Your illustrious Ancestor, to dissipate my doubts, for their weight has well-nigh crushed my heart. . . . I am ut-

*Mosque.

terly confounded. I know not whether my reason has deserted me." "What you have witnessed is true and undeniable" returned the Báb. "You belittled this Revelation and have contemptuously disdained its Author. God, the all-merciful, not desiring to afflict you with His punishment, has willed to reveal to your eyes the Truth. By His Divine interposition, He has instilled into your heart *the love of His chosen One*, and caused you to recognize the unconquerable power of His Faith."

IN THE MASJID Shaykh Hasan-i-Zunuzi, a trusted intimate of the Báb, had been waiting with the other pilgrims for days to be admitted to the castle but the privilege had been denied. Now *the love of His chosen One* did indeed take full possession of the heart of Ali Khán and he longed to make immediate amends for his obstinate resistance. He said, "A poor man, a *shaykh* is yearning to attain Your Presence. He lives in a masjid outside the gate of Máh-Ku. I pray You that I myself be allowed to bring him to this place that he may meet You. By this act I hope that my evil deeds may be forgiven, that I may be enabled to wash away the stains of my cruel behavior toward your friends."

Love seeks to express itself through service and Ali Khán was privileged in the months that followed to render assistance to the struggling Cause of the Báb. The opening of the door of his heart was a signal for the opening of the gates of the castle to all those pilgrims who had come across the plains and mountains to obtain the instructions and inspiration of the Báb. The pilgrims departed to scatter themselves over Persia with the Great Message. So the leadership of the Báb was not lost in that critical phase of the development of the Faith.

Nine months the gentle spirit of the Promised One held sway in the rocky fortress; for nine months the magic of His voice swept down into the valley; for nine months Ali Khán paid his respects to the prisoner with gifts of choice fruits and entertained His guests with unstinted liberality. And during that time the Báb wrote the fiery verses of His great Book, the Bayán (Revelation). Then followed removal by the determined minister of state (who had never beheld His Beauty!) to Chihriq, the Grievous Mountain, where still another stern jailor and barbarous countryside were to succumb to the irresistible charm of the Celestial Prisoner.

"The Báb said, 'O My Glorious Lord! I sacrifice Myself entirely to Thee. My only desire is to be martyred for Thy love. Thou dost suffice Me!' The Báb's desire was to be realized for the glorious crown of martyrdom was placed upon His head. The gems light the whole world."

—'Abdu'l-Baha.

S P E E C H

"My mouth shall speak the praise of the Lord."—*Psalm* 145:21.

"Speech is one of the most valuable of human privileges, one of the closest bonds of union and communication between men. It is provided by God in order that man may clothe the truth in such expression as another may understand. It is both a vehicle of thought and a stimulator of thinking, intended for both use and pleasure. Man is given the power of speech, and not the animals, because its chief mission is to the welfare and development of the soul; therefore it ought to be *accurate and pure*, and used to convey thoughts that are worth expression. Within external speech lies the thought expressed and the *purpose* that prompted the thought, therefore it can convey both ideas and feeling."

—DR. PAUL SPERRY,
Church of the New Jerusalem.

Evil . . . Speech

"The treasury of man is his speech."

"No one of all the people of the world should suffer harm from your hands or tongues."

"The tongue is for honorable mention; pollute it not with evil speech."

"Defile not the tongue with execrating any one."

"For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul."—*Baba'u'llah.*

"The *worst* human quality and the *most great sin* is back-biting, more especially when it emanates from the tongues of the believers of God."

"God who sees all hearts knows how far our lives are the fulfillment of our words."—*'Abdu'l-Baha.*

SONGS OF THE SPIRIT

SILVIA MARGOLIS

I

NEW SONGS TO SING

Too long have we borne with rancor
 And woes of an ancient weaving!
 Too long have we borne with conflict—
 And what have they brought us but
 grieving!

Behold! We have cleared our hearts
 Of each bitter and withering thing:
 We have seen a Light in the Darkness:
 We have New Songs to sing!

II

WE CAN SEE AT LAST

Our eyes, that were blinded with groping
 Are healed! We can see at last!
 We can see all around every limit,
 And Beyond our portionless past!

Never more shall we hate at a bidding,
 Or slay at a warrior's command!
 At last we can see that the earth
 Is really one native land!

III

WE HAVE WINGS

We have Wings! We may fly, at last!
 At last we may search and explore!
 We may soar, at will, like the angels,
 We shall chafe in confinement no more!

Past the fogs and the mists of tradition
 Our flight will be steady and smooth:
 We have Wings of Faith and of Reason,
 At last we shall search out the Truth!

IV

WE ARE FREE

We are free! We shall sing to the world,
 We shall sing to the sad and the drear!
 We have Truth and Beauty to give—
 All the nations shall waken and hear!

We shall quicken the dead with our singing,
 We shall free all the bound! We are
 strong:
 We shall sing of the Oneness of Mankind
 And renew all the earth with our Song!

V

OF A NEW REVELATION

Away with all blind imitation!
 Away with ancestral beliefs!
 We have done with the strife they engendered,
 We have done with humanity's griefs!

We sing of a new Revelation,
 Of a Cycle untrammelled by rage!
 We sing of Divine Civilization,
 And Humanity's Coming of Age!

VI

LIKE THE FALCONS

We shall fly, neath the sky, like the falcons
 And lift up our Voices with strength!
 Far and near over Valleys and Mountains
 We shall cry the Good Tidings at length!

We shall fly, neath the sky, like the falcons
 And cry to the dwellers on earth:
 "Lo! the ways of all freedom are opened,
 And the gates to the ways of rebirth!"

CURRENT THOUGHT AND PROGRESS

**"There will still be war until you stir and change men's souls.
War will never disappear from the face of the earth until religion
swoops men up in a spiritual fervor of abhorrence of war."**

—Rabbi D. do Sola Pool of New York

*At the Institute of Public Affairs,
University of Virginia.*

MEANWHILE, be they great or small, or last a long or a short time, a majority of so-called "great men" justify and illustrate Shakespeare's admirable description of man's passing self-importance:

"But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high
heaven
As make the angels weep."—*Washington Herald.*

APPARENTLY German youth is being conditioned for war from the kindergarten up. The latest German schoolbooks, according to a correspondent of the *London Observer*, speak of battle as "the divine business of every German"; a prayer contained in a representative volume for children of eight and nine, ends by asking all to raise their hands in honor of "the day of just vengeance"; and a song, highly popular in the school, has the refrain, "Nation to Arms! Nation to Arms!" A sorry outlook, indeed, for those who believe that the only hope of eliminating future wars is by educating the rising generation to abhor the thought of battle.—*The Saturday Review of Literature.*

THE DEVELOPMENT of technics and machinery has, until today, helped the process of business competition rather than performed its natural

function: to make the lives of men possible with less labor.

What should have happened and what, I am sure, *will happen* is that the great gift of technic will be diverted from its service to competitive economics and will be turned to its rightful function. That function is: to free the energies of men from bread-and-butter activities so they may be released for richer spiritual activities.

Listen to me: The historians of the future will describe our era as a time of measles-and-mumps sickness in the record of humanity.

The child Man has grown too fast for his own welfare and has suffered a temporary obstructive sickness—Albert Einstein, *World Digest.*

"WORLD understanding and international co-operation are an empty dream unless built upon high ethical and religious principles."—Dr. Fred B. Smith in Baccalaureate sermon Stanstead College Canada, *Montreal Gazette.*

ALWAYS interested in youth movements and founder of many such, I was shocked to find no active interest in religion among the youth of Germany.

"Any youth movements are largely political. . . . The churches have generally dropped their youth organizations.

“Exclusive of the Jews, and in some parts of Germany the Roman Catholics, there is a falling away from evangelical fervor; so what we in America would best do is to pray hard for a rebirth of a pure religion there, unhampered by governmental creeds and dogmas.”—Dr. W. H. Houghton, *New York World-Telegram*.

“THE PASSAGE of the equal nationality law giving women complete equality with men in nationality in the United States and the ratification of the equal nationality treaty are indeed notable victories.

“They are significant as an extension of the principles of democracy at a time when democratic government is under severe scrutiny and criticism. Furthermore, they are particularly significant in connection with the effort of women to achieve equality on a world wide scale.”—Miss Alice Paul, Chairman International Relations Committee, National Woman’s Party, *Washington Star*.

“EUROPE TODAY is on the point of fading out just as other great civilizations of the past faded out. Athens, Rome and Carthage depended upon their shipping for their wealth and power. When, this failed they died.

“Since history repeats itself, the big interrogation point today is, what area of the world will wear the mantle which Europe drops? After Athens came the great rivals, Rome and Carthage. The only question in my mind is, which will be Rome and which Carthage?—Gen. Rafael de Nogales of Venezuela, *Washington News*.

THOSE kind-hearted, honest and sincere adherents to the preaching

of the Gospel must try to realize the fact that in the gigantic upheaval of the world’s political, economic and social life, the church cannot escape “the mills of the gods” for already we note a decided change in the thinking mind of those who would seek a truer philosophy in the realm of religion. . . . But with the coming of this new age—which is one of knowledge—the expanding Christian consciousness finds the limitations of the theologian inadequate and restricted. It has passed the stage of “blind faith” (“seeing through a glass darkly”) and wants “to know.” It wants a new religious philosophy that will bring man to a truer knowledge of and closer relationship with God by a study of His laws and workings, in a Religio-Scientific Theology.—C. M. W., *Montreal Daily Star*.

THE TRUTH revealed in all the existing religions are one and the same, but in every cycle they have been explained in proportion to the understanding and the perspicacity of the people of the day. The more we grow, the more we require new garments to fit us.

Bahá’u’lláh the Manifestation of Heavenly Love, says to us: (mankind)—“All of you are the fruit of one tree and the leaves of one branch.”—“You are created by one Creator,—living on one planet. One sun shines upon you.” Why should we dispute? Let us try our best to bury the hatchet by avoiding our selfish feelings unnecessary doubts and fruitless suspicions of each other by following the advice of Bahá’u’lláh—acting in co-operation, love and unity, then the Heavenly Hosts will help us in our undertakings.—M. H. Touty, *North China Daily News*.

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THE BAHÁ'Í MAGAZINE

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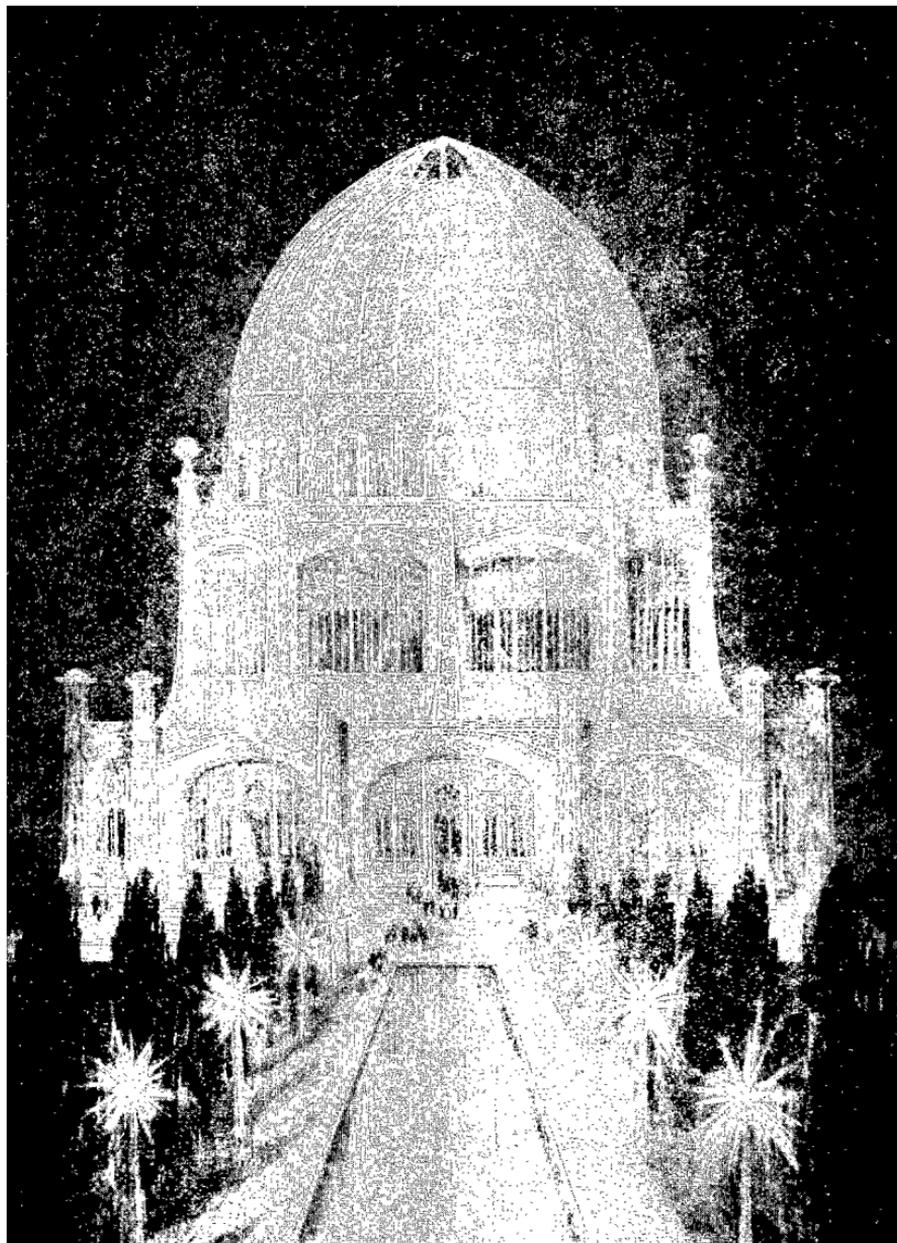
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*The Bahá'í House of Worship, Wilmette near Chicago, Illinois
(See page 188)*

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"The Word of God is the storehouse of all good, all power and all wisdom. The illiterate fishermen and savage Arabs through it were enabled to solve such problems as were puzzles to eminent sages from the beginning of time. It awakens within us that brilliant intuition which makes us independent of all tuition, and endows us with an all-embracing power of spiritual understanding."

'Abdu'l-Bahá.

THE PURPOSE of education is to develop the powers of the individual. But to center upon man's intellectual powers is to develop only a fraction of the real man. For man in his reality is infinitely more than intellect.

The new education of today is adding to the traditional intellectual goals highly important goals of a creative nature. The modern educator strives to develop the creative powers of the individual, feeling that these powers are of more importance to the race and to the individual himself than are even the intellectual powers.

There is still a further power which a few rare individuals have well developed today, pioneers in a realm in which the whole human race will one day be at home and enabled to function. This is the power of intuition. It is a power so rare and so little understood that no one knows just how to define it or how to state its constituents. All we can do is to describe its workings.

Through intuition man seems able to attain to a knowledge or guidance which is impossible for him to acquire through intellection. By being able to estimate intuitively whether the outcome of a certain course of action would be favorable or unfavorable, one is able to avoid many difficulties. And when in the midst of unavoidable dilemmas in-

tuition helps us to find the way out. Through intuition man is enabled to complete his quest for new discoveries and inventions, thus capturing a central idea which the intellect, even when most powerfully and assiduously directed upon the problem, had failed to attain. Through intuition we are assisted in realizing the thoughts and motives of other people and are thus able to steer our way more safely in the midst of the human whirlpools and vortices of life.

A FEW THOUSAND years ago intellectual man was a rarity and exercised an enormous power by means of this advanced development. So today there are men and women here and there who have unusually developed powers of intuition, thus possessing an important advantage over others in the conduct of life.

Intuitional perception is clearly of immense value in all professional work. To the doctor it brings added powers of diagnosis; to the teacher a closer rapport with his pupil; to the merchant or financier it brings a clarity and correctness of financial vision which makes markedly for success. In the exercise of military genius, intuitional judgment swiftly exercised in moments of crisis is frequently the added factor which induces victory. In fact there is no career in which intuition is not an immense aid. If this be true, how

important it is for education to awaken and train if possible intuitional powers in all students.

But have all people such powers? Or is intuition, like genius, a gift reserved for the few? A careful study of the phenomenon of intuition would lead one to believe that it is a power possessed by all people, though at present exercised by few. Intuition is closely connected with the workings of the subconscious mind, whatever that may be. It is when the focus of activity is changed from the conscious to the subconscious that the intuitional powers begin to function. It is in this mysterious plane of the subconscious, or as I would prefer to call it, the super-conscious, that intuition is at home. We are dealing here with a higher self—hidden usually even from its own possessor—to whom we state our problems and to whom we turn for guidance and decision.

All people, not a few, possess this inner guide, this wiser self, which is not moved and played upon by illusionary motives as are the desire-nature and the intellect of man. Here is a self which unperturbed seems able to weigh calmly every claim and render unprejudiced judgment. But wherefrom does this higher self, this reality of our being, get its wisdom? Is it not through contact with the Infinite Source of all wisdom?

Plato speaks of the archetypal World of the Ideal from which the artist and the seer derive their inspirations. Here truth resides in its pristine purity. Here is beauty. Here is perfect goodness. The higher self of man, making contact with this World of the Ideal, brings

back to earth as much of goodness, beauty, and truth as its limited capacity enables.

Yet nothing can be brought back to this lower plane in its original perfection. Just as man's intellect is fallible, so man's intuition is short of omniscience. It makes contact with the Infinite—but cannot comprehend the Infinite, nor perfectly translate it into terms of the finite. What it does succeed in capturing is a much greater proportion of beauty, goodness, and truth than can be attained in any other way.

The higher wisdom which intuition brings to bear upon the problems of life is closely connected with those spiritual guidances which men and women have always sought, down through the ages, by means of prayer and earnest spiritual effort. The higher self of man, which we may call his soul, making contact by means of prayer with the Infinite Source of wisdom, may secure a guidance which is impeccable. There have been many individuals in the history of religious life upon this planet who have rightly managed all their affairs, even down to daily details, by means of such guidance. It is no uncommon phenomenon, if we measure it in terms of centuries; yet very rare if we measure it in terms of the habits and powers of ordinary men.

The inspiration of the artist, the intuition of the scientist and inventor, the guidance of the saint—can we do anything by means of education to awaken, develop and train these powers? Certainly there is no process yet developed for accomplishing this—no educational process available in scholastic circles. Yet such means can be

evolved, just as there have been evolved means for developing man's intellectual and aesthetic nature.

First the student must be given faith in such powers and be lead to realize his possession of this priceless gift. There must be a thorough study of the whole phenomenon of intuition, and discussions of individual experiences. There must then be opportunity for the exercise and expression of these powers. The best means of developing the intuitive faculty is the practice of meditation, as used by many religionists, and described by 'Abdu'l-Bahá as follows :

"Through the faculty of meditation man attains to eternal life. . . . The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives divine inspiration. . . ."

The greatest authorities on this possession and use of the intuition are the Manifestations of God, for They function more through the intuitional than through the intellectual powers, and They alone possess in its perfection the power of immediate knowledge. If we study Their writings, Their teachings, we will find ample material for helping us to develop this intuitional side of our nature. Here we have the real authorities in the matter, and their directions incorporated into an educational system would more speedily than any other method produce the goals desired. This means that education must cease to be secular, and become spiritual.

All this is far in the future. There is not even the beginning, in the present educational world, of realization of such powers—much less any conscious effort to awaken and develop them. It is a hard enough

task to persuade the educational world to the importance of developing the creative side of the child. Even when we see the creative nature of man functioning commonly around us and producing daily results of enormous value to general progress as well as to the individual, —in spite of all this evidence before us hardly one percent of all educators are consciously aware of the importance of making creative development a goal of education. How then can we expect the educational world to investigate even, and much less to adopt, methods for developing intuition.

And yet education, in its capacity of homoculture, must accept responsibility for developing every power which resides in man, no matter how recondite. It is by perceiving ultimate though hidden values in plants and trees that the agriculturist and horticulturist have developed new and valuable varieties of food, (As Luther Burbank once said, he merely aided nature to accomplish what it was reaching out for). So educationists have constantly been discovering new goals for humanity, goals expressive of values and powers as yet undeveloped in the masses.

The function of the educator, if rightly understood, is the most important of any profession. He must know human nature, know its weaknesses and also its powers, more fully than any other man. It is to him that humanity must look for new visions and new human values. The educator, seen in this light, is a human engineer whose province it is to perfect the human race—to aid it to evolve constantly toward new powers and new goals. There is no limit to this process.

THE WORLD ORDER OF BAHÁ'U'LLAH

HASAN M. BALYUZI

"The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation."

—Shoghi Effendi.

WHILE in London, 'Abdu'l-Bahá was asked by a journalist to relate His experiences of prison life. He smiled and said: "There is no prison save the prison of self." Perhaps this sentence may give us a clue to the remedy for the world-wide ailments of the body-politic today. We need only to glance around us to realize that today individuals live in self, families reside in self, communities dwell in self and nations abide by self. All are deaf and blind to realities surrounding them. What can be the first and foremost task of the Bahá'í Cause but to liberate the human race from the bondage of self?

Someone might say that ascetics and hermits have had this same end in view. In the seclusion of their caves and cells they have struggled to purge themselves of "self." Their object has been the elimination of the ego but with no thought of their fellow men,—a stupendous and impossible task, as impracticable and harmful as undesirable. *The Bahá'í Cause aims at mastering and subduing the ego and employing its huge reservoirs of initiative and energy and its colossal potentialities in the service of humanity.* Fierce competition is a natural corollary of selfishness. It is the fashion to call it "struggle for existence," and wrap it in the gossamer disguise of biological necessity. Nothing is more alien to the

spirit of Bahá'u'lláh's World Order than unbridled competition. This must be abandoned and cooperation must take its place.

Some of the basic instructions of Bahá'u'lláh concern work. Work done in the right spirit is ranked by Him as worship. "The basest of men," He asserts, "are they who yield no fruit on earth, and they verily are accounted among the dead, nay better are the dead in the sight of God than those idle and worthless souls." "The best of men," again He says, "are they that earn their livelihood by a profession and expend on themselves and their kindred for the love of God, the lord of all worlds." What stronger indictment against social parasites need we have?

THIS at once brings us to the cardinal question of capital and labor. Let me dispel all doubts by stating at the outset that the Bahá'í Cause stands on a higher and vastly larger plane than either of our principal schools of economic thought. Whereas Capitalists are impelled by the interests of the more favored few, and the Socialists demand the rights of the great mass of workers, the Bahá'ís take a detached view, and consider the two contending factions of capital and labor as inevitable and indispensable organs of the body-politic. It is both disastrous and criminal to suppress one at

the expense of the other. No solution can be obtained, unless both the capitalist and the laborer admit frankly their interdependence, and start afresh on that solid and firm basis. Bahá'u'lláh's thesis is a wise and just system of taxation and of distribution of public funds, combined with voluntary sharing in industry. Bahá'u'lláh would dismiss from human minds the very idea of deprivation whenever the social well-being of all conflicts with individual comfort and luxury. The rich should not be stripped of their property and wealth. The poor man must not be in want of necessities. Rather the rich should feel in themselves that no ease and peace can be imaginable as long as abject misery is the lot of millions of their fellow men.

But how can this spirit of responsibility of the fortunate for the unfortunate be brought about? Human nature, we are told, cannot be changed. But if mankind is to live on, it must undergo a great unprecedented transformation. What we term human nature and view oftentimes with resigned repugnance is only a faint shadow of the ruling traits of jungle life. However appalling and beastly man was years ago, his predatory and wicked instincts were limited in their application by the lack of efficient method and instrument. Today we live in a world rampant with dangerous possibilities. Man has in his possession the most devilish means of destruction. Thus the very preservation of the human race decrees subordination of this dreaded human nature.

THERE ARE people who believe that

under harsh discipline and external pressure, man can be reformed. They assume that force and suppression can induce men to visualize the common weal. These zealots lose sight of a secret. We can blow air into a balloon but not indefinitely. A limit passed, it will burst. If we wish to proceed with our pleasure, we have first to increase the capacity of our plaything. And so it is with humanity.

The only way to correct conditions is through just laws; but, in order to have *just* laws, and also *complete obedience* to law, man must be changed from within. This change of human nature makes possible a willing and intelligent obedience. Without this inner growth some become scheming and resentful.

Both Bahá'u'lláh and 'Abdu'l-Bahá lived long lives of suffering and deprivation in order to show us that the spirit within can conquer so-called human nature and substitute love for hate and justice for greed.

But a desire for justice for all does not mean absolute equality. This is a chimera that has decoyed men into baseless assumptions and deleterious experiments. Bahá'u'lláh is emphatic on this point: we can not have absolute equality. But the fact that ranks and degrees are inevitable does not entail oppression and irresponsibility. Bahá'u'lláh declares unequivocally for equality of opportunity and absolute, unconditional equality in the sight of God. Compulsory universal education affords equal chances to all.

Furthermore, God recognizes no distinction of color, race, language, nationality, religion, wealth and

position. "O children of vainglory, for a fleeting sovereignty ye have abandoned my imperishable dominion and have adorned yourselves with mortal hues, and pride yourselves therein. By My Beauty! All will I gather neath the unicolor'd canopy of dust and efface all these diverse colors save them that choose My own, and that is purging from all colors."

This oneness of humankind, which in the words of 'Abdu'l-Bahá, is "the gift of God to this age," constitutes the cornerstone of Bahá'u'lláh's dispensation. Here a pitfall should be warned against. Unity and uniformity are two different themes. Uniformity is deadening. It paralyzes human faculties, and dries up all fountains of originality and creative thought. Bahá'u'lláh never supported the idea of uniformity. By comparing the world and its multiforms of race, nationality and language, to a garden effulgent with varieties of plant life, 'Abdu'l-Bahá showed the undesirability of reducing all to one type. One of the glories of Bahá'u'lláh's World Order is the fact that it sanctions "unity in diversity."

The Bahá'í Cause, then, champions universal tolerance and appreciation rather than the enchainment of the human intellect to produce one type. No violent move, however, against political order and social equilibrium is permitted. But as long as a movement is *peaceful and works through befitting channels*, no person or persons should have the right of prevention. Men are free to express what they think and feel. But if on a vital point two should disagree and drag others into the vortex of their con-

flict, both are deemed wrong. Thus demagogues and charlatans lose their standing.

THE WORLD ORDER of Bahá'u'lláh ordains the establishment of a Supreme Tribunal, a supernational, fully-sovereign body exercising control over any and every affair, problem or occasion that affects international relations. The words of 'Abdu'l-Bahá will best explain the nature of this tribunal:

"Although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which His Holiness Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this; that the national assemblies of each country and nation—that is to say, parliaments—should elect two or three persons who are the choicest men of that nation and are well informed concerning international laws and relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of the inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the Congress, and the Cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected and all mankind will thus have a share therein, for everyone of these delegates is fully representative of his nation.

“When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is. But by a limited and restricted league the purpose will not be realized as it ought and should.”

From these words it is evident that Bahá'u'lláh inculcates the notion of collective responsibility, even in world affairs. More than sixty years ago, He foretold and foresaw the present sad plight of a bewildered humanity. Now, we are beginning to comprehend that no nation can act as the sole judge of its conduct and behavior. Now, the full connotation of Bahá'u'lláh's warnings and exhortations is being

revealed to us. Now, we are forced to admit that unity is the urgent need of the hour. Today we stand at the cross roads, face to face with a critical and momentous decision. Which path are we to take, order or anarchy?

LOOKING IN perspective at the projected World Order of Bahá'u'lláh, three salient features command our immediate attention,—Justice, Unity and Love. The followers of Bahá'u'lláh aspire to a new order in which war, discord, jealousy and competition are eliminated, not merely because they are banned and tabooed, but because the human soul will rise to such an elevation of justice and wisdom that greed and carnage will seem childish, brutish and outgrown. The World Order of Bahá'u'lláh is not a negative system. It does not simply forbid. Its richness, potency and animating, revitalizing spiritual power, have not failed those who have enlisted on its side. A structure founded on justice, unity, love and appreciation will inevitably have peace within its walls.



“The rise and establishment of this Administrative Order—the shell that shields and enshrines so precious a gem—constitutes the hall-mark of this second and formative age of the Bahá'í era. It will come to be regarded, as it recedes farther and farther from our eyes, as the chief agency empowered to usher in the concluding phase, the consummation of this glorious Dispensation.”

“Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. . . . The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. . . .”

—Shoghi Effendi,
“The Dispensation of Bahá'u'lláh.”

THE GREEK PRESS AND THE BAHA'I MOVEMENT

DIONYSIOS S. DEVARIS

ONE of the many proofs of the great need of our times for something more spiritual is the attitude of the Greek press towards the two Bahá'is who visited Athens in these days. Miss Martha L. Root, New York and Pittsburgh magazine writer and journalist, came the first of April, 1934; and Mr. Abdul Hussein Naimi from Tihran, Persia, passed through Athens and remained May first, second and third. It was a coincidence that they were here at the same time, and their visits were much too brief.

The reception of these two Bahá'is by the press has been extraordinary. Our press, like any other, deals generally with political events. It is divided into two hostile camps representing two great political parties, one fighting the other; but these two camps were united and in harmony in speaking about the Bahá'í Movement. This shows they have taken the Bahá'í Faith seriously as something much above the daily political strifes to which they ordinarily devote themselves. The interest shown is all the more significant because when one group of Greek papers praises an event, a person, a movement, often the other side (namely, the other five papers—for they are divided five newspapers on each side) ignores or attacks it. This time all the newspapers put aside their strifes and spoke with their hearts.

These two Bahá'is, Miss Root and Mr. Naimi, were not considered as subjects of curiosity but were taken seriously by all the papers without any exception. This means the newspapers outdid themselves, for generally all topics outside politics have one common purpose which is to satisfy the curiosity of the readers.

An excerpt from *Vradhini* (*The Evening Paper*) follows:

“*Miss Root with Mrs. Tsaldaris:* Yesterday morning at ten o'clock Mrs. Lina Tsaldaris¹ received in a long interview the American journalist and representative of the Bahá'í Movement, Miss Martha Root, and the Persian delegate of the Bahá'í Faith, Mr. Abdul Hussein Naimi of Tihrán. Miss Root spoke long to Mrs. Tsaldaris about the new Faith Bahá'í which counts millions of followers all over the world and whose scope is the brotherhood of the peoples and the establishment of universal peace. Miss Root in going out from the home of the Prime Minister said the following: ‘I consider my meeting with Mrs. Tsaldaris as the most beautiful success of our Cause in Greece. Mrs. Tsaldaris is not only a lady of very broad education but a great soul, and I am happy to hear you say that what she thinks has great weight with the Greek people and that her influence is so profound.’ Miss Root will remain in Athens ten

¹Mrs. Tsaldaris, wife of the Prime Minister of Greece, is the daughter of the late President of the National University of Athens, Dr. Lambros, who was also former Premier of Greece.

days longer supervising the printing of the work *Bahá'u'lláh and the New Era* in the Greek language, and Mr. Naimi left yesterday, May third, at three o'clock, for Constantinople and thence for Tíhrán."

This article was also published with slight changes in four other papers.

Mrs. Tsaldaris asked her guests about the Bahá'í Movement. She was interested and wanted to read more about it. Since it was a formal visit, and we were talking with the wife of the Prime Minister, I asked her secretary three times if our time was over and we should leave. But he said 'no'. It was a most happy visit.

Mrs. Tsaldaris is the leader of every intellectual movement here. At the time when Greece first took part in the Exposition of Art at Venice, the participation was chiefly due to Mrs. Tsaldaris. She is a patroness for every worthwhile intellectual event such as literary readings and lectures. She is unusually spiritual and very liberal.

The Athinaika Nea (Athenian News) printed an enthusiastic article. The interviewer after learning from Miss Root about the Bahá'í principles and the history of the Movement exclaimed, "Then I am a Bahá'í also, because I have no prejudices." But Mr. Naimi smiled. So it seems that lack of prejudice is not a sufficient basis for becoming a Bahá'í.

Valuable articles of varying length were printed in all other papers so that during those three days at least five hundred thousand



From left: Mr. Dionysios S. Devaris of Athens, Greece, Miss Martha L. Root of the United States, Mr. Abdul Hussein Naimi of Tíhrán, Persia.

people all over Greece read about the Bahá'í Teachings.

Later the American journalist had an audience with the Mayor of Athens, Mr. Kostas Kotzias,¹ and on May 16, she spoke in Archeological Hall under the auspices of the Esperantists before five hundred and fifty people on the subject: "Esperanto as a Way to Peace and the Principles of the Bahá'í Movement."

As a result of the visits of Miss Root and Mr. Naimi several have wished to establish a Bahá'í group in Athens.

¹Mayor Kotzias, an outstanding humanitarian, has established a unique summer resort for children of the poor. It is like a small republic. (Editors.)

THE CULTURE OF THE AMERICAN INDIAN

ALICE E. SCOTT

The following article, written at the request of the editors, treats for the most part, of the history of the Indian in the southwestern part of the United States. There is so much of cruelty and injustice in the history of European settlement in America that it is refreshing to contemplate the harmonious relations possible of establishment whenever justice and love are practiced. The author's unprejudiced and sympathetic viewpoint will particularly interest Bahá'is. Mrs. Scott, an alumnus of the University of California at Berkeley is now President of the American Association of University Women in her home town.

THE American Indian and his achievements are of particular interest to the people of the United States, because they afford a study of human history on this continent and because Americans have forcibly intervened in the destiny of the race. Probably nowhere in the world is it possible to observe so well the reaction of a land and nature upon its population. Here was a people isolated and undisturbed by invaders for many centuries. Racial types and characteristics were developed without acute conflict of interest because of the vast space in which this people dwelt.

Ages of cultural history and perhaps a series of civilizations must have passed on these American continents before the white man's invasion and the beginning of written American history. Mr. James Henderson believes that the beginning of the Basket-Maker period was three thousand or more years ago. The cliff dwellings of Mesa Verde in Colorado had been abandoned and were falling into ruins when the Spanish conquistadors reached New Mexico in 1540.

WE KNOW from excavations that these Indians raised hardy varieties of maize, squashes, gourds, beans,

and, in warmer sections, cotton. See-page in the valleys, even without irrigation as such, helped the growing of crops. At the present time, fair crops are grown in favorable seasons on the tops of mesas. For example, the Indians of Acoma, the Sky Village, about seventy miles west of Albuquerque engage in agriculture. Excavations show that the surplus crops of the favorable seasons were stored to be used when there was a drought for storage pits were used. Sometimes these were natural and sometimes they were made in caverns under over-hanging cliffs, protected from inclement weather. James Henderson says that these storage pits may have suggested pit dwellings which long preceded the pueblos and cliff dwellings such as we have at Pueblo Bonito, near Grant's and Canyon de los Frijoles near Espanola, above Santa Fe.

In the earlier days when game was too scarce to afford a very great portion of their food, the Indians depended on maize to a great extent. They used rabbits both for food and clothing; wild turkeys served for food, and their feathers for decoration.

The Indians had no horses, cattle, or sheep until the coming of the

Spanish conquistadors in 1540. These facts show why the southwest Indians developed along the lines of agriculture while the Plains Indians, dependent upon large herds of bison for their meat supply, were nomadic. This natural and necessary use of weapons for a livelihood encouraged warlike habits rather than the peaceful arts of rug weaving and pottery making enjoyed by the Pueblo Indians.

The people of the Red Race have venerated the powers of nature, because they owed everlasting gratitude to the warmth of the sun, the fertilizing action of the rain, and the reproductive response of the earth. They express their gratitude by bringing gifts and performing dramatic ceremonies with song and dance at various opportune seasons of the year. For the purpose of bringing rainfall in August, for example, the Hopis of Arizona stage the weird snake dance as an obeisance to the rain gods. The Zunis too have their form of supplication for rain. These religious rites do not prevent them from also using practical procedure to save their crops.

Dwellings excavated in the southwest, e. g., Chaco Canyon, testify not only to a high order of physical strength, but to mental virility and esthetic sense. Achievements in design and color in their textile weaving and pottery making are notable. Mr. Stanley Vestal says that pottery making represents the highest development of technique, and that it was one of the most important and distinctive elements of the southwest culture. The need of pottery vessels to hold and carry water encouraged the development of decora-

tive art, which reached a high plane in the course of the centuries—witness the beautiful shiny black bowls and vases of Maria of San Ildefonso and her daughter, which are sought the world over.

A common misconception of the Indian has been the tradition of savage cruelty, acquired during the period of early American history when the Indian was torn from the very soil in which his physical and spiritual character were rooted. It was a purely human reaction and not a permanent characteristic of the race. If we judge him by his works—the remains of his monuments, temples, sculpture, fabrics and utensils,—we are bound to give him a worthy place among the races.

OF SPECIAL interest at this time, when the whole modern world is troubled over the kind of government it shall have, is the form of government which developed among these Indian tribes. In their lives of adventure there was great opportunity for leadership so chieftaincy without overlordship arose. The sense of individual freedom was too great to permit of dynasties. In regard to the Pueblo government Dr. Hewett says: "The Pueblo government was a model of state craft. There was always solicitude for the people, exaltation of the tribe, never of the individual or self." This self-effacement was a constant trait of the Indian character and still is. The Indian race left no personal history, only tribal or communal. He was not boastful of personal power as are the modern Americans and Europeans. The evidence of his cultural remains shows that the life of the Indian was highly unified

and socialized. His religion entered into every form of activity,—esthetic, industrial and social. He put his whole spiritual life into all of his actions, always with the thought of the people. Ancestors were venerated, but not mentioned by name. Wisdom was of the ancients.

IF WE WOULD judge the Indians fairly, we must rid ourselves of our ancient prejudices, and remember that the degeneracy among them has gradually crept in since the Indian came in contact with the white man. The studies and excavations of the archeologists help us to know the Indians prior to the invasion of the white man and a sympathetic study of their present lives makes us understand that fine characteristics still remain in spite of corrupting habits and vices learned from the white man.

When we study our history in relation to the Indian we find it is without glory to us. From the beginning the conflict to subdue a race has been unequal and, although we have robbed him of his lands, unsuccessful. For the Indian tribes of the United States and Canada still remain for the most part unconquered and "uncivilized". They still retain their self-respect and independence in spite of the powers that would destroy their tribal existence. We have tried to convert them and found it not easy, in fact, practically impossible. Religious conversion involves the eradication of an age-old culture and the destruction of the very soul of the race. It is just about impossible to impose an alien culture upon a subjugated people; far better would it be to make our culture and civiliza-

tion so attractive that the Indians would deliberately select from it. For it is neither through stupidity nor perverseness that the Indians resist our well-meaning efforts for their betterment; rather there is a conflict between new standards and age-old ideals of authority, morality, and justice. Our ideas seem as perverted to them as theirs do to us.

The Indian believes that a promise should be kept, that authority, being the will of all, must be obeyed. The observance of his ceremonies or "dances" is his religion. Our ceremonies to him are paganisms. Dr. Hewett says: "He is simply guilty of belonging to the race that thinks it came from the womb of the Earth Mother, instead of the one that believes its common ancestor to have been fashioned 'from the dust of the ground!'"

WE SCARCELY realize yet what a debt we owe the Indian. We are conscious that we have deprived him of lands and homes, but not that much of our own culture is derived from his. In coping with nature and unfamiliar situations the early white settlers learned much from the Red Man. In fact, they would hardly have survived without the aid, voluntary or enforced, of their so-called enemies. We can make some slight amends for our past offenses by making an effort to understand the race and help to preserve what is valuable in its culture. We must try to understand the spiritual side of the race as well as its material and linguistic aspects. There should be a destiny for the American Indian more honorable than to be exploited as material for stirring fiction and spectacular exhibition.

His is a race of splendid works and noble characteristics, that, in spite of the adversities of the past four hundred years, may be blended with its conquerors while preserving its own arts and culture. From him we have received much. To him we may give much. Indeed our government is showing a greater understanding, greater fairness, and greater good will toward the Indians than ever before, and it is receiving cooperation from them. They need instruction in disease prevention, sanitation, and erosion control. Have we not much to think about ourselves when we learn that the Navajos, in their recent council meeting at Keams Canyon, Arizona, have warned the American towns adjoining their reservation that they must clean up vice conditions? Otherwise the Indians will refuse to

participate in the annual exhibit of ceremonial dances after January 1st, 1935.

Let me quote, in conclusion, from Dr. Edgar L. Hewett: "Viewed from any standpoint, it is a noble heritage that comes down to us from the long past of America—a heritage of experience, of thought, of expression, recorded in art, religion, social order—results of fervent aspiration and mighty effort; a race pressing its way toward the sun, running its course and passing into shadows."

(The author is indebted to *Mr. Stanley Vestal*, "Colorado Short Stories of the Past and Present," published by the University of Colorado; *Dr. Edgar L. Hewett*, "Ancient Life in the American Southwest;" *Dr. T. M. Pearce* and *Mr. Telfair Henden* of the University of New Mexico, "America in the South West.")



"You must give great importance in teaching the Indians, i. e., the aborigines of America. For these souls are like the ancient inhabitants of Peninsular Arabia, who, previous to the Manifestation of His Holiness Muhammad, were treated as savages. But when the Muhammadic light shone forth in their midst, they became so illumined that they brightened the world. Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine teachings they will become so enlightened as in turn to shed light to all regions."

'Abdu'l-Bahá.

THE LAND OF FOUR FAITHS

HUSSEIN RABBANI

IN his recently published book on *Palestine*¹ Mr. Norman Bentwich, who was formerly Attorney General in the Palestine government, and who is now Professor of International Relations at the Hebrew University of Jerusalem, and who may be well considered as one of the leading authorities on modern Palestine, makes the following significant statement:

*“Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá’i creed, which has its centre of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world religion. So far as its influence goes in the land, it is a factor making for international and inter-religious understanding.”*²

It is, indeed, significant and challenging to every one who has the interest of Palestine at heart that such an eminent writer and scholar as Mr. Bentwich should make a statement which is tantamount to a challenge to the three main religious bodies who today, to an almost equal extent, consider the Holy Land not only as their religious but as their cultural centre, and in which they have had and still claim to have such a wide range of interests.

The statement is the more significant when viewed in the light of the rapid economic and political transformations through which that country is now passing—transformations which sooner or later will

bring, if not the masses, at least the intelligentsia of the country to a deeper realization of the cultural and religious values so essential to the building up and maintenance of a civilization.

For the outstanding feature of modern Palestine, and one which will for many years continue to impress every foreign visitor to that country is the increasingly rapid mechanization and industrialization of the land. From a relatively backward and medieval country of not more than half a million inhabitants, Palestine has during the last fourteen years, thanks to the wise and energetic administration of the British government, evolved into a progressive and prosperous country of more than one million inhabitants. Despite the conflicting and continually clashing interests and rights of the Arab and Jewish communities it has made a swift headway in the process of capitalization. The wave of Jewish immigration, particularly in the last two years, has given an added momentum to this process of economic reorganization, with the result that today the Holy Land is the only country which can be said to be really prosperous. The severe and unprecedented economic crisis that has brought so much confusion and misery to peoples and nations is practically unknown in this part of the world. While other countries are suffering from unemployment, Palestine has actually a shortage of

¹“Palestine” by Norman Bentwich-London, Bean 1934. ²Ibid p. 235.

labor, due to the new industries and economic enterprises initiated by the use of foreign capital.

So THE Palestine of today is being rapidly Westernized, and this tendency towards westernization is being felt in every department of life, in the economic as well as in the intellectual and political. But this eagerness to adopt and apply western methods of living is in the nature of a copy, and is hence rather mechanical in character. The East and the West have indeed been brought into a closer and more intimate contact than ever, and this has opened the way for a social experiment which is unique in many ways.

But despite this close physical proximity between the Arab and the Jewish sections of the population there is a wide gulf separating the two communities. And even if such a gulf is eventually filled in, the fact remains that the whole country is developing in the direction of western materialism, and is losing rapidly that religious and moral consciousness which history has shown to be the mainspring of civilization itself.

Religious communities are, indeed, very numerous and their institutions, whether in the form of churches or schools, are distributed all over the country. But in so far as their influence is concerned they pertain more to the dead past than to the living present. In fact they exist rather than live. For far from fulfilling their true mission, which is to open the way for greater interracial and interreligious understanding and cooperation, they add to the confusion of thought and action which is so hopelessly disturb-

ing the peace and retarding the progress of the country.

AND IT IS precisely in this connection that Professor Bentwich's statement concerning the role and character of the Bahá'í Movement acquires its full significance. One should go even further and state that this Movement is not only a factor working for peace and understanding between races and religions in Palestine, but that it is actually the *only* factor working in that direction. For although the teachings and principles it advocates cannot, for reasons that are only too obvious, draw the attention and influence the mind of the public in Palestine as effectively as they should, they nevertheless constitute the sole panacea for the innumerable spiritual and moral diseases which are ravaging that land. In a country in which religious and political hatreds and animosities are in a continual state of ebullition, and in which riots and outbreaks are the rule rather than the exception the Gospel of Bahá'u'lláh has not much chance to effectively impress and mold the public mind. But the day will surely come when as a result of the excessive material developments which are now rapidly taking place both the leaders and the masses will have to stop and think of the consequences of their actions and to come to the realization that the way to peace and happiness does not lie in pure material advantages and gains but is essentially to be found in a state of harmonious spiritual relationship between man and God—a state which will inevitably bring about the necessary readjustments in our personal and social relationships.

A MORAL PROGRAM FOR PEACE

JULIEN BENDA

FIRST, what is peace? Peace is not merely the avoidance of war by the European nations as a result of the skill of their diplomats, even over a considerable period of time, the while armaments grow and mutual suspicions flourish and national prides smart—the while, in a word, war hovers over the Continent as it has since 1918. That is not peace. I adopt Spinoza's definition: "Peace is not absence of war, but a virtue that springs from strength of soul." In other words, the problem of peace is more than anything else a moral problem. It is a problem of moral reformation. That of course is not to say that it is not *also* an economic problem, a problem of statesmanship, a problem of law. What I mean is that in addition to being those things, and more distinctively, it is a moral problem, and especially therefore a matter for our moral educators.

A number of writers preach peace in perfectly good faith, but meantime say things which I believe are false and which do actual harm to the cause of peace. In the first place, they lead people to expect too much of official organizations devoted to peace. They fail to lay enough stress on the fact that such organizations can prove effective only to the extent that they have public support; that peace will be achieved only through the desire of the peoples for peace, through a change in their moral outlook in the world; that peace is a gift that the peoples must make to them-

selves, that it will not be handed down to them by some power from above, that their governments can be nothing more than their intelligent agents, not their transcendent benefactors.

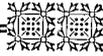
Others think the best interests of peace are served by urging the peoples to know each other better and to visit each other back and forth, assuring them that in this way they will eradicate the sense of their differences from their hearts and replace it with the sense of their human brotherhood. That seems to me very doubtful. One may quite well argue the contrary, that contacts with foreigners intensify differences. I recently read a book by a Lettish scholar which contended that the French and the Germans first became conscious of their antagonisms when they were fighting shoulder to shoulder in the Crusades. . . . Peace is to be the product of a spiritual effort on the part of men, not of wholesale gallivantings over the surface of the globe. In any event, the "mutual understanders" would bring peace to men by mechanical agencies, making no demands on their inner strength of soul.

I hope that I shall not be misunderstood. I am not insisting that national differences be wiped out. . . . The peoples, rather, should be urged to take their spiritual stand in a region of the soul where national differences become unimportant.*

*Quoted from an article in "Foreign Affairs," for July, 1934.

THE REMEDY FOR WAR

“. . . The resources of war will be expended on that which will be conducive to the spiritualization of mankind.”—*‘Abdu’l-Bahá.*



WARS will succeed, peace measures and pacific documents will remain dead letters unless the Word of God and His Supreme Power comes to exercise its influence. Not until this is attained may lasting peace be realized.”

NOT until the darkness of differences among men is dissipated will the pavilion of unity cast its shadow over all regions: otherwise rest and composure, peace and universal reconciliation are unachievable.”

ALL wise men witness that these Divine Teachings [Bahá’i] are the very spirit of this age and the light of this cycle; humanity will never find peace and tranquility without the spreading of these teachings, nor will it attain perfect civilization.”

ALTHOUGH the representatives of various governments are assembled in Paris in order to lay the foundations of Universal Peace and thus bestow rest and comfort upon the world of humanity, yet misunderstanding among some individuals is still predominant and self-interest still prevails. In such an atmosphere Universal Peace will not be practicable, nay, rather, fresh difficulties will arise. This is because interests are conflicting and aims are at variance. . . . Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter will be realized through the Word of God and be made to shine forth through the influence of the Kingdom of God. Eventually it shall be thoroughly established through the Power of Bahá’u’lláh.” (January, 1919.)

BY a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter.”

—*‘Abdu’l-Bahá.*

A MESSAGE TO BAHÁ'Í YOUTH

A. ROCHAN

The author is a student in the University of Paris and a devoted follower of the Bahá'í Teachings. His primary interest is in encouraging all Bahá'í youth to realize fully "their manifold and sacred responsibilities" for future service in the New World Order of Bahá'u'lláh.

IT seems that every great movement is subject to the same law as that which governs the seasons in Nature. After a period of sleep and cold stagnation, Spring is born, to be followed by Summer with its blossoms and ripening fruits, at length passing into the full maturity and abundance of Autumn.

In the season of Spring signs of new life appear; but the loosening of frozen rivers and the melting of the snows beneath the increasing power of the sun create also floods and storms that sweep the land and work destruction. So that Spring-time is likely to be a period of many tests, difficulties and danger. But Spring passes into Summer; the earth has been prepared and refreshed and there come the long days of activity, unfoldment and growth, leading at last to Autumn with its fruition and peace.

Just so, when a divine Manifestation appears, His Cause is at first hindered by the opposition of nearly all the world. The adherents of the old, crystallized order of things resist with fear and hatred, the influx of new ideas and ideals and the birth of change. Therefore those who become pioneers of a spiritual springtide will have to meet an

avalanche of trials, privations and martyrdom.

HISTORY bears witness to the fact that the opening period of the Bahá'í Cause demanded a sublimity of sacrifice, on the part of a far greater number of its followers, than the initiation of any previous religion. But with the plaster of their blood and the bricks of their bodies they well and truly laid the foundations of that New World Order which is the Bahá'í Movement.

This period is passing and Summer is at hand, the season of activity and construction, the opportunity for the unfoldment of every latent power and capacity among those who seek to carry on the great work so nobly begun.

The responsibility for its continued progress and ultimate achievement rests, in a large measure, upon the Bahá'í Youth of today—heirs of a unique spiritual heritage. If we do not want the heroic efforts and sacrifice of those who have bequeathed to us this heritage to remain fruitless, we must be ready to follow in their footsteps, arise to serve, and never rest until the work is accomplished.

"If thou wishest to know the divine remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Guard them sacredly."—'Abdu'l-Bahá.

WHAT IS A BAHÁ'I SUMMER SCHOOL?

SYLVIA PAINE

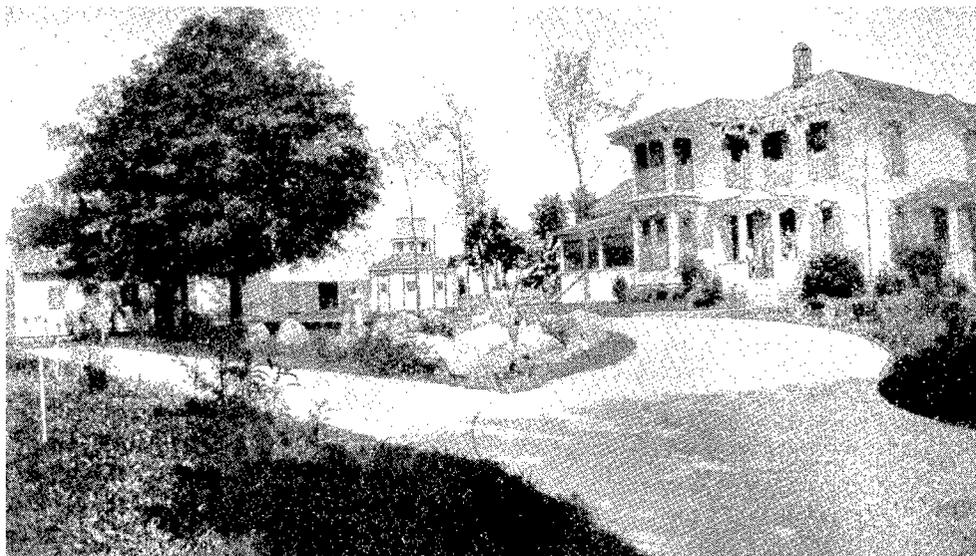
"The teaching of the [Bahá'i] Administration is . . . an indispensable feature of every Bahá'i Summer School, and its special significance can be better understood if we realize the great need of every believer today for a more adequate understanding of the social principles and laws of the Faith."—Shoghi Effendi.

A young couple, driving one evening on a state road a few miles from Flint, Michigan, chanced to pass a house surrounded by numerous white buildings of various sizes. One of the buildings bore the name "Louhelen Ranch" and the general appearance of the place as well as the number of people belied its being an ordinary farm. Overwhelmed with curiosity these people drove into the yard and inquired if the ranch specialized in renting riding horses. Two ladies explained that this was a Bahá'i Summer School where people from all over the country met together for two weeks to discuss problems of the world and to study the solution of them which Bahá'u'lláh, a wonderful Persian leader and teacher had propounded eighty years ago in the far away Orient. Eagerly these two inquirers listened to the story so familiar to Bahá'is of the spiritual awakening which took place in the middle of the last century in Persia and of the principles, world wide and universal in import, which were enunciated by the leaders of the Bahá'i Faith, that religion for the New Age born in the most backward of countries and amid direst persecutions of fanatical Islamic clergy. "How delicious this water is," exclaimed the young lady as she stood with a cup of drinking water in her hand and listened, spellbound to the words which a young Bahá'i girl told her concern-

ing the principles and aims of the Bahá'i Movement. "Why," the visitor exclaimed, "I have been longing and searching for truths such as these for many years." And as the young couple drove away, a half hour later, promising to return at their earliest opportunity they remarked "We feel as if we had really come home at last."

These words express in perhaps the simplest terms possible the sentiments of those who each summer attend the fourteen day conference of Bahá'is and those interested in learning of the Bahá'i teachings. For those who have been affiliated with the Faith for many years this annual summer conference offers an opportunity to meet with Bahá'is from other localities, to form new friendships as well as to renew old ones. For newcomers it is a unique way of catching the essence of the Bahá'i message by being a part of a group in which unity, cooperation and brotherly love are practiced as well as preached. Much as we may lecture, read, and discourse about the spirit of the Bahá'i Faith, we can most effectively convey these ideas to our hearers by showing them through actions how the spirit may animate and control one's daily life.

BUT A BAHÁ'I summer school is not a group of physically detached or ethereal individuals who gather for a week to tell each other how



Showing some of the buildings at the Bahá'í Summer School, Louhelen Ranch, Flint, Michigan.

happy they are to be together. It embodies a beautiful balance of the practical, the spiritual, and the intellectual; a balance which should be maintained in the life of every one who desires the fullest and most purposeful existence. A glimpse of the daily program may serve as an illustration of this point. The day begins after breakfast with moments of prayer and meditation by the whole group together, and then follow talks of about forty-five minutes each on various phases of the Bahá'í teachings. These include narratives of the early days of Bahá'í history, the principles of Bahá'í government and administration, as well as the more purely spiritual phases of the teachings.

The afternoons are left free save for a short public lecture designed to give inquirers an introduction to the Bahá'í message. The younger members of the group often go swimming in an attractive lake nearby, others may play tennis, organize a baseball team or ride

horseback. Those of more moderate physical ambition go for strolls in the beautifully wooded ravine nearby, or sit under the trees by the house and chat. Often informal discussion groups are in process where one has the opportunity to share with others his own problems or thoughts on the subject nearest and dearest to him.

Again in the evening the whole group meets together, this time for a brief and relaxing program of stories, stunts or games. On some evenings intimate incidents connected with the lives of the founders of the Faith, Bahá'u'lláh and 'Abdu'l-Bahá, and Their families are related by those who may have known 'Abdu'l-Bahá personally or visited in His home in Haifa, Palestine. Personal experiences of Bahá'í teachers, as well as descriptions of and stories concerning the Bahá'í Temple in Wilmette also find a place in the evening's program. Stunt nights include everything from classical piano solos to recita-

tions of limerick and good natured burlesques on various members of the conference. Group singing also has an important part in the evening program and frequently the day closes with a marshmallow roast and sing around the camp fire in the ravine.

Four days of the two weeks summer school were for the first time this year devoted exclusively to young Bahá'ís and their friends. A daily program, similar to the one we have just outlined was followed and, save for those adults whom the young people themselves had previously chosen to give the lectures, adults were absent or kept tactfully in the background. The young people felt that their first attempt to carry on a summer conference for youth met with happy and worthwhile results.

BOTH THE YOUNG people's and general conferences alike attracted more new people, people who had heard nothing of the Bahá'í Movement previously, than ever before. And through the means of this gathering inquirers were enabled to know that Bahá'ís are not a cult living in tents and following elaborate rituals, but normal people striving to live sane and well balanced lives and to introduce into their daily thoughts and aspirations more of what is in the finest and highest sense intelligent and spiritual. The Bahá'í Cause is one which is, truly, universal in scope and capable of attracting people of all walks and interests of life. The loving harmony with which people of widely varying backgrounds and interests met and lived together for these fourteen days served as an

admirable living example of this truth, so familiar to Bahá'ís.

It is a commonly accepted maxim that any group enterprise requires leadership by one or a few individuals, and there was leadership in the activities which characterized this summer school. It was, however, not the autocracy of one personality or an exclusive clique of persons. The keynote of the plan for government and administration laid down in the Bahá'í teachings is consultation rather than personal dictatorship. Programs were planned, meetings arranged, after thoughtful and prayerful deliberation of a group, and suggestions and criticisms were invited from all members of the conference. The school is deeply indebted to the host and hostess, who own the two hundred and eighty acre farm where these conferences are held and who accomplish so successfully the enormous task of furnishing pleasant and comfortable living accommodations. But it cannot truly be said that the school is wholly dependent on the vision and energy of any one person. A conscious effort is made to vary the teaching personnel from year to year and to offer a wide variety of approaches to the fundamental truths of the Bahá'í Faith. Many visitors have remarked on the complete lack of petty factionalism and gossip at these conferences.

TO SERVE AS a means for deepening one's knowledge of the animating principles of the Bahá'í Faith; to offer opportunity for Bahá'ís from various localities to meet with one another to form new friendships and renew old ones; to inform those who know little or noth-

ing of the Cause; and lastly to serve as a testing ground in which the spirit and precepts of the Faith may be practiced—these are the chief aims and ends of the Bahá'í Summer Conferences. And it is this last function on which I would dwell particularly in closing.

In the Bahá'í teachings are laid down the principles on which the Commonwealth in future years must be based. Bahá'ís are not Utopians in the sense that they dream and plan for ideal future states and seek to withdraw themselves from their present surroundings to establish small communities in which their visions are put into practice. They endeavor to be active, wide awake citizens, to participate in life around them, to associate freely with classes, creeds, and nationalities other than their own. Hence at the present stage of development of the Bahá'í Faith the best opportunity that is offered for the Bahá'ís to live together, to form a small model of a Bahá'í community, is presented in these Bahá'í summer conferences, held annually in three localities in the United States (the far West at Geyserville, California; the Central States at Louhelen Ranch near Flint, Michigan; the Eastern states at Greenacre, near Eliot, Maine). Here can the exalted standard of daily living by individuals and groups, laid down for Bahá'ís by the Founders of the Faith, be put into practice, and here can strangers and inquirers catch a glimpse of the spirit

which is animating the Bahá'í Faith in all corners of the globe today.

I AM REMINDED of the words of Shoghi Effendi, present Guardian of the Bahá'í Faith, uttered a few years ago with reference to the activities at the Bahá'í summer colony at Greenacre, Maine:

May it . . . (the conference at Greenacre)—serve to banish once and for all every misgiving and mistrust as to the attitudes that should characterize the conduct of the members of the Bahá'í family. . . . May the assembled believers, now but a tiny nucleus of the Bahá'í Commonwealth of the future, so exemplify that spirit of universal love and fellowship as to invoke in the minds of their associates the vision of that future city of God which the almighty aim of Bahá'u'lláh can alone establish. . . . By the sublimity of their principles, the warmth of their love, the spotless purity of their character, and the depth of their devotion and piety, let them demonstrate to their fellow-countrymen the ennobling reality of a power that shall weld a disrupted world. . . . We can prove ourselves worthy of our Cause only if in our individual conduct and corporate life we sedulously emulate the example of our beloved Master ('Abdu'l-Bahá) whom the terrors of tyranny, the storms of incessant abuse, the oppressiveness of humiliation, never caused to deviate a hair's breadth from the revealed Law of Bahá'u'lláh.'*

*Bahá'í Administration, pp. 121-122.

MR. HARALD THILANDER AND HIS PUBLICATIONS FOR THE BLIND IN SWEDEN

NELLIE S. FRENCH

DURING our recent brief sojourn in Stockholm, made interesting and valuable through an unexpected and delightful meeting with Miss Martha Root, Bahá'í lecturer and teacher, we were able, with her assistance, to have an interview with one of Sweden's outstanding literary geniuses. Because of certain efforts in behalf of the blind, Miss Root knew that we would have much in common with Mr. and Mrs. Harald Thilander, and accordingly at an appointed hour, these delightful people came to the Grand Hotel in Stockholm to call on us.

IF WE mention here the physical handicaps under which Mr. Thilander is working it is because of his amazing accomplishments and his beautiful spirit that we venture to do so. Totally blind, and seriously crippled in both arms he must also depend upon an apparatus to convey to him the sound of his wife's voice, for it was through the medium of a conversation in Esperanto with Mrs. Thilander that our messages were conveyed to him. Mrs. Thilander herself is nearly sightless, and since she was unacquainted with the English language we found Esperanto our best vehicle, although Mr. Thilander being master of six languages modestly replied to us in English.

OUR INTERVIEW naturally turned upon the subject of the Bahá'í



Mr. and Mrs. Harald Thilander.

Faith of which Mr. Thilander had first learned through a small booklet which he had received from Miss Root some time before. So attracted was he to the spirit and principles of the Faith because as he puts it, "It is the religion of life, built upon deeds—not merely words," that he translated the booklet into Esperanto Braille, and sent a copy of it to each of the subscribers to his various magazines and a large quantity to Dr. Echner in Praha.

BESIDES BEING an accomplished linguist Mr. Thilander is the owner and editor of a number of periodicals. An enumeration of these will give an idea of the large amount of work which Mr. Thilander accomplishes. This he does through the aid of a man who reads to him, and an office force consisting of two blind men and one who sees.

One of the Swedish publications has a circulation of nine hundred fifty. Its title translated into English is *The Weekly Review for the Blind*. Mr. Thilander chooses and edits all the material which is printed in this weekly. In this connection he was deeply interested in the fact that Miss Helen Keller had read of the Bahá'í Cause and had received and graciously acknowledged some Bahá'í books in Braille.

His most important publication in Swedish Braille is *Gefrata Rondo*, a religious paper which is founded on liberal ideas and expresses the liberal church. This has a subscription list of five hundred sixty-five. A quarterly Esperanto magazine is called *Lumo Sur Lavojo*. The *Esperanto Ligilo* has one thousand readers. Then there is the *Radio Journal*, a Swedish weekly for the blind. The *Northland Musical Gazette*, printed in Norwegian, Swedish and Danish has a monthly circulation of one hundred fifty. Mr. Thilander also publishes three for-

eign magazines, one Spanish, one Irish and one Bulgarian.

Besides the above and *Lumo* which appears semi-annually, there is a *Woman's Magazine* published in Swedish Braille in which Mrs. Thilander also assists. This has a monthly circulation of three hundred and fifty copies.

THE ACCOMPANYING photograph can give but a meagre impression of these two remarkable people, the charm of their sincere interest and the light in their faces which is expressive of that great inner Light which they so beautifully reflect.

AT THE close of this impressive interview Mr. Thilander asked if he might hope to have something more on the Bahá'í Faith to give to his readers, and it was then that our modest efforts in Braille transcription seemed to receive the divine confirmation, and how joyously we promised that the new National Bahá'í Committee for Braille Transcription would send him as soon as possible some products of their devoted labors for the spread of the Bahá'í Message—the Message of the New Day. We told him, too, that this interview would be printed in our *Bahá'í Magazine*, and with a radiant smile he replied: "Don't say anything about me, the person means nothing, it is only the work which matters."

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—*Abdu'l-Bahá*.

SONGS OF THE SPIRIT

THE GLORY OF HIS BEAUTY

BEATRICE E. WILLIAMS

The crimson rays of the setting sun,
Shone from the western sky,
As my Master entered His garden,
At the close of the day, to pray.

The silvery throated nightingale
Sent forth his glorious song,
And the fragrance of the roses,
On the balmy breeze was borne.

I saw my Lord and Master
In a haze of golden light,
His Form of Power and Majesty
Was robed in dazzling white.

The flowers that bloomed around Him,
Of every kind and hue,
Were sending their perfume upward,
While drenched in heavenly dew.

By the side of a pond where lillies grew,
He paused and prayed awhile,
And the very place seemed flooded
With the radiance of His smile.

The air itself seemed vibrant
With a power undefined,
As He prayed for peace triumphant,
And unity of mankind.

He prayed for another garden
Where birds of knowledge soar
In the meadows of the souls of man,
That their wisdom may be pure.

He prayed that knowledge, faith, and love,
Into the heart of man be born,
And the flowers of human kindness,
Like a crown the head adorn.

That the cause of God be nourished,
And spread through all the land,
Though sin and strife still flourish,
With the foes on every hand.

Then as I watched and waited,
He vanished from my sight,
But the Glory of His Beauty,
Filled my soul with pure delight.

My heart was filled with singing,
As I passed along my way,
For my Master had walked in His garden,
At the close of the day, to pray.

THE LIGHT OF THE WORLD

MILLIE B. HERRICK

A slender wing-ed bird
Perched himself on a Cedar bough
In the deep of midnight,
And sang his song of love.
He wooed the spirit of the night
As though she were his bride of light.
Ah! mocking bird!

Sweet messenger of mystery,
Melodious soul of prophecy.

So in a time not long ago
A Bird of Paradise
Sang His melody of Love and Right
Into the gloom and midnight
Of the world.
Sang from a prison dank and dark,
With chains around His neck and heart;
Sang to the stricken life of humanity
His song of the Oneness of humankind,
That the earth might know the Light—
"His song is My song," saith the Lord of
Hosts.

THE BAHÁ'I TEMPLE--AN APPRECIATION

DR. REXFORD NEWCOMB

Dean of College of Fine and Applied Arts, University of Illinois

ARCHITECTURE is, and always has been, an index to the life and thought of an age or a race. Throughout history the aims, the ambitions, the ideals of mankind have been built into those structures which man in his strength has reared to symbolize his relationship to his fellow man or his relationship to what he considered God.

Man is, and always has been, incurably religious and prodigiously inventive. His earliest monuments were shelters to shield his body from the elements, but almost as early came some sort of a sanctuary in the sacred precincts of which he attempted through certain rites of propitiation to make whatever contact he might with those unseen forces which he felt ruled and guided his destinies. Thus the early house symbolized the brotherhood of man, the temple the sonship of man to whatever God may be.

IN THE design of the Bahá'i Temple on the shores of Lake Michigan* the late Louis Bourgeois, beloved of man generally and of artists and architects in particular, has conceived a temple which at once symbolizes the brotherhood of man and his kinship to God. Framed of steel, the constructive material of modern architecture, but clothed with a protective covering of concrete to withstand the ravages of the elements, this "Temple of

Light" opens upon the terrain of human experience nine great doorways which beckon men and women of every race and clime, of every faith and conviction, of every condition of freedom or servitude to enter here into a recognition of that kinship and brotherhood without which the modern world will be able to make little further progress.

Entering these portals, one comes presently into a great lofty central space, the aspiring structural lines of which, reaching from the lower planes of human relationship, as symbolized by the outlying wings of the temple, gracefully, yet with assurance, contrive to define the triumphantly beautiful dome that crowns the structure.

The dome, pointed in form, aiming as assuredly as did the aspiring lines of the medieval cathedrals toward higher and better things, achieves not only through its symbolism but also through its structural propriety and sheer loveliness of form, a beauty not matched by any domical structure since the construction of Michelangelo's dome on the Basilica of Saint Peter in Rome.

Thus this building points out through its symbolism that out of the yearnings, the hopes, the aspirations of man there comes the recognition of the essential oneness of mankind, the oneness of Godhead, and the essential continuity and unity of all human experience.

*Wilmette near Chicago, Ill.

SEARCH AFTER TRUTH

WE must use the faculties with which God has endowed us and search after Truth fearlessly and with unbiased minds. We must not accept traditional dogmas that are contrary to reason, nor pretend to believe doctrines which we cannot understand. To do so is superstition and not true religion. Bahá'u'lláh enjoins justice on all His followers and defines it as 'the freedom of man from superstition and blind imitation, so that he may perceive the Manifestations of God with the eye of oneness and consider all things with keen sight.' "

—J. E. Esslemont,
"Bahá'u'lláh and His Message."

Reality Is One..

THE first principle Bahá'u'lláh urged was the independent investigation of Truth. Each individual is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one, does not admit of multiplicity, is not divisible. All will find the same foundation and all will be at peace."

"It is imperative that we should renounce our own particular prejudices if we earnestly desire to seek the Truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and Truth on the other, we cannot succeed."

"Reality or Truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity which is one and unchangeable. If they seek the Reality itself they will agree and be united; for Reality is indivisible and not multiple. It is evident therefore that there is nothing of greater importance to mankind than the investigation of Truth."

—'Abdu'l-Bahá.

A SWEDISH NEWSPAPER REPORT

TRANSLATED BY SELMA GUSTAVSON

The following is an extract from the Swedish paper "Svenska Dagbladet" reporting an interview with Mrs. Stuart W. French of Pasadena, Calif., on a recent visit to Stockholm.

THE [Bahá'í] Movement has proved itself able to recreate the hearts and lives of people and so to make of them spiritually new individuals. A firm and acceptable foundation has already been established by this Movement on which thinking people of all religions, races, nationalities and classes can unite themselves into one single harmonious family. The Bahá'ís believe that their teachings, for the first time, have created precepts for the upbuilding of a new civilization, in which cooperation will take the place of competition, friendship of animosity, revolt will give way to willing assent and selfishness and worldly desires to the will of God.

Bahá'ís do not stand in opposition in any way whatsoever to the existing religions. According to the Bahá'í teachings all the great religions are only parts of one Divine Plan and all the great prophets and

founders of religions have taught the same great fundamental truths. It is their biased followers and disciples not being able to see the Reality who have fallen into strife among themselves. In our day, however, humanity has attained to such spiritual capacity that it is ripe for the purpose of uniting in a universal religion; and through the technical developments of railroads, steamboats, postal system, the press, telegraph, and telephone, airplanes, wireless telegraphy and radio the material contact between people has been facilitated. And through Esperanto a means has been supplied for facilitating the understanding between peoples of different languages. The only thing still to be demanded is the change of hearts. It is for that the Bahá'ís are striving. Bahá'u'lláh is our Prophet and it is He Who will create the New Era into which humanity is about to enter.



“We must cast out prejudice, fear and greed, which make it impossible for us to think. They cause the heart to rust and a rusty heart cannot weigh the hard, cold facts.”

—Honorable Henry A. Wallace,
Secretary of Agriculture. In an address to
fifteen thousand farmers at Camp Grant.

CURRENT THOUGHT AND PROGRESS

“International war is international madness; but a mad man might force the world into it again. Even so, I hope the rest of the world would join to get the mad man in some way into chains just as we do when an individual mad man runs amuck upon our streets.”—Dr. Robert A. Millikan of the California Institute of Technology.

THE most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.—Albert Einstein—*World Digest*.

“THE NEWSPAPER of tomorrow will deal with revolutionary ideas, with daring social experiments rather than tarry too long among passing incidents, frivolities and empty rumors. I look for more informational articles recording progress in architecture, drama, music, literature, the leisure arts, science and religion, written by specialists who bring to their task keen intellects, well-furnished minds. . . .

“The reading public of tomorrow will have scant patience with newspapers run by professional patriots, by political demagogues, and promoters interested solely in dividends. Party organs have ceased to serve, and belong to the past of journalism rather than to its future.

The newspaper of today and tomorrow, caught in the vortex of social reconstruction, is to have a tremendous share in building a more enlightened civilization where all men may have a better chance to work and live. Business, industry, politics, affairs of government, the

vast pageantry of contemporary life, await the skillful interpreter who knows whereof he writes.—Prof. H. F. Harrington, School of Journalism, Northwestern University. *Alumni News*.

“NOT INDEED by fratricidal strife, but by the cooperation that is God’s will, can the nations solve the great problems of our era”.—Dr. Engelbert Dollfuss of Austria, at the last session of the Council, *Assembly of the League of Nations*.

THE ANNOUNCEMENT this week of the British government’s plan for the immediate construction of a new railway project to begin at Haifa and extend across the Transjordan to the remote regions in Persia has stirred a new awakening to tourists’ possibilities in the Near East. The plan to parallel the great biblical rivers of the Tigris and Euphrates with electric engines has already brought a changed attitude of mind from native communities, according to steamship and tourist officials who see Haifa and Palestine the center of expanding arteries in the new empire development.

“No project since the Suez Canal has offered possibilities of such a trade and tourist boom for all eastern Mediterranean coast ports,” said one travel authority. . . . The projected railway lines, to cost more

than 7,000,000 pounds, will make Haifa the western terminal. The old biblical coast city, with its influx of Jewish colonists and capital, is already being transformed into an industrial port.—*Washington Star*.

“THE MACHINE has not betrayed us. We have betrayed the machine. Science and technology have given us the means by which we may emancipate the race from poverty, drudgery, and insecurity. If we now prove incapable of using these means to the full, the verdict of history upon us will be that we were a people strangled by our own success.”—Dr. Glenn Frank, President University of Wisconsin.

Is THE world finished? Have we reached the pinnacle of progress already, with nothing outstanding ahead of us? The Glooms would have it so, but 500 leaders in science and industry believe otherwise; and, in no uncertain terms, proclaim, by inference, that today is our period of adolescence. They say the 21st Century will be the “Coming-of-Age” Century of mankind.

The occasion for the expression of this philosophy of achievement was a meeting in the Hall of Progress in the General Motors Building, Century of Progress Exposition, to which these 500 specialists were invited by Alfred P. Sloan, Jr. Were it not for the fact that these men are all hard-bitten realists who deal in facts rather than dreams, one might be inclined to suggest that they had allowed their imaginations to run away with them. Their predictions of what we may expect

in future years were so amazing as to be almost beyond conception.

Such fields as housing, transportation, medicine, education, communications, radio, television, new consumable products, and new useful services came within the range of discussion by these learned men. One by one they spoke, and all agreed that science and industry are on the threshold of great achievements.

Airplanes will be powered from stations on the ground. Electric motors will run by sunlight. Infectious disease will be eliminated. Regular transoceanic airplane schedules will be run. Slums will be wiped out by low-cost pre-fabricated houses. Man will live to the Biblical threescore years and ten. All houses will be air-conditioned. Facsimile radio will “manufacture” your “newspaper” in your home. These are but a few of the suggestions of what developments to look for in the next decade, according to various authorities at the meeting.—Editorial, *Scientific American*.

FORTY YEARS ago, a young Czechoslovakian, Thomas Bata, was so shocked by the fact that so many of his fellow-citizens walked barefoot because shoes at that time were too expensive, that he decided there and then to do something about it. He started manufacturing cheap shoes and he died a millionaire, but to the end of his life he was inspired by the same ideal. And there are many people like Bata who work for a definite purpose other than that of making money.—Condensed from Le Mois, Paris, *Magazine Digest*.

THE BAHÁ'Í MAGAZINE

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QUESTIONS



MIGHT THERE NOT EMERGE OUT OF THE AGONY OF A SHAKEN WORLD A RELIGIOUS REVIVAL OF SUCH SCOPE AND POWER AS TO EVEN TRANSCEND THE POTENCY OF THOSE WORLD-DIRECTING FORCES WITH WHICH THE RELIGIONS OF THE PAST HAVE, AT FIXED INTERVALS AND ACCORDING TO AN INSCRUTABLE WISDOM, REVIVED THE FORTUNES OF DECLINING AGES AND PEOPLES?

—SHOGHI EFFENDI.



“Is it true . . . that vast numbers of people in today’s life are morally ill and spiritually famished, and that the only satisfaction of their need is through vital, personal religion? Is it true that most of what passes for religion in our day is a travesty and that the prevailing religion of the churches is sterile and unreal—unsound in its working belief in God, insincere in the hiatus between what it professes and what it really attempts to live, and pitifully inadequate to the spiritual demands of the age? . . . Is it true that our civilization is tottering in imminent peril of mortal collapse and that its illness is, fundamentally, not political and economic, but spiritual? . . . Is it true that we have been brought into our present unhappy distress by the whole character of modern life—its false goals, its pitiable pretense of human self sufficiency, its willful egotism, selfishness, and self destructive follies? Is it true that there is no promise of escape from our threatened fate except through radical social conversion—that is a complete about-face from the character and habits of modern life—and unless the way be prepared by world-wide spiritual revival?—Henry P. Van Dusen, *The Atlantic Monthly*.



“Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá’u’lláh and to meditate upon the World Order, which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization.”—Shoghi Effendi, *The World Order of Bahá’u’lláh*.

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"But the principal cause of these difficulties lies in the laws of the present civilization, for they lead to a small number accumulating incomparable fortunes, beyond their needs; whilst the greater number remains destitute, stripped, and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction."

—'Abdu'l-Bahá.

THERE IS A tremendous change taking place in popular psychology—a shift from goals of individual prosperity to goals of individual security. In the past the opportunity to make individual wealth was inevitably accompanied by possibilities of failure and of want. The past industrialistic system has contained many different types of insecurity, all due to some factor of the capitalistic state. There has been insecurity due to illness or accident; insecurity due to old age (this form of insecurity has tremendously expanded as the working career of the modern industrial laborer has been shortened); insecurity due to unemployment.

Even before the present world depression various governments had attacked with varying forms of insurance this problem of insecurity in the life of the workman. No country however had arrived at the dramatic point of guaranteeing support to every individual. Today in the midst of the depression no government could long stand which did not in some way or other guarantee life to every citizen, no matter how humble.

At present in this country the important subject of unemployment insurance is being attacked by committees of research, and the government is pledged to find some way of preventing such a cataclysm of un-

employment and want as we have known for the past few years. It is a greatly involved matter and calls for human engineering on a huge and complicated scale, but if the government concerns itself, as it should and must in the present age, with the greatest good for the greatest number a solution to this pressing problem will be found.

It is not only the industrial laborer however who is experiencing insecurity today. The immense scope of the present depression has disillusioned the masses of the people as to the efficacy of thrift. Bank savings have proved no barrier to poverty. Fortunes in stocks and bonds which erstwhile yielded splendid incomes have become worthless as to current needs because no dividends have been forthcoming.

Thus today both the laborer, and the capitalist (in the form of the investor from small to great), have found themselves in the same predicament. What can be done about it? There is widespread insecurity in the midst of a ridiculous plenty. We have within our country a surplus of raw materials, a surplus of labor, and a surplus of needs and desires. If these three factors could be brought together, all want would be abolished. Yet the whole situation waits upon the catalytic of

money to perform this union. If these three factors are brought together without the medium of money, which is certainly possible, we have state socialism. To many this appears the ideal solution. It is not however the solution which the Bahá'í World State offers. The Bahá'í economic system is a controlled or balanced capitalism which permits self-interest to operate within restricted spheres.

Self-interest is still the strongest motivation of effort and efficiency. Human nature as it is today and as it will be for thousands of years to come cannot act collectively without some scope for the profit motive. It is as idle to seek to abolish that motive as it is to seek to limit sex expression to the purpose of procreation. Human organized society must be based on reasonable grounds of human psychology.

But how can the self-seeking motives in the industrial and commercial life of the world be controlled so as to prevent the evils of present day individual capitalism? The control cannot be purely political for this reason—political organization is an expression of the people and a people who universally desire uncontrolled opportunity for the satisfaction of greed will find ways of violating or vitiating government regulation.

A certain measure of control must be contributed partly by popular opinion. The right kind of combination of government function and of a new economic consciousness will make possible the new economic order of the Bahá'í World State which may be described as a modified form of capitalism.

The Bahá'í State requires no one

to serve without motives of personal reward. Self-seeking incentives are allowed still to operate, but within the practical range of mutuality as between individuals and between classes. It is to be a fifty-fifty proposition. All economic enterprise must be fair. It must be mutually advantageous and the rewards and profits must be equitably distributed as between the classes.

This great law of mutuality and equity is the only possible basis of security whether economic or political. Any government which desires stability must offer clearly perceived advantages to the vast majority of its citizens and any government which would endure today must guarantee economic security. How is this to be done?

IN THE BAHÁ'Í State there are four main provisions which will inaugurate complete equity and mutuality as between labor and capital; and which will so spread the profits of industry throughout the entire population as to maintain a steady equilibrium between investment, production and consumption.

First: Labor throughout all industry will share in the ownership, management and profits of factories; and this not by illusionary methods of stock purchase but by mere fact of workmanship. Thus labor will receive not only wages but also a share in the dividends. In this way the profits of industry will be so distributed throughout the masses that consumption will always be able to equal production, and the recurrent chronic depressions of the past will be thus avoided.

Secondly: Sharply graduated in-

come taxes will prevent the accumulation of large fortunes. When such a system of taxation is effectively put into action, it will discourage men from even an attempt at amassing large fortunes; it will no longer be any advantage to gain enormous incomes since the State will take a large proportion of this income. Such a system of taxation limiting huge aggregations of capital within individual ownership will make a vast change in the industrial system, throwing open once more all industry to the ambition of small operators, thus giving greatly expanded opportunity to the average person of commercial or industrial ability.

Thirdly: Whatever of fortunes are allowed to be accumulated within this modified capitalistic system will tend to be widely distributed at death both by inheritance taxes and by the provisions of the law of Bahá'u'lláh which arranges for many definite bequests. Thus usage in the New World Order would distribute a fortune at the death of its owner among relatives even to the third degree, including also teachers of children.

Fourth: The habit of voluntary giving, which already has reached—if we view it historically—a unique proportion in this country, will be vastly enhanced in the Bahá'i State, the charitable tendencies being increased.

Hand in hand with this new industrial order will go a direct economic responsibility of the State toward every citizen. Everybody in the Bahá'i State is guaranteed a livelihood. The State assumes responsibility either of giving employment to the individual or of supply-

ing him with the necessities of life. Thus no citizen of the Bahá'i State will suffer privation and want. Such a guarantee on the part of the State is an enormous responsibility and calls for a highly intricate form of human engineering. Already however we have seen the dawn of such ideas. The governments of the future will not shrink from this obligation, no matter how arduous or complicated is its application.

AS WE HAVE said above, even the most perfect type of political-economic organization would fail to flourish unless it had the support of the majority of its leadership. There must take place simultaneously a new organization of economic life within the nation, and a new individual enlightened conscience and consciousness. In the New World Order of Bahá'u'lláh these two things go hand in hand, and of the two the latter is in reality the more important. There must be achieved a new vision, a new aim, a new purpose; this is the major endeavor of the Bahá'i Teachings and it is most significantly accomplished.

But this is Utopian, you may say. Yes, it is Utopian in the sense that it is a plan for a better world. But this is the day of Utopias, is it not? It is a period alive with change. Bahá'is pledge themselves to the achievement of the great Transformation—a New World Order which will definitely work to abolish poverty and want and to eliminate exploitation and organized injustice the world over. Its aim is the establishment of brotherhood and justice, both political and economic. Bahá'u'lláh has said: "O Oppressors on Earth! Withhold your

hands from tyranny, for I have pledged myself not to forgive any man's injustice. . . ."

Many an ancient prophecy is being fulfilled today. Malachi's—"I will be a swift witness . . . against those that oppress. . . ." is as strikingly true in this remarkable epoch as it was to the Christians, who in the period of the decline of the great Roman Empire realized more keenly than any other group the dramatic purposes of destiny in destroying old forms and breaking

to pieces ancient injustices and oppressions.

So today Bahá'ís realize, as no other groups can realize, the vastly constructive purposes of destiny underlying all the cataclysmic changes of this age. Out of it all—the terror, the suffering, the travail—will emerge a New World Order based on mutuality and justice. It is worth working for. In fact, is there anything else today that is worth working for, in comparison to this?



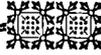
"What a wonderful century this is! It is an age of universal reformation. Laws and statutes of governments civil and federal are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. It is evident therefore that counterfeit and spurious religious teachings, antiquated forms of belief and ancestral imitations which are at variance with the foundations of divine reality must also pass away and be reformed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. If we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race."

—'Abdu'l-Bahá.

THE SOCIAL FABRIC . . .

“Be not occupied with yourselves.
Be intent on the betterment of the
world and the training of nations.”

—Bahá'u'lláh.



TAKE ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sickness waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. . . . That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one Universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error. . . . Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest.”

CONSIDER the civilization of the people of the Occident—how it has occasioned commotion and agitation to the people of the world. Infernal instruments have been devised and such atrocity is displayed in the destruction of life as has not been seen by the eye of the world, nor heard by the ear of nations. It is impossible to reform these violent, overwhelming evils, except the peoples of the world become united upon a certain issue or under the shadow of One Religion.”

RELIGION is the greatest instrument for the order of the world and the tranquility of all existent beings. The weakening of the pillars of religion has encouraged the ignorant and rendered them audacious and arrogant. Truly I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy.”

O ye sons of intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart!”

—Bahá'u'lláh.

A MESSAGE: THE NEW WORLD ORDER

LUCY J. HEIST

*"It should be noted . . . that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism."**

—Shoghi Effendi.

ABOUT once in a thousand or two thousand years new laws of living are released in the world of humanity. At present new principles have been working in the minds of men for nearly a hundred years making great changes and a slow revolution in thought. These invisible divine influences, like magnets, are drawing thinking men all over the world, and they are weaving these new principles into the life of mankind.

The masses are slowly responding, with much running to and fro, not knowing what it is all about. The leaders are now realizing that a New World Order is at hand. They see the world as one huge neighborhood. Realizing the importance of world consultation for the past few years they have been struggling with conference after conference for world disarmament and peace. But this can only come through the working out of the great law of unity which is the law emphasized for this New Age.

But meanwhile the nations are struggling in a world chaos of fear and suspicion, preparing for self-defense, while the dangers of war grow, equally with the growth of armaments. The ideal of gradual and simultaneous disarmament is

held out to the world in these conferences, but the nations seem afraid to let go.

MRS. FRANKLIN D. ROOSEVELT says in her book, *It's Up to the Women*:—"We are building more ships, not because we want to fight, but because we are afraid not to live up to our neighbor's strength. Europe is alive with rumors of war. The world is sitting constantly on high explosives. We are told that all life is based in nature on principles of *survival of fittest*; but the world is evolving new ideas, and we find that policy no longer satisfactory."

She also says—"The time has come when quarrels shall be referred to courts of law, for an international police force. . . . The challenge to organize a new social order all over the world would have possibilities that would take the place of excitement of war; it would establish a will to peace, a new conception of life, a real International Court, and a real League of Nations."

Mrs. Roosevelt thinks that "women and youth have a special obligation to the new social order which is growing up about us." Many are speaking of this new so-

* The Dispensation of Bahá'u'lláh, p. 53.

cial order, which is being felt and recognized all over the world, as the only way out.

One man says,—“In the confusion of a broken world order, we are groping blindly for the way to economic understanding and social justice; ignorance and untutored thinking still hold men back from the vision of God.”

WHAT IS THIS vision of God? What is the Divine Plan? It was given to the world nearly a century ago, by a great World Teacher, such as comes to the world from age to age, to establish new ways of living, according to the needs of that particular time in which He comes. This great Teacher gives a new blue-print to humanity. He plants the seed in the old order of the day. Then the old order disintegrates, and the new order grows out of its chaotic condition. This new World Order has been growing and evolving until soon the leaders of humanity are bound to recognize it as a pattern destined to embrace the whole of mankind. Statesmen all over the world are struggling to adjust changing conditions to the old methods and it cannot be done.

The principles belonging to the new World Order are, among others:—“The Independent Investigation of Truth,” “The Oneness of Mankind,” “The Accord of Science and Religion,” “The Equality of Men and Women,” “A Universal Auxiliary Language,” “The Abolition of Prejudice,” “Education for Every Child”. All of these lead to Universal Peace and this requires a new Administrative Order for the World.

This plan includes a real League

of Nations, a World Court, a Universal House of Justice, an International Police Force to keep the peace, a solution for economic problems, and social justice. There must not be the very rich nor the very poor.

THE LEADERS of mankind might well approach and examine this new World Order; it is the remedy for a sick world; it blends and harmonizes. Contrast its slow steady growth with the devastating forces of disintegration that are assailing the outworn institutions of present day society!

This new administrative order shows a new vitality, a courage, vision, hope, discipline, unity, peace and power. You say, can all this grow out of a bitter chaotic world? Does not a water-lily grow out of a stagnant pond? The flower of a future civilization is budding now.

Are we not told that God doeth whatsoever He willeth? Think of the civilizations that grew out of the effort of Moses, of Jesus, of Muhammad!

Thinking men are giving warning of a civilization tottering right now. But they are also getting glimpses of this new administrative World Order which is evolving and taking shape all over the world and which is founded on the purpose of God for this day, the Unity of Mankind, Universal Peace,—the Kingdom of God on earth.

There is a Movement in the world embracing all these teachings. It was announced some seventy years ago by the great Law-giver, Bahá'u'lláh, Whose coming was promised by all the religions of the world.

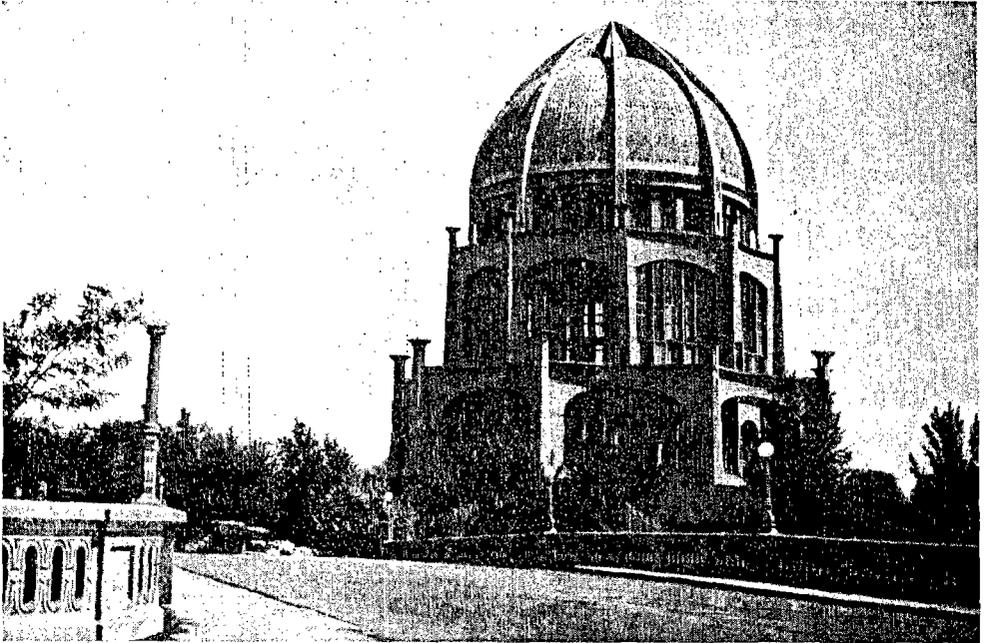


Photo by George D. Miller

Bahá'í House of Worship in course of construction in Wilmette (near Chicago) Illinois.

TEMPLE ECHOES FROM THE WORLD'S FAIR

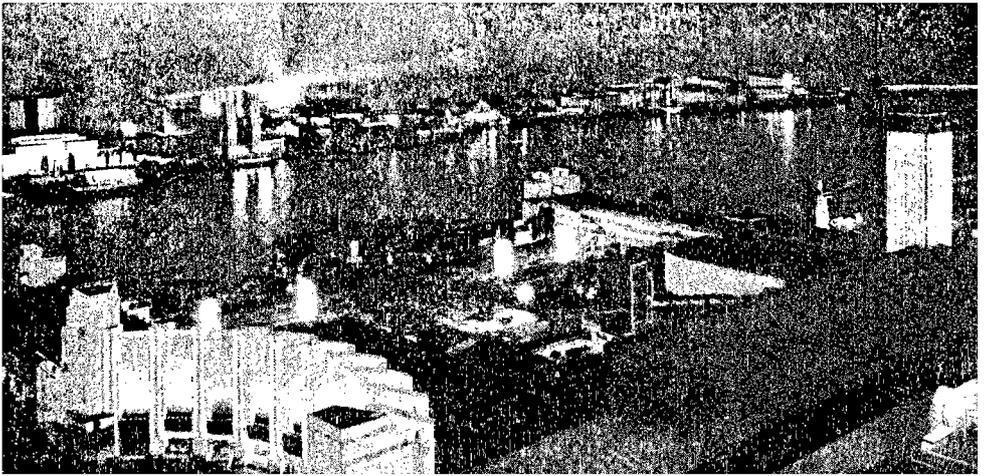
DR. ZIA BAGDADI

The Bahá'í Temple: "A befitting and concrete embodiment of the spirit animating the Cause standing in the heart of the American continent both as a witness and as a rallying centre to the manifold activities of a fast growing Faith."

—Shoghi Effendi.

WHEN the Century of Progress Exposition was opened in Chicago a year ago, the Bahá'ís used this opportunity to acquaint the people with the significance of the Bahá'í Faith, first, by giving occasional lectures at the Hall of Religions, and later by placing an exhibit in a prominent place in the heart of the Hall of Religions. As the writer was one of the many volunteers who had the privilege of assisting in this service he wishes to set forth a few of the features which distinguished the Bahá'í ex-

hibit from the others; to repeat some of the questions often asked by thousands of visitors and to give brief answers to them; and to report some incidents observed and remarks repeatedly heard, all of which indicate public reaction toward the Bahá'í Movement and its Temple. In this way the readers of the Bahá'í Magazine may get a comprehensive idea of the fulfillment of 'Abdu'l-Bahá's promises, especially in regard to the influence of the Temple on mankind during the days of the greatest exposition ever known to man.



By night the Fair is a glowing wonderland of light, color, and beauty.

TO THE BAHÁ'IS the World's Fair means a century of spiritual progress as well as material progress; to others it means material progress only. Bahá'is demonstrated the instruments of universal peace—remedies for all human ailments and problems, the means for the establishment of Divine Civilization. Others demonstrated the newest machines and most modern devices of industry, agriculture and transportation. Bahá'is attributed this century's miraculous progress and achievements to no other reason than the coming of the Promised One of all nations—the Glory of God, Bahá'u'lláh. Others attributed success, discoveries, inventions and the advancement of science to human endeavors only, unaware of the Source of all inspiration. In their exhibit, accordingly, the Bahá'is had only one aim,—to convey a heavenly message which brings true happiness, real prosperity, and permanent security to all mankind. This heavenly message was embodied in a small model

of the beautiful Bahá'í Temple, made by Mr. Louis Voelz of Kenosha, Wisconsin. The chaste beauty of this miniature temple held the attention of many and a Bahá'í was always at hand to explain how the principles of world unity and brotherhood for which the Temple stands, are, through the power of Bahá'u'lláh, the remedy for the sick world.

“WHAT IS THE purpose of the Bahá'í Temple?” was one of the first questions asked by those who paused to examine the Temple model. To this we answer in ‘Abdu'l-Bahá's own words:

“Temples are the symbols of the reality and divinity of God—the Collective Center of mankind. Consider how within a temple every race and people is seen and represented; all in the presence of the Lord, covenanting together in a covenant of love and fellowship; all offering the same melody, prayer and supplication to God. Therefore it is evident that the church is

a collective center of mankind. For this reason there have been churches and temples in all the divine religions."

At one time 'Abdu'l-Bahá impressed upon me the importance of building the Temple. It was in the year 1920, in the city of 'Akká in the Holy Land, as we were passing in front of a very old church. He stopped suddenly and pointing to it called my attention to the fact that were it not for that little church not one of the followers of the Christian Faith could be found or seen in the city. No other power on earth than this humble church could protect and unite such a small community of Christians for more than thirteen hundred years in a Muhammadan land under fanatic and despotic rulers.

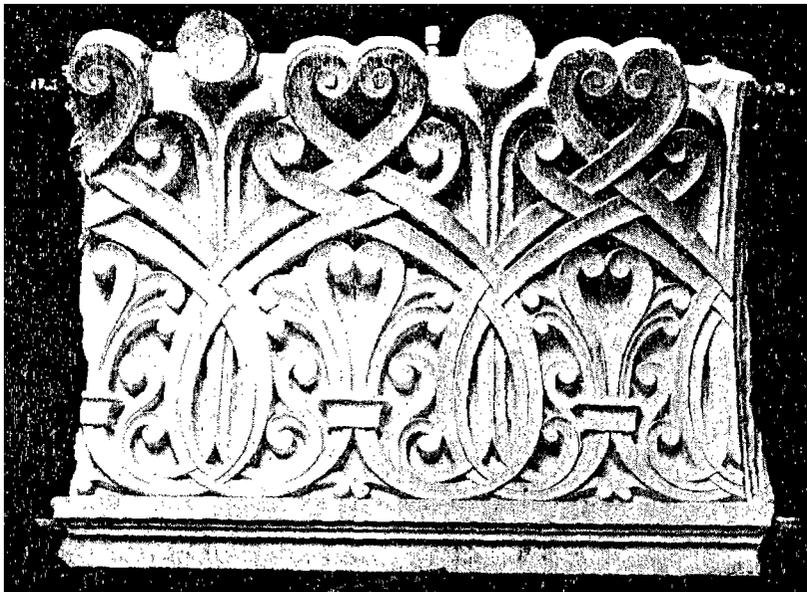
ANOTHER QUESTION commonly asked was: "Why build such a costly building when the huge sum of money now being spent on its ornamentation could be used for material benefits to mankind?" To this we reply that it is for the benefit of all mankind and for nothing else that the Temple has been built in the utmost beauty. Bahá'u'lláh has said: "O Concourse of Creation! O People! Construct homes (or Houses of Worship) in the most beautiful manner possible in every city, in every land, in the name of the Lord of Religions. Then commemorate thy Lord, the Merciful. . . . Verily by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened."

Few people yet realize that the remedy for this sick world must have a spiritual foundation. In

speaking of the erection of this Temple 'Abdu'l-Bahá has said: "Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity."

THIS LEADS US to another question often asked: "In what way does the Bahá'í Temple differ from other temples and churches, and how can one expect more benefit from this one temple than from others?" Those who give only a passing glance at the Temple may carelessly speak of the design as oriental, but those who inspect it even briefly see that the design is new and unique. Indeed, according to the master minds of world famed architects and engineers the Bahá'í Temple is "the first new idea in architecture since the thirteenth century." The idea behind it and for which it stands is equally new—the idea of the unity of mankind and of the essential oneness of all religions. In the words of the architect of the Temple, the late Mr. Louis Bourgeois, "the Bahá'í Movement is the fusing of the essential spiritual elements of all religions and all philosophies." Explaining further he says: "Into this new design, then, of the Temple, is woven, in symbolic form, the great Baha'í teaching of unity—the unity of all religions and of all mankind."

The Bahá'í Temple, so exquisite and perfect in all the details of its conception and execution, so perfectly symbolic of unity, is a most powerful influence in bringing the



Showing the design of the clerestory section now nearing completion

people into a consciousness of the need of world unity and of the vitalizing power of the teachings of Bahá'u'lláh. Shoghi Effendi helps us to understand this when he says, "it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on the one hand by spiritual communion with His spirit, and on the other by the intelligent application and the faithful execution of the laws He revealed, that the salvation of a world in travail must ultimately depend."

"How is THE building of the Temple financed?" Many of the Fair visitors who went to Wilmette to see the Bahá'i Temple and attended the meetings, found to their amazement that there was no such thing as a money collection, returned to us with this question, "Who pays for the building of the Temple and from where does the

money come to run the affairs of the Movement?"

Our answer is simply this: That the Bahá'is throughout the world have the reputation of being a self-sacrificing people. They do not ask material rewards for their services rendered for the sake of God and humanity. They have no priesthood and clergy to support. Therefore joyously and generously they are ready at all times to contribute according to their best ability to carry on their transactions and support the administration of the Cause.

"Truly I say," 'Abdu'l-Bahá once wrote, "the friends of God (i. e. the Bahá'is) display wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár (the Temple). This spirit of sacrifice has been especially noteworthy among the friends in the Orient. In regard to this 'Abdu'l-Bahá said, "Until this day an event of this

character has never transpired, that from the East and Asia contributions were forwarded to the West for the building of a temple. Verily this is a cause of astonishment for the people of perception."

"Do THE BAHÁ'IS believe in Christ?" was another question asked many times. To those who are familiar with the Bahá'í Teachings this query seems strange indeed. We assure all that the Bahá'is believe in Christ and in all the divine Messengers of God. "Bahá'u'lláh established Christ in the East," said 'Abdu'l-Bahá. "He has praised Christ, honored Christ, exalted Him, called Him 'the Word of God', 'the Spirit of God', raised the name of Christ to supreme summits of glorification. Throughout the Orient Bahá'is have illumined the lamp of Christ and spread His mention."

BESIDES THESE and other questions which were asked many interesting incidents occurred. One of the most striking was as follows: One day a handsome young man stopped and after gazing at the model his face flushed, his eyes sparkled and with a voice intense with emotion he said, "Do you know that this Temple has saved my life! You see I am a flier, and once while returning to Chicago during a severely stormy night I was lost because nothing below was visible. I became desperate and prayed. Soon after I saw the light through the dome of the Bahá'í Temple. Then I knew where I was."

One Sunday afternoon a family of three came from some distance to

attend the Service in the Foundation Hall of the Temple. They had heard about the Temple and wished to know for what it stood. After the service they expressed their extreme happiness over what they had heard and wished to come again as they had missed part of the talk. One of the group added that he had been a seeker all his life and his soul was hungry for just such a message as he had heard. The next Sunday they were present again and this same man publicly announced, with sincere devotion and great happiness, his faith in the Bahá'í Cause. Since then the members of this family of three have been rendering important services to the Cause.

During the past summer a gentleman from a distant city heard that "sun worshippers are building a temple at Wilmette, near Chicago!" When he finally went to Chicago, just for curiosity's sake, he went to see the Temple. He was so impressed by the Temple and the Bahá'í teachings that after further investigation he declared himself a believer in the Bahá'í Revelation.

In short many are those who through their visit to the Temple are now studying the Bahá'í teachings, wherein they have found their hopes and all their heart's desires. With the World's Fair in full sway the rush of visitors and tourists may be compared to the waves of the sea. What a commotion, what a spiritual attraction, what a heavenly inspiration, what eternal bestowals are emanating from this sacred sanctuary, this House of Worship, this Bahá'í Temple! Blessed are those who know.

PORTALS TO FREEDOM

(An Autobiographical Story)

The reader will find in the following article a most gripping description of the spiritual evolution of a soul in this day and generation. It is full of human and spiritual interest. The author wishes his name withheld for the present.

MY life divides itself, in retrospect, sharply in two. The years before I met 'Abdu'l-Bahá look to me now much as the ten year old child might be imagined to regard his matrix life, assuming him capable of that keen vision. The comparison is apt, also, from another angle; for, just as a child of ten has still before him experiences of vast and unimagined heights and depths, splendor and shadow, so I, the twenty-two year old youth of the spirit, look back indeed upon the forty-five years of gestation, recognizing the fact of that necessity if birth were to occur, but beyond that fact knowing little or nothing of the trivial causes which could lead to such effects. How much less, then, is it possible to estimate the future of the twice-born soul throughout unimaginable ages of life in all the worlds of God. If the wood in which the earthly sap flows briskly still is capable of such a flame, how great the conflagration when, freed from the laws of the world of nature, the fire kindled from the Sinaitic Tree becomes ablaze! Truly birth is the great event but, compared with the second birth the first is only a feeble significance.

THE FALL and Winter of 1911-12 is a period marked in my memory as months of great unhappiness. Life, in all that composed its deepest values, seemed to have left me high

and dry on the banks of its swiftly-flowing stream. Outwardly all was well but that inward voice that adds, "All is well indeed," was silent. I know of no greater disappointment, no more terrible depression than that which comes to the sincere soul which, seeking God, finds Him not.

For many years I had found myself unable to accept the conventional connotations of such words as God, Faith, Heaven, Hell, Prayer, Christ, Eternal Life, etc. In very early manhood I had come to grips with the goblins of superstition masquerading as churchly creeds and had cast them out, but no satisfying, spirit-bearing convictions had come to take their places. Perhaps for ten years my thought life was frankly and positively agnostic. But these were great years nevertheless, for they were portals to freedom. But, alas, that freedom had failed to bring peace. I began to suspect that freedom without a guide and teacher fell little short of anarchy. True I still had the teachings and life of Jesus of Nazareth, and never had I failed in love for them. But I failed woefully in the practice of them. And even a casual glance at the lives around me and the civilization men called "Christian", convinced me that so far as any practical parallel between words and deeds were concerned there were few, if any, Christians in the world, and certainly no expressions of social, eco-

conomic and national life worthy of such a name. Besides this objective fact impossible to evade or deny, I was confronted by the even greater difficulty of the confused thought life created by years of scientific, philosophical and theological study and reading. In all these cross currents of human speculation my frail skiff had all it could do to keep afloat and the struggling oarsman little hope of finding his desired haven by following any one of them.

One day I found in the library of a village rector where we were spending a summer's vacation, a volume of the works of William Ellery Channing. His sermon on the occasion of the ordination of Jared Sparks in Baltimore in 1844 opened a new horizon. Perhaps one could be free and yet have a guide freely chosen! Thus began a period of about fifteen years of so-called liberal study, thought and preaching which, on the whole, can not be said to be fruitless years for work was sincerely done and doubtless necessary lessons learned. But measured by those inner standards which from boyhood had subconsciously been cultivated, these were barren years.

Was this to be the fruit of mystic dreams, of God-ward yearnings, of passionate longings to aid just a little in the uplift of sorrowing humanity around me? To preach once a week; duly to make my parish round of calls on elderly spinsters and the sick to whom my visits were simply what I was paid to give; to build churches to hold a handful of people; never to forget the collection, for which lapse of memory my treasurer was always

scolding me, and to fill in odd hours with reading of the latest modern philosophy in order to pass it on to my unsuspecting congregation with appropriate annotations,—did this round of living contain the germs of that "Truth for which man ought to die?" Was it my own fault that I had missed the point and was I a fool in that I could not adjust myself to that definition of success which found its goal in a wealthy congregation, the whispered, "That was a mighty fine sermon", the annually increasing salary?

Well, anyway, suffice it to say I was desperately unhappy. I had tried the orthodox scheme; I had tried to sail the uncharted sea of—"I don't know;" I had tried the "Liberal Faith" and I found myself approaching spiritual bankruptcy. A balancing of life's books showed me in debt to God and Man. It had not yet begun to dawn upon me that to be recreant to either was to be in arrears with both, and that spiritual insolvency is assured when freedom of the mind is assumed to mean liberty to follow every will-o-the-wisp of human philosophy.

IT WAS in October of 1911 when those first stirrings of influences which were to change the course of life throughout all the Worlds of God came to me. I picked up a copy of Everybody's Magazine from a casual bookstall and found therein a rather complete article on 'Abdu'l-Bahá and His projected visit to America. I shall never forget the thrill this somewhat commonplace story gave me—commonplace, I mean, in comparison with the *reality* of that story as future months were to unfold it to me.

Again I heard the inner voice which since very early youth has come to me again and again: "Come along up." I read and re-read the story. Here was a Man who had indeed found a Truth for which He was not only willing to die but had died, a *living death* covering sixty years of torture, banishment and imprisonment, and who had seen many thousands of His followers willingly and joyfully face a martyr's death. And above all—O happy marvel!—here was a man who placed money where it belonged, beneath His feet. He never took up a collection!

I read and re-read that glorious and tragic story and filed it away in my voluminous twenty-five volume scrap-book. There may have been a vague purpose in my mind of making that story the background of a sermon some day. To such human uses do we often put the *skyyey* glimpses God vouchsafes us. Which is well; or would be if those heavenly visions found utterance in our lives as well as through our lips.

IT MAY have been an indication of my spiritual unrest and sense of frustration that had prompted me some months before to organize in Jersey City what we called *The Brotherhood Church*. It had no affiliation with my regular denominational work. No salary was attached to its service. It tried to be in fact what its name indicated: a group of brothers of the spirit aiming to express their highest ideals in service to struggling humanity. Our meetings were held in a large Masonic Hall every Sunday evening, since my suburban church held services only in the morning. How little one can estimate the great results that may flow from even slight

efforts undertaken in a sincere spirit of service. It is hardly too much to say that had not this *Church of Brotherhood*, as 'Abdu'l-Bahá later called it, been inaugurated and carried on for a few brief months, the *Sun of Reality* might not have risen for me for many years, if ever upon this little planet.

For one of the members of the Board of Trustees was a man whom I had grown to respect and love deeply. This was Clarence Moore. His health was none too good and he suffered, at intervals all too short, from blinding headaches, indicating a pathological condition which, a few months later, carried him from this world. His nature was one of the humblest and sweetest I have ever known. None was too lowly or poor to be denied his understanding love; none too casual an acquaintance to make him hesitate to seek to find and touch with healing art the hidden springs of sorrow and distress which all conceal. His tact seemed never failing and his faith in human greatness boundless. He had no money, or little, to give. He had more, the key of universal love which unlocks every heart.

Clarence came to me one Sunday evening just before the service was to begin and handed me some notes, saying: "I am not feeling well enough to stay this evening for I am very tired with some work I have been doing and in connection with which I want to ask your assistance." "How can I help?" I said. You know I am only too glad if I can assist in any way."

"Well," he said, "you see it's like this. I have for some years known of a world-wide movement which seems to have great spiritual and social significance. Friends of

mine have found in it much of value and inspiration which so far have seemed too high and deep for me to fathom and explore. It occurred to me that your knowledge and experience in such matters might assist me to a just appreciation. So, this afternoon I attended one of the meetings of this group in New York and made some rather full notes with the idea of submitting them to you for your criticism and opinion."*

I was dubious. There was no connection in my mind between this movement and the magazine article I had lately read, and I hesitated more than a little. Oriental cults, eastern philosophies, and the queer supposedly idealistic movements of which there are so many, had never appealed to me. But, of course, I thanked him and on my way home in the train that night I studied his notes carefully. Interesting, I thought, heart-stirring a little but that was about all except that I looked forward to further discussion of them with my friend.

WITHIN A FEW days the mail brought to me an invitation to attend a "Bahá'í Meeting" in New York at which a Bahá'í friend from London, England was to speak. At once I connected this with Mr.

Moore and his notes. He had evidently given my name to someone and with this result. I was disturbed. I had no desire to be drawn into any movement or interest which might distract my attention from my legitimate work. I was on the point of throwing the card into the waste paper basket. Only the thought of Clarence, his selfless service, his friendship and love, deterred me. I could not refuse his request that I investigate.

So I went, although it entailed an evening wasted, as I thought, and a midnight return to my home which, in my then state of health was a not inconsiderable hardship. How slight the occasion upon which often hang great and vital issues! Suppose that I had refused to go! Nay, suppose that Clarence Moore had allowed his physical weakness, his need of rest that Sunday afternoon to weigh too heavily against his desire to serve; if the material had overbalanced the spiritual in his mind that day I probably would not be writing these words twenty-two years later. Indeed, Sir Launfal to the contrary notwithstanding, Heaven is not given away, God cannot be had for the asking unless with that asking goes all that one has.

(To be continued)

* I came to know much later that this was just his characteristically humble and tactful way of enlisting my attention. He had long loved the teachings and his daily life was their application.



THE HEART HAS SEASONS

I know the heart has seasons
 Like fields that drink sweet rain.
 Only the heart drinks tears
 Instead, and grows with pain.

—*Silvia Margolis.*

THE DYNAMICS OF A CHANGING WORLD

MARION HOLLEY

All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. . . . New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion.

—'Abdu'l-Bahá

EVERY religion has seen great days and nurtured its heroic men. Every religion has released upon its home environment a power of such purgative vigor and insistent purity that the entire complex of culture, from basic institutions to characteristic individual traits, was in each instance stirred and reshaped according to a nobler pattern.

It was to this mighty social influence that the Báb alluded when He asked, "Has He (God) not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muhammad, His Prophet?"¹ The men to whom He spoke, Persians of the Shi'ite tradition, reared in a sentiment of admiration for Muhammad and to a just evaluation of His attainments, recognized the verity of the Báb's words and were inflamed by them to ardent emulation. But we of the Occident lack standards whereby to judge the Prophet's power. With alien and stubborn hearts we neglect His teachings, while our historical susceptibilities are so dulled by mediocre schooling that even the sudden drama of Islam's birth and rise fails to seize our attention. Yet the impact of Muhammad upon the East and upon the world was terrific.

Arabia, in those days, was un-

tutored and uncouth. The average Bedouin, although courageous and fiercely devoted to his own small family and tribal groups, scarcely surpassed the crudest American Indian tribe in cultural attainments. He was a polygamous fellow, both as to wives and gods. Of the former he had enough that he valued a full-blooded horse more highly. Of the latter he counted three hundred and sixty-five, and this fact, far from creating in his heart a commensurate respect, left him free to indulge his passions and pursue a proclivity for drunkenness and gambling. For would not his misdemeanors be overlooked in the crowded disorder of heaven? At any rate, these people accepted life so naturally and were so persistently and flatly human, so little filled with the thirst for nobility either of mind or spirit, that they produced a culture which has been described as "savagery."²

In the meantime, across the Mediterranean sea European men were doing little better. Rome's imperialist vigor had dwindled into a pathetic senescence which was powerless to withstand the invasions of restless barbarians; while the early Church, remote from its source of inspiration, Jesus, was losing the spirit of simple devotion and fellowship and beginning its accumula-

¹ Nabils Narrative, "The Dawn-Breakers," p. 94.

² Von Keler, "Essence of the Koran," p. 5.

tion of temporal power. Europe had slipped into that dreary period which we call the "Dark Ages," when "society had grown stagnant, and there was probably not much more to record in a whole year than happens in the course of a modern day."

INTO THIS world a Prophet of God was projected like a fiery meteor across the sodden and uninspired scene. For eleven brief years he exhorted the Bedouin tribesmen, shattered their gods, abolished their dearest customs, and cleansed them of a depraved morality. Muhammad, the camel-driver, so intoxicated his obscure followers that Arabia, which heretofore had exerted an incidental influence upon the course of events, suddenly became "a garden of fine men" who, by their ardent faith and an inexhaustible enthusiasm for culture, "created a society more free from widespread cruelty and social oppression than any society had ever been in the world before."² There can be no question about it. Arabia was transformed by a dynamic religious ideal, and it was the vitality of Islam which, penetrating Europe's sluggish veins, stirred the Christian world to a defense and emulation that carried it into the modern phase. These are not fantastic assertions; they are sober truth, as inescapable as a thousand more obvious and prosaic facts of history.

BUT THE study of history is not without its dangers, for our minds have a curious inclination to set

down as ordinary and matter-of-fact those things which have been merely observed. Genuine comprehension, far from contenting itself with a superficial description, must always reach into the causes and motivation of phenomena. It is not enough to trace in the historical process a succession of great epochs, nor to discover an inseparable coincidence between those periods and the life-spans of great "religious myths,"³ nor yet to deduce by logic that the causal factor of each new period must indeed be sought in the energy created by religious faith. It is not enough to count over the names of great Founders and Prophets, and by the simple gesture of recognizing them, think to relegate their unique achievements to a fool's paradise of inevitability.

The world is not automatically saved when a Prophet enters it. Anyone who saw or has read "Green Pastures," Marc Connelly's outstanding play, will remember that it required more than God's good will to inveigle man into the "paths of righteousness." It was an indispensable phase of Islam's triumph that Arabia became a "garden of fine men," that the message of Muhammad not only dazzled and intrigued His followers, but persuaded them to an irrevocable inward change.

To study the writings of Bahá'u'lláh is to become convinced that the proud days—the vibrant and heroic days when religion, born into a new integrity, speeds to its fulfillment,—are not, as some would persuade us, forever dead. That this is "a

¹ Thorndike, "The History of Medieval Europe," p. 163. ² Wells, "Outline of History," Chap. 31. ³ A term used by Spengler in "The Decline of the West." ⁴ 'Abdu'l-Bahá, "Bahá'í Scriptures," p. 273.

new cycle of human power'" becomes a belief of intimate and tenacious strength, until to deny an obvious physical fact would be simpler than to erase or neglect the overmastering impression of authority created by Bahá'u'lláh. When He testifies to the "inconceivable greatness of this Revelation,"¹ one believes Him; one knows that, for all Islam's enviable accomplishments, "had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: 'I have truly recognized Thee, O Thou the Desire of the Divine Messengers!'"²

But let us be honest, all of us who, by some grace of destiny, have fallen under the magic of His words. Neither Bahá'u'lláh's words nor ours will suffice. Not all our ardour and enthusiasm as new-fledged devotees, not our weightiest testimon-

ies nor wisest arguments, not the sincerest idealism of our hearts will impress this decadent society or lift it from its stagnant course. The business of changing a world is above all a realistic one. The ambition may originate in a great faith inspired by a prophetic Leader. But the business itself is a hard one—concrete, exacting, detailed, discouraging, even ordinary. It involves a struggle, the struggle that every man invites who dedicates his life to God.

Today the impetus is new, the vigor of spirit flows with a new momentum, the goal beckons with mysterious new fascination. But the virtues are old, and in the World Order of Bahá'u'lláh as in Muhammad's Islam, "one particle of chastity is greater than ten thousand years of adoration."³

(To be concluded)

¹ Abdu'l-Bahá, "The Dispensation of Bahá'u'lláh", p. 11. ² Ibid, p. 13. ³ Tablet of Abdu'l-Bahá, translated for Mrs. Charles Bishop by Ruhi Afnan.

A PROPHECY

"The mere fact that a person is learned does not mean that he is free from prejudice."

THE academic life also has its fashions and fads, even though they are of different nature from the fads of the man on the street. These fashions are not permanent; they are bound to change. Today the fad is a materialistic view of life and of the world.

A day will soon come when it will become deeply religious and spiritual. In fact, we can discern the beginning of such a change in the writings of some of the most eminent souls and liberal minds. When the pendulum will start its full swing, then we shall see all such eminent men turn again to God.

—*Shoghi Effendi*,
"Baha'i News", No. 80, p. 5

SUMMERWEEK AT ESSLINGEN

HELEN PILKINGTON BISHOP

"The dissemination of high thoughts is the motive power in the arteries of this transitory world; yea, it is the soul of all peoples."

—'Abdu'l-Bahá.

 UR classroom was the terrace adjoining the miniature home collectively owned by the Bahá'is of Germany. The cottage lies on the hillside in old orchards carpeted by tall grasses. Abreast of the hilltop is "Katharinenlinden", a monumental tree, the namesake of the Queen who reigned here a century ago. That tree looks down upon the configuration of the valley: to the left the old walls of Esslingen; on the dim horizon the Hohenzollern estates; to the right the jade-green dome of Katharina's mausoleum. Beyond it lies "Stuttgart, a new town only seven hundred years old"—and once the stud farm (garden) of the Duke of Wurttemberg. Afterwards, the latter expanded his dukedom into a sweeping area by yielding mercenaries to Napoleon. The Duke's castle is gone, but the old forest creeps up to the cornfields. The peasants greeted us with the traditional "Gruss Gott". Late afternoons, the forest rhythms captured us: easy it was to slip back into the fantasies of the Gothic mind and overburden beauty by describing sirens and goblins,—"a bogey behind every toadstool". The mushrooms were a practical wonder and the delight of the evening's soup!

IN THIS quiescent background we broke with the past and shared in the new era of creativeness initiated by the Báb. A new center of learn-

ing has been dedicated at Esslingen. Its origin like that of the great medieval universities is humble,—but it has the forward look to the future. Greater than a university is this summer community realized through Bahá'u'lláh: therein rich and poor, learned and simple, old and young work and play and worship together.

The lectures carried us at flood tide into the stream of universal history: ethnology, psychology, philosophy and art woven into a pattern culminating in the World Order of Bahá'u'lláh. His divine Manifestation in its secret relations to the universe was penetrated, and the intellect confronted with ideas regimented into a formidable system. The method of these distinguished teachers is that same art of synthesis perfected by the German mind: an effort to encompass the whole of things and find a unity of experience, then to give its truth as a formula.

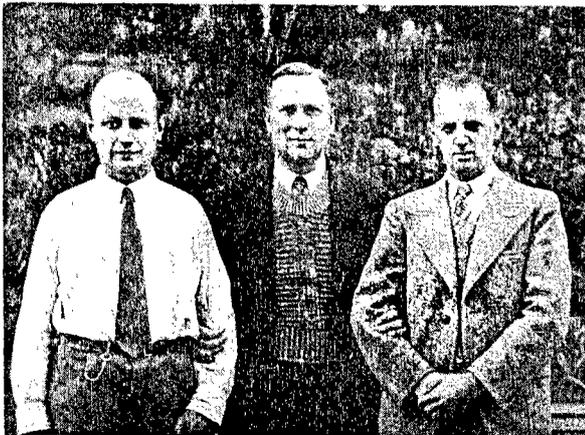
IN HIS exposition of this Revelation 'Abdu'l-Bahá has made it indubitably clear that the Point common to human experience is the appearance of the Prophet of God. This theophany occurs at fixed intervals from age to age; and it is man's source of life and light and love.

Hegelian minds enthrall, but it was not the lure of words which held me through two-hour lectures. My



Friends gathered for the Esslingen Sommerwoche (Summerweek)

Visitors representing America, Switzerland, Bulgaria, Jugoslavia, Persia, Austria, Holland. From left to right, standing: Mr. Charles Bishop, M. Morched Zade, Mrs. Thomas Collins, Mrs. Max Greeven, Frau Epple, Herr Franz Pollinger; sitting: Mrs. Charles Bishop, Miss Marion Jack, Mrs. Louise Gregory, Mr. Max Greeven, Mrs. Ludmila Bechtold.



Left to right: Dr. Adelbert Muhlschlegal, Dr. Hermann Grossmann Dr. Eugen Schmidt, lecturers at the Summer School.

German guides me only through the marketplace; hence, I was dependent upon post-mortem translations. I suffered no withdrawal of consciousness for I sensed a deep rich sentiment almost transparent, a geniality and warmth and tenderness which embraces aliens into fraternity. Antagonisms give way to an exceptional unity in Esslingen. Men are dominant; leadership is intelligent; authority is unchallengeable. What are to be the differentiating characteristics in the Faith since the world community will be a unity in diversity? What equalities are legitimate? Is intellect sovereign or do we assert the prim-

acy of the moral will? Is "the race to the swift, the proud and the strong?" Or shall "the meek inherit the earth"?

In an amazing passage of the *Germania*, Tacitus declares that the Germans sprang from the Persians. The accumulations of evidence lie in the roots of race, language and mythology, besides a maze of culture traits. Loyalty is exalted among both peoples. That loyalty which is born of twenty thousand Persians who gave "the last full measure of devotion" will assist the mental power of the Bahá'is of Germany to fulfill the expectations of 'Abdu'l-Bahá.



THE PRACTICE OF SELFLESSNESS

MURIEL IVES BARROW

"How long fliest thou in the atmosphere of self?"—Bahá'u'lláh.

THESE words are familiar to Bahá'is. Other words, couched in other phrases, spoken by other Prophets, but always carrying the same plea and advice and command, are equally familiar. Why do we not heed? How long—oh, how long—will we continue to fly in the atmosphere of self?

Surely it is not through desire that we stain our wings with this dark mire of selfishness; that we throw between our hearts and the Great Light this black shadow of our own ego. From the first moment during which our souls stir and begin to struggle upward, then on and on through a long series of trials and tests and battles, we are

continually fighting against the surge of self; against the attempt to raise the flickering torch of our own puny wish in opposition to the flooding Light of the Will of God.

We pray for release from this conquering ego—for there is not one of us who, having entered the lists in this tourney between the soul and self, willingly permits the self to rise triumphant. But we find that prayer is not enough. This is the day of deeds and not of words. So to pray with folded hands, even though one pray with streaming eyes and imploring heart, is not enough. Then what may we do? How may we overcome this enemy which is so firmly encamped within our gates?

What attack shall we make that we have failed to make? What crack in his armor may we discover?

THIS IS THE day of deeds and not of words. Therein, it seems to me, is the answer to the problem. *Deeds and not words.* We must learn to school ourselves actively in the technique of selflessness. We must train ourselves as consistently as a runner trains himself for a race. How foolish and short-sighted a runner would be if, for weeks before a race, he did nothing; if, when asked concerning the race, he would say, 'Oh, yes, to be sure I shall run; but when the time comes breath and muscle and endurance will be given me.' Yet is not that the attitude we are prone to take regarding this matter of the self? Oh, yes, we will be selfless—when the great crises come; when the tests of endurance and courage and even martyrdom arrive, we shall be completely selfless. But shall we? How can we guarantee to Bahá'u'lláh the complete devotion of our hearts and utter selflessness of our beings if, up to the moment of crisis, we have proved nothing? How can the runner guarantee his wind and endurance if, up to the moment of the race, he has not tested and trained his capacity?

So we must develop, and maintain a constant, never ceasing, technique of selflessness. We must practice, in the small matters of our daily lives, such a perfection of detailed selflessness in order that, when any moment may arise to test the degree of our selfless devotion to the service of Bahá'u'lláh that moment, may it come never so unexpectedly, will find us ready with sure endurance and strength.

I say in the small matters of our daily lives. I mean exactly that. The small trifling matters that clutter up the waking hours of us all. As an example: One prefers cream in one's coffee. For some reason or other having cream in one's coffee offers complications. Shall we insist upon the cream or shall we go without?

Let us consider the consequences of asking for cream. We receive the cream and our palate is grateful. Our palate becomes a little more sensitized to the smoothness of cream. The groove in our mind, which demands such niceties, becomes a little deeper. The part of us, which panders to the appetites and wishes of the body, becomes a little more firmly established. Not much, of course. So little that one considers it not at all. But yet—a little. One more very humble soldier has been added to the lists of self, drawn up, in battle array, to defeat the soul in its struggle toward flight.

Now let us look at the consequences of refusing to pander to the appetites and wishes of the body which, in this instance, involves the sacrifice of the sweetness and smoothness and general delectability of cream in our coffee. The first effect of our refusal is an instant sense of inward peace which is the result of our having, by our *action*, stilled our inner conflict. Then there comes a deep sense of spiritual joy which is the triumphant singing of the soul because of the victory, even such a slight victory, over the self. But of greater importance than this is the fact that we have deepened the groove in our minds which is slowly forming the habit of sacrifice.

the point. Why cannot we live, day by day, so that we form, slowly and carefully, the habit of sacrifice? Why cannot we train ourselves in the technique of selflessness just as the runner trains himself in the technique of running? Is it not as necessary that we prepare ourselves for the great service before us as that the runner prepare himself to win his race?

Let us be clear concerning this goal of selflessness to which we would attain. Let us not confuse selflessness with asceticism, since we are taught clearly that the good, the beautiful, the delectable things of life in this phenomenal world are for our enjoyment and benefit. So asceticism can be no virtue. No, not asceticism; rather a degree of clear selflessness wherein we may rest serene alike in the midst of famine

or in the profusion of abundance. Where wealth and poverty are alike to us, and where, in perfect truth, we may have no thought of what we may eat or what we shall wear or where we may rest our bodies at the time of sleep. For these are great days which are upon us.

“Take no thought for yourselves or your lives—whether ye eat or whether ye sleep, whether ye are comfortable, whether ye are well or ill, whether ye have friends or foes. For all of these things ye must not care at all. Look at me and be as I am. Ye must die to yourselves and to the world; so shall ye be born again and enter the Kingdom of Heaven. Behold a candle how it gives its light. It weeps its life away drop by drop in order to give forth its flame of light.”*

* 'Abdu'l-Bahá, "Divine Art of Living," p. 90.



“Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abha Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.”

—Shoghi Effendi.



One of the groups photographed at the Bahá'í Summer School for the Western States, Geyserville, Calif.

x Seats

xx Latimer

THE SPIRIT AND INFLUENCE OF THE WESTERN STATES BAHÁ'Í SUMMER SCHOOL

CHARLOTTE LINFOOT

"How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these Bahá'í Teachings! How glorious the task of those who are called upon to vindicate their truth and demonstrate their practicability to an unbelieving world!"

—Shoghi Effendi.

TO have lived for two weeks in the atmosphere of a Bahá'í Summer School is to have tasted of the quintessence of fellowship and love. Words do not describe its effect upon the individual. One must experience it to understand it, and having experienced it one is able to comprehend to some degree at least the underlying purpose and pene-

trating spirit of the World Order of Bahá'u'lláh.

This was particularly true this year at the Western States Bahá'í Summer School at Geyserville, California, which was convened at the very hour when a protracted altercation between Pacific Coast waterfront workers and their employers took on the proportions of

a general strike which threatened to cut off all cities and towns within a radius of fifty miles from San Francisco Bay from all sources of food and gasoline supplies.

Unperturbed by the confusion that held the vast population in its grip, and drawn by the magnetic power of Bahá'í love, a large number of Bahá'ís, some from the very heart of the strike area, assembled at the Unity Feast under the Big Tree on the Bosch Place to partake of the heavenly joy of reunion and to delight in the peace that "passeth all understanding" on the part of the uninitiated. New friends who might have come with some curiosity or even uncertainty quickly found themselves responding to the irresistible spirit of the occasion and living magnificently that fundamental principle of the Bahá'í Faith—the brotherhood of all mankind. Even the material food savored somewhat of heavenly manna because of the strike difficulties encountered by the committee which provided it.

The real spiritual joy of the gathering, however, was consummated in the sharing of messages of greeting from old friends and new. While a number of the pioneers of the Summer School were absent for the first time in eight years, their hearts reached out across oceans and continents to mingle in the spirit and to derive new inspiration for their tasks in distant lands. As always, the day slipped away all too quickly for those whose duties did not permit them to remain for the classes, but as they returned to the problems of the strike days ahead they carried with them new strength and greater faith in the ultimate triumph of love and light.

BEGINNING at nine o'clock Monday morning with devotional services under the Big Tree, the Summer School classes continued for two weeks with the largest enrollment in the history of this particular school. In its membership were representatives from fourteen Bahá'í communities, several residents of the village and surrounding towns, and a number of teen-age boys and girls who were not only most attentive students but who contributed to the musical programs which preceded each session.

In accordance with the wish of Shoghi Effendi, Guardian of the Bahá'í Faith, the curriculum consisted of three subjects: the History of the Bahá'í Faith; the Principles of Bahá'í Administration, and Fundamental Bahá'í Principles. One hour was devoted to each subject daily, the leaders having been chosen because of their particular study of or ability to present the various subjects in each course. Although many of the former able teachers were missing, their places were filled by new and young leaders who give great promise of outstanding service to the Cause of Bahá'u'lláh.

Only those who have studied deeply that remarkable narrative, "The Dawn-Breakers," the text of the first subject, can appreciate the spirit which moved the speakers and transported the group in imagination to the scenes of the early days of the Bahá'í Faith. As the stirring story unfolded day by day, one grasped a deeper conception of the mighty epoch which prepared the way for the glorious dispensation of Bahá'u'lláh, and became impressed anew with the great bounty bestowed upon the world by Shoghi

Effendi through his translation of this magnificent history which for all time will remain the authentic record of His Holiness, the Báb, and His disciples.

AS IF TO preserve an appropriate balance between the spiritual and the practical, which is one of the principles of the Bahá'í movement, the second hour each day was devoted to the discussion of some aspect of Bahá'í administration. Although fully realizing that the present generation stands too close to the birth of this great movement to grasp its full implications, one was able to glimpse now and again the grandeur and beauty of the plan so perfectly revealed by Bahá'u'lláh for the regeneration of human affairs. As the history of past religions was reviewed one saw fully that they failed in the fulfilment of their purpose, not because of any weakness in their spiritual impulse but because of the inability of man to establish the kind of institutions which would permit the full expression of the powers released into the world by their Divine Founders. Apart from acquiring a greater knowledge of the motivating principles of the new World Order contemplated by Bahá'u'lláh, one became deeply conscious of his individual responsibility for learning and obeying the new spiritual laws which will eventually permeate all human relationships.

The third session was more or less in the nature of panel discussions on various social principles of the Bahá'í Faith. Much very interesting material from outside authentic sources was presented to illustrate the trend of affairs and thought in the world today. The

closing hours of this division, however, were devoted exclusively to the study of the most recent communication from the Guardian of the Bahá'í Cause to the American believers, entitled, "The Dispensation of Bahá'u'lláh." The great power of this document penetrated the consciousness of every student and it was the means of establishing a unity of understanding and faith which far surpassed the results of any previous course.

So intently did the members of the Summer School live in its spiritual atmosphere that one forgot entirely that there was quarreling and strife in the world. Here was a *new* world but a very practical one, seriously investigating all the spiritual truths involved in the economic, political and social problems concomitant with evolving society.

It was not all study, however. While the morning discussions were frequently resumed after luncheon under the Big Tree, the afternoons were generally left free for rest, recreation and individual study. Social gatherings arranged by the Geyserville friends, the annual dinner at the local farmers' grange, and the "jinx" around the camp fire at the beautiful Griffith Park at Santa Rosa, provided social outlet for young and old, while hikes to the redwood grove, swimming and canoeing parties gave the children and young people opportunity to engage in activities suited to their physical energies.

In order that those in the village of Geyserville and the surrounding area might have opportunity to hear some of the outstanding teachers, two public meetings were arranged—one in the village itself and the other on Sunday afternoon at Grif-

fifth Park which attracted an audience far beyond the capacity of the amphitheater to accommodate.

Perhaps no greater testimony to the influence of the spirit of the Bahá'í Summer School can be cited than this: that there appeared one afternoon a young professor, not a Bahá'í, who had once given a series of lectures on the Summer School

program. Agitated by the strike disturbances he had witnessed in the strike in San Francisco, he said he had come to seek an hour's peace and quiet among the friends of God. In departing he asked that he be permitted to carry back with him to the scene of his labors the strains of the Bahá'í song of benediction.



YOUR VOICE

(To a Bahá'í teacher who recently made a trip through Australia.)

Your Voice is like a most
beloved flute
That translates every tongue,
sings into the Soul
Of all mankind.

Some notes are gold, the gold
of ripened corn,
Bringing fulfillment
and security.

Some of your notes are brown
as Mother Earth,
And sound her song of gladness
after rain.

Some notes are black,
For you have seen the depths
of all despair,
Yet from your lips, they are
black velvet light.

I love your red notes best,
For they are sorrowing virgins
Grieving for war-torn youth,
And flashing, flashing from
your Soul

Come notes of white, white
Light
That blend your Voice into an
ecstasy of Loveliness.

O Voice of the most beloved
Flute,
Sing on, for Earth's Springtime
is near.

—R. C. M. Searby.

CURRENT THOUGHT AND PROGRESS

"The present League of Nations is resting on an outworn and insecure foundation. A New League is needed to cope with the complexities of a modern world—a League fashioned in terms of today and tomorrow."—Dr. Nicholas Murray Butler, President of Columbia University. *Washington Star*.

 COOPERATION must be the leading thought, not country. The World must be organized into one commonwealth. National armaments must disappear and only a sufficient police force remain to keep order; without order anarchy would reign, and we would be plunged back to savagery. Continued increase of armaments will bring complete dissolution of civilization. . . . Those countries in which women are most interested and active in public affairs are democratic and peace loving."—Arthur Henderson, President of the Disarmament Conference at a dinner given by the *Women's Organizations of the Consultative Group*.

"THE LIBERAL scientific research—man's eternal search for truth in its vast ever-changing forms—cannot be too highly encouraged and praised. Limit this unfettered search and man's thought channels become confined within a narrow frame. If expression of thought is not permitted free sway in its efforts to expand into greater and greater spheres, our entire culture withers and begins to suffer from spiritual anemia."—Crown Prince Gustaf Adolf of Sweden. *From his address at the Spring Festival, Uppsala University*.

THE MILITARY organization ac-

chieved by the West during the Nineteenth century is monstrous, inhuman and absurd. To raise armies of millions of men by arming all citizens from the age of 18 to 45 is one of the most extravagant and dangerous ideas the human brain has conceived.—Guglielmo Ferrero, *Eminent Historian of Europe*.

AN EMOTIONAL disturbance may be the cause of such physical diseases as stomach ulcers, goiter, and diabetes. Not merely the symptoms of such ailments, but actual changes in the tissues of various organs and glands may be produced by emotional factors alone.

These facts, showing the close relation between mind and body and personality, were brought out at a meeting of the American Psychiatric Association and were particularly emphasized by the association's presiding officer, Dr. George R. Kirby of New York.

Figures from various big diagnostic clinics show that for about half the patients who come in with complaints of physical disease no sign of such disease can be found by the most careful examination with X rays and all the other aids of modern medical science. Even in animals emotional shock or disturbances can produce physical diseases.

Psychiatrists hope that physicians in the future will not only

examine a patient by taking his pulse and blood pressure and by X-ray pictures but will analyze or examine his personality and his emotional make-up as well in order to find the real cause of his ailment and how to treat it.—*Science Service*.

STOCKHOLM—The sponsors of the twenty-sixth Esperanto Congress, now in session here, declared today it was the greatest in the history of the language movement.

Its 2,000 delegates, representing thirty nations, were greeted on their convocation Saturday with an address of welcome by the Governor of Stockholm. Since then representatives of the various countries have delivered reports on the progress of Esperanto in their countries.

They said particular advances had been made in Holland and in North Africa, where Arab tribes were said to be using the "universal tongue." Mrs. Manja Gernsbacher of Cologne is president of the congress—*New York Times*.

WHY IS MAN, why are all of us, why is the world at large in such a terrible state of misery at this present moment? . . .

The present time is not an economic revolution but a spiritual revolution. Our state of perturbation is psychologic rather than physical and it will continue until the millions of people who are now working at a new conception of the good and desirable life, shall have given us a new ideal in keeping with the demands and the necessities of our new world.

We, the people of today, are

passing through the most momentous and far-reaching changes that have taken place since the beginning of recorded history. Science has made us the undisputed masters of all the forces of Nature. There is enough grain to feed everybody. There is enough wool to clothe everybody. There is enough stone and mortar to keep everybody decently housed. And a vast surplus of time should allow everybody a reasonable amount of leisure. And yet the picture all around us is one of yast hopelessness and despair.

Something therefore must be wrong with the picture! That is what we say. Would it not perhaps be a little fairer to confess: "Something is wrong with ourselves"?

A civilization that has made the accumulation of inanimate objects the chief aim and purpose of life is never going to enjoy the hearty co-operation and the undivided loyalty of the more intelligent members of the community.

To have or to be! I shall submit that terrific sentence to all those who have eyes to see and ears to hear and that true spiritual courage that is the base of all permanent progress. Hendrik W. Van Loon—*To Have or To Be*.

"THE WORLD'S eyes are opening to the fact that the majority of young men would refuse to fight if another war broke out. The only men in the future who will be deemed great are men who have lived for their fellows and not on them."—Dr. Stanley Russell of Toronto, at the *International Convention of Optimists Clubs*.

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OUR UNIVERSAL GOD---A Prayer

RAYMOND FRANK PIPER

Professor of Philosophy in Syracuse University

Thou art Lord of all!
Thou workest in near places and Thou workest in far places.
In the farthest strangest landscapes of all spaces,
 Thou art Lord of Power and Genesis.
In countless constellations of fiery suns is manifest
 Thy everlasting love of creation.

Thy mind has leaped beyond the cosmic fringes of far lonely stars,
 to vision new universes of vivifying light.
In Thy Spirit, awaiting Thy animating Word,
 lie the ethereal forms of infinite possible worlds.
And if ever Thou hadst dreams, what inscrutable imagery!
 what pageantries of transcendent glories.

And as Thou dwellest in the farthest,
 so Thou dwellest in the nearest and the smallest.
Thy quickening Spirit ever stirs in those marvelous realms
 that are forbidden to man's finest magnifying glasses.
There atoms are palaces, and pearls as big as suns.
There move the primal energies of things.
There somehow are born the children of the stars.

Oh that we knew the magic bridge that runs
 between Thy thoughts and the seeds of all things!
Yet we acknowledge in humility that the secret of creation
 would not be safe in our sinful hands.
Thou darest not trust more power to hearts than consist not of love.
Thou alone art perfect love!
Thou art Lord of all!

What matters then where on this chip of earth
 I lay down my head to sleep?
Thy Spirit envelops me, Thy Spirit permeates me,
 as sunlight a crystal sphere.
Thy heavenly peace falls upon my mind as silently, as ceaselessly
 as moonbeams on still waters.
The magnificence of the star-strewn firmament quiets my too active mind.
The heavens' ineffable serenity infects me with irresistible calm.
Thou art my invisible, ever-present Friend.
In peaceful sleep my soul departs somewhere to live in Thy mysterious care.
Amen.

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"It is plain and manifest that the surest means toward the well being and prosperity of men and towards the highest object of civilization, the liberty of the citizen, are love and friendship and the most intimate union between all individuals of the human race. Nothing in the world can be imagined or rendered easy without union and agreement; and the true divine religion is the most perfect cause of friendship and union in the world."—'Abdu'l-Bahá.

"THE CRY today is for order," says Dorothy Thompson, "for order and security, as a refuge for a disorganized, atomized, self-destructive society. It is the desire for order and security which is behind every movement in the world today."

A great cry is going up all over the world for economic security and for stability in organized human living. Never in the memory of living man has the world been in such a universal chaos and apparent disintegration. Today the adventurous and creative spirit of man therefore needs to be turned not to the discovery of new lands and new riches underneath the surface of the earth, but to the discovery of new modes of human organization, new patterns for civilization which shall bring to harrassed humanity the stability and security for which it longs and which it must find or perish.

MANY LEADERS of great caliber are working with devotion and inspiration in their respective countries to bring to pass such improvements in political and economic organization as may solve the pressing evils of the day and restore the unemployed to a life of usefulness and steady labor. And all of us, with whatever degree of mental capacity we possess, are pondering on the causes

and possible cures of this world-wide depression, since self-interest brings home to every one of us the necessity for a solution to these colossal disturbances which, more disastrous even than earthquakes or tidal waves, have brought suffering and woe to millions, and have forced upon everyone that fearful consciousness of insecurity which at present besets all living.

Many causes have been assigned for this chaos in which the world finds itself today, and many cures have been suggested to set humanity again upon its feet. May we consider here one cause which, however large a portion it may bear to the total causes of the world depression, is a factor of such importance that no security or stability will ever come to humanity again until this cause is eliminated. The cause I speak of is the disruptive influence of centrifugal emotional forces working for disunity not only externally as between the various nations and peoples of the world but also internally within practically every nation on the planet. Never, it seems, have hatred, fear, suspicion, war hysteria, been so universally potent; the period just prior to the World War was harmony itself as compared with the war-imminent situation which exists today. And within each country the struggle of classes is steadily and persistently

eating into national unity and prosperity.

THERE CAN be no security where stability is lacking; and there can be no stability where there is disunity. It is absurd to seek to build upon a theoretical foundation of economic and political reforms a stable and secure civilization, while the realities of life are surcharged with these passionate forces of disunion. "Today the greatest need of the world," said 'Abdu'l-Bahá "is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the differences and divergences of nations will be woefully augmented."

Men of vision must build not only more perfect and more equitable institutions, but they must also work strenuously to overcome the psychology of disruption and disunity which prevails universally today. This latter task is a spiritual process that cannot be accomplished by merely intellectual or scientific remedies. A strong spiritual medicine is required to alleviate such a fatal disease.

Many leaders of thought and action are proclaiming this pregnant truth, that the world will not recover from its prostration until spiritual remedies are applied. But the consciousness of this truth is not nearly enough permeating the uni-

versal thought of mankind. More of suffering, more of catastrophe will be required before the world turns to its only means of salvation—the spiritual rebirth of humanity.

IT IS THIS great truth that the Bahá'í Movement first and last is proclaiming in its world-wide message of unity, peace and brotherhood. This noble ideal Bahá'u'lláh has been projecting into the world consciousness for over half a century, but not until today has the world been ripe for a realistic appreciation of the need of these great principles. The doctrine that the Bahá'í Movement enunciates is the superb truth of the essential oneness of mankind, and the necessity of realizing that oneness in every expression of human thought and energy — whether political, economic, religious or social.

The Bahá'í Movement does not only proclaim this great truth but has demonstrated it actually in the lives of various religionists, people of different races and nationalities. The power of unity to overcome every factor of difference and to eliminate the poisonous emotions or prejudice, hate, misunderstanding and suspicion, has been conspicuously shown in Bahá'í communities throughout the world. The literature of the Bahá'í Movement, including the writings of Bahá'u'lláh and 'Abdu'l-Bahá, have been translated and published "in no fewer than twenty-five of the most widely-spoken languages," and the unprecedented progress of the Bahá'í Faith is amply proven in "the rise and steady consolidation of Bahá'í institutions in no less than forty of

the most advanced countries of the world.” *

Every race, religion and clime has contributed zealous adherents to this great world movement which offers the only solution adequate to the need of the time.

AND WHILE this great living force expressive of divine evolutionary power is spreading over this grief-burdened planet, there is also dawning upon the consciousness of thinkers and leaders everywhere the necessity for just these principles which Bahá'u'lláh has enunciated—principles of universal peace; of world trade free from selfish barriers of nationalism; of justice and equity to labor; of the abolition of those insensate prejudices which so

divide blocks of human beings and set them off from each other.

At this very moment of intense darkness and despair—a period of critical danger to world civilization such as has not been since the days when the Goths overran the Roman Empire—in this period so full of terror to millions of individuals, one star of hope is leading the way—the hope of a new universal conscience of unity which shall bring healing to the nations. May the Divine assistance bring success to every institution and to every group of people who are working, no matter under what banner, to bring about this great Event which we are assured is actually destined to take place.



“Is it not a fact . . . that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world’s recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh’s supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh’s world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. ‘In every Dispensation,’ writes ‘Abdul-Bahá, ‘the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.’”

—Shoghi Effendi.

SEARCHING FOR THE ANSWER

RUTH H. BRANDT

"There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity . . . One is the influence of civilization—that development of the world of nature that concerns the material life of man. . . . The other is the divine influence, the holy and spiritual revelations which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity and perpetual life."
—'Abdu'l-Bahá.

MAN has always been a seeker; he has always sought for knowledge, striven for advancement, and yearned to know the unknowable. Centuries ago Job cried out from the depths of his anguish of heart, "O that I knew where I might find Him!" In the confusion and chaos of today we hear the same cry going up from old and young alike, the bewildered souls calling for help, the confused souls asking for peace and the doubtful for assurance.

What is man's destiny? Is mankind progressing? In what manner and by what means does man progress? These are some of the questions for which perplexed and hopeless souls are today demanding satisfactory answers. Let us search first for an answer to the last two of these questions examining as we proceed the thoughts of some of our modern writers who are calling the truths of science to their aid. But let us not neglect, in seeking light upon this problem, the shining words of Bahá'u'lláh and 'Abdu'l-Bahá.

HUMANITY seeking the light presents a picture—or rather a pageant—always in motion from the very beginning of human consciousness. Dr. Erasmus Darwin, the grandfather of Charles Darwin, saw this

picture and movement and expressed it in these words: "The world has been evolved, not specially created. It has risen little by little from a small beginning to an Almighty Word."

Julian Huxley, two generations later, adds a tremendous thought when he writes: "The reason mankind's movement corresponds with what we call progress and value, is that man himself is in the *main stream* of progress, and not in an eddy or backwater."

'Abdu'l-Bahá, speaking with the power of spiritual knowledge wrote: "Movement is essential to existence, nothing that has life is without motion. *Things* progress and then decline; but with the human soul there is no decline; progress alone constitutes the motion of the soul."

We find then science and religion agreeing that mankind is in the line of progress.

IS THIS progress of the human soul, of humanity, at a steady, gradual rate, or are there times of comparative rest and times of rapid advancement? Some years ago the Dutch botanist DeVries after experimenting with primroses a number of years gave to the world the "mutation" theory. He discovered that a certain primrose would suddenly, with no apparent cause give rise to

an entirely distinct species. He experimented with them over a period of years and bred fourteen new permanent varieties. His mutation theory is that it is not the small variations among individuals that determine the course of evolution, but these sudden and larger "mutations."

Since that time various scientists have taken hold of the same idea with regard to the advance of civilization, and have strongly emphasized their belief that human progress would have been impossible without the "mutations" or sudden noticeable great strides in human enlightenment.

The chief cause of such epochal advancements in human enlightenment can be traced to the appearance and influence of one of the great Divine Manifestations, those inspired teachers and prophets, such as Christ, Moses, Muhammad, who have founded new religions from which new civilizations have grown. Each one has brought a *greater knowledge* than had previously existed and an *added power* to comprehend it. They thereby injected into the *main stream* of evolution a *permanent gain*. Such a stream, augmented approximately every thousand years by a new influx of power which increases both its potency and its velocity *cannot stop*. Nothing can stop it. It flows on into eternity. "My Eternity is My Creation; I have created it for thee," we read in the Hidden Words of Bahá'u'lláh.

We find Floyd Darrow in his book, "Through Science to God," expressing this same thought when he writes: "Everywhere is ceaseless

change. Nowhere is there perfect adjustment and harmony, always a constant becoming, a never ceasing growth. The world is never finished, never a flawless work of art, but always striving toward perfection, taking its course it may be, toward that one far off divine event toward which the whole creation moves."

BUT WE find a note of fear creeping into some minds as they contemplate this evolutionary process. *Man, no longer at the mercy of blind forces, has become a trustee of the evolutionary process*, Julian Huxley affirms. But this very trusteeship is the foundation of fears expressed today by many thinkers that all civilization will crash into chaos, because trustees do not necessarily fulfill the trust vested in them. This danger is minimized for those who believe that there is a main stream of spiritual progress and that mankind—though not all men—is in this main stream which will go on. For those who have indeed found assurance that the spiritual power of Bahá'u'lláh is the *new impetus* that has renewed this current or main stream the fear is non-existent. Such ones know from experience the truth of these assuring words of 'Abdu'l-Bahá:

"The Bahá'í Movement bestows upon man a new spirit, a new light, a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension. This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny."

With the impetus of this new spirit, new light, new motion, mankind will build a new world where-in economic justice prevails and

where all have equal opportunities for self-development. Thus man himself will develop into a new creature. Up to this time mankind has been passing through his childhood years. Now inspired by this new light, he is becoming spiritually mature and will not fail to be faithful to his trust.

BUT THERE is further confusion of thought in the face of present events in regard to the trusteeship of man over the evolutionary process. We see suffering and disintegration going on all about us. Are not these things signs of retrogression? In order to understand this we must realize that in the midst of rapid evolution a proportionate amount of dissolution is inevitable. Change is a law of life. We easily recognize this in the physical world where we see constantly going on about us decomposition and decay on the one hand, new life and growth on the other. In the world of human institutions there is also a necessity that the old should crumble and die making place for the new. New developments in science and inventions call for new methods and new institutions. It is because we cling so blindly and tenaciously to the old that calamities come. We are then swimming against the main stream of progress.

C. Lloyd Morgan recognizes this when he writes in his book, "Mind in the Making": "Mind in evolution means the coming into existence or being of higher and richer modes of fellowships. There is also a dissolution of fellowships, and perhaps without this dissolution, the evolution into newer and higher fellow-

ships would never be possible." And he adds that in the long process of the building up and breaking down of modes of fellowship, evolution has prevailed over dissolution. Were this not so the higher modes of fellowship would have passed away and would no longer exist.

Here we have the constructive side of disintegration. We might apply it to the various religions and sects. There has been great concern over the dissolution of fellowship in religion, since it is not understood that higher fellowships must be set up. Religion *renewed* will be upon a higher plane of fellowship. The scattering of congregations, the running to and fro among religions and cults, has undoubtedly been to a certain extent a seeking for higher fellowship, and to that extent it has been constructive and has been a seeking for the light.

In fact it is difficult in such a time as this to distinguish between the dissolution and evolution taking place before our very eyes. It is in truth like the springtime, when the torrents come and the floods rage and the driftwood is swept away, in order that new life may take its place.

IF MAN would save himself he must first be guided into the current and then swim with it with a sure and careful stroke. The Divine Manifestations of God are the guides who will keep us in this main stream of spiritual progress. Happy are those who recognize these guides at the time of their appearance.

Rejecting the Manifestation at the time of His appearance has occurred in every dispensation and

the deliberate persecutions that have taken place amount to cutting straight across the midstream of evolution—trying to dam its ceaseless flow. Thus those who crucified Christ set up their own momentum which could not fail to carry them into the backwaters. Yet only a few who were in power were deliberately evil. The great multitude who desired Christ's crucifixion were those whose minds were crystallized in the old doctrines and ceremonies and who therefore had no power to swim in the current of man's destiny. They were the heedless, the unaware. They became driftwood and the current could do naught but toss them aside.

Misconceptions and misinterpretations of religious thought tend to lead men out of the main stream of spiritual evolution. This is illustrated again and again in the insensate opposition of religion to modern science. This is because much of so-called religion has been based on dogmas and doctrines evolved in man's mind. For scientific truth can never be contrary to true religion as revealed by the Divine Manifestations of God.

Mr. Darrow in the book already referred to recounts these facts and continuing tells the story of how in defiance of organized religion Kepler's laws governing planetary movements were crowned and completed by Sir Isaac Newton's Law of gravitation which unlocked the very anteroom to the eternal verities of the universe. Commenting upon these unfoldments Mr. Darrow writes: "And thus through the conquests of these pioneers of

scientific discovery, the religious ideals of men and their conceptions of God had been given truer and nobler meanings. Indeed these paths of science had led to a more reverent knowledge of Him whose life is the soul of the universe."

SCIENCE has ever been the handmaid of religions freeing the mind for nobler and nobler conceptions of God, and bringing to light the means and inventions whereby man may provide a better way of living for all mankind. But religionists have ever been loath to acknowledge science as a helper. This makes us understand why today so many people are rejecting religion saying that it has always been an obstacle to progress. It is evident, however, to the careful thinker that science alone will never save the world from destruction, for we have only to look around us to see to what diabolical uses scientific inventions and discoveries are being put. The world needs both, but religion must be pure,—uncontaminated by man-made doctrines.

"Man has two powers and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station."

So spoke 'Abdu'l-Bahá in explaining the need the world has for both material and spiritual advancement. Is not this knowledge man's true destiny?

YOUTH AND THE JOB

DALE S. COLE, M.M.E., E.E.

"When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind."—'Abdu'l-Bahá.

IN a recent article in *The Scientific Monthly* on *Psychology and Re-employment*, Prof Morris S. Viteles starts his discussion with the very challenging and pertinent question, "What am I going to do about a job?"

This query stabs alike, now and again, into the consciousness of the youth in schools and the older ones out of employment. It lingers there, too, with the persistence of chronic pain.

But before any attempt is made to comment on the answer, the "job of life" should be defined for behind it is a *purpose* of profound significance.

WHAT IS the purpose of life in general and yours and mine in particular? In a recent *Saturday Evening Post* article, Prof. Whitehead, British philosopher and mathematician, was quoted as follows: "The problem is not how to produce great men, but how to produce great societies. The great society will put up men for the occasions."

A great society—what is it but an integration of individuals and their influences? And back of a great society there must be a great purpose. Since the great purpose is but the resultant of individual purposes and purpose depends upon intention—the importance of *right* intention is clear.

The author who quoted Prof. Whitehead continues: "In creating

such a society we all of us, down to the humblest, have our part. For when there is good will and the will to do, leadership emerges and strong individuals begin to see their way through the urgent problems of the time."

How can we "see our way through" without having clearly in mind the real purpose of our lives? 'Abdu'l-Bahá spoke of this repeatedly. The purpose of life is progress toward God. It is carrying out His Divine Plan for the age as revealed by Bahá'u'lláh. It is being obedient to the Will of God. It is at once a great task and a most joyous privilege—to the end that we have a great society, with just and adequate leadership, and that we all become strong enough to "see our way through."

When we have a great society there will not be so many dark clouds to dim our vision, there will not be so many quagmires to flounder through or circumnavigate, there will not be so many discordant sounds to muffle the melodies of God's symphonies.

So the question of the job resolves into two elements, one most assuredly dependent on the other. One element consists of our relationship to the building of a great society. What can we do for others and the world? And the other element has to do with subsistence here on earth while we are helping build a great society.

Truly, as a poet has said, in helping others we help ourselves for a great society would benefit all. Again if enough people helped enough other people *now*, many of our problems would vanish and those which did not would be much easier of solution.

So we all have work to do—the biggest and most glorious ever—that of building a great society in accordance with the Divine Plan. This work cannot be taken away by economic upheavals which only accent its importance. Once this is realized and taken into our consciousness as an active force we then acquire the right intention, which has very important practical effects on life and the requirements thereof.

BUT YOU SAY, this is all very beautiful and idealistic but what can we do about it *now*?

There are several things. First the “great society” referred to is formulating. It is composed of those who are trying to carry out the Divine Plan. We can help by doing our bit, first being sure that we have the right intention and then helping others to acquire it. Second, there is a very definite promise that “God will assist those who arise to serve Him.” The path to assistance is service and the gateway to the path is prayer, real sincere prayer. “Ask and ye shall receive.” Many an unexpected door has opened through service to others and to God. It may not be the door expected. Often it is a better one.

Another thing we can do is to follow ‘Abdu’l-Bahá’s admonition, “Never be discouraged.” After all —“we are living in eternity” and

actually what does it matter if the early years seem difficult? Proficiency in anything presupposes apprenticeship.

We owe it to ourselves and society to keep the “morale” Prof. Viteles speaks of as high as possible and this is much easier—difficult though it be at best—if we are reinforced and strengthened by the assurances of Bahá’u’lláh, if we are moving with the current of Divine Will and not across or against it. By keeping up our own morale we lift that of others, and a high tone is conducive to better feeling in the harsh world of business. Cold as the financial sphere is, it is a sensitive organism as history evidences and a generally high morale is commercially valuable. This significance is of course a secondary one, but points out another thing we can do *now*.

To sum up, the formula for the individual today contains these qualities: Right intention, prayer, confidence and action. We cannot be impotent if we are God’s instruments. Our problem is to become one of His instruments, effective ones, working with the assurance of His help.

So when Youth asks “What are we going to do about a job?” can we not answer, “make one in some service to humanity.” There are plenty of opportunities for real service in all departments of commerce and industry, and history shows that real service is inevitably rewarded materially. Spiritually service is and has its own rewards. Outside the realms of commerce and industry the opportunities increase in proportion to the unselfishness of

the endeavor. In education, in medicine, arts and science tremendous progress is possible.

Having made a job for itself in

the service to humanity Youth will simultaneously be serving God—thus fulfilling the purpose of life here and hereafter.



IN THE PRESENCE OF 'ABDUL-BAHA

(An Early Pilgrimage)

ROSA V. WINTERBURN

"Grieve not because of my imprisonment and calamity; for this prison is my beautiful garden, my mansioned paradise and my throne of dominion among mankind. My calamity in my prison is a crown to me in which I glory among the righteous."—'Abdu'l-Bahá.

YOU are going to your greatest test," said a friend as we drove to the station to commence the trip to 'Akká, Palestine, the "White City by the Sea." The words were unintelligible to me then, and it was not until some weeks later that their real meaning became clear. Scarcely heeding them, in fact, in the happiness of making the start, they were forgotten until their truth came back to me when the visit in 'Akká was moving slowly into the past.

Six days in 'Akká! Six days in the presence of 'Abdu'l-Bahá! Six days in an atmosphere of the most perfect love and peace that it has ever been mine to know. Others may have spent six weeks there, six months. That is nothing, for time is nothing in the presence of the Servant of God. If a thousand years are but as a day in the sight of the Lord, is it not equally true that a day may be as a thousand years? We lived a lifetime in those six days. The outside world disappeared. The past had never been. There was no future. It was as if

the moment in that Presence were all of life and that it was eternal. Peace, happiness, calm joy enveloped us from the moment 'Abdu'l-Bahá took our hands in His in a welcoming grasp until He said "Go back and serve," and we left His Presence, perhaps forever in this world.

BEFORE starting on our journey I had feared being overwhelmed with sadness at the sight of the imprisonment of 'Abdu'l-Bahá'; so I had prayed earnestly that I might be enabled to look into His dear face only with smiles. Once in 'Akká the prayer was as completely forgotten as if it had never been breathed, and I found myself wondering at the readiness with which I smiled into those eyes that always smiled back at me in tender love. It was not until 'Akká was fading into the distance beyond the blue waters of the Mediterranean, that I remembered my prayer and marvelled at its complete realization.

The entrance into the Presence of the One called by so many "Mas-

ter"—came as simply and naturally as into that of some dear friend. We wondered somewhat, my husband and I, for we had thought it impossible to see Him whom our hearts so revered without being overcome with emotion. Hours passed, we met Him face to face, felt the touch of His hands, basked in the light of His smiles, and still we had not been overcome by any mighty wave of irresistible feeling, and still we wondered. Days passed, the life in 'Akká had received us, had taken us into its loving arms, and still we were wondering when and how was to come that mighty sweep of power. It did not come. The dominance of 'Abdu'l-Bahá spoke to us only through His love. His influence expressed itself to our mortal senses in the peace around us that was always unbroken. His wisdom was manifest in the grey-haired men who bowed before its decisions in unquestioning acceptance. The efficiency of His teaching was illustrated in the eagerness of those who had been Zoroastrians, Muhammadans, or Christians to live all together there in perfect peace and unity, under His sheltering care; and in their determination to carry with them to the ends of the world the same peace and harmony that wrapped them in its folds in that dreary, but gorgeous, little prison city of 'Akká.

THE DAY of departure came. The doors of 'Abdu'l-Bahá's home closed upon us. The grim walls and the defiant gates of the crumbling old city of the Crusaders were behind us. The world and the service upon which we had been sent out were before us. Slowly driving

away, two questions perplexed us: What was the "greatest test" to which we had been subjected? We had been unconscious of it. Why had we not felt some overpowering conviction of the sanctity of that Presence in which we had spent six such bliss-filled days? Then we almost laughed at our simplicity in asking ourselves the latter question. What experience could we have had more overwhelming in its conviction than the steadily cumulating proof of those six days? For now we realized, as had been impossible while still in the presence of 'Abdu'l-Bahá, that every hour, every interview with Him, every observation of the life around us had brought conviction to the reason, to the judgment, to the emotions, to the whole mental, moral, and spiritual nature, that this was indeed the Servant of God for Whom we searched, that this was the Divine Exemplar Who could show the world the way into life eternal.

We realized now that when we first entered His Presence so quietly, it was as if we had been taken up by the first swell of a great tidal wave, raised so tenderly that we had scarcely been conscious of its uplift; we had been carried on and on, higher and higher, until, as the tidal wave may sweep over coast, rocks, and even cities, we had been carried high over all worldly consciousness and it had been as if the world were not. As this realization came, we prayed that we might never again be upon the spiritual level where we had been standing when that wave lifted us and bore us so high into the realms of absolute, common-sense, unquestioning con-

viction. "By their works ye shall know them," and it was through the works of 'Abdu'l-Bahá and of those who served Him that we had attained to the heights of our conviction of the truth of the Bahá'í Teachings.

THERE STILL REMAINED the thought, What had been our "greatest test"? It had sunk into insignificance. That incorporation of the living Spirit of God in a human body could never be a stumbling block now to our steps. We had met a *man*, it is true, a man with all the needs and elements of humanity. But it had been to realize how perfect an instrument of the Lord the human body may become. How else could God have spoken to us so

forcibly as through those human lips, that let fall Divine Wisdom; as through those human eyes, whose tender glances bore into one's soul a conception of the love and tenderness of God; as by that human tongue that never uttered a harsh or an unkind word; as through that stately form, unbowed by all the grievances of the world or by the sufferings of long years of prison life and deprivation? Surely, if man is the greatest work of God, man must also be the most perfect Messenger of God to man.

There had been but six days in 'Akká; but the human world was behind us, before us was the world of God. They had been separated by a faint conception of Eternity, lived in the Presence of 'Abdu'l-Bahá.



CEDAR OF LEBANON

Nourished by the earth, with God ever nigh,
 Moulded in His heart and fashioned by His hand,
 Its feet on the ground and its head in the sky,
 The Cedar came forth at His beck and command.

With its arms outstretched and a prayer on its lips,
 Free from contention, sorrow and strife,
 With a look far away to love-laden ships,
 The great Cedar stands, a symbol of life.

—Henry Polk Lowenstein.



THOUGH moving in a sphere of His own and holding a rank radically different from that of the Author¹ and the Forerunner² of the Bahá’i Revelation, He, by virtue of the station ordained for Him through the Covenant of Bahá’u’lláh, forms together with them what may be termed the Three Central Figures of a Faith that stands unapproached in the world’s spiritual history.

WHETHER in the Kitáb-i-Aqdas [Book of Laws]—the most weighty and sacred of all the works of Bahá’u’lláh, or in the Kitáb-i-‘Ahd, the Book of His Covenant, or in the Suriy-i-Ghusn (Tablet of the Branch), such references as have been recorded by the pen of Bahá’u’lláh—references which the Tablets of His Father addressed to Him mightily reinforce—invest ‘Abdu’l-Bahá with a power, and surround Him with a halo, which the present generation can never adequately appreciate.

He is, and should for all time be regarded, first and foremost as the Center and Pivot of Bahá’u’lláh’s peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá’i ideal, the incarnation of every Bahá’i virtue, the Most Mighty Branch sprung from the Ancient Root, the Limb of the Law of God, the Being ‘round Whom all names revolve’ the Mainspring of the Oneness of Humanity, the Ensign of the Most Great Peace, the Moon of the Central Orb of this most holy Dispensation—styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name ‘Abdu’l-Bahá, [Servant of God].

He is, above and beyond these appellations, ‘*The Mystery of God*’—an expression which Bahá’u’lláh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of ‘Abdu’l-Bahá the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized.

—*Shoghi Effendi.*

¹ Bahá’u’lláh. ² The Báb.

IMPRESSIONS OF A UNIVERSAL ESPERANTO CONGRESS

MARTHA L. ROOT

*"The activities which are trying to establish solidarity between the nations, and infuse the spirit of universalism in the hearts of the children of men, are like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the universal language."** It is of special interest to Bahá'is to learn that 'Abdu'l-Bahá informed a "friend" that the first principle of Bahá'u'lláh to be accepted by the world would be that of the Auxiliary Universal Language.

HERE we sit, O readers, you and I, at this mental banquet of thought and you perhaps ask me to arise and give you my impressions of a Universal Congress of Esperanto. Some of you are Bahá'is and so I shall speak also from the Bahá'í viewpoint. A Universal Congress of Esperanto is like a

week on the mountain top to the disciples of this evangel-instrument to peace, it is like a University of Esperanto to the scholars of this international tongue; and to the youth of all lands who come for the first time it is like a little lifetime in the "Land of Esperantujo."

What impressed me most at this

*'Abdu'l-Bahá, "Divine Philosophy" (first edition) p. 112.



Twenty-sixth Universal Congress of Esperanto

Twenty-sixth Universal Congress of Esperanto held here in Stockholm, from August fourth to twelfth, this year, 1934, are the possibilities of Esperanto as the very greatest language for universal use and its spirit of "Esperantismo" which is the essence of brotherhood. Prefacing this impression, permit me to offer tribute to the creator of this universal auxiliary language, Dr. Ludovic Zamenhof of Poland, one of the greatest humanitarians of this twentieth century. The few youth of his day who were present in the Stockholm sessions have borne him in their hearts across the generation and their hearts rose up at the mention of his name as the Gardes du Rois spring up cheering when their

kings appear. Why is this? It is because he has given to our world something pure and precious, an instrument for world understanding.

WHO SAYS that Esperanto is not a living language? Ex-Mayor Carl Lindhagen of Stockholm who is one of the pioneers for our Esperanto language and other progressive movements says it is much more "living" than some of the other languages commonly used which are entirely inadequate in international life. He even goes so far as to proclaim that we should not too modestly speak of it as a "help language," an "auxiliary language," for it is in truth a world



held in Stockholm, Sweden, August 4-12, 1934.

language, a universal language. I give you an excellent proof of this: in Stockholm more than two thousand delegates from fifty countries, and representatives from more than thirty languages sat in the great Swedish Parliament House and held numberless sessions including university courses, professional discussions, international parleys, plenary sessions of the Universal Esperanto Association and everybody understood every word. People remarked how every year the delegates express themselves so fluently, correctly and courageously in Esperanto. The Esperantists sat in the theater and heard Sweden's great actors and actresses give Moliere's and Strindberg's plays in perfect and caressing Esperanto. The non-Esperantists and the journalists wrote: "It is most wonderful to realize how beautiful Esperanto sounds from the stage. Perhaps it is not only a congress language but also a language in which one can converse and love and hate."

They crowded the splendid Concert Hall, regal in its appointments and listened agape with rapture to Swedish musicians, some of them famous throughout Europe, who sang in Esperanto the glorious songs of Sweden. Of the important newspapers of Sweden, one had a daily page and others had columns in this world language, not only of the Congress news but the world news!

The same week, in another part of Stockholm a very important International Congress of Women Physicians was in session where every speech had to be interpreted tediously into English or French or German or Italian or all—just as in

hundreds of other international conferences which are fair examples that the world language system is still in its dark "middle ages." The Stockholm daily papers in articles and editorials voiced the opinion that what the world needs is not a European language but a world language.

SHOGHI EFFENDI, Guardian of the Baha'i Cause, sent his warm greetings to this Universal Congress of Esperanto and his significant message was read at the first plenary session of the Congress of Work called "La Laborkunsido," before many hundreds of delegates.

As a Bahá'í I was profoundly interested in the Esperanto University Summer Session Lectures presented by celebrated European linguists. For instance, Professor W. E. Collinson of the University of Liverpool spoke on "The Northern European Languages and Esperanto." He showed excellent features in both and suggested how a few Northern European suffixes could with profit be added to the Esperanto suffixes.

This clear exposition brought to my mind the exhortations of Bahá'u'llah that the governments of the world should appoint an international committee of their best linguists which should study the problem of a universal language. There are many language possibilities for Esperanto which are not yet utilized, but which may be found by comparison with the many national languages. Every language has found some very good expedients for expressing thought simply, and if Esperanto explores these special expedients of every language, it can

become the best and most practical of all.

Esperanto has all the potential qualities of a universal language—it is neutral, logically constructed and can be easily learned by the masses of world peoples—it has been created by a world genius, it is perfect as a construction and modelled with every possibility for future evolution. Dr. Zamenhof himself planned this. There is an International Committee, forming the Academy of Esperanto whose members are appointed by the Esperantists of the world and the evolution of the language is under their supervision. However, the scope should be wider, the governments of the globe should interest themselves in this universal language principle. If they do, God help them to keep to the super-nationalism ideal and may the big nations not try to obtrude their nationalism into this auxiliary tongue, trying to crowd out the smaller states. One can see how in the world today, politics could hold back Esperanto, but Dr. Zamenhof gave this language a soul and the majority of Esperantists are adherents of its lofty spirit.

Looking over the Esperanto books in the Congress book-shops one can see that Esperanto already has a very rich literature with books from all nations.

COME TO SWEDEN and you will say: always smiling, always be helpful, describes the fair fine race that welcomed the Esperantists to this "Venice of the North," this "Queen of the Baltic," this gay Stockholm flying flags of fifty nations, Esperanto flags and hundreds of Swedish flags. Each Swede seemed to act as



Miss Almida Zetterlund, Bahá'i Esperantist of Stockholm, who presided at the Bahá'i Esperanto session of this great Congress.

host, intuitively knowing our needs. They have somehow captured the magic wand of civilization and wafted it over their nation. I liked the way Mr. J. B. Philip praised them for he said that the imagination of a northern people has crystalized into a city which is a poem in stone.

The first Esperanto film ever presented to the world was made in Sweden by Swedish Esperantists and was given in Stockholm during the Congress week. It will be historic and perhaps is the forerunner of Esperanto films that will circle the five continents.

THE WHOLE Congress was honored in having as its President, H. R. H. Prince Carl, brother of His Majesty King Gustavus V of Sweden. A most noteworthy feature of this Congress too, was that for the first time in the history of

Universal Congresses of Esperanto, the imposing "Solena Malfermo"* the magnificent opening in the Concert Hall, was broadcast. The most awaited, the most eagerly-heard speech that memorable evening was the radio address of Dr. Edmond Privat, for many years President of the Universal Esperanto Association, an idealist and one of the most eloquent of Esperanto orators. He spoke by telephone from Lausanne via Germany into the radio-station in Stockholm. Breathlessly this seated international audience listened to every word, even every nuance as his loved voice carried his light-bringing message over the air to them. The writer felt that both Dr. Privat and Miss Lidja Zamenhof, who was also one of the speakers in this "Solena Malfermo" that day, had their lips touched with Fire of God!

THE journalists of Stockholm gave a dinner for visiting Esperanto journalists, in their renowned Press Club. The Chairman for the toasts was Mr. Anton Lindberger of the Stockholm "Dagens Nyheter" who spoke in English and the writer had the privilege of being his interpreter into Esperanto. He said among other things: "It seems to us that you, O colleagues, represent in double measure two of the most important objects of the newspaper press. I mean the transmission of international information and the furthering of international understanding. We know that these objects are at the very root of the world language idea, but in such times as we live in, it is of no less importance that the press of all languages after the measure of its

powers and as far as its political freedom of movement allows, makes of itself an instrument for these tasks.

THE BAHÁ'Í Esperanto session of this great Congress was held in one of the beautiful Council rooms of the Parliament, attended by Esperantists from twenty countries. Every seat was occupied. There was a fine display of Bahá'í literature in different languages. Miss Almida Zetterlund, a Bahá'í Esperantist of Stockholm presided and welcomed the guests to Sweden also giving a short talk. The writer spoke and Miss Lidja Zamenhof, daughter of the creator of Esperanto (herself a Bahá'í who has translated into classic Esperanto, "Bahá'u'llah and the New Era," "Paris Talks," "Some Answered Questions" and "Iqán") gave a vivid, profound and philosophical Bahá'í address which was much applauded and later praised in the press. The last day of the Congress at the great "Laborkursido," a two minute resume of the Bahá'í session was given before nine hundred Esperantists.

THE WHOLE Congress was most interesting for it gave visitors from many lands a deeper insight into the high spirit of the Swedes, and one sees how they have taken the best from all cultures and adapted it to their tranquil and beautiful nature; likewise, they are themselves outstanding in their own creative genius in music, art, literature, inventions, explorations. Where did Jenny Lind, Anders Zorn, August Strindberg, John Ericsson, Alfred Nobel, S. A. Andre, and Sven Hedin

*The Opening ceremonies.

come from? They came from this Sweden that has just had the initiative to stage one of the greatest Congresses of Esperanto that the world has yet witnessed.

Rector Sam Jansson of Beskow School in Stockholm where some members of the Royal Family have studied, who is himself a noted European Esperantist and had personally taken the responsibility for this Esperanto Summer University, said to me one day at the Congress that it was interesting to him to see the great mixture of nationalities from Southern Europe and how here in Stockholm, through Esperanto, they were all blended into perfect unity. I could also state that all delegates remarked that the Swedish atmosphere had a tranquilizing and friendly-making influence upon all guests. Even the little foibles which always occur in big congresses were met with such good humor and forbearing mind that everything in and outside the Congress was sunshine here in Sweden. No wonder that we have become not only good will ambassadors of our own country and Esperantujo but of this land which, through the World Congress language, we have come to know and to love!

The Blind Esperantist delegates also had some special Congress sessions in the Royal Swedish Institute for the Instruction of the Blind where the visiting blind from other lands were lodged. The reports from that section are illuminating and the rest of the world could look to Sweden as a model of the way to give blind brothers a more equal opportunity when they are striving to make themselves useful members of the community.

General Louis Bastien of France in the name of the Congress expressed thanks for the Congress week, mentioning the names of many eminent members, but he also said: "Let us not forget the other man, to whom we owe so much. One always speaks of the great man, but so many Esperantists work unceasingly for our world language in little cities and towns, whose names one does not even know—those whom one does not meet in Congresses because they have not the means to travel. Let us salute *The Unknown Esperantist*." And the audience arose and applauded.

THESE ARE only a few of the outer impressions of the Congress, but the great inner peace revolutionary forces unloosed at this World Language Congress are still another story, for this world language ideal, the Bahá'í Faith, the many universal brotherhood ideas set forth here will spread, the very winds of heaven will be their messengers; ignorance, superstitions, narrow nationalisms may nail them to the cross, but they will resurrect of themselves, span the seas, encircle the earth and sweep onward to the very confines of human intelligence and understanding.

The Twenty-seventh Universal Congress of Esperanto will be held in Rome next year, in the early days of August.

So, dear readers, let us raise our glass (of water, if you will), to our next mental banquet in Rome: Vivu la Baha Movado, Kreanto de unueco kaj Savanto de diverseco! Vivu Esperanto la viviga pacilo! Vivu gastama Stockholmo! Kaj gis la revido en Romo! *

*Long live the Bahá'í Movement, creator of unity, savior of differences! Long live Esperanto, the peace instrument! Long live hospitality loving Stockholm! And until we meet again in Rome! (Instead of goodbye in Esperanto, we say, until we meet again, gis la revido!)

PORTALS TO FREEDOM

(An Autobiographical Story)*

CHAPTER 2.

I DO not remember much of what happened at the meeting—my first Bahá'í meeting. There were readings of beautiful prayers, and I had a slight feeling of regret that they had to use a book. The Bahá'í friend from London talked, but nothing of what she said remains. No hymns, none of the religious trappings I had been accustomed to: but there was a spirit that attracted my heart. So when the meeting was over I asked the speaker if she could recommend someone who would come over to Jersey City and tell the story to my people. She introduced me to Mountfort Mills who, within a week or two did give a talk in the Brotherhood Church. I remember his subject was *The Divine Springtime*. One of my people sitting in front of me, for I sat in the audience while Mr. Mills was speaking, seemed enthralled. She turned to me as we all rose to leave and said in a hushed voice: "There, indeed, is a man!" Her succeeding remarks indicated her meaning: A feeling of awe for the speaker and his subject. "If we could only be sure it were all true," she concluded.

Then began a period of about three months upon which I now look back as the most remarkable of my life. The Divine Voice calling from on high seemed constantly ringing in my ears. Not that I was at all convinced of the truth underlying what I heard on every hand. In

fact I did not understand half of what most of these people talked about. Sometimes I was definitely repelled and would try to put it all out of my mind. But it was no use. My heart was in a turmoil and yet incredibly attracted. Mr. Mills devoted much time to me, *why* I was at a loss to understand. At his home I met several of the Bahá'í friends. And here I received my first copy of *The Seven Valleys* by Bahá'u'lláh. I read it on my way home that night and it stirred me beyond measure. Not one word in ten did I understand but doors seemed to be opening before me. It was like a *leit motif* from a heavenly opus of which the theme could not be guessed. Certain passages struck my heart like paeans from angelic choirs. Even *The Hidden Words*, by Bahá'u'lláh, which Mr. Mills had given me a few days before, did not approach the core of my being as did this.

I BEGAN going over almost weekly to meetings in New York. There I met more of the "friends" as I heard them designated. They certainly expressed a type of friendship new to me. I bought all the books I could find and read, read, read constantly. I could hardly think of anything else. It reflected in my sermons so that my people remarked and spoke of it. Always I had written my sermons, rather priding myself on style and ratiocination. Suddenly that all

*The author wishes his name withheld for the present.

dropped away. I found myself going into the pulpit with only the preparation of prayer and meditation. And what a new meaning began to attach itself to this word *prayer!* I had always prayed after a fashion, but since religion had become a "profession", public prayer—pulpit prayer had to a great extent displaced personal devotions. I began vaguely to understand what communion might mean.

But I was not happy. Strange to say I was more unhappy than ever. It seemed as though the very roots of my being were rent asunder. Perhaps, I thought when 'Abdu'l-Bahá arrives He will be able to calm my restless soul. Certainly none of the proponents of His cause could do it. I had tried them all.

ONE DAY I was walking with Mountfort Mills near his home on west End Ave. It was in February and the winter winds were chill. We walked briskly talking of the ever enthralling subject, 'Abdu'l-Bahá's approaching visit; what He looked like; what effect His meeting had on souls; stories of Mr. Mills contacts with Him in 'Akká and Paris. Impulsively I said:

"When 'Abdu'l-Bahá arrives I would like very much to have a talk with Him alone, without even an interpreter."

Mr. Mills smiled sympathetically but remarked:

"I fear you couldn't get very far without an interpreter, for 'Addu'l-Bahá speaks little English and you, I imagine, less Persian."

I would not be dissuaded. "If He at all approaches in spiritual discernment what I hear and read of Him," I said, "we would get

closer together, and I might have a better chance of understanding even if no words were spoken. I am very tired of words," I concluded rather lamely.

This was about six weeks before 'Abdu'l-Bahá came, two months perhaps. We never referred to the subject again nor did Mr. Mills speak of my wish to anyone, as he afterwards assured me.

Finally the day arrived. I did not go to the steamship wharf to meet Him but I did make an effort to get at least a glimpse of Him at a gathering specially arranged for Him at the home of Bahá'í friends. A glimpse was all I succeeded in getting. The press of eager friends and curious ones was so great that it was difficult even to get inside the doors. I have only the memory of an impressive silence most unusual at such functions. In all that crowded mass of folk, so wedged together that tea drinking was almost an impossibility, though the attempt was made, there was little or no speech. A whispered word; a remark implying awe or love, was all. I strove to get where I could at least see Him. All but impossible. At last I managed to press forward where I could peep over a shoulder and so got my first glimpse of 'Abdu'l-Bahá. He was seated. A cream colored fez upon His head from under which white hair flowed almost to His shoulders. His robe, what little I could see of it, was oriental, almost white. But these were incidentals to which I could pay little attention. The impressive thing, and what I have never forgotten, was an indefinable aspect of majesty combined with an exquisite courtesy. He was just in

the moment of accepting a cup of tea from the hostess. Such gentleness, such love emanated from Him as I had never seen. I was not emotionally disturbed. Remember that at that time I had no conviction, almost, I might say little or no interest in what I came later to understand by the term "His Station." I was an onlooker at a scene concerning the significance of which I was totally ignorant. Yes, ignorant. What matter that I had read and prayed! My mind was attracted and my heart, but inner doors were shut—and locked. No wonder that I was unhappy. But within my soul was an urge, a longing, that would not be stilled or thwarted. What was it that these people around me had which gave to their eyes such illumination, to their hearts such gladness? What connotation did the word "wonderful" have to them that so often it was upon their lips? I did not know but I wanted to know as I think I had never known the want of anything before.

THE MEASURE of that desire and the determination to discover may be indicated in that the very next morning, early, I was at the Hotel Ansonia where the friends had reserved rooms for Him—a beautiful suite which 'Abdu'l-Bahá used only a few days, removing to a simple apartment, and refusing with kindly dignity the urgent offer of the friends to meet any expense. "It is not the part of wisdom," He said.

So before nine o'clock in the morning I was there, which meant, since I lived some distance from New York, an early start indeed. Already the large reception room was well filled. Evidently others

also were conscious of a similar urge. I wondered if they too felt as I a burning in the breast.

I remember as if it were yesterday the scene and my impressions. I did not want to talk to anyone. In fact I would not. I withdrew to the window overlooking Broadway and turned my back upon them all. Below me stretched the great city but I saw it not. What was it all about? Why was I here? What did I expect from the coming interview: indeed how did I know there was to be any interview at all? I had no appointment. Plainly all these other folk had come expecting to see and talk with Him. Why should I expect any attention from such an evident personage?

So I was somewhat withdrawn from the others when my attention was attracted by a rustling throughout the room. A door was opening far across from me and a group was emerging and 'Abdu'l-Bahá appeared saying farewell. None had any eyes save for Him. Again I had the impression of a unique dignity and courtesy and love. The morning sunlight which flooded the room seemed to center on His robe. His fez was slightly tilted and as I gazed, His hand raised with a gesture evidently characteristic and, touching, restored it to its proper place. His eyes met mine as my fascinated glance was on Him. He smiled and with a gesture which no word but lordly can describe He beckoned me. Startled gives no hint of my sensations. Something incredible had happened. Why to me, a stranger unknown, unheard of, should He raise that friendly hand? I glanced around. Surely it was to someone else that gesture

was addressed, those eyes were smiling! But there was no one near and again I looked and again He beckoned and such understanding love enveloped me that even at that distance and with a heart still cold a thrill ran through me as if a breeze from a divine morning had touched my brow!

SLOWLY I obeyed that imperative command and, as I approached the door where still He stood, He motioned others away and stretched His hand to me as if He had always known me. And, as our right hands met, with His left He indicated that all should leave the room, and He drew me in and closed the door. I remember how surprised the interpreter looked when he too was included in this general dismissal. But I had little thought then for anything but this incredible happening. I was absolutely alone with 'Abdu'l-Bahá. The halting desire expressed weeks ago was fulfilled the very moment that our eyes first met.

Still holding my hand Abdu'l-Bahá walked across the room towards where, in the window, two chairs were waiting. Even then the majesty of His tread impressed me and I felt like a child led by His father, a more than earthly father, to a comforting conference. His hand still held mine and frequently His grasp tightened and held more closely. And then, for the first time He spoke, and in my own tongue:

"You are my very dear son." He said.

What there was in these simple words that carried such conviction to my heart I cannot say. Or was it the tone of voice or the atmosphere pervading the room, filled with spir-

itual vibrations beyond anything I had ever known, that melted my heart almost to tears? I only know that a sense of *verity* invaded me. Here at last *was* my Father. What earthly paternal relationship could equal this? A new and exquisite emotion all but mastered me. My throat swelled. My eyes filled. I could not have spoken had life depended on a word. I followed those masterly feet like a little child.

Then we sat in the two chairs by the window: knee to knee, eye to eye. At last He looked right into me. It was the first time since our eyes met with His first beckoning gesture that this had happened. And now nothing intervened between us and He looked at me. *He looked at me!* It seemed as though never before had anyone really seen *me*. I felt a sense of gladness that I at last was at home, and that one who knew me utterly, my Father, in truth, was alone with me.

As He looked such play of thought found reflection in His face, that if He had talked an hour not nearly so much could have been said. A little surprise, perhaps, followed swiftly by such sympathy, such understanding, such overwhelming love—it was as if His very being opened to receive me. With that the heart within me melted and the tears flowed. I did not weep, in any ordinary sense. There was no breaking up of feature. It was as if a long-pent stream was at last undammed. Unheeded as I looked at Him they flowed.

He put His two thumbs to my eyes while He wiped the tears from my face. "Don't cry," He said, "Don't cry. You must be happy. You must be happy." And He

laughed. Such a ringing, boyish laugh. It was as though He had discovered the most delightful joke imaginable: a divine joke which only He could appreciate.

I could not speak. We both sat perfectly silent for what seemed a long while, and gradually a great peace came to me. Then 'Abdu'l-Bahá placed His hand upon my breast. "Ah!" He said, "The heart speaks." Again silence: a long, heart-enthraling silence. No word further was spoken, and all the time I was with Him not one single sound came from me. But no word

was necessary from me to Him. I knew that, even then, and how I thanked God it was so.

Suddenly He leaped from His chair with another laugh as though consumed with a heavenly joy. Turning He took me under the elbows and lifted me to my feet and swept me into his arms. Such a hug! No mere embrace! My very ribs cracked. He kissed me on both cheeks, laid His arm across my shoulders and led me to the door.

That is all. But life has never been quite the same since.

(To be continued.)



THE body-politic or the social unity of the human world may be likened to an ocean and each member, each individual a wave upon that same ocean.

The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heat manifest.

—'Abdu'l-Bahá.

INDUSTRIAL AND SPIRITUAL PEACE

HOWARD R. HURLBUT

ABDU'L-BAHÁ wrote: "There is a great wisdom in the fact that equality is not imposed by law; it is therefore preferable for moderation to do its work."

A PRACTICAL plan for representation of workers in determining conditions of labor and for prevention of industrial disputes must have its foundation in a soil which cannot fertilize and fructify the seeds of discontent. This will lie in a mutuality of consideration of related rights and the establishment of "laws and regulations which would permit the workmen to receive from the factory owner their wages and a share in the fourth or fifth part of the profits, according to the wants of the factory; or, in some other way the body of the workmen and manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs comes from the owner of the factory, and the work and labor from the body of the workmen."

As we are aware, there are numbers of such profit-sharing business enterprises existent today wherein there is shown to be a minimum of discontent and a practical elimination of the strike attitude. "When matters will be thus fixed," said 'Abdu'l-Bahá, "the owner of the factory will no longer put aside daily a treasure of which he has absolutely no need, and the workmen and artisans will no longer be in the greatest misery and want."

In regard to the relationship be-

tween capital and labor, Abdu'l-Bahá has also said: "Strikes are due to two causes—one, the extreme sharpness and rapacity of the capitalists and manufacturers, and the other the excesses, the avidity and ill will of the workmen and artisans."

And further He says: "The principal cause of these difficulties lies in the laws of the present civilization, for they lead to a small number of individuals accumulating incomparable fortunes beyond their needs, whilst the greater number remain destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction." By this "you see that general peace and joy are destroyed, the welfare of humanity is partially annihilated, and that collective life is fruitless."

WHILE A DEEP consideration of these conditions must stir in many people an urge to bring about a correction of existing laws it is evident that better conditions can also be brought about by relations directly established between the employer and the employed.

When brotherhood shall come to stand for something more than mere words—a voice without action—therein will lie the minimum of unemployment, because each will see the benefit to himself in the benefit others receive and will find that universal employment, (i. e. work

for everybody,) brings about a universality of leisure—a leisure for intellectual and healthful pursuits. It may be seen that one reason for great unemployment rests in competition for those evanescent benefits of which every individual is certain to be deprived by death.

Under a wide-spread sympathetic cooperation the matter of wages in the major sense should not and will not occupy the paramount station in the relation of capital and labor. When all share in proportion to their capacity, their devotion to industry and their application of the powers they possess to the development of the project, a long-sought era of industrial and spiritual peace will follow.

It is not impossible nor, indeed, improbable that either from independent inner prompting or from the application of laws in the absence of such inner urge, the not far-distant future shall witness a world in which there are no longer those who are abnormally wealthy and none abjectly poor—that even the poorest shall possess a competence and the richest shall not be rich to profligacy.

HOWEVER OPTIMISTIC one may feel, it must be conceded that there is no promising outlook for an evolution in the existing methods of determining conditions of work which shall eliminate disputes. Therefore, no modification of the present plan whereby its basic features shall be preserved can be looked to as practical, for the reason that it must carry the seed of the original error which any time and at all times will

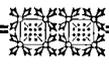
be capable of germinating and developing the identical trouble which it is sought to eliminate.

Labor, regarding itself as the base of prosperity, must in future continue to resent abnormal profits to capital through its employment of the wage-earning class. The system, therefore, must be subject to a study of possibilities based upon human nature as we find it, striving with altruistic purpose for a desirable end.

No system except one in which capital shall be accorded recognition proportional to its investment, and labor in proportion to its capabilities and intelligent application, and which shall place the greater emphasis upon general betterment, can possess the potentials of endurance and harmony.

The major trouble in the world of humanity today is that it has almost entirely lost sight of the intended harmonious association of mankind and deliberately adopts and pursues the precise modes of action which tend to perpetuate a destructive and degrading inharmony, discontent and conflict.

War has sent its missiles of hate into the heart of the world and by reason of its attendant sorrows and miseries has burned away some of the dross. Mankind has wakened in a measure to the sense of interdependence and inter-responsibility. What remains to be accomplished is that oncoming generations shall attain to a vision enabling them to recognize a higher than existing human relationships and a nobler than the prevailing limited concept of gain and riches.



IN a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light is dim and pale, a wise man who views the march of the sunrise at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and later that it will assume great power and potency.

Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that ultimately it will become a tree.

Now is the beginning of the manifestation of the power spiritual and inevitably its potency of life forces will assume greater and greater proportions. Therefore this twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance.



AMONG the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs. . . . Through the manifestation of God’s great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor.



THE essence of the matter is that divine justice will become manifest in human conditions and affairs, and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. . . . There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad tidings of great joy revealed in the promises of the Holy Books will be fulfilled.

SONGS OF THE SPIRIT

By ALICE SIMMONS COX



MANIFESTATION

O God, I was weary with searching,
The world was a wonderland maze,
I climbed to high turrets of learning,
I walked the roughest roadways.

I sought Thee, the Light of my spirit,
In crystal bright globes of the seers,
I sang sweet lays with the poets,
I talked with plebians and peers.

And still, the pearl of great beauty
Eluded my hungering hand,—
Buried, perhaps, in an acorn!
Or, hiding away in the sand!

And then one hour in a vision
My heart burned a scarlet flame,
And I saw through smoke and confusion
A door to God's Greatest Name:

"Beloved," Creation was singing,
"God waits for the hearts of His own!
Your love is the sacred portal,
Your virtue the seat of His Throne.

"The Father will manifest always
As Infinite Heavens unroll,
Mighty, Supreme and Triumphant,
If standing within your soul."

BEYOND SYLLOGISMS

By method of Baconian renown,
Man counts the ages o'er,
Till human reason stands in cap and gown
At heaven's door.

From prehistoric days of Adam's call,
By long induction through the years
He hears the Truth from Prophets, one and all,
Their saints and seers.

"God is, and man was in His image made,
First premises of Law,
And man may be His son, as Christ essayed;"—
Therein man saw:

If Spirit of God, His Power and Harmony
Were breathed into him at birth,
In the soul of him must lie the golden key
To heaven on earth.

But not to wisdom's store, alone, replete,
He learns the portal swings,
God's final word is "He who *loves*" may meet
The King of Kings!

ASSURANCE

Must souls like mine arise to joyful mood
When shadows fleck the globe of highest
dreams,

And should I walk in peace by drying streams
If o'er the hills I see Life's plenitude
What Stoic penned the saddest platitude
That happiness is never where it seems,
But flashes as a wisp its burning gleams
And never knows the rest of certitude?
The buttercup finds bliss in heart of gold,
The night is lulled in peace by pungent stock,
And when the sky takes out her evening frock
The stars trip forth on pleasures manifold:
When things of earth are fragrant of God's Will,
My heart is loth to be content with ill.

For I am sure God opens many gates
To souls that burn with passionate desire,
And in the quest of Guidance never tire,
Or forfeit Joy to bravely smile at Fates;
Divine Assurance lifts the latch and waits
Upon the highway, by the sweet rose brier,
In cloisters of an atom's smouldering fire—
Where God with wakened souls communicates;
These mysteries of Life I ask to know,
From which are born the joys that never fade;
For eyes that see with God I've served and
prayed,
Beyond the hills of doubt I rise and go.

HEART OF THE WORLD

No heart of the world?
Ah! It beats tonight
As waves on a far, clean shore,
Sounding the depths of a people's plight,
Drowning the uproar of wealth and of might,
Setting the pulse of the nations right,
Their happiness to restore.

Oh, heart of the world!
Now the old rules fail
And confusion beats at the brain,
Pounding on souls with the bite of hail,
Withering cheeks already grown pale,
Blinding eyes to the well-marked trail,—
Whence comes the dawn of your reign?

Haste heart of the world!
Thou art Love! Beat strong,
Let thy rhythm touch each ear,
Tuning all souls with thy vibrant song,
Sending elixir to cure old wrong,
Binding all earth with thy joyous thong,
For a life-giving brotherhood here.

CURRENT THOUGHT AND PROGRESS

"The tap root of our undoing is personal selfishness, personal indifference, personal greed and personal godlessness. Nothing can exterminate these evils except personal and undefiled religion."

Dr. S. Parkes Cadman—*Brooklyn Daily Eagle*.

NO COLLECTIVE provision will contribute more to ensure security, banish war and destroy the menace of aggression than the total abolition of national armed forces and the substitution of an international police force."—Honorable Arthur Henderson, *Montreal Daily Star*.

"RELIGION really has something to say about the meaning of life; and, to put it very bluntly, a religion is at least just as valid a part of human experience as is science or philosophy. The day will surely come again when religion and science and philosophy will be fitted together once more into a great positive synthesis, a world-view which all educated men will accept and share."—Frederick C. Grant, *Real America*.

IF NATIONS, like individuals, were regarded as being called upon to live according to the moral law, they would certainly fall short of loving their neighbours as themselves, but they would at least endeavour to understand them.

Modern nationalism, in fact, is moved by three things which have, throughout the ages been forbidden to individuals—envy, hatred and malice.

What is necessary to good will between nations is a positive effort on

the part of all to understand each other's qualities as well as their defects. As soon as teachers, in their attitude to other people, adopt a positive in place of a negative attitude, as soon as they begin to look for the good qualities of foreign nations, mutual goodwill will take the place of prejudice.

Every nation has something likeable about it, as it is proved by the fact that every person who goes abroad and lives among a foreign people returns home liking them.—Prof. R. B. Mowat, *World Digest*.

"IT MAY BE that, without freedom from one's self, all other freedom is vain. . . . Clearly, too, in the minds of a great portion of the people is the conviction that the victory over our present-day evil cannot be won by an individual or by any class alone.

"Perhaps in the deeper realization of our inevitable brotherhood, perhaps in our increased awareness of values other than material, there may lie the germs of lasting faith by means of which the diverse peoples of this nation may be united in a common purpose. . . .

"We need a unifying faith, by means of which some part of the responsibilities that we are now carrying may be lifted from us, in the light of which our way may be made clearer before us. We need a

body of conviction in harmony with our corporate welfare by which our decisions may be weighted. We need a way of life which only faith can blaze. For few of us are strong enough or wise enough to make our way alone."—Margaret Carey Madeira, *Atlantic Monthly*.

THE SITUATION in the Occident where bankruptcy has overtaken the world's greatest achievement in production of the substances of life, calls for a drastic revision of the technique of human relationships, and a complete alteration of the attitude and intention of such relationships. It calls for a technique of life which must itself be a living technique. Life can never be fully alive when controlled by the powers of death, as in armaments and organized force, or when supported by death, as in the blood-thirsty appetites of people in their food. Disintegration is death; integration is life.

No system of human relationships can succeed if operated in the attitude and with the intention of mutual exploitation; any system will succeed if operated in the spirit of mutual service; indeed, in this spirit, the need of systems would disappear.—James H. Cousins, *The Young Builder*.

"A STONE ARCH built across the road at Endicott, N. Y. reads, 'Home of the Square Deal.'" Since Mr. George F. Johnson, head of the Endicott-Johnson Shoe Corporation, sincerely believes and practices the truth implied in these inscriptions, the industrial reforms NRA stands for—decent hours, decent wages, decent conditions of labor

and representation are an old story in Endicott, and four other towns of the Susquehanna Valley, West Endicott, Johnson City, Oswego, and Binghamton. In these towns the population dependent upon the Endicott-Johnson shoe making plants scarcely knew that the world was suffering for lack of a solvent consuming class."—Rose C. Field, *New York Times*.

"IF COUNTRIES will only lay aside 'nationalism' and 'internationalism' and substitute in their places a world-wide principle of *cooperation*, . . . I feel confident that their efforts would be many times repaid."—John D. Rockefeller III, in a speech at LaMaison Francaise, a unit of Rockefeller Center.

SCIENCE today is smashing atoms, transmuting them into other elements, transforming matter into energy and discovering new fundamental things, such as the positron, the neutron, the deuteron, and now the triton. No one can foresee the application of this new knowledge, but the electron brought us long distance telephony, radio broadcasting, talking pictures, television and scores of useful automatic controls. Surely from its newly discovered colleagues we may confidently expect in time applications of equal or greater importance.

Since the stone age, men have thought the world finished, but history shows that one thing is certain—change.—Dr. W. R. Whitney, Vice President in charge of Research, General Electric Co.—*The Scientific Monthly*.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.

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CHRIST

“How great the difference between the glory of Christ and the glory of an earthly conqueror!”



THE church bells are pealing in memory of His Holiness Jesus Christ although more than nineteen hundred years have passed since He lived upon the earth. This is through the power of the spirit. No material power could do this. Yet people in their blindness deny Christ, seeking to perpetuate their names in worldly deeds. Everyone wishes to be remembered. Through earthly and material accomplishments one will hardly be remembered nine years while the memory and glory of Christ continue after nineteen hundred years have passed. For His Name is eternal and His Glory everlasting. Therefore man should hear with attentive ear the call of the spiritual world, seeking first the Kingdom of God and its perfections. This is eternal life; this is everlasting remembrance.

WHEN His day Christ was called satan, beelzebub, but hear the bells now ringing for Him! He was the Word of God and not satan. They mocked Him, led Him through the city upon a donkey, crowned Him with thorns, spat upon His blessed face and crucified Him, but He is now with God and in God because He was the Word and not satan.

FIFTY years ago no one would touch the Christian bible in Persia. Bahá'u'lláh came and asked “Why?” They said, “It is not the Word of God.” He said, “You must read it with understanding of its meanings, not as those who merely recite its words.” Now Bahá'is all over the East read the bible and understand its spiritual teaching. Bahá'u'lláh spread the cause of Christ and opened the book of the Christians and Jews. He removed the barriers of “Names.” He proved that all the Divine Prophets taught the same *reality* and that to deny one is to deny the others, for all are in perfect oneness with God.”

SEE what Christ has accomplished! Witness what one soul who was crucified has accomplished! He was alone! alone! but the traces of His work and the signs of His Message have filled the world. . . . Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the Reality of Christ. . . . Christ is always Christ.”

—‘Abdu’l-Bahá.

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“Religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset. The ideal safeguard, namely, the religion of God . . . is the all inclusive power which guarantees the felicity of the world of mankind.”—*Abdu'l-Bahá*.

THE CHIEF objection to religion in this practical and scientific age has been that it does not enough meet the realities of life. The modern materialist looks upon religion as a sort of vague and mystical philosophy fanned at times into the ecstasy of worship—which postulates a soul undiscoverable by scientific methods and a God who regulates the universe and the affairs of humanity. He looks upon religion with scorn because it does not seem to be an effective force in the vital life of the community, the nation, and the world.

The forces which at present seem to play the controlling part in humanity are those which emanate from the world of science, of industry, of commerce and of politics. With these forces every individual has to grapple at one time or another. They enter so directly into life that no one can deny their existence; and they impinge so closely upon our attention as to absorb it and to shut out from such obscured vision the universe itself.

IT MAY be said in answer to this critique of religion that the obsession of the man of today with so-called practical affairs of the mart and his blindness to higher and more subtle forces operative in the universe is no proof that there are no such forces. A large coin held be-

fore the eye can conceal the whole world. Symbolically speaking, this coin which conceals the world of reality from the eyes of modern materialists is greed and the fearsome struggle for existence.

Furthermore it may be pointed out, in answer to the materialist's concept of religion, that far from being unpractical, true religion is in reality the most practical and effective expression of humanity.

Much that passes under the name of religion is as untrue as it is unvital.

In a materialistic age such as this, institutional religion is apt to degenerate into form without a soul, into rituals and emotional stimuli which end in vapidness. Such expressions of religion are not practical. They bring little help to the individual. It is perhaps for this reason that so many individuals have ceased to attend church; they find nothing there that can aid them to meet the exigencies of life.

But real religion, which we may describe as the actual contact of the spirit of man with the Infinite Spirit which created him, has been, is, and always will be the most practical means of meeting successfully the necessities of life. To the materialist, it is true, these moments of realization of contact with the Divine may seem but the imaginations of mysticism. But let us look

at some of the successful manifestations of this religious expression.

WE HAD in the founders of New England a people who believed in God and successfully sought His guidance. Narrow-minded, one-track minds many of them might have been; but unpractical no one could call them. Did they not successfully meet, by the very means of their religious zeal and guidance, the exigencies of pioneer life in a land full of perils, both of climate and savage environment? Did they not conceive, create and perpetuate one of the most practical cultures the world has ever known? The very essence of the New England soul is efficient practicality combined with dutifulness.

Another group of ardent religionists, more mystical even in their spiritual habits than the Puritans, fled from England to seek freedom of worship on these shores. In the Quakers, followers of the Light who sought within themselves through connection with this Light always a guidance for their actions, we behold a people who built with remarkable success all the appurtenances of civilization amidst a barren wilderness. The Quakers have been eminently practical. They have also been eminently successful. A careful study of the causes of their business success might be found to lie in constructive spiritual qualities which were the direct result of their religious idealism and spiritual practices. Even to this day no one can call the Quakers unpractical. They are canny, far-sighted, shrewd yet honest, industrious, and kindly even in their business and professional relations. Success and

high achievement have been theirs out of all proportion to their numbers.

Again in the modern sect of Christian Scientists we behold a group seeking to guide their lives by devotion and spiritual meditation practiced daily. They too, as a group, have met with phenomenal success far out of proportion to their numbers.

And now the Oxford Movement looms upon the horizon, achieving a remarkable growth through its power to mold the lives of its adherents and to satisfy their desires for an effective guide to life. These Oxfordites believe in prayer, in meditation and guidance. They study the Word of God daily and make such study a prelude to each day's activities. In their public meetings they give remarkable testimonies to the effectiveness of guidance which they find; and this testimony comes not chiefly from those types who have been considered by the materialist as naturally religious—that is to say, dreamy, poetic, or psychopathic individuals—but from men of affairs, business men, journalists, officials and others who are doing practical work and are playing a significant part in world affairs.

THE GREATEST practical advantage of religion remains, however, still to be considered. The purpose of religion is not only to fructify and guide the life of the individual; its purpose also is to establish foundations for a stable and harmonious organization of humanity. The most important function of religion for the life of today is its application to the development in human beings

of those qualities which work toward harmony and unity.

Let us compare the benefits which religion has to offer in this direction with the effects of materialism in the world today. Where has materialism produced stability, unity and harmony in human affairs? Do we find in the jungle-like competition which prevails in industry, commerce and world trade those evidences of harmony, unity and stability which the world so imperatively needs? On the contrary we find materialism to be the very core of the poison which has produced the almost complete disintegration of human society today. We find it, untaught by the shocking lessons of the World War, expressing itself more rampantly today than ever before in ways of disunity, disharmony and disintegration.

WHERE, THEN, are those practical benefits which the materialistic philosopher derides religion for failing to produce? Let the materialists produce those values which hu-

manity requires ere it perish. Let the materialists come together and do something of practical value for the world; that is to say, save the world from its chaos and distress—for this is the only service which is of any practical value today. The religionists may well throw out this challenge to materialists; but if they wait for an answer they will wait until Doomsday, for the materialists can never produce the solution to this problem.

The solution to the problem of world chaos lies not in materialism but in the practicality of religion—that is, in the power of religion to better the lives of individuals and peoples by inspiring those qualities of sympathy, of tolerance and understanding which alone can make for the unity of the world.

Religion, far from being unpractical, *is the only effective force in the world today*. When we have more of it prevailing amongst men of the mart, we may hope to establish a civilization which has something of stability and perfection.



“If men followed the holy counsels and the teachings of the Prophets, if Divine Light shone in all hearts, and men were really religious, we should soon see peace on earth, and the Kingdom of God among men. The laws of God may be likened unto the soul, and material progress unto the body. If the body was not animated by the soul, it would cease to exist. . . . Unless ethics be improved, the world of humanity will be incapable of true advancement.”—“Abdu’l-Bahá.

THE HAND THAT DIRECTS

LIDJA ZAMENHOF

Translated from the Esperanto by Lucy J. Marshall

The author (daughter of Dr. Ludovic Zamenhof, creator of Esperanto) gave the following stirring address at a special Bahá'í Esperanto session held contemporaneously with the Twenty-sixth Universal Congress of Esperanto in Stockholm, Sweden, August 4-12, 1934. The translator has adhered to a literal translation in order to faithfully express the author's intent and purpose.

 NE day, sitting in a public garden, I beheld the following scene: Close to a bench on which his father sat, a very small boy played. He made cakes in the sand and threw pebbles in the little lake. He enjoyed the beauty of the summer weather. But the sun soon inclined to the west, the shadows lengthened and a breeze began to blow through the garden. "Come, little son, it is time to go home", the voice of the father was heard to say. But the son did not obey. He still wished to make more sand cakes and to throw more pebbles into the water. The father repeated his words but the son remained deaf. The father approached to lead the child from the lake and the boy commenced to shout his protest. Then the father said: "I will leave you alone; I no longer wish such a bad child". But the child did not believe that and was not even able to imagine that his father would leave him alone. Nevertheless, several minutes later, he looked all around and did not see his father. Terror seized him. The beautiful garden appeared as a desert, or labyrinth of paths among which he was unable to find the way home. And full of fear he wept and repented, loudly calling his father whom he believed to have gone away. But the father had not gone; he had only hidden behind a tree, that the little son might through

fear learn a lesson in obedience. When the child had repented sufficiently, he suddenly saw before him his beloved father, who had neither left nor forgotten him, but pardoned him and, holding his hand, led him home.

Another day, walking in the same garden, I again saw the same persons. This time the boy did not make sand cakes, but dug a hole with such seriousness as though the well-being of the whole garden depended on his work. Opposite him, with the same serious mien, his little sister dug another hole. The children began to hamper each other, sharp words followed and finally the boy lifted his hand and hit his sister. The cry and noise brought the father to them, who punished the boy with severe words and some blows.

EACH OF US has witnessed similar scenes many times, or perchance in the hero of this story one may recognize himself of former years. Much time has passed since our childhood. We have grown. We play no more with sand. Nevertheless, we remain children, and alas often we are bad children. We wish only to play in the garden of life—and we forget that when our day is finished, we must return to our Father's house. And when He asks us what we did in the day of our

life, we will answer: "We played with sand and threw pebbles into the water, and the lesson which we had to learn, we learned not".

We threw pebbles into water, we built castles of sand—these signify that we did work which endured not, outlasted nothing, and from which we learned nothing.

What must we learn?

Our whole life is ceaseless learning. The child learns first to speak and to walk, afterward to knead little clay pots, and later, he goes to school, where having commenced with the alphabet and elementary arithmetic, he enlarges his knowledge, until his mind lifts him above the earth to explore the mysteries of the solar systems and the milky ways.

And if his mind also inclines toward analytical work, he will begin to investigate the material universe about him until finally in the construction of the atom, that tiny universe, he will uncover the same laws which govern the solar systems. There will come to him those true words of Bahá'u'lláh: "If you split the smallest speck of dust, you will find in it a world".

He will bow his head before that eternal law, before that unwritten code of universal harmony. He will begin to feel himself as only one small instrument in that eternal symphony, and he will realize that he must not be a grating instrument—but one in harmony with the symphony of existence.

WHAT IS that eternal harmony, that power, penetrating through and holding in its will, the universe? It is exactly that which we compre-



Miss Lidja Zamenhof

hend by the word "God". We are able to name it by a thousand names, in a thousand different tongues; no matter, the essence remains the same. It is important that we understand that those thousand names name one sole and same eternal and boundless Being.

There are people who deny the existence of that Power; some, truly the most naive, deny because they are unable to see, hear and feel that Power. They cannot "capture" God in the net of their perception. They deny, as a blind one denies, what he sees not. They deny, saying that the idea of God is childish fantasy which no serious proofs confirm. They fail to comprehend that everything which exists eloquently attests to the potency of that which created. One green leaf attests to that Power better than thick volumes could possibly do. The hum of summer insects,

enjoying their existence, their creation, is a voice far stronger than the loud talk of those who do not understand that there does not exist an effect without a cause; that where there is a creature, there must be a Creator. Seeing a table, they realize that there must have been a lumberman who cut the wood, a furniture maker who gave it form, but seeing before them worlds and suns, they do not comprehend that there must be an intellect which planned them, a Power which brought them into being, a Hand which directs them.

There are people who believed and lost their faith. O, that is the fate of many of those who prayed but found their prayers unfulfilled; those in sickness petitioned for health; those in misery asked help for those whom death had robbed of their best beloved; finally, millions of those who lived through the hell of the war, of those who having missed bombs and gases, vainly search for the most miserable existence. All these rebellious, hopeless ones ask: "Truly, does a God exist? Where is He? Why did He create so much misery and cause so many tears to flow?"

Or it appears to these people that beside God another and equal power reigns in the world which is the scene of an eternal battle between the good God and the prince of darkness.

THE BAHÁ'Í teachings proclaim the nonexistence of evil. Is it possible to imagine a power which would be able to stand against the Creator of everything? To believe in satan means, in fact, not to believe in God, for it means not to be-

lieve in His most essential attributes: His Goodness and His Power over Everything.

If we investigate the construction of our planet, we find in it most diverse elements, and we are able to certify that these elements are also in the sun, from which our earth has come. We are not able to imagine elements in the earth which are foreign to the sun, but in reality we find on the earth that which is not in the sun. For example, we are unable to suppose that on the sun is water, and what is more, ice! But we can believe that the sun has oxygen and hydrogen, which combined in our conditions, produces water, and which at a considerably lower temperature, forms ice.

By the same token, whatever we observe in the world of creation, we may be certain that it came from the Creator. And because He is the harmony itself, from Him can come no evil, for harmony and evil cannot exist together.

That which we call evil, is only lack of good. Darkness is only lack of light. Blindness is only lack of vision. These are but passing circumstances, often created by ourselves. They will pass, for eternity is an attribute of God, and to Him only good belongs.

One may say, on the contrary, that small is the consolation to the blind to assert that blindness will pass together with his life, but that is the viewpoint of the short-sighted. For life does not pass.

With full assurance the Bahá'í teachings assert the undying quality of the human spirit. The body is only an instrument, which during a certain time the spirit uses, to express itself. Even if the instru-

ment is defective, the hand which uses it does not perish. The body is as a garment which becoming outworn is cast away, but together with the garment, is not cast away the thing which it carries. Again, the body is as a cage in which lives the bird of the spirit, and when the cage is broken the spirit flies to heavenly heights.

When corporeal life shall cease and the blind eyes are closed, other eyes will open and the joys of the spiritual world will recompense those who with eyes of the body saw not the brilliance of the material sun.

WHAT IS TRUE of man is also true of mankind. It, also, must learn the lesson of harmony and that harmony it must find, before everything else, in itself. It must be as a chord, in which one tone does not grate against another, but together with the others, form a beautiful harmony. It must exhale perfume, as a garden, where blossom fraternally many different flowers, one beside another. It must feel itself as one tree, rich with many brotherly leaves, one sea, abounding in many brotherly drops.

Also, humanity is as a child in the garden of life. How often great peoples and powerful nations bake cakes of sand, or, digging holes, strike their brothers, jealous of a piece of earth,—for a piece of that earth which at the end will be only their tomb. How often humanity disobeys the voice of the Father,

and afterward, when that Father, always loving, hides His visage, it is overcome with woe and becomes lost in the labyrinth of little paths, among which it is unable to find the way home. And it is necessary that great be its penitence and that great be its longing for the Father, so that He may re-appear and conduct the child home to peace and harmony.

Frequently the voice has sounded, but humanity has not always recognized it. Humanity is as a child, who having seen his father yesterday in an old suit, today does not recognize him in new clothes. Yesterday, having heard and recognized God's voice, sounding from the mouth of one Prophet, humanity does not again know that voice if another Prophet sounds it. Nevertheless, eternal is the same voice and the teachings are the same. Behold! in the last century it began to sound in the land of Persia, from the mouth of Bahá'u'lláh, the Prophet of the new day. The ancient truth He brought again to the world. Formerly it has been said: "Love your neighbor", but today louder and vaster sounds the decree: "Glory is not to him who loves his own people, but glory is to him who loves humanity."

During a long time the darkness of night has veiled the way of humanity and this dark way has seemed to be the kingdom of bats. But the light has reappeared! The Bahá'í teachings bring to the world a New and Brilliant Day!

AN ORDERED SOCIAL LIFE

HELEN PILKINGTON BISHOP

The following is the concluding chapter of the thesis on the Bahá'i Religion—submitted by the author for her degree of B. A. conferred by Reed College in Portland, Oregon. Other chapters from this thesis have been published from time to time.

THE student of culture finds the Bahá'i Faith to be the most remarkable manifestation of the religious spirit since the spectacular rise of Islam. It appeared upon the background of medieval Persia among a people whose national character exhibited ignorance, fanaticism, cupidity and slothfulness.

THE INITIAL impulse was the Báb, a young man whose influence was not due to advantages of education or prestige. Nor does the ideological basis of His doctrine account for its attraction; it was not new in the sense of novelty. Indeed, the Báb declared that He had come to *restore* the purity of religion. The influence exercised by the Báb upon His contemporaries was due to the persuasive spiritual power which animated Him.

His chosen apostles, the "Eighteen Letters of the Living", were the innovators in a pattern of behavior which departed radically from the formal piety of a mechanical religion. The claim which they advanced for the Báb was "a live option"; it created emotional conflict between old loyalties and the new values; it was received with zeal or attacked with passion, but few remained indifferent. These intimate associates of the Báb were martyred under circumstances which have been scarcely paralleled in religious history. Their willing sacrifice cannot be explained by

those scholastic descriptions of personality which seek to reduce behavior to terms which define biological satisfactions. The "Eighteen" abandoned *security* when they deprived themselves of the benefits which the law offered to Muslims, but denied to "heretics". Many of them had *recognition* until they identified themselves with the cause of the obscure wool-monger from Shiráz. The desire for *response* or a thirst for power can scarcely be a sufficient drive for individuals who combined the essentials of leadership with submission to the Báb—a singular combination in so many highly differentiated personalities. Undoubtedly, they broke the monotony of a voluptuous civilization by *new experience*; but the Báb had warned them of its type—imprisonment, exile, refinements of torture then characteristic of Iran, and ignominious death, frequently without the burial to which the *mores* attach so great a significance. Such were the choices of a people whom ethnologists have described as cowardly and egotistical.

NO DOUBT some of the early Bábis were too exuberant, and exceeded the bounds of moderation to the degree that they provoked resistance from the conservative elements. After all, their Movement was less a system of instruction than *an energy*. Although fanaticism was a

prominent trait in Persia the recorded utterances and the attitudes in which these pioneers met death indubitably prove that it was not emotionalism, superb but irrational, which swept so many to martyrdom. It was an unshakable conviction, passionate or serene according to the individual temperament, that by standing firm in a great cause they were perpetuating a Religion which would bestow an era of enlightenment. A cogent example is Tahirih's defense before the dignitaries of Church and State: "You can kill me as soon as you like, but you cannot stop the emancipation of women."* The apostles of the Báb were enthusiasts, uncompromising, impassioned, illumined; the type of those who must ever inspire the simple at heart, the Hegelians, and the social philosophers who hold to the preponderate role played in history by those who are consecrated to a cause which is greater than themselves.

THE BAB emphasized the regeneration of Islam; Bahá'u'lláh of the world. The latter discarded Muslim insularities and appealed directly to all men for the renewal of the spirit of religion. The potency of His influence is apparent when one reflects that His sworn enemies testified to His power; that about seventy of His followers chose exile with Him rather than separation from Him; and that His teachings were spread throughout the Near East during His own lifetime by those who gained His presence in a Turkish prison.

Bahá'u'lláh was the beginning of Bahá'í experience for the West; it was through Him that Bahá'is

acknowledged the Báb as Prophet and Forerunner of the New Era.

Bahá'u'lláh anticipated the needs of the modern world and adumbrated the form of a world-culture in which religions should be harmonized; social classes reconciled; economic competition replaced by cooperation; and political isolation by international government. He not only gave these definite teachings, but He enjoined the reshaping of the social institutions with which they are identified. His teachings are free from the extremes of the secular schools which deny the life of the spirit, and the arrogance of those religions which lay claim to a monopoly of truth. The beauty of other religions and the worth of other groups is taught by Bahá'u'lláh.

THE RECEPTION of this Message in the West was due to the missionary tour of 'Abdu'l-Bahá. He stressed the social significance of the Faith rather than the metaphysical basis: in the universities He spoke of the compatibility of reason and faith; in the synagogues, of the Prophets as the educators of the race; to peace societies, of the unification of races, nations, religions, and classes; to Christians of the return of the Spirit of Christ.

'Abdu'l-Bahá contacted the individual; He satisfied the human heart by spiritual experience and awakened the desire for the maximum of self-development. The independent exploration of truth on all planes became the purpose of those whom He attracted. Each discovered according to his capacity, but the process of sharing related him to his fellows. Regardless of

*Tahirih, well known in Bahá'í history as Qurratu'l-'Ayn, was martyred for her faith.

individual differences the orbit of such activity became the Bahá'í community; it comprises intellectuals and mystics, Jews and Christians, the colored and the white, the rich and the poor. Their common bond is devotion to the universal aims of Bahá'u'lláh.

Even to believe that these aims can be realized alters the psychology of the individual: the modern temper of futility gives way to the zest of activity. Consciously or unconsciously the individual acts according to these aims and thus helps to accomplish their realization. The conviction of the possibility of world unity and peace makes of this age the most important in history, and participation in its universal trends not only an obligation but an adventure. This world-view inheres in the recognition of one's common humanity irrespective of distinctions of race, nation, caste, or creed. It is supplemented by attitudes such as the responsibility of developing one's latent capacities for the enrichment of the group; ready cooperation; and the performance of labor as an act of worship. These attitudes are cultivated in the group; definite training is given for an ordered social life.

These attitudes are not mere ideals for they are imbedded in structural form, in Bahá'í institutions such as schools, libraries, summer recreation centers, houses of worship. Provision is made for the requirements of the social life of

the community. Moreover, all participate in the election of representatives. The administrative bodies of local and national assemblies, the institutions of the Guardianship, and the future Universal Assembly provide a pyramiding of wills into a definite scheme of world organization.

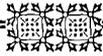
THE BAHÁ'Í Faith has united Orientals and Occidentals in a community of minds and hearts. Through the Faith the Bahá'ís of the agricultural villages of Persia and the Near East are devoted to universal aims which transcend the internationalism accepted by advanced western groups. The significance of this idealism is the high probability of its diffusion; and conviction deeply held releases the will to action beyond the immediately possible.

The diffusion of the Bahá'í Religion is a social-psychological process; but its invention was an individual phenomenon. At its Source are two individuals, the Báb and Bahá'u'lláh. The Báb was the initial impulse; Bahá'u'lláh is the Author of the Message which has been accepted both in the East and the West.

The Bahá'í Religion is steadily growing because it meets actual human needs, as they are now recognized by social science. The major trends of recent sociology are a scientific confirmation of the intuitive wisdom of the Prophets, the Founders of religion.

THE BAHÁ'Í ADMINISTRATIVE SYSTEM

"The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh."



THE creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation.

IT should be noted . . . that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism.

IT would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth? . . .

THIS new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded."*

—*Shoghi Effendi.*

*Quotations from "The Dispensation of Bahá'u'lláh".

SWEDEN AND AMERICA DISCUSS EDUCATION

REPORTED BY MARTHA ROOT

Martha Root, international Bahá'í teacher and journalist, here describes the discussion at the dinner of the Swedish-American Society, at which she was a guest, in Stockholm, October 12, 1934. The speaker of the evening was Grefvinna Estelle Bernadotte of Wisborg, a niece of His Majesty King Oscar Gustaf V of Sweden. (An American by birth, Grefvinna Bernadotte was formerly Miss Estelle Manville of New York). The following discussion on education will be of interest to readers of the Bahá'í Magazine not only because such occasions do much to promote international friendship and understanding but because so many of the points in the Countess Bernadotte's address are in line with the ideals of Bahá'í education.

AT this time when political disagreements and trade jealousies are tending to separate nations, when disarmament conferences are failing and naval parleys bid fair to come to naught we must not forget the less prominent groups in various countries that are doing their bit to create friendship and understanding among nations. Such a group is the Swedish-American Society in Stockholm whose aim is to further social bonds and sympathetic relations between the Swedes and the people of the United States. This society has been the means of forming innumerable ties on both sides the Atlantic between the people of these two nations.

At a dinner recently given by this Society Countess Bernadotte spoke on the subject of education. The Countess, who was introduced by Mr. Borye Briilioth, the presiding officer of the evening, assured her audience that she did not wish to pose as an authority on education, but wished simply to give some thoughts, based on her own reading, observation and experience, as an introduction to a discussion on the subject. In the course of her talk she first dwelt on a few general

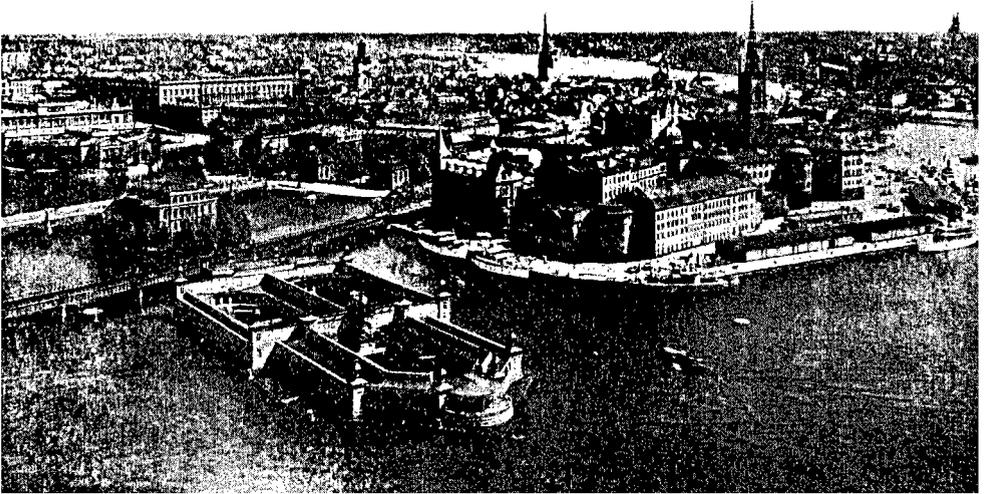
points in the field of education and then suggested certain things which each country might learn from the other in educational lines.

In her general remarks the speaker stressed the extremely responsible position the teacher holds and the responsibility of the parents in cooperating with the teacher. The burden of seeing to it that the next generation is better equipped to solve its problems than we have been, is on the shoulders of both parents and teachers

"In Ancient Greece", Countess Bernadotte said, "the teachers were looked upon as one of the most important groups,* and rightly so. The man or woman who has the responsibility of training the future citizens of a country has just as important a job as the men or women in the present government of that country."

Another important point in the general remarks of the Countess was that "the ideal school is a place where children learn *how to learn*." The essential thing is that the child be taught to concentrate, given the key to the mastery of the studying process, not that information be crammed into him. Indeed many

*On this point 'Abdu'l-Bahá says: "In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence."



Stockholm, View from the Townhall-Tower

educators believe that the acquiring of information takes care of itself largely if a child's natural curiosity and desire to know and understand is not thwarted by too much interference and regimentation on the part of the adult. "There is no better expression of the children's innate desire to learn than the ever growing stream of questions they ask from the time they begin to put words together into sentences", said the speaker.

AMERICAN schools and colleges have long emphasized vocational training as a means of fitting young people to follow a certain profession, art or trade for a livelihood. In recent years certain colleges are adding special courses for training students for public careers in government service at home or abroad. Countess Bernadotte quoted somewhat at length to show how such work has been developed at Princeton University where President Dodds introduced a public careers

course four years ago. He now believes that "the New Deal, which had to draft its brains from college faculties and private business, has amply proved his thesis of the need of brilliant professional public servants in the United States. . . . The students are campus leaders, Princetonian editors, football men, class presidents. They spend their summers living abroad in native homes, attending government conferences. Each year the school has five *conferences on public affairs* of its own. Then students pretend they are a senate committee, a New York City charter commission, a League of Nations Assembly, and proceed to thresh out the question at hand with all due form and ceremony. At the final conference last May, the school was the United States Ways and Means Committee considering the reciprocal tariff bill." It is said that these young conferees voted for amendments which the real United States Senate adopted one week later.

“Princeton has lately begun to lead the nation in graduates accepted for the United States Foreign Service.”*

BUT WHEREAS specialized training may be invaluable in preparing youth for earning their livelihood just the opposite of this,—a broad liberal culture on a sound ethical basis would seem to be necessary if we are to fit our young people for the new, unknown and constantly arising problems of the future. “One rightly asks”, said the speaker, “how is it possible to know what will be necessary twenty years hence.” But a flexible, searching, open mind coupled with firm and assured ethical principles are certainly parts of the equipment which are needed to meet unforeseen situations and which modern education should provide.

Countess Bernadotte suggested the honor system as an aid in developing self respect and moral stamina. “This is not”, she said, “self-governing or *sjalv-styrelse*, but more *hedersbegreppssystem*. It is the system whereby the individual child has only its own self-respect to answer to for its actions. If the self-respect of certain individuals is rather tarnished, the attitude of the other children towards these will in most cases stimulate the slack ones to polish up their self-respect and become part of the honor group. There is no time in a human being’s life which is so purely idealistic as childhood and youth. Most of the individuals in that stage of development are not yet familiar with the grinding effect the world has upon

their ideals. That is why I believe the honor system inculcated in the school age of the coming generations of citizens will help towards making man’s world a better place to live and work in.”

ANOTHER practical suggestion which would tend to liberalize and broaden the minds of young people as well as furnish them much information was made by the speaker. She believes that a greater stress should be placed upon current events in our schools. In regard to this Countess Bernadotte said, “Would it not be advisable, in the light of guiding our children’s reading of the daily newspaper, to teach them how to pick the worth while from the trash. . . . My own experience of Current Events speaks strongly for a period once a week, when the outstanding events of the week are read out and discussed . . . before the whole school.” The Countess pointed out too how much America might learn from Swedish schools in regard to a better use of the radio in education.

In her closing remarks the Countess said that she would like to give expression to her feeling about what in general each country could learn from the other. America, she said, seemed to her to be the land of new ideas, but America’s weakness was in a lack of discrimination as to whether the new ideas were good or bad. People in America are too prone, she believes, to make a fad of any new idea and only find out after the idea has proved a failure that it was unsound. Also since a good idea may, too, become a fad,

*On the point of government service it should be made clear that while Bahá’ís are warned not to become entangled in politics and political issues, they are encouraged to serve their governments in non-political administrative positions.

it is often overlooked and discounted by the more conservative people, or perhaps even lost sight of, for a time, at least. Sweden, on the other hand, she believes to be a land where ideas are considered and weighed carefully. Since the Swedish people are more slow to take up new ideas before they are proven they may gain in the end. Sweden has two advantages which make it easier to adapt new ideas to her needs. One is that her population is homogeneous, of one nationality; another is that her people are spread over a relatively small area.

AFTER THE address of Countess Bernadotte a most interesting discussion developed in which several

of the foremost educators of Sweden pointed out what the two countries can learn from each other in the new educational methods. The American minister of Sweden, Mr. L. A. Steinhardt, in a talk brief but full of truth and humor gave the viewpoint of the boys and girls of both countries naming studies they would like to have taken out of the curriculum and new courses they would like to have introduced.

Surely occasions like this Swedish - American dinner - discussion, where representative people get together in a friendly exchange of ideas, have a value which cannot be estimated. May such occasions increase.

THE MYSTERY OF SACRIFICE

ALICE SIMMONS COX



A lily bloomed because a bulb was torn,
 A caterpillar wove a golden mesh,
 Discarding it with joy when wings were born;
 A martyr rose triumphant from the flesh.

These things I saw with wonderment and pain,
 As, led by love, I climbed a mountain slope;—
 On levels far below gleamed ripened grain,
 Small seeds to hold the resurrection hope!

And then I saw on shining laurel blades
 The emerald tracery of crossing bars,
 And knew that cells must break to build facades
 Of giant shrubs that yearn to meet the stars.

Oh, Love, Who spreads white arms above my earth,
 Thy mantle robes the mystic cross of birth!

PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 3.

"The authorized Interpreter and Exemplar of Bahá'u'lláh's teachings was His eldest son 'Abdu'l-Bahá (Servant of Bahá) who was appointed by his Father as the Center to whom all Bahá'is should turn for instruction and guidance."

—Shoghi Effendi.

NO estimate, even to imagine, the possibilities of the human soul is beyond man's thinking. "I am man's mystery and he is My mystery." And 'Abdu'l-Bahá says that no man can know himself since it is impossible to look at oneself from without. Because of this, and because men commonly tend to accept a lower estimate of their own capacities rather than a higher, a certain heroism is essential to high attainment. This is true, of course, when the goal is a material one. It is not generally realized that it is much more true when the plane of seeking is spiritual. To accept the dictum that nothing is too good to be true, and nothing is too high to be attained, requires a willingness to run counter to the accepted standards of men, who, as a rule, measure their ambitions by a quite different standard.

AFTER MEETING 'Abdu'l-Bahá, life, as I have intimated, assumed a quite different aspect. But in what that difference consisted I could not then determine, and after these twenty-two years I cannot now determine except that a goal had emerged from the mists surrounding worthy of supreme struggle and sacrifice. I began to see, dimly indeed but clearly enough to give me hope, that even if I could not know myself, I knew with cer-

tainty, that heights far beyond ever before dreamed attainable, lay before me and could be reached. This was all I knew but it was much. I remember saying to myself over and over: "At last the desire of my soul is in sight." In sight, but alas how far away! I gazed at 'Abdu'l-Bahá with a mixture of hope and despair. The world and I in turmoil and here was peace. He sat or stood, walked or talked in a world of His own, yet with beckoning hands to all who yearned and strove. It seemed to me that He stood at the heart of a whirlwind in a place of supreme quiet, or at the hypothetical but perfectly still center of a rapidly revolving flywheel. I looked at this stillness, this quietude, this immeasurable calm in 'Abdu'l-Bahá and it filled me with a restless longing akin to despair. Is it any wonder I was unhappy? For I *was* desperately unhappy. Was I not in the outer circle of that raging tornado? And to attain that Center of stillness meant the traversing of the storm. But to know there was a Center: nay, to see One sitting calmly there, was a knowledge, a glimpse, never before attained. And so, another divine paradox; in my misery of doubting hope lay the first hint of divine assurance I had ever known. I remembered another arresting phrase in the Seven Valleys* and said to myself: Though

*Seven Valleys by Bahá'u'lláh.

I search for a hundred thousand years for the Beauty of the Friend I shall never despair for He will assuredly direct me into His way.

NOT LONG after that great first experience with 'Abdu'l-Bahá I was again talking with Him. It was in the beautiful home of the family of one of the friends who seemed to feel that all which they possessed was too little to express their adoring love. Entering their home the roar of the city, the elegance and luxury of Riverside Drive, the poverty and wealth of our modern civilization all seemed to merge into a unit of nothingness and one entered an atmosphere of Reality. These heavenly souls who thus demonstrated beyond any words their self-dedication had a direct influence upon my hesitating feet of which they could have had no suspicion. My heart throughout all worlds shall echo with thankfulness to them.

In this home I had become a constant habituè. I could not keep away. One day 'Abdu'l-Bahá, the interpreter and I were alone in one of the smaller reception rooms on the ground floor. 'Abdu'l-Bahá had been speaking of some Christian doctrine and His interpretation of the words of Christ were so different from the accepted one that I could not restrain an expression of remonstrance. I remember speaking with some heat:

"How is it possible to be so sure?" I asked. "No one can say with certainty what Jesus meant after all these centuries of misinterpretation and strife."

"It is quite possible", said 'Abdu'l-Bahá calmly.

It is indicative of my spiritual

turmoil and my blindness to His station, that instead of His serenity and tone of authority impressing me as warranted it drove me to actual impatience. "That I cannot believe," I exclaimed.

I shall never forget the glance of outraged dignity the interpreter cast upon me. It was as though he would say: "Who are you to contradict or even question 'Abdu'l-Bahá!"

But not so did 'Abdu'l-Bahá look at me. How I thank God that it was not! He looked at me a long moment before He spoke. His calm, beautiful eyes searched my soul with such love and understanding that all my momentary heat evaporated. He smiled as winningly as a lover smiles upon his beloved, and the arms of His spirit seemed to embrace me as He said softly: "You try your way and I will try mine."

It was as though a cool hand had been laid upon a fevered brow; as though a cup of nectar had been held to parched lips; as though a key had unlocked my hard-bolted crusted and rusted heart. The tears started and my voice trembled, "I'm sorry", I murmured.

OFTEN since that day have I pondered on the tragic possibilities of the effect of an expression of the face. I have even thought I should like to write a book on *The Glance that Saved the World*, taking as a text the way Jesus must have looked upon Peter after the three-fold denial. What could that glance have carried to the fear-stricken, doubting, angry Peter? Surely not the self-righteous, dignified look in the eyes of the interpreter. As surely it must have been something ap-

MATERIAL EVIDENCES OF GOD

ROBERT LEE MOFFETT

"If we wish to come in touch with the Reality of Divinity we do so by recognizing its phenomena, its attributes and traces which are widespread in the universe. . . . When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end."—'Abdu'l-Bahá.



AMONG a certain class of intellectuals, there are those who seem to take a kind of pride in their scorn of all religious beliefs. These individuals insist that a belief in anything above or beyond this physical existence, is rank superstition. Religion, with all its supernaturalism, they assert, is nothing but a somewhat refined form of beliefs originally held by savages, and handed down to this generation. Such ideas, these intellectuals assert, had their origin in the brain of man at a time when all the phenomena of nature was considered as a direct act of a personal God.

This type of reasoner rejects everything of a divine nature, everything relating to another world, in large part because convinced that all that is, is matter. Such persons regard all force, all so-called intelligence, all feeling, as but the interaction of one form of matter upon another form of the same thing. This rejection of all religious concepts is, of course, pure materialism—premised upon the idea that all causes reside in the qualities and properties of matter.

To **THE** materialist of this type, such phenomena as the holy lives of the Prophets, the self sacrifice of noble men and women of all ages—thousands of them willing to be tortured and to die for their faith,—mean nothing relating to the spiritual. A martyr, to a materialist, is

simply a highly sensitive person whose emotion has gotten the better of his common sense. According to that form of reasoning, the emotion expressed in the willingness to suffer for an ideal or a supposed truth, is nothing but an example of an unusual combination of chemical reactions in the brain and nervous system, making the victim happy to suffer punishment, rather than to face the loss of his ideals or his self respect, or his hope for rewards in a supposed life hereafter.

If we can assume that such a materialistically minded person may hold these views in all sincerity, and no doubt many of them do, it might be worth while to consider whether we can point out any evidence of a kind which would be impressive to this type of mind, and actually refute conclusions which exclude the possibility of an Infinite Being and life after physical death.

I have met scientists of note who express the conviction that, regardless of what we may believe about the matter, the physical universe in which we live bears no evidence which we have been able to discover that any plan or purpose in creation exists. They tell me they find nothing on this plane which, for its creation or composition, would require an overshadowing intelligence, such as is part of the religious conception of God.

I have had great difficulty in understanding how even an extreme

materialist could hold such a view, if willing honestly to face facts well within his own knowledge. It seems to be human nature to make our facts fit the theory for which we hold a preference, rather than to make the theory fit the known facts. Few men probably are of that purely scientific type which can always and on all subjects forget their pre-conceived notions.

IN AN address in Paris, France, February 9, 1913, 'Abdu'l-Bahá explained the three theories as to the composition of physical matter. He said that these theories are: 1—accidental composition; 2, involuntary composition; and 3, voluntary composition.

Accidental composition He described as composition by a chance arrangement of the particles; involuntary composition, means that particles of matter come together due to an inherent quality within themselves; while voluntary composition is explained as due to the action of a superior Will acting according to an intelligent plan. In this most interesting analysis, 'Abdu'l-Bahá makes clear that both accidental and involuntary composition are alike irrational, and that positive proofs exist that discredit both of these theories.

ACCORDING to this analysis, for example, that ingenious arrangement of material elements which we call a watch, would be classified as "voluntary composition." The watch was planned and the elements put into their place by an intelligence, with a purpose. A moment's reflection will make clear to anyone that no by-chance shuffling of the

elements composing the watch could ever cause them to accidentally take the exact form of a watch.

It is further evident, I feel sure that, even if we were unaware as to the purpose for which a mechanical device as complicated, yet well organized as a watch, we would nevertheless quickly decide that such a mechanism must have been planned and put together by an intelligence of some kind. It would be apparent also, that behind the plan of design and assembly must have been a purpose—a planned function.

If, as I believe is true, the very existence of a watch, conclusively indicates that an intelligence planned its composition, is it not evident by the same definite type of reasoning that our universe required an intelligence to bring it into its present marvellously organized being? Surely the millions of varying composite forms in the mineral, vegetable and animal kingdoms, are, many of them, even more wonderfully made than anything that the mind of man has conceived.

AND HOW wonderfully are our own bodies builded! Can we rationally contend that, by a mere chance shuffling of the elements, these human temples of ours were formed? Can we reasonably maintain that these complex organizations in infinite variety are the result of laws residing inherently in the three material kingdoms, which cause them to come together, because composition is their very nature?

No. As 'Abdu'l-Bahá points out, if it were the essential nature of these elements to unite on their own account, we could not explain de-

composition, which is the inevitable fate of all composed things.

And what of the whirling universes that extend for thousands of light years out into stellar space? Are not these systems of suns and planets even more complex and systematic in their plan of organization than that of the time piece which we carry in our pockets? Can anyone sensibly say that these organizations of heavenly bodies "just happened" to get into their present geometrically perfect relationships?

But what of the plan or purpose of it all? A moment's contemplation of the enormity of the mere physical universe—a realization that all this is but the outer form of a far greater spiritual infinity, makes evident that any adequate comprehension of the probable purpose of the thing is entirely out of the question. We have no powers which would enable us to understand the very existence of more than a minute portion of the structure of God's creation. Its function and purposes, by its very magnitude, is not for us to see, or know, or even to imagine.

God has given us a sort of reason, and a very limited perception. We can see that there is existence,

but of the exact essential nature of that existence, we know practically nothing. We can perceive clear evidences of an intelligent plan and purpose, even in the physical structure of these specks of dust which come within the range of our vision. But as to the extent or nature of that intelligence or purpose—we have no faculties with which to touch even its fringe. God sends His Manifestations to teach us, again and again. His message deals with how to live—and Oh, so little of that is able to enter the cramped portals of our hearts. But of the Plan, the Ultimate Purpose—of that God speaks, if at all, in symbols the meaning of which no man comprehendeth.

'Abdu'l-Bahá puts the problem in this language: "God is infinite, and as terms are finite, the nature of God is not to be expressed in terms. But as man desires to express God in some way, he calls God 'love' and 'truth', because these are the highest things he knows. Life is eternal, so man, in order to express God's infinity, calls God 'Life'. But these things in themselves are not God. God is the source of all, and all things that are, are mirrors, reflecting (a part of) His glory."



"It is perfectly evident that man did not create himself and that he cannot do so, How could man of his own weakness create such a mighty being? Therefore the Creator of man must be more perfect and powerful than man. If the Creative Cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we cannot create even our own likeness. Therefore the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies."—'Abdu'l-Bahá.

THE COLLECTIVE CENTER

JOYCE LYON

"It is self-evident that humanity is at variance. Human tastes differ; thoughts, natiivities, races and tongues are many. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified is obvious."

—'Abdu'l-Bahá.

IF we analyze the concept of a center, we can see the center as a focal point of attraction. Co-existent with it are other entities removed from the center, which have been created with a vital connection with the central point. There are two aspects to this connection. The separate bodies are attracted to the center, and at the same time the center is a source of life to them. As we think about this concept it seems marvelously beautiful. And it should seem so to us, because it is the most fundamental principle in our lives.

Throughout the physical world we find the center represented. The smallest unit, the atom, is composed of widely separated electrical particles in a state of tension with the nucleus as center. It is interesting that the atom, the basic unit from which all things are formed, has been compared in structure and relative distance between parts to our vast solar system.

In the darkness of the solar system, the sun is the center of light and life for the planets. Without the sun, the earth would be a dead, inert mass, incapable of change. The sun is the cause of the multiple life—the unceasing growth and development on the earth's surface. Although the earth is removed from the sun it receives power and energy through the rays of heat and light. And in the changes of the

seasons we see the evidence of the earth's continual connection and response to its center of bounty.

IN MAN'S world of thoughts, hearts, and spirits there is also a center of inspiration and life. For humanity the collective center is the Manifestation of God. The Manifestations are like the life-giving sun, and man, helpless and limited, is like the earth. As the sun is remote from the earth, so is the Divine Reality remote from man, absolutely independent in its essence. But an intermediary there must be. For the earth it is the rays of the sun; for man it is the ever-present power of the Holy Spirit.

The Manifestations reflect the Divine Reality which "represents power absolute, capacity for all things, fulfilment for all the needs of man."** A Manifestation has three stations or conditions. The first is the physical. And the physical body, since it is a composition in the phenomenal world, is subject to decomposition. This is the only station that mankind has in common with the Manifestation. The second station, the rational soul or individual reality which has a beginning but no end, is holy and distinguished from all others by its essential perfection. In the same way the sun's particles have the property, essential to them, of producing rays and light, and differ from the par-

**Abdu'l-Bahá, "Bahá'í Scriptures," par. 825.

ticles of the moon which can only reflect light. The third station is the Holy Reality which has no beginning and no end. It is the Pre-existent Bounty which shines through the individuality like the light through the glass globe of a lamp. The human body of the Manifestation is like the niche illumined by the lamp. Although the niche be destroyed, the light is shining always.

The Holy Spirit, the intermediary which brings God to man, is the bounty of God emanating from the Manifestation. It does not descend or enter into man but like the mental realities has a direct connection. Knowledge is a state of the intelligence, an intellectual condition, and thoughts are like images reflected in a mirror. In the same way the splendour of the Holy Spirit appears as in a mirror.

THE RELATIONSHIP between man and the Collective Center is indeed vital. Bahá'u'lláh said, "... man is dependent for his (spiritual) existence upon the Sun of the Word of God."¹ It is through the Manifestations that man learns of the essential and eternal. The Creative Word is the source of all good, all wisdom and power. The innate light which the Manifestations have, the knowledge and understanding of all things in the universe, is mirrored in the minds and hearts of men. This light is reflected in an individual according to his capacity; in different people it gives rise to different attainments.

The coming of a Manifestation results in a wonderful expansion and creation in the world of thought. Witness the flowering of Arabian culture in Baghdád and Andalusia

after the appearance of Muhammad. With the perspective of time we can appreciate the change wrought from obscurity and the actual addition made to the world by new ideas, new beauties, and noble characters. Consider the marvels already uncovered in the very beginning of this era of Bahá'u'lláh—the extraordinary progress in science and communication, in freedom and fellowship.

THE REVELATION of God is continuous and progressive through the ages. Each of the Manifestations inaugurates a cycle during which his laws prevail. His teachings are the spirit of that age. When a cycle is completed by the appearance of a new Manifestation, a new cycle begins. 'Abdu'l-Bahá said: "The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves upon this earth."² The cycles are stages in the unending evolution of the one Divine Religion. Each Revelation is limited in accordance with the spiritual capacity of mankind at that time. And in the course of man's divine education, every Revelation is more ample than the last.

Each of the cycles forms a part of a larger, universal cycle which covers an exceedingly long period of time.

"In such a cycle" says 'Abdu'l-Bahá, "the Manifestations appear with splendour in the realm of the visible, until a great and universal Manifestation makes the world the centre of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. . . . We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh."³

¹ Bahá'í Scriptures, par. 142. ² Divine Philosophy, p. 62. ³ Some Answered Questions, p. 184.

THE DECLARATION OF INTERDEPENDENCE

DALE S. COLE

*"The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . . Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family."**

—Shoghi Effendi.

ONE of the most influential human documents ever written, was the *American Declaration of Independence*. It broke the bonds with a past, with a set of conditions which had become intolerable.

Today, it seems necessary that we declare our independence from certain limiting factors, and at the same time recognize the interdependence of all parts of the world in the fundamentals of life.

The introduction to such a declaration might read—

"When in the course of human events, it becomes necessary" for the people of the *world* "to dissolve" those bonds which bind them to obsolete and outgrown doctrines, they must, of necessity, have recourse to that guidance which is embodied in the *Divine Plan* for the complete and unreserved unity of the sons of men.

THE CUMULATIVE effects of economic difficulties, political disagreements, national misunderstandings, racial antagonisms and religious impotency have brought mankind face to face with forces which he "can neither understand nor control."

The fundamental problem, however, which faces humanity is not the solution of economic, political and social problems as such, but the

correction of those underlying maladjustments which give rise to these dilemmas. Economic, political and social relationships are "but facets of the indivisible substance of life." It is with the substance of life that we must deal and this substance is not compounded of material elements.

Sir Alfred Ewing, addressing the British Association for the Advancement of Science, in speaking of the "pageant of discovery and invention", said: "Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

Before man can command nature and control his environment completely, he must learn to control himself, individually and collectively. Certainly individual effort is essential. Only by trying can we attain a personal consciousness of the significance of passing events, of shifting values, and of the steps necessary to the solution of such problems as have never before confronted humanity. Each must try to understand for himself, for as the Syrian philosopher Gibran suggests—

"The vision of one man lends not its wings to another man.

*"The Goal of a New World Order", p. 22.

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THE BAHÁ'Í MAGAZINE

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H. R. H. Gustaf Adolph, the Crown Prince of Sweden (See page 312)

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No. 10

“For in this holy Dispensation—the crowning glory of bygone ages and cycles—true Faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief.”—‘*Abdu'l-Bahá*.

AS WE FACE the New Year of work and achievement, it is well to pause and consider how we may improve ourselves; for in reality all outer progress is founded upon and correlated with inner growth and achievement. Therefore the most important step toward greater achievement and happiness is an earnest effort toward self-improvement.

If we should seek to discover the greatest factor in self-improvement, we would find it to be the power of making a true analysis of our character and of recognizing our characteristic and chronic faults both of commission and omission. There can be no progress in character development without this honest facing of ourselves in a sincere effort to discover what is wrong with us.

True self-analysis is not only a necessary basis for all spiritual growth, but it is also absolutely essential to success in practical affairs and to harmony and happiness in the daily life. Those who habitually assign the causes of their troubles to factors outside of themselves are not only mistaken in their assumption but are gravely liable to a continuance of these troubles until they come to analyze the cause of them as being within themselves.

TROUBLES, trials and tests are Destiny's way of teaching us how to discover and how to correct our faults. Most of the annoyances and tragedies of life arise from faults within ourselves. Even where they are not caused directly by our faults, they have a divine purpose toward self-development. Therefore upon every such occasion we should turn our gaze within ourselves, instead of idly complaining of our lot and of the injustice of people and events. We should face ourselves honestly, trying to discover what it is in us that is attracting these disagreeable situations and what purpose they may be serving in impelling us toward higher evolution.

The person who habitually avoids thus honestly facing himself is in grave danger. Not only does he render himself liable to constantly inharmonious situations with his fellowmen such as may wreck both his happiness and his career; but also he approaches more and more the danger line between sanity and a diseased mental condition. For the turning away from reality, the refusal to face things as they are, is the path which leads to mental ill health and aberration.

On the contrary, the habitual tendency to examine one's self, to recognize one's faults and short-

comings, and to seek earnestly to overcome them—is the sure road to mental health and happiness, to harmony in all our human relations, and to career success whether great or small. “Truthfulness is the foundation of all the virtues of the world of humanity,” said ‘Abdu’l-Bahá. “Without truthfulness, progress and success in all of the worlds of God are impossible for a soul.”

As in the world of affairs, so in the world of the spirit, self-examination is absolutely essential to sound growth and successful development. Progress in all the worlds of being is based upon this. The danger of insidious attack from our lower self is ever present and imminent; we can be protected from it only by a constant awareness of our proneness to temptation and by an effective realization of the occasions when we fall from grace. Just as repentance is a requisite of reform, so self-realization is a requisite of repentance. Once these preliminary steps are taken, desire and prayer for improvement bring to bear upon our life a divine power and aid which enables us to continue our climb above the lower planes of human nature. “Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.”*

As WITH the individual—so with a city, a nation, or a world group. There come times when these social groups must examine themselves honestly and realize the shortcomings in their collective and organized life. Until such realization

comes, there can be no reform. Usually a great deal of suffering and even tragedy has to occur before large groups of human beings become fully informed of the heinous defects in their collective life. Thus the “movie” had to descend to the utmost depths of degradation before sufficient public opinion could be aroused to institute a reform. Thus crime had to ripen and fructify into the major operations of gangsters, racketeers and kidnapers before the public could be aroused enough to even permit of effective organized collective action against the wholesale criminality of the age. Thus a great world-wide depression characterized by many tragedies and horrors had to occur to awaken mankind to the grave need of economic and social reform.

It has taken a brutal world war—devastating in its effect upon human lives, property and morals—to thoroughly arouse the human consciousness to the tragic cruelty and error of war as a means of solving collective human problems. Even now this public conscience against war does not seem to be as powerful as the psychological factors making for war. If such is indeed the case, the world will yet witness, and that soon, another war far surpassing, in its horror and tragedy of destruction, the previous war. When this second world war shall have achieved its destined toll of human tragedy and taught once for all its lessons, it may thus come to pass that the world conscience against war will grow to surpass in power and effectiveness the psychology of nationalistic selfishness and aggression and hatred which has perpetually led to wars.

*Bahá'u'lláh, v. 31, Hidden Words from the Arabic.

THERE IS no better time than the beginning of this New Year of 1935 for world civilization to take stock of itself, to repent its sins, and to sincerely and earnestly seek improvement. If humanity were to successfully analyze itself for the greatest single item in the way of its shortcomings and the chief cause of its present vast collective disaster, it would become guiltily aware of a waning of spiritual consciousness the world over; of an obstinate and fatuous refusal to perceive Divine Power as effective in our human affairs; and of a consequent overpowering and unbridled sweep of the self-seeking and animalistic emotions which motivate human action when there is a lack of spiritual control.

Let the whole world then, so to speak, put on sack-cloth and ashes; mourn before its wailing-wall; vow a return to allegiance to the one "Power which animates and dominates all things;" and pray for re-

form and progress up and out from the morass of suffering and tragedy in which humanity now finds itself plunged because of its sins.

THIS IS our New Year's greeting to the world. And in order that such greeting may not end in gloom, let us consider the inspiring words of 'Abdu'l-Bahá calling us to the realization of the glorious possibilities that await earnest and inspired effort toward self-improvement:

"It is possible so to adjust oneself to the practice of nobility that its atmosphere surrounds and colors every act. When actions are habitually and conscientiously adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs try any longer to be good—all acts are become the distinctive expression of nobility."



THE NEW DAY

The day from darkness, leaps alive at dawn
 A new born thing all beautiful and fair,
 Shrouded in colors and soft tintings rare,
 It sings itself into the fire of morn.

From out the darkness, day doth ever spring,
 A new beginning, with a page all pure;
 So with each life, darkness can not long endure,
 Let each dawn to our hearts a new day bring.

Wipe from our minds the errors of the past,
 Let love and courage overflow our hearts,
 Be strong and true and nobly play our parts,
 So shall each day be better than the last.

—SHAHNAZ WAITE.

THROUGH THE EYES OF A GREAT SCULPTOR

RUTH J. MOFFETT

"If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord, love and fellowship, it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord and are disintegrated by war and strife. Finally this is true of humanity itself, in the aggregate.

"When love is realized and the ideal spiritual bonds unite the hearts of men, the whole race will be uplifted, the world will continually grow more spiritual, and the radiance and happiness and tranquility of mankind will be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and peoples of the world.—'Abdu'l-Bahá.

WHAT a magnificent symbol of unity, of beauty and of aspiration," exclaimed Mr. J. Otto Schweizer after gazing in profound silence at the Bahá'í Temple in Wilmette.* "The keynote of this age is unity," he continued. "The law of the cells of matter, the law of the farflung celestial spheres and the law of the whole human kingdom is *unity*. How strange that man is only now awakening to the realization that the law of unity is the very heartbeat of human progress! What a symbol of this powerful and permeating idea of unity and its relation to all human progress is this magnificent Bahá'í House of Worship!" The kindly, scholarly eyes of Mr. Schweizer glowed with light as he studied the symbols and structure of the Bahá'í Temple in detail.

The impressions of the great Universal House of Worship as seen through the eyes of this great artist were most thrilling to the writer, who had the privilege of spending a day with Mr. Schweizer and his family guiding them

through the Temple and discussing art and architecture in relation to the problems of the human race.

This artist is one of the torch bearers of humanity who from his early youth has realized that ultimately all of its problems, whether economic, social, political or national, are inextricably woven, and have their secret roots imbedded in the hearts and minds of man and are inherently spiritual in nature. In his art work he has tried to express the evolution of mankind to higher and greater spiritual capacity, oneness and peace.

LET US step aside a moment and glance at some of the influences that have come into the life of this true artist that we may understand a little better why this universal House of Worship, symbolic in every way of unity, made such an appeal to this artist of international fame; for he has breathed the culture of many lands and been tested in the school of difficulties. Mr. Schweizer was born some seventy years ago in the somewhat cosmopolitan city of

*Near Chicago, Illinois.

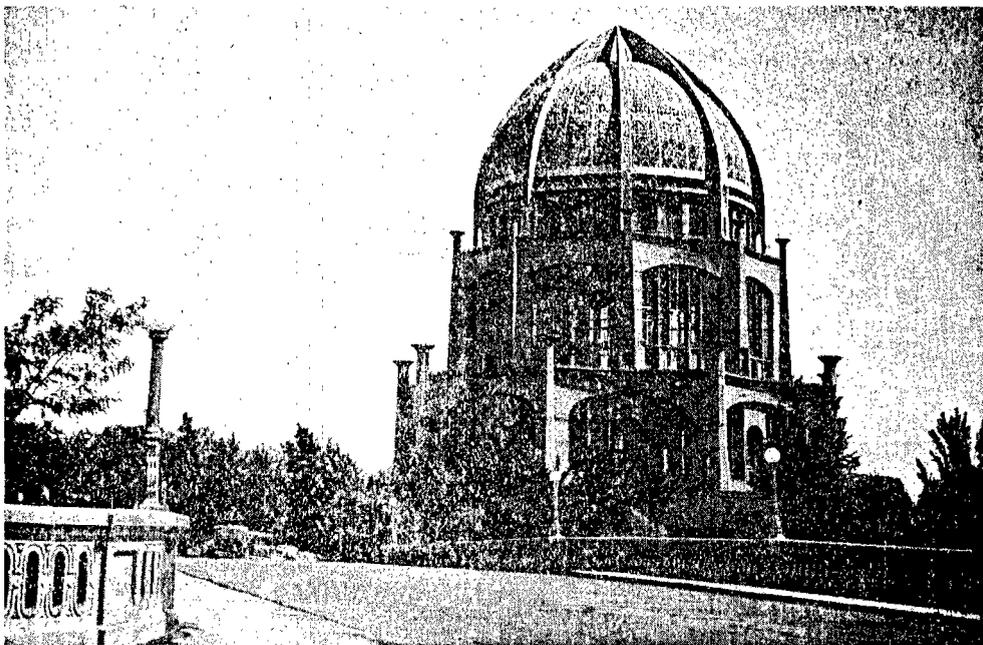


Photo by George D. Miller.

*Bahá'i House of Worship at Wilmette, Ill.**

Zurich, Switzerland. Even at the age of three the talent for his life work expressed itself in childish drawings and paintings which were admired by all who saw them. As he approached maturity he went to Dresden to study his art, first in the Royal Academy and then in the private studio of Dr. Johannes Schilling. After this for five years he pursued his artist's calling in both Rome and Florence.

In 1934 circumstances brought young Otto Schweizer to America. Then began a period of twelve years of hardest and bitterest tasks and tests. As he became acquainted with the habits and thoughts of people in many lands during all these years of training and trial, his own attitude toward life broadened and deepened and he built up a sound philosophy of applied idealism which it would be well to put in the schoolbooks for the students of all races.

Molded thus in the school of life as well as by technical training, he became able to give expression to his feelings, thoughts and philosophy in some outstanding statues and relief panels. His works have been exhibited in various art academies and may be seen in many of our larger cities. Only last July there was unveiled in Fairmount Park, Philadelphia, his most recent work, a group in honor of "The Colored Soldiery of Pennsylvania in all Wars." His "James J. Davis Allegorical Group" at Mooseheart, Illinois, is much admired. Milwaukee possesses his large equestrian statue of General Von Steuben, and in Carlisle, Pennsylvania, may be seen his Molly Pitcher statue. His ideal groups, panels of "The Harmonies of Evolution," "Lions On the Way," "Light Bearers," particularly express the idealism of the sculptor.

Delicacy of line, perfection of

*This picture shows the completion of the ornamentation of the dome; work is proceeding on the clerestory section; and the same magnificent ornamentation will adorn the outside walls of the entire building.

form, originality of idea, beauty of arrangement characterize his work. Profound meaning and aspiration are woven into every line. Seldom does one see such high idealism wrought in stone. He is truly an artist of the new age.

So as the little group stood under the dome of the great edifice gazing intently upward, this query was put, "To one who can see a vision of the far stretching path of evolution in a block of cold marble and patiently chisel it into our view, what does this great temple in its unfinished condition mean?"

"It is a divine inspiration from foundation to the crowning apex," replied the artist with glowing eyes and radiant smile. "At the very root of this materialization of a vision lie age old symbols of truth and wisdom with new light. It is expressed in an entirely new and most beautiful conception. There is nothing like it in the world. The nine-pointed star which dictates the ground plan and is reflected throughout the building up to the highest point of the edifice is the new symbol of a new age.

"Permeating the whole structure is the spirit of the lofty principle of the unifying of the races, religions, classes and nations of mankind into a new degree of togetherness. The proportions of the construction are perfect. See those nine gracefully curved lines of the nine ribs of the dome, which, rising, touch each other as fingers of upward stretching hands meeting in prayer over the glistening whiteness of the crystal dome. The fairylike openwork ornamentation,

containing the religious symbols of the world, gives an air of ethereal refinement, aspiration and unity that harmonizes with the central thought of the whole structure.

"Even in this unfinished state," Mr. Schweizer continued, "the interior offers to the eye of vision untold and marvelous possibilities of finishing and final expression. It can be truly said that the building has no back or front or sides. All the nine entrances lead to one center, symbolically one spiritual center, the Creator, the God of Love and Wisdom. Though as yet devoid of decoration, the structural masses leading up to the first and second balconies produce a lofty and uplifting sensation. The intense desire arises in the heart that this beautiful edifice may soon be finished, finished in the same magnificent workmanship and in harmony with the priceless original designs of its inspired architect and creator, Mr. Bourgeois."

Mr. Schweizer showed a keen appreciation, as did his radiant wife, of the permanency of the Bahá'í Temple when he said, "The technical construction is of a quality that will endure for hundreds of years and every precaution is clearly being taken toward that end. The spot where the Temple stands was most wisely selected as through the guidance of a divine hand. I can picture the Temple of the future, standing out like a sparkling jewel mounted on the golden rim of God's earth. I repeat, there is nothing like it in the universe. When completed it will undoubtedly be the Mecca for millions of people from all corners of the earth. It



*“Lions on the Way”
one of the ideal panels by
Mr. Schweizer.*

*“The Harmonics of
Evolution,” by Otto Sch-
weizer. This panel, to-
gether with the panel,
“Light-bearers” (see fol-
lowing page) marvelously
expresses in sculptured
form goals of spiritual
evolution toward which
humanity is tending.*





"Light-bearers"

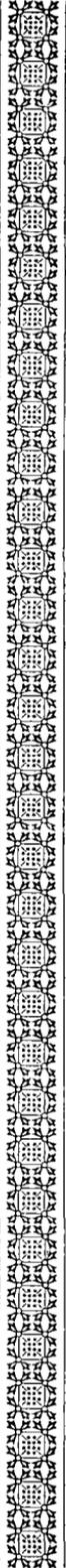
will be considered as one of the great wonders of the world of architecture."

Again Mr. Schweizer revealed the depths of the inner understanding of the meaning of the Bahá'í Temple for just as we were about to leave he said: "It has been a great and inspiring moment of our lives to visit the Temple under your loving guidance. We have learned much of the religion of Love of which this is the exquisite symbol and beloved shrine for the people of the world. We of today must

unity and love. For when love is universally realized, the hearts of men will be united and the whole human race will be uplifted.

"You teachers are certainly carrying the brightly shining torches as true light bearers to the children of God, pointing the way toward the ultimate goal—the Kingdom of God. I shall never forget this great privilege. I am deeply grateful to God that the Temple of Light is being constructed to promote the unity and progress of the world today."

bestow the highest gratitude and credit upon those who are sacrificing so much to build this Temple. Their earnest conviction, their sincere purpose, their profound love form a piercing beacon light against the prevailing darkness and confusion of the world. They *by their lives* seem to be calling those souls who are ready to come forth to pray in a new spirit of freedom and



OUR RESPONSIBILITY



I FEEL the urge to remind you one and all of the necessity of keeping ever in mind this fundamental verity that the efficacy of the spiritual forces centering in, and radiating from, the first Mashriqu'l-Adhkár (Bahá'í House of Worship) in the West will in a great measure depend upon the extent to which we, the pioneer workers in that land will, with clear vision, unquenchable faith, and inflexible determination, resolve to voluntarily abnegate temporal advantages in our support of so meritorious an endeavor.

“The higher the degree of our renunciation and self-sacrifice, the wider the range of the contributing believers, the more apparent will become the vitalizing forces that are to emanate from this unique and sacred edifice; and the greater, in consequence, the stimulating effect it will exert upon the propagation of the Faith in the days to come.

“Not by the abundance of our donations, not even by the spontaneity of our efforts, but rather by the degree of self-abnegation which our contributions will entail, can we effectively promote the speedy realization of ‘Abdu'l-Bahá's cherished desire. How great our responsibility, how immense our task, how priceless the advantages that we can reap!”—*Excerpt from a letter of Shoghi Effendi, Guardian of the Bahá'í Cause, to American Bahá'is.*

THE OUTPOSTS OF A WORLD RELIGION

LOULIE A. MATHEWS

This is the first of a series of spiritual travel articles by the author who is making official teaching tours in the Pacific area in behalf of the New World Order of Bahá'u'lláh.

IN every Bahá'i community, unity is a coveted quality. It is one of the pillars of the New World Order of Bahá'u'lláh. It is the amalgamating force in groups of people working for a common end. Unity, like a golden chain that threads a string of pearls, holds each in place, yet is itself unseen. The pages of history reveal man's struggle for power, without recognizing in unity a force more compelling than violence.

Only when a divine teacher walks among men do we catch the meaning of this shining quality.

We were approaching New Zealand and it was a comfort to know that the "Franconia" would come to anchor at the wharf, instead of out in midstream as so often had happened in cruising among the South Sea Islands. For here, with rare exceptions, there are no harbors and passengers must be carried ashore in small motor boats that thread their way between dangerous coral reefs over which breaks eternally the surf.

New Zealand is really two separate islands divided by a channel. The north island holds the cities of Auckland and Wellington, while on the south island is the city of Christ Church. One can grasp something of its remoteness when you remember that it is from here that the expeditions for the South Pole set out; it is the last land sighted be-

fore reaching the Pole. We were now more than ten thousand miles from the Atlantic seaboard. Some of these facts drifted through my mind as I laid out the name and address of the secretary of the Auckland Bahá'i Assembly to whom I had written some months back, telling her that I hoped to be on the S. S. Franconia when she put into port and that I should find my way to her house without delay. How little did I dream that here I was to see a demonstration of the power of unity from which I should gain fresh insight into the workings of this most baffling force.

EARLY IN the morning of March 3rd we docked. The stewardess knocked, usually so calm she seemed all in a flurry. "Hurry," she cried, "there are lots of people here asking for you." "For me?" I queried, incredulous. "Yes, truly, the corridor is filled with people asking for your cabin."

I flew into my clothes and flung open the door. There in the early morning was the whole Auckland Assembly. One after another they repeated the Bahá'i greeting, their hands full of flowers and small baskets of fruit—tokens of welcome. My letter had told them my name. They knew nothing more. I was a Bahá'i; that was enough. One of their number was waiting on the wharf, a recent stroke hav-

ing robbed her of speech, but she had come nevertheless. Breakfast had been prepared uptown so we walked together through the clear sunshine, for it was already autumn in New Zealand and the air was light and slightly chill, as it would be with us in October.

A photograph of Mrs. Keith Ransom-Kehler taken with the Assembly, the friends had brought to show me; many remembered Martha Root's visit and spoke of the wonderful addresses she had given during her visit to Auckland. We were welded together by our admiration for these two standard bearers of the Cause—two pioneers who had blessed New Zealand by their presence.

As I had errands to do, we parted. I promised to return at noon for we were to lunch together and afterward I was to speak at the Woman's Club.

THE FRIENDS had secured a surprising number of opportunities for me to speak during our short stay. No one asked me if I was accustomed to speak in public—it was taken for granted that whatever furthered the Cause I would do. Their sublime confidence in my abilities was contagious, and silenced the excuses that naturally rose to my lips. I asked for suggestions and advice as to topics. They replied that they felt confident that I would know exactly what to say when the time came. They did not wish to confuse me with words. The routine of their own lives they would drop in order to be with me, and to pray for the success of the undertaking. The result, they felt,

would be remarkable. And so it proved to be without a single exception.

Whatever I mentioned pertaining to myself was received with the greatest interest, but no personal questions were asked me. I could not help thinking of Emerson's definition of culture, "The measure of things taken for granted." I was experiencing what that definition implied.

Soon I was to learn that the friends had been just as active in publicity work as they had been in welcoming me. As I stood that first morning before a window displaying shoes for every sport under the sun I was reminded that I needed shoe laces. I stepped inside and a man advanced briskly, words already forming on his lips, but he uttered no sound. Instead he stood stock-still and stared as though I were a ghost out of Macbeth; then darting behind the counter he emerged, holding up the "Morning News."

"You are a passenger on the cruise boat that came in this morning—there's your picture right enough." He broke off and began reading the caption beneath: "The Bahá'i Movement, a world religion that will bring about international peace, inter-racial harmony." "Why," he continued, "when I read about this in the morning paper, I said to my wife, 'I should like to know something more about that religion' and then you walk right into the store."

"Well, if you are in no hurry we might sit down and talk about it," said I.

"Yes, indeed, but wait, wait.

Next door is a factory that lets out at noon today. I'll call the men—they are badly in need of cheer, they have no heart in them."

FROM THE rear of the store he shouted to the foreman and presently the buzz of the machinery slowed and then died away. Into the shop the men came in little bunches—many had leather aprons on, some were in jumpers, all were grimy from machine oil. My friend of the "Morning News" elected himself chairman. He made the men sit down on the floor and then proceeded with a formal speech of welcome as a member of the great Bahá'í Movement. He gave a graphic reproduction of the words printed in the morning paper. While this introductory measure was in progress two women looked in at the door, curious to know what was in the wind. Some one beckoned and in they came and seated themselves on the bench as though by appointment. Then we spoke together of The Greatest Thing in the World, the Prophet of this age; of the changes He had wrought in the structure of human society; of the profit sharing program that under the new economic plan labor would be entitled to; and of how Bahá'u'lláh had placed labor, if carried out with nobility of purpose, as an act of worship. The unwelcome noon-day chimes rang out, no one moved, but it was the hour of my promised return. We shook hands warmly. I told the men how interested the Bahá'ís in America would be to hear about our impromptu and magic meeting and of how staunchly I should deny

that the English were either cold or conventional. As for the parting between the chairman and myself, it was as though lifelong friends separated for the first time.

Who shall say one thing is important and another insignificant when from a shoe string had been built a bridge—a veritable Jacob's ladder that had spanned the distance between earth and heaven!

THE DAYS sped by. Each in turn brought fresh opportunities to present the Bahá'í Cause. The evenings were devoted to public meetings. Only occasionally we allowed ourselves the privilege of a meeting reserved for ourselves, so that we might talk over the thrilling event about to take place—the forming of a new National Spiritual Assembly for Australia and New Zealand. Then again and again must I describe the beauties of the Temple at Wilmette, and read aloud the letters of Shoghi Effendi.

At last the time came when we had only one day left. In order to prolong it my husband went to the purser and asked permission to hold a reception on board the *Franconia*. The suggestion met with an unexpected response. The purser beamed and said he would give us what he called "a spread." The management made only one condition—that no one should be a guest without a personal invitation.

The night was clear, a forest of masts stretched across the bay, each with its twinkling lantern, while beyond were the lights that crowned the little hills dotting the entrance to the harbor. When we

were all gathered in the tea-garden there were nearly a hundred people. Ministers had come and radicals, too, teachers and members of the varied organizations before which I had spoken. There were chance acquaintances and my chairman of the shoe shop. The Maori's came, their dark eyes and hair set off by shawls of bright colors; they had brought a noted singer so that we might hear the legends and stories of their race—the ancient lays of a most ancient people. The singer, young and fair, sang in the soft accents of the Maori tongue, a language fast becoming obsolete. In song she used the "poi balls" made of delicately tinted straw, attached to the wrist. As the chorus proceeds the ball describes graceful circles over the head and shoulders; when the theme is sad, the motion almost ceases and the ball ripples back and forth, but when the measure is bright and tripping the ball flies about like a humming bird.

The words of Bahá'u'lláh and His message outlined supplied the spiritual part of the feast, that the light He brought was for all mankind and how we had but to open the doors of our hearts to receive our portion.

Men arose from among the

audience and gave thanks for this message, which many were hearing for the first time. Sincerity shone in their faces as they repeated what they had heard and each spoke from a full heart. It was one of those hours when everything but the spiritual realities faded away.

WHAT HAD brought these days to so high a fulfillment? The answer is to be found in that little word, *unity*. The Bahá'is united in a given program; everything that contributed to that program was fostered, everything not relative to the activities of the Cause was banished. Night and day a strong resolve found us advancing without a moment of retreat.

It was as though a magician had spread a magic carpet that rose above the city of familiar things and carried men into a purer atmosphere, giving them a wider view, a broader horizon. This journey can only be accomplished when everything material is sifted out so that pure spirit remains. Then fellowship becomes a reality. And Bahá'u'lláh in the *Hidden Words* tells us that "Fellowship is the cause of unity and unity is the source of order in the world."



"Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of noble-mindedness and glory are attained among the nations and people of the world."—'Abdu'l-Bahá.

THE GROWING TREE

DORIS MCKAY

"Through the power of the Divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the Tree of Life is just beginning to grow. Before long it will produce buds, bring forth leaves and fruits and cast its shade over the East and the West."—Abdu'l-Bahá.

THE word Bahá'i is filtering into the consciousness of those progressives who are helping to construct a new world of thought. One hears the echo of it in Esperanto congresses and educational forums, in inter-religious conferences, interracial and international groups; in peace meetings and economic round-tables, there it is again—Bahá'i, spirit of reconciliation and unity.

With the word comes the demand for a definition. Many people are asking, "*What is a Bahá'i?*" The answer would have been different eighty years ago or twenty or even five years ago because the Bahá'i of today is a composite of all the stages that have preceded him. That which is today known as the Bahá'i Faith enshrines a life inspiring and creative Principle; in the intellectual comprehension of this principle, changes not fundamental but evolutionary have occurred. It has sprung from the revealed Word of Bahá'u'lláh like a young tree from its first roots. Branches have spanned the countries of the world and leaves have multiplied. In this present period we have the promise of efflorescence which, in turn, shall bring forth the fruit of the tree. That destined fruit, the world federation, will thus appear as the product of all previous growth. The cells which have constituted that organ-

ism which we compare to a tree are the Bahá'is. Potentially it has ever been one tree, the Bahá'is of any period have been one people—the "people of Bahá" (Glory). Therefore in order to understand the meaning of Bahá'i today we must reconstruct a background by assembling the influences and characteristics which are the Bahá'i heritage.

A BAHÁ'I in 1863, at the inception of the Bahá'i Faith, was one who had touched the personality of the recurrent and eternal Christ. Most of the early Bahá'is had had special preparation and discipline as followers of the Báb, that radiant young Prophet who had met His death by execution nineteen years before. The subsoil of the Bahá'i Movement* which had attracted from out all Persia the pure and courageous spirits. Its challenge, the reform of Muhammadanism and belief in the imminent appearance of "Him whom God shall manifest" was the rallying bugle for all in whom the flame of true religion had not been stifled by decadent religious practices. The nucleus of existing Bábis had truly survived an ordeal by fire, had weathered long years of unspeakable deprivation and suffering inflicted by a combination of church and state. At the hour of the Bahá'i Revelation, Bahá'u'lláh,

*Inaugurated in 1844.

the one great Bábi leader who had escaped death, was facing removal to a more remote exile than Baghdad. The Báb years before had announced to an assemblage of His interrogators "I am, I am, I am the Promised One." Now Bahá'u'lláh made a declaration which was the equal in import to that dynamic statement by His own Precursor for He made public a secret knowledge of His mission which had been His for ten years, since the days of His imprisonment in Persia. The turbaned and *abba'd* listeners in the garden called "Ridván" in Baghdad heard from the lips of the great Prophet of all our modern era the statement that He was destined to be the Revealer of the divine Word. The lamp of "divine and indivisible" religion had again been elevated to its niche for here indeed was a Man among men Who manifested the authority and power of a Moses, Zoroaster, Buddha, a Muhammad or—a Christ. The forefathers of our present generation of Bahá'is, entranced, were swept into the acceptance of a disturbing new doctrine upon which all the teachings of Bahá'u'lláh were threaded as pearls upon a cord—that of the principle of Oneness.

NOW BEGAN an actual transformation in the conduct and standards of these disciples because their faith required an immediate change in their attitude to the people of the diverse religions which composed the smoldering creedal background of the Orient. They were translated into that consciousness we call Universal—the distinguish-

ing mark of the Bahá'i of any Age—by simple, unquestioning obedience to laws which they knew to be the authoritative Will of the Almighty. No matter how circumscribed the past, prejudice melted before the penetrating rays of intelligence and love which were in these words. They were a people changed in themselves by the spaciousness of the Splendor of God among them, even as the associates of those earlier appearances of the divine Reality had cast aside their dead selves. Not a philosophy—pure religion was what they had, ardor of spiritual passion, sweetness in the cup of martyrdom, freedom from hatred.

The *creative* period, that of direct revelation, terminated in the passing of Bahá'u'lláh in 1892. For nearly thirty years He had been engaged in building a new culture, an elaboration of the concept of Oneness, destined to influence civilization's trend for thousands of years. Now when the Supreme Pen was no longer moving over the pages, the Faith of Bahá'u'lláh passed into its *Heroic* or *Apostolic Age*, that in which the tree was to extend its shade to forty of the countries of the eastern and western hemispheres.

TO THE people of Bahá the Prophet left a covenant, with 'Abdu'l-Bahá, His son, as its Centre, Exemplar and Interpreter. This son, referred to by Bahá'u'lláh as the "Mystery of God" in His unique station blended the human qualities with "super-human knowledge and perfection." A certain definite spirit to be characterized

again as Bahá'í, breathed from the teachings and deeds of 'Abdu'l-Bahá. He called this Servitude. The Bahá'í Principles, relating broadly to the establishment of Oneness, concerned social and economic reform, the establishment of internationalism and peace, the reconciliation of science and religion—all, foundations of a new world order. These were to be infused into a self-absorbed and materialistic world by the simple efficacy of love expressed through deeds. The Most Great Peace of Bahá'u'lláh was to become a contagion—or a fire spreading from heart to heart fanned by the loving personal counsel and touching example of 'Abdu'l-Bahá.

Released at length in the latter years of His life from the confinement which had begun in His youth, He made the journey to Europe and America in 1912. His personality broke down inhibitions and dissolved barriers because it was incarnate Love with the miracle-working "power of the Holy Spirit." A distinctive, magnetic figure, He was recognized as the very spirit of mercy and forbearance. Those who accepted His teaching and walked in the Path He traced led charmed lives; they caught His fire, reflected in a measure His winning grace. The way to attainment was through profundity of the inner experience. Meditation and prayer were to become the nourishment upon which the social energies were to be generated. The sense of wonder so lost to our times was to pervade strongholds of western materialism like a fragrance borne on a spring

wind. Apostles of unity traveled from the Orient to the Occident and teachers arose from the west to journey to new regions bearing the Bahá'í Message.

THE PASSING in 1921 of the saintly Exemplar of the Bahá'í Faith ('Abdu'l-Bahá) revealed a Will and Testament which put a practical and concrete emphasis upon the intended world application of those principles of heavenly living. The import of the document was of startling significance. Through it 'Abdu'l-Bahá welded the link between the Apostolic era over which He had held benign sway and the sterner more strenuous Formative Period which lay in store. The Bahá'is, stunned by the removal of their beloved Master and Friend received as His final bestowal a scroll—the Will and Testament—with instructions for their future building. The Cause, they learned, was not to be set adrift by any severing of communication with the direct channel of divine intention; it was to have a leader in the person of the first Guardian of the Bahá'í Faith, grandson of 'Abdu'l-Bahá. Under the leadership of Shoghi Effendi the Cause of Bahá'u'lláh has reached another definition.

"The Divine Courser moves swiftly on," their beloved Master had once said. The Bahá'is were now to have actual experience of the rapidity of growth. Here was a challenge to a new transformation of themselves in order to qualify for functioning in a period of their faith which may be termed administrative and intellectual. The energy of goodwill whose re-

deeming forces they had tested must now be definitely ordered toward its preconceived purpose of a New World Order. The idea of Oneness was to transcend the province of emotion and become incorporated in an institution, the embryonic germ of a World State. The divine protoplasm replete with creational vitality was visibly taking shape. There was a rhythmic movement of the Tree, a synchronizing of the flow of its life currents. Through the ordered establishment of Bahá'í groups every single constituent was knit into an organic whole through which an interpretative authority vested in the Guardian combined with the legislative prerogatives of the national and local governing bodies.

THE SPIRIT of Faith, born in the earlier period of the Cause and the spirit of Love manifesting itself in the day of 'Abdu'l-Bahá now seemed to unite to call forth nothing short of a new mental conditioning.

Perfect steadfastness in the essential Teaching and complete flexibility in meeting evolutionary trends must merge in the New Bahá'í. As a sacrifice to the Administration all remaining sense of *personality* must become submerged, somewhat as in the philosophy of Plato the individual was to give himself, his talents, his energies to the idea of the State. That the consummation of the future State does not as yet exist in no measure diminishes the zeal of the individual for he labors now in his own section or group of the Bahá'í organism where the perfect model for all futurity is being created.

What is a Bahá'í? Still, a person whom the recurrent Christ has touched; still, a "wanderer in the wilderness of love," and now, as well, a citizen of a World Order divine in origin, that overshadows all this last troubled valley through which mankind will pass on the way to its Golden Age. Then shall the Growing Tree bring forth its fruit.



"The face of nature is illumined—the grass, the stones, the hills and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way, our minds reflect God. Those who live thinking good thoughts, doing good deeds, and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagrely. . . . When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God. . . . Life is eternal, but the individual human consciousness is not inherently so. It can only gain immortality by uniting with the pure Divine Essence. This union man may reach by a pure life and love for God and his fellow men."

'Abdu'l-Bahá.

PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 4.

“. . . Nothing will produce results save intense sincerity. Nothing will be productive of fruit save complete advancement toward God!”—‘Abdu’l-Bahá.

ASKED ‘Abdu’l-Bahá one day: “Why should I believe in Bahá’u’lláh?”

He looked long and searchingly as it seemed into my very soul. The silence deepened. He did not answer. In that silence I had time to consider why I had asked the question, and dimly I began to see that only I myself could supply the reason. After all, why should I believe in anyone or anything except as a means, an incentive, a dynamic for the securing of a fuller, deeper, more perfect life? Does the cabinet-maker’s apprentice ask himself why he should believe in the master wood-worker? He wants to know how to make these raw materials into things of beauty and usefulness. He *must* believe in anyone who can show him how to do that, providing he first has faith in his own capacity. I had the stuff of life. Was Bahá’u’lláh the Master Workman? If He were I knew that I would follow, though through blood and tears. But how could I *know*?

I wondered why ‘Abdu’l-Bahá kept silence so long, yet was it silence? That stillness held more than words. At last He spoke.

“The work of a Christian minister is most important. When you preach, or pray or teach your people your heart must be filled with love for them and love for God. And you must be sincere—*very sincere*.”

He spoke in Persian, the interpreter translating fluently and beautifully. But no one could interpret that Divine Voice. He

spoke, indeed, as never mere man spake. One listened entranced and understood inwardly even before the interpreter opened his mouth. It was as though the English skimmed the surface: the voice, the eyes, the smile of ‘Abdu’l-Bahá taught the heart to probe the depths. He continued:

“And you can never be sincere enough until your heart is entirely severed from attachment to the things of this world. Do not preach love and have a loveless heart. Do not preach purity and harbor impure thoughts. Do not preach peace and be at inward strife.”

He paused and added with a sort of humorous sadness: “I have known ministers who did this.” My guilty conscience acquiesced. So had I.

It was not until many months later that I realized He had answered my question. Certainly I was brought nearer to faith in Bahá’u’lláh as Life’s Master Workman. Surely this was a glorious hint as to how the stuff of life could be made into things of beauty and worth. Just for an instant I touched the Garment of His Majesty. But only for an instant. The doors swung quickly to again and left me out. These days and weeks of alternating light and darkness, hope and despair were black indeed. Yet, strange to say, I gloried in the depths. They were at least real. For the first time I realized the value, the imperative need, of spiritual suffering. The throes of parturition must always precede birth.

I REMEMBER as though it were yesterday another illustration of 'Abdu'l-Bahá's divine technique. I was not at all well that summer. A relapse was threatening a return of a condition which had necessitated a major operation the year before. My nervous condition made me consider breaking the habit of smoking which had been with me all my adult life. I had always prided myself on the ability to break the habit at any time. In fact I had several times cut off the use of tobacco for a period of many months. But this time to my surprise and chagrin I found my nerves and will in such a condition that after two or three days the craving became too much for me.

Finally it occurred to me to ask the assistance of 'Abdu'l-Bahá. I had read His beautiful Tablet beginning: "O ye pure friends of God!" in which He glorified personal cleanliness and urged the avoidance of anything tending towards habits of self indulgence. "Surely," I said to myself, "He will tell me how to overcome this habit."

So, when I next saw Him I told Him all about it. It was like a child confessing to His mother, and my voice trailed away to embarrassed silence after only the fewest of words. But He understood, indeed much better than I did. Again I was conscious of an embracing, understanding love as He regarded me. After a moment He asked quietly:

"How much do you smoke?" I told him.

"Oh," He said, "I do not think that will hurt you. The men in the Orient smoke all the time. Their hair and beards and clothing be-

come saturated. It is often very offensive. But you do not do this, and at your age and having been accustomed to it for so many years, I do not think that you should let it trouble you at all." His gentle eyes and smile seemed to hold a twinkle that recalled my impression of His enjoyment of a divine joke.

I was somewhat overwhelmed. Not a dissertation on the evils of habit; not an explanation of the bad effects on health; not a summoning of my will power to overcome desire, rather a Charter of Freedom did He present to me. I did not understand but it was a great relief for somehow I knew that this was wise advice. So immediately that inner conflict was stilled and I enjoyed my smoke with no smittings of conscience. But two days after this conversation I found the desire for tobacco had entirely left me and I did not smoke again for seven years.

LOVE is the Portal to Freedom. This great truth began to dawn upon me. Not only freedom to the one who loves but freedom also to the one upon whom this divine love is bestowed. I have mentioned several times the impression He always made upon me of an all-embracing love. How rarely we receive such an impression from those around us, even our nearest and dearest, we all know. All our human love seems based on self, and even its highest expression is limited to one or to very few. Not so was the love which radiated from 'Abdu'l-Bahá. Like the sun it poured upon all alike and, like it, also warmed and gave new life to all it touched.

In my experience in the Christian ministry I had been accustomed often to speak of the Love of God. All through my life since, as a boy of fifteen I had experienced the thrilling gift of "conversion," so-called, in which, literally, the heavens had opened, a great light shone and a Voice from the world unseen called me to renunciation and the life of the spirit, I had heard and spoken much of the Love of God. I now realized that I had never before even known what the words meant.

About this time I first heard the now familiar story of 'Abdu'l-Bahá's answer to one who asked Him why it was that those who came from His presence possessed a shining face. "Is it so," He said, with that sublime smile and humble gesture of the hands which once seen may never be forgotten, "Is it so? It must be because I see in every face the Face of my Heavenly Father."

Ponder this answer. Deeply search the depths of these simple words, for here may be discerned the meaning of the "Love of God" and the source of Its transforming power. One may readily understand why the lover's face should glow with heavenly radiance. Surely one's whole being would be transformed once the Lamp of Cosmic Love were ignited in the heart. But why should It cause the face of the seeker, the estranged, the sinful, upon whom that Love is turned, also to become radiant?

We find the answer in another of 'Abdu'l-Bahá's comprehensive, authoritative sayings: "Dost thou desire to love God? Love thy fellow men, for in them ye see the image and likeness of God." But it re-

quires the penetrating eye of a more than personal, individual, limited love to see God's Face in the face of saint and sinner alike. Must it not require, to some degree at least, that all-embracing love which Christ showered upon all alike, to enable us to see the Face of our Heavenly Father reflected in the faces of our brother men? This must be what our Lord meant when He said: "A new commandment I give unto you that ye love one another as I have loved you." A new commandment indeed, and how basely neglected let the condition of our pseudo-Christian civilization bear witness.

ABOUT THIS time I was present at an interview sought by a unitarian clergyman, who was preparing an article on the Bahá'í Movement for the North American Review. Here again I saw this universal, cosmic love illustrated. This minister was quite advanced in age. He has since passed from this world and now, we hope, has a clearer vision of the Reality of Love and Truth than he seemed to have discovered here. It was incredible to me, even then, that any soul could be so filled with human ego as to be impervious to the influence emanating from 'Abdu'l-Bahá. He ('Abdu'l-Bahá) sat quite silent throughout the interview, listening with unwearied attention to the long hypothetical questions of the reverend doctor. They related entirely to the history of the Bahá'í Cause; its early dissensions; its relation to the Muhammadan priesthood and teachings. 'Abdu'l-Bahá answered mainly in monosyllables. He never flagged in interest but it seemed to be more an

interest in the questioner than in his questions. He sat perfectly relaxed, His hands in His lap with palms upward as was characteristic of Him. He looked at the interviewer with that indescribable expression of understanding love which never failed. His face was radiant with an inner flame.

The doctor talked on and on. I grew more and more impatient. I was ashamed of and for him. Why did not 'Abdu'l-Bahá recognize the superficial nature underlying all these questions? Could He not see that their object was only to gain substantiation for a critically adverse magazine article for the writing of which a substantial check might be anticipated? Why was not the interview cut short and the talker dismissed? But if others in the group grew impatient 'Abdu'l-Bahá did not. He encouraged the doctor to express himself fully. If the speaker flagged for a moment 'Abdu'l-Bahá spoke briefly in reply to a question and then waited courteously for him to continue.

At last the reverend doctor paused. There was silence for a moment and then that softly resonant voice filled the room. Sentence by sentence the interpreter translated. He spoke of "His Holiness Christ;" of His love for all men, strong even unto the Cross; of the high station of the Christian ministry "to which you, my dear son, have been called;" of the need that men called to this station should "characterize themselves with the characteristics of God" in order that their people should be attracted to the divine life, for none can resist the expres-

sion in your life of the attributes of God. It is a key which unlocks every heart." He spoke, too, of the coming Kingdom of God on earth which Christ had told us to pray for and which, in accordance with His promise, Bahá'u'lláh had come to this world to establish.

Within five minutes His questioner had become humble, for the moment at least a disciple at His feet. He seemed to have been transported to another world, as indeed we all were. His face shone faintly as though he had received an inner illumination. Then 'Abdu'l-Bahá rose. We all rose with Him in body as we had risen with Him in spirit. He lovingly embraced the doctor and led him towards the door. At the threshold He paused. His eyes had lighted upon a large bunch of American Beauty roses which one of the friends had brought to Him that morning. There were at least two dozen of them, perhaps three. There were so many and their stems so long that they had been placed in an earthenware umbrella stand. We all had noticed their beauty and fragrance.

No sooner had 'Abdu'l-Bahá's eyes lighted upon them than He laughed aloud; His boyish hearty laughter rang through the room. He stooped, gathered the whole bunch in His arms, straightened and placed them all in the arms of His visitor. Never shall I forget that round, bespectacled, grey head above that immense bunch of lovely flowers. So surprised, so radiant, so humble, so transformed. Ah! 'Abdu'l-Bahá knew how to teach the Love of God!

(To be continued)

STOCKHOLM CITY BUREAU FOR BOYS

MARTHA L. ROOT

"There are two pathways which have been pointed out by the Heavenly Educators. The first is divine guidance and reliance upon the Manifestations of God. The other is the road to materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices and is contrary to the cause of divine guidance. . . . Upon the children of today, whether boys or girls, depends the moulding of the civilization of tomorrow."

—'Abdu'l-Bahá.

IT IS impossible to over-estimate the importance of the right training and guidance of young people. Everywhere people are becoming more and more conscious of the necessity of universal education. Besides this, people in the more enlightened countries have become aroused during the last twenty-five years to the need of special provision for unfortunate, neglected and delinquent youth and we find various organizations, public and private, especially in large cities, for meeting this need. At the present time a vast army of vagrant youth induced by unemployment has made the problem of providing means for their livelihood and training extremely acute. The story then of how one city successfully meets its boy problem becomes of universal interest. While in Stockholm the writer has been privileged to observe at first hand the characteristically thorough-going and efficient way in which the city of Stockholm is caring for its boys; if other cities in the world have more high and practical plans for this work she does not know of them.

Let us look briefly at some of the services the Stockholm City Bureau for Boys renders. All boys who wish advice about what to study for their life work can come and consult this bureau. They can

find out what kind of work they are best fitted to do, can find out how long it will take to train for this work, how much it will cost, what are the possibilities of getting financial assistance from the state—for the Swedish government helps in the education of its youth—and how to make application to enter different schools. The boys can receive medical examination to determine whether they are physically fit for their work; often parents come with their sons to this Bureau to make these inquiries. Each year many hundreds of boys come for advice.

The Bureau also serves unemployed boys who come to ask where they can get training or for something to keep them busy until they can find work. The city gives two and a half kronins (about sixty-seven cents) a day to the very poor boys between the ages of eighteen and twenty-five years who have no means of employment. This is given only after careful investigation has been made to know that these boys actually need the help. All such boys must have at least twenty hours of school work each week. The majority of them desire to study such things as woodworking, mathematics and the Swedish language. Means for this is provided in the Bureau. They receive the materials free for their wood-

work and may keep articles which they construct; some take the articles home, some sell them. They learn to make simple but artistic and practical furniture. Many of these unemployed boys who are interested in higher studies through the Bureau are placed in excellent schools. Thus this Bureau is like a port through which progressive boys may walk into a new life.

A **THIRD** group aided consists of boys and parents who have great conflicts in their homes. Both parents and sons may consult the Bureau which thus becomes the unofficial lawyer who tries in a fair, just way to bring them together again, or failing in that, to find another way of solving their difficulties. A careful diagnosis of each case is made, even including the boys' companions and their workshops, for sometimes the trouble comes not from the homes but from the workshops. Every one of all the thousands of boys who pass through the Bureau is carefully studied socially and pedagogically. The results show many remarkable circumstances which very often are a reason for their handicaps in trying to get employment. This expert advice which the Bureau is able to render thus proves invaluable.

Boys who have been in Homes of Detention make up another group helped by the Bureau. When the boys leave these places, the Bureau often has orders from the City of Stockholm to look after them and help them get positions, or to help them continue their education. All such boys are expected to come to the Bureau once a week or in some



Mr. Harry Ohlin, Director of Stockholm City Bureau for Boys.

cases once a month to report how they are getting along.

Another service which this Bureau renders is to look after the very young boys who are working in the streets to sell something or engaged, perhaps, in some work in amusement parks. In these cases the home situation is looked into and the Bureau decides whether the boys should be working or whether Stockholm City should provide for them until they are old enough to work. Then, too, there are the boys over sixteen who often come to Stockholm from the country and must live in poor hotels. Often it is possible to send them back to their homes in the country. Perhaps the boys have no home outside of Stockholm. In such case the Bureau finds a better place for

them to live. It is always very insistent that these boys do not stay in lower class men's hotels.

It is interesting to know that H. R. H. the Crown Prince of Sweden, Gustaf Adolf, from the very beginning has been following this Bureau work and has given most generously to help its promotion. His interest has been not only to give the money but also to know how the young boys can have the best help for their future.

This Bureau was started in 1928 with a committee of four members only, whose aim was to find out new ways to advise and help boys and to furnish a complement to the schools and employment bureaus. They began with five rooms in the old part of Stockholm City and today, in 1934, six years later, they have become a part of Stockholm City. Now they have a twenty-six room building in the modern district where they have their office, large assembly hall, writing room,

class rooms, and many club rooms. In fact, they cannot accommodate all the clubs that wish to meet there, and the standard of clubs that can meet in that building must be morally very high.

Mr. Harry Ohlin, the fine young director, who has by the way twice visited the United States in order to study in Columbia University and who has as well studied the youth problem in the leading centers of Europe, is not at all satisfied. He says that the Stockholm City Bureau for Boys is only beginning its great work; he is planning how to have a simple but high class hotel for boys where they will have not only rooms in which to sleep but have an attractive dining room, a big swimming pool, a gymnasium, an outdoor place for sport training, and last but not most important of all, he says there must be the spirit of young enthusiasm, interest, plain living but high thinking, high vision!



“In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the light of the love of God. Then when they grow up most astonishing results will be produced because the maps of their whole lives will be drawn with the hand of the Spiritual Educator. . . . The lower appetites of nature are like kings over men,—one must defeat their forces, otherwise he will be defeated by them.”

—‘*Abdu’l-Bahá*

DIFFERENCE IN CHARACTERS

“Never think whether you will have more or less wealth for riches will never guide any man in the right way.”—*‘Abdu’l-Bahá.*



QUESTION. How many kinds of character has man? and what is the cause of the differences and varieties in men?

Answer. He has the innate character, the inherited character, and the acquired character which is gained by education.

With regard to the innate character, although the divine creation is purely good, yet the varieties of natural qualities in man come from the differences of degree; all are excellent, but they are more or less so according to degree. So all mankind possess intelligence and capacities, but the intelligence, the capacity, and the worthiness of men differ. This is evident.

For example, take a number of children of one family, of one place, of one school, instructed by one teacher, reared on the same food, in the same climate, with the same clothing, and studying the same lessons—it is certain that among these children some will be clever in the sciences, some will be of average ability, and some dull. Hence it is clear that in the original nature there exists a difference of degree, and varieties of worthiness and capacity. This difference does not imply good or evil, but is simply a difference of degree. One has the highest degree, another the medium degree, and another the lowest degree. So man exists, the animal, the plant, and the mineral exist also but the degrees of these four existences vary. What a difference between the existence of man and of the animal! Yet both are existences. It is evident that in existence there are differences of degrees.

THE fathers and especially the mothers, must always think how they can best educate their children; not how to fondle and embrace them and thus spoil them. By every means at their disposal they must inculcate into their growing bodies, souls, mind, and spirits, the principles of sincerity, love, trustfulness, obedience, true democracy, and kindness toward all races; thus hereafter the world of civilization may flow in one mighty current and the children of the next generation may make secure the foundations of human solidarity and goodwill. From the tenderest childhood the children must be taught by their mothers the love of God and the love of humanity not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind.

THROUGH education the ignorant become learned, the cowardly become valiant, through cultivation the crooked branch becomes straight—the acid bitter fruit of the mountains and woods becomes sweet and delicious, and the five-petalled flower becomes hundred petalled. Through education savage nations become civilized, and even the animals become domesticated. Education must be considered as most important. Education has a universal influence, and the differences caused by it are very great.”

‘Abdu’l-Bahá.

THE CREATIVE ART OF HUMAN RELATIONSHIPS

CHARLOTTE M. LINFOOT

IN his book, "The Enlargement of Personality,"* Mr. J. H. Denison tells of an ancient tale of a land where all the people were exceedingly ugly of countenance, with thick, protruding lips, brutal lines about the mouth, crafty wrinkles about the eyes, and so on. The King of this land was a man keenly sensitive to beauty and the ugliness of his subjects brought agony to his soul. One day he conceived a plan by which he believed he could completely transform the features of his people. Accordingly, he ordered a mold to be made from the face of a beautiful youth whose features were serene and perfect, with clear-cut nostrils, firm chin and delicately chiseled lips. From this mold an iron mask was formed and this mask he ordered to be placed upon the face of every new-born babe in the land so that as the child grew the soft, unformed features would take on the form of the mask and so become beautiful according to the king's conception.

Mr. Denison makes the observation that to a large degree this same mask method is that usually employed in forming the character of the mass of people in any land. The school, the social set, national and racial traditions and the church, he says, each forces its pattern upon the young and thus characters and conduct become the result, not of some deep underlying emotion, but of some preconceived and superimposed idea of perfection. He points

out that it is a relatively simple matter for each of us to discover to what extent we are the products of artificial masks of habit, custom and modern practices, and how constantly we are aware of their pressure upon our individuality.

PROCEEDING further, Mr. Denison states that this same method has also produced a society so accustomed to certain habits of thinking and acting that it looks with disfavor and suspicion upon any new ideas which do not accord with the accepted standards and order of the day. He goes on to show that the only thing that has saved the human race from becoming wholly unthinking creatures of changeless habits has been the appearance from time to time of great souls who have dared to throw off the mask and give expression to the spiritual urges within them. By so doing, they have been able to create within men such an exalted consciousness of the purpose of life that not only have their characters miraculously changed, but they have acquired the courage to break away from standardized social patterns and establish a civilization reflecting their new attitudes and aspirations. This method of transforming character Mr. Denison defines as the method of inspiration. Those who have been the source of this new impulse, he points out, have so startled those among whom they have walked that they have been regarded as "tainted" selves. When

a man breaks a taboo in order to do a good deed, he says, he becomes bad by doing good and as a result he is crushed by the persecution of the good (?) men of his day, or else he starts a new religion, or both. As an illustration, Mr. Denison cites the story of Jesus Who not only plucked corn for His hungry disciples on the Sabbath Day, thereby breaking a strict Jewish law against working on holy days, but at the same time broke an equally strict law by permitting them to eat it without ceremonial washing.

The above are only two of several methods of character formation described by Mr. Denison. As one reflects upon his statements one comes to the conclusion that much of the confusion in the world at the present time is due largely to the unwillingness of mankind to relinquish long established habits of thought and living and to establish a line of action more nearly suited to the new human relationships which are the result of the age of maturity in which we are living.

It would seem that the great need of men today is a new spiritual impulse, a new principle of action, an ideal so lofty and so absorbing that all will be possessed of an all-consuming desire to give expression to it in their daily lives. Just as His Holiness Jesus, the Christ, was the inspiration of a new civilization which aspired to give expression to His Teachings, so today Bahá'u'lláh, the Founder of the Bahá'i Faith, is the Source of a new World Order that is slowly but surely taking shape amid the chaos and distress of the present day. "Here," says 'Abdu'l-Bahá, "are

teachings applicable to the advancement of human conditions, the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse for advancement and uplift, the basis of unity for all nations, the fountain source of love amongst mankind, the center of agreement, the means of peace and harmony, the one bond which will unite the divergent elements of all civilization."

An open-minded investigation of the history, spiritual truths and social program of the Bahá'i Faith inspires new ideals in the honest seeker and creates within his heart a passionate desire to cooperate in the shaping of a civilization wherein his lofty ideals and ambitions may attain their fullest expression. In the Book of Certitude, Bahá'u'lláh reveals these words:

"Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed the futility of God's universal Manifestation would be apparent."

The first step, therefore, in the re-creation of civilization is the acquisition of divine characteristics on the part of individuals. In the Tablet of Tarazat, Bahá'u'lláh says:

"Man should know his own self and those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty." In the same Tablet He points out that good character is the best mantle for men on the part of God and that good character is the means for guiding men to the right path. "We hope," He says, "that by the providence of the Wise Physician man may discover that for which he has been created."

Having looked first to his own

character, the individual is instructed to so live that he may be the means of elevating the society in which he lives. For example, Bahá'u'lláh admonishes His followers to practice such qualities as forbearance and benevolence. "These are the two lights for the darkness of the world and as two teachers to lead nations to knowledge." He calls the people to "consort with all people with joy and fragrance; for association is conducive to union and harmony, and union and harmony are the cause of order of the world and the life of nations." Above all, they are expected "to show forth good deeds, and to render justice in affairs."

Arthur Twining Hadley, in one of his sermons at Yale University, entitled, "The Moral Basis of Democracy," says:

"We are so accustomed to think of religion as an affair of the heart that we overlook the fact that its application to the practical conduct of life requires the use of the head. There is no field in which it is so necessary to combine intelligence with faith as with our idea of God. In former days men were bound by creeds which described in detail God's attributes and God's wishes. You accepted Him as He was pictured in those creeds or you rejected Him altogether. Today we try to judge for ourselves. Of

all the responsibilities which go with the exercise of private judgment this is the greatest. You call your God the God of Justice; see to it that your faith takes such shape that you can worship Him only by doing justice. You call your God the God of Love; see to it that your faith is so shaped as to make you give love instead of merely trying to receive it."

In His book, "The Divine Forces of Civilization," 'Abdu'l-Bahá writes:

"Can any higher career be imagined than this, that a man should devote himself to the cause of education, progress, glory and prosperity for the servants of God? No, in God's Name! It is the greatest of pious deeds that the blessed souls should take hold of them that are powerless by the hands, deliver them from ignorance, degradation and poverty, and filled with sincere purpose for the sake of God, should gird up the loins of their ambition in the service of all people, forgetting their own worldly advantage and striving for the common good."

Such is the challenge of the Bahá'í Faith. Such is the eternal ideal seeking expression in the lives of human beings. He is a real artist who is able so to translate these great principles into his own life that his efforts will find such response in the heart of another that they will join hands in a new spirit of mutual love and understanding and go forth together in a new spirit of service. This is the creative art of human relationships.



"Free thyself from the fetters of this world, and escape from the prison of self. Appreciate the value of the time, for thou shalt never see it again, nor shalt thou find a like opportunity."

—Bahá'u'lláh.

CURRENT THOUGHT AND PROGRESS

"The Kingdom of Heaven, won only by the rebirth of individuals, is expressed in social relationships."

—Arthur E. Morgan. "Antioch Notes."

"SCIENCE PRESENTS a new outlook over the universe, with a clearer vision of man's place in the scheme of things, a better opportunity of appreciation of what life represents and a changed attitude toward its problems. Seen in this light, it should aid in the forming of basic beliefs. Philosophy and even religion may use it as the material with which to build. It finds need for common ground with philosophy, art and religion in the work of developing a clear, broader and deeper vision of the world and things about us. . . . With the advances made by modern science, the so-called material universe does not grow more definitely material. At least, one may say, it is still beyond our full understanding. For these reasons we need a close relation among the various points of view we must take. The interests of science, art, philosophy and religion must be joined if their human value is to be most fully realized. Each may stand alone as an abstract or non-human value, but when human interests are touched, they must come into intimate, mutually supporting relationship."—Dr. John C. Merriam, President of the Carnegie Institution. *Washington Evening Star*.

NEITHER SOCIALISM nor communism meets the realities of human

nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the "economic man" and I crave in addition the flesh and blood and spirit of the religious and the artistic man.

I want to see whole realms of being kept out of the sphere of economics and business. The economic and business machines should be subjected more and more to the religious, the artistic, and the deeper scientific needs of man. . . .

We are approaching in the world today one of the most dramatic moments in history. Will we allow catastrophe to overtake us, and as a result force us to retire to a more simple, peasant-like form of existence, or will we meet the challenge and expand our hearts, so that we are fitted to wield with safety the power which is ours almost for the asking?—Honorable Henry A. Wallace, U. S. Secretary of Agriculture. *New Tracts for New Times*.

—

"THE GOLDEN age is coming along the economic highway."

"In all these spheres—the economic, the racial, the international, which in many places overlap—there are signs that the golden age is dawning. It will not come automatically. It will come as reforms have always come, because some heroic souls count not their lives

dear in order that they may translate from the ideal to the actual those truths by which Jesus Christ lived and for which He died."—Dr. G. W. Stafford of University Temple, Seattle, at the *Institute of World Affairs, Riverside, Calif.*

"ORGANIZATION is to society what the skeleton is to the body, at once the framework which supports it and the kinematic mechanism which shapes it to its immediate environment and which moves it. Organization must, therefore, possess sufficient flexibility to adapt society to its immediate environment and sufficient strength to move it."—George H. Shepard, Professor of Industrial Engineering and Management, Purdue University. *Sigma XI Quarterly*.

NEW YORK papers report that Beverly Nichols' "Cry Havoc" has been made compulsory reading in the Canadian schools. Too good to be true!—Women's International League—*News Letter*.

AS A MANUAL of practical Christian dynamics, this book, *The Power of Non-Violence*, by Richard B. Gregg, should have definite therapeutical value. That there is need for therapy, can be doubted by no one who has sensed the sinister division in modern Christian attitude toward social problems: on the one side deepening conviction that the New Testament is something more than the literature of a post-terrestrial, individual mystery of escape; on the other, bewildered cynicism about the actual possibility of bringing it to bear upon corporate society. Subconsciously at

least, millions of modern Christians languish under that melancholia which results from a deepest divorce between belief and practice. We are flirting with wholesale neurosis.—Frank C. Bancroft, *The Christian Century*.

"Is it not better to press on in our efforts to secure more wealth and leisure and dignity of life for our own future generations, even though we risk a glorious failure, rather than accept inglorious failure by perpetuating our present conditions, in which these advantages are the exception rather than the rule?"

"Shall we not risk the fate of that overambitious scientist, Icarus, rather than resign ourselves without an effort to the fate which has befallen the bees and ants? Such are the questions I would put to those who maintain that science is harmful to the race."—Sir James Jeans in his address before the *British Association for the Advancement of Science*.

"THE ONE hundred thousand scientists of the world are its best minds. In their thoughts and attitudes they are far in advance of the rest of the population. Among themselves these men, regardless of the accident of nationality, form a brotherhood which is essentially international; more accurately, non-national. Science ignores political boundaries. In the spirit of their commingling and cooperation scientists thus furnish the closest existing approach to practicing internationalism which the world can show to d a y."—Editorial, *Scientific American*.

Social and Spiritual Principles

... of the ...

Baba'i Faith



1. Unfettered search after truth, and the abandonment of all superstition and prejudice.
2. The Oneness of Mankind; all are "leaves of one tree, flowers in one garden."
3. Religion must be a cause of love and harmony, else it is no religion.
4. All religions are one in their fundamental principles.
5. Religion must go hand-in-hand with science. Faith and reason must be in full accord.
6. Universal peace: The establishment of International Arbitration and an International Parliament.
7. The adoption of an International Secondary Language which shall be taught in all the schools of the world.
8. Compulsory education—especially for girls, who will be mothers and the first educators of the next generation.
9. Equal opportunities of development and equal rights and privileges for both sexes.
10. Work for all: No idle rich and no idle poor, "work in the spirit of service is worship."
11. Abolition of extremes of poverty and wealth: Care for the needy.
12. Recognition of the Unity of God and obedience to His Commands, as revealed through His Divine Manifestations.

THE BAHÁ'Í MAGAZINE

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"In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others, and other blameworthy attributes which are the defects of the animal world, therefore so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success of the human world depends upon the qualities and virtues with which the *reality* of humanity is adorned; while the exigencies of the natural world work against the realization of this object."

—'Abud'l-Bahá.

THE WORLD has got to choose between a nationalism pregnant with dissonance and chaos, and a world unity built upon concepts of human brotherhood. There is no middle ground. Just as the dipsomaniac cannot be cured by merely moderating his consumption of poison, so rampant nationalism of today cannot be ameliorated by intelligent moderation urged upon peoples by their statesman or that.

Today nationalism means loyalty, patriotism, religion, everything that is most binding and emotionally effective in the life of the average man. Until something else can be found to supplant or sublimate this emotional warmth toward the fatherland, the world will live in the midst of wars and rumors of wars.

"Framers of plans for a stable world-order," says Lothrop Stoddard, historian, writing for the *Washington Post*, "are apt to believe that these will be decided on their abstract merits; that if they are economically sound and politically sensible, their eventual acceptance is assured.

"This, however, assumes that men are at heart canny and wise, whereas history proves emphatically that they are not. By and large, mankind is basically emotional, and as such is swayed primarily by emo-

tions like enthusiasm, beliefs and prejudices. Unless we recognize this truth and make due allowances for it, our best-laid plans will go awry and our fondest hopes come to naught. . . .

"No scheme for world-governance will get far until it succeeds in awakening enthusiasms comparable to the loyalty and devotion now aroused by the sentiments of race and nationality. Arguments addressed to men's minds, no matter how sound and logical, will not suffice. Men's hearts must be touched as well. For mankind is built that way."

THERE IS only one thing that can exercise a stronger influence over the individual than materialism, and that is the spiritual appeal of religion. This is capable of establishing broader unities and larger loyalties than any other force that operates on human nature. And we have in the teachings of Bahá'u'lláh not only the basic effective principles for a World State, but the driving force necessary to inspire individuals already loyal to their respective nations to merge that loyalty into the higher loyalty to God and to humanity.

Before the majestic principles of the Bahá'i World State can be effec-

tively applied, however, there must come considerable change in human hearts. Not only must whole nations be willing to accept and give allegiance to the Bahá'í World State, but the individuals composing these nations must be inspired to more unselfish, more impersonal, more spiritual concepts of living.

Man is fundamentally animalistic in his basic qualities. That is to say that normal man, without the active influence of religious ethics, expresses the basic and fairly chronic qualities of greed, jealousy, envy, aggression, passion. The man who is free, or mostly free, from these qualities is the atypical or unusual man; and in times of irreligion, as today, this unusual type—the advance guard of evolution—is not strong enough in numbers and driving force to control and direct the great mass of animalistic-charactered men.

ONE CAN clearly observe in the actions of animals or birds those animal qualities openly expressed which in the activities of human beings are camouflaged or glossed over with a certain etiquette or subtlety. Animals, having no shame, do openly the things which human beings are apt to do under cover.

The writer was watching recently some doves and sparrows feeding in a public park of Washington. A dove was pecking at a fair sized piece of bread which two sparrows were also trying to feed from. But the dove effectively discouraged the sparrows from eating any of this plentiful store (far more than was needed to suffice his own appetite) and finally drove them away. After another moment of feeding the dove

himself flew away, leaving the bread uneaten. (And so it is with human beings. They endeavor to preempt a larger store of wealth than they have any need of).

A little later on another dove arrived and began feeding. Again the sparrows came and tried to eat. This dove was exceptionally gentle and permitted the sparrows to feed; finally it flew away and left the two sparrows feeding on the crust. Now came a third dove, more aggressive than the others. For although the sparrows now had the first claim on this food, he edged in to feed and at the same time bristled up his breast feathers in a belligerent attitude preventing the sparrows from enjoying the benefits of their own property. (Here we have a typical example of man the exploiter, who is worse than the ordinary man of greed; because in exploitation, with greed is joined a cruel and cynical aggression which is willing to deprive other humans of their due rights in order to acquire more wealth and power.)

IN AN unreligious age, as has been said, the gentle, the unselfish, the spiritual type is not sufficiently predominant or powerful to check the selfishness, the aggression, the exploitation of the prevailing type. Yet whenever a powerful spiritual impulse seizes masses of humanity, this situation is reversed; the non-aggressive, the nongreedy, the non-sensual types are able to prevail and to control the actions of more animally-minded men. This is due to the fact that religion is so specific in its condemnation of injustice, cruelty and sensuality that it is possible for leaders who are deeply

spiritual to uphold strongly the banner of righteousness and receive the securing support of loyal followers.

And this is what must happen to the world today. There must be a cleansing spiritual force in the lives of men which will reverse the standards that operate in the market-place—substituting service for greed, equity for injustice, humanitarianism for exploitation.

THERE ARE always sufficient numbers of men and women innately noble in the human group to furnish ample material for leadership whenever there is any opportunity for the qualities which they express to command leadership. There is no occasion for cynicism concerning human nature. We may be fully aware of all the faults inherent in human nature; we may realize that a majority of the people are weak and easily lead; we may even perceive that a certain minority of humans are actually evil in their intents and actions. There are dark periods of human history when the evil minority prevail and set the pace for the great mass of their fellow men (who are neither strongly virtuous nor yet strongly unrighteous) in what becomes a universal practice of competitive unfairness and greed. And in such periods we find the minority that is capable of spiritual leadership ineffective in action, and restricted to criticism of conditions rather than capable of reforming them.

Yet it does not take much to reverse this situation—a situation which is never stable because it is founded on injustice and cries aloud for reform. Therefore sooner or later the opportunity comes for

righteous leadership to assert itself. Then the masses—sick unto death of exploitation, of greed of unrighteousness—join with their new-found leaders and thrust the “money-changers out of the temple.”

When there is joined with any such wave of reformation a basic change in the thoughts and habits of the masses due to spiritual awakening to the importance of ethical practice and righteous living, then we have what might otherwise be only a temporary reform stabilized into a fairly permanent situation. We then see a new civilization grow up, expressive of the more spiritual qualities of man. And as long as this religious impulse effectively operates in the collective life of the people, civilization holds a steady and progressive pace.

But again may come a decline of the spiritual impulse betrayal of the unities and equities of a beneficent and splendid civilization.

As the centuries go by, and the masses evolve to loftier higher conditions of intelligence and spiritual perception, the cycles of high civilization will grow longer and the periods of disruption will be less frequent and less cataclysmic.

TODAY humanity stands at the parting of the ways. One way leads to chaos, to the abyss; the other leads upward to new heights of human power under the spiritual leadership of Bahá'u'lláh. Dark as may be the outlook at the present moment, we may know that humanity cannot fail in its choice. Before many decades are passed, proof of this statement will be made manifest in international events and world development.

BAHA'U'LLAH, THE LAW-GIVER

DORIS MCKAY

"A mere reference to the claims which, in vehement language and with compelling power, He [Bahá'u'lláh] Himself has repeatedly advanced cannot but fully demonstrate the character of the Revelation of which He was the chosen bearer."

—Shoghi Effendi.

PSYCHOLOGISTS measure man's intelligence by his ability to adapt himself to his environment. Certainly, when the human race began its investigation of science it was demonstrating a supreme prerogative of mind. Nature, when she gave up her secrets to the curiosity of man revealed one truth predominating over all others, *the presence of Law in the universe*. The discovery of the laws governing nature and the application of them through invention has brought freedom and lordly powers to our generation as far as the physical is concerned. Parallel to such acquired knowledge on the part of man are the fundamental precepts of social law, in obedience to which we have adaptation to the *social* environment.

The principles governing human relationships remain the same as those operating in the physical universe and we find them put into words with a special terminology in the writings of the Prophets. Science teaches the cohesive principle among atoms; the Prophet teaches the cohesive principle among men calling it *love, unity*. The attraction of bodies to a center is called gravity by science; the attraction of the soul to the Supreme Center is called by the Prophets, "the love of God." The scientist speaks of evolution toward perfect form; the Prophet delineates the way to the Kingdom of Heaven. It

is all one Law, a life *principle*, operative in all planes of existence. "Love," says 'Abdu'l-Bahá, "is the highest law in this great universe of God. . . . Love is the law of order between simple essences whereby they are apportioned and united into compound substances in the world of matter. Love is the essential and magnetic power that organizes the planets and stars. . . . *Love is the highest honor for all nations of men.*" Is it not then the sign of intelligence to turn to the Prophet in the same spirit of humility and reverence that has distinguished the search of the scientists for the truths of the physical world? For the Prophets as Law-interpreters hold the key to unlock the promise of the age in which They appear and to release the special genius of the people to whom They come. Bahá'u'lláh restated the Law of Love for this cycle of human development and by His doctrine of Oneness translated to humanity the significance of its own mechanical age.

BAHA'U'LLAH first appeared in His capacity as Law-giver in the fourth year of the revelation of the Báb (1848). In that year the Cause of the Báb passed into a crescendo movement. The Báb, from His exile seemed actually to project a ray of His spirit to certain of His chosen followers. Opposition of the superstitious and reactionary became more fanatical. There was

the sparkle of danger and exhilaration. It was a time of the fusing of the divine and material worlds, the Divine Will leavening the heaviness and resistance of the earth consciousness. Now the Báb sent a written injunction to all true believers to "hasten to the land of Kha (Khurásán)." Among those who responded was Bahá'u'lláh, Who, although He had at that time no recognized authority, became the natural center of a conference which followed. At the hamlet of Badasht, He, with eighty-one leaders of the Báb'i Movement established a residence for twenty-two days. To quote from the narrator, Nabil*, "Each day of that memorable gathering witnessed the abrogation of a new law and the repudiation of a long-established tradition. The veils that guarded the sanctity of the ordinances of Islam were sternly rent asunder, and the idols that had so long claimed the adoration of their blind worshippers were rudely demolished. No one knew, however, the Source whence these bold and defiant innovations proceeded, no one suspected the Hand which steadily and unerringly steered their course. Few, if any, dimly surmised that Bahá'u'lláh was the Author of the far-reaching changes which were so fearlessly introduced."

In conclusion Nabil declares: "The object of that memorable gathering had been obtained. The clarion-call of the new order had been sounded. The obsolete conventions which had fettered the consciences of men were boldly challenged and fearlessly swept away. The way was clear for

the proclamation of laws and precepts that were destined to usher in the New Dispensation." It was several years before Bahá'u'lláh was universally recognized as the Subject of the Báb'i teaching relating to "Him Whom God shall manifest." The conference at Badasht had been an instance of the power of the Prophet active even then in Bahá'u'lláh to state and to establish the Will of God. We recall Michael Angelo's figure of Moses with the Tables of Stone in which the *reality* of eternal unchanging law is clothed in the symbolic form of man. Before the solemnity and grandeur of prophetic law humanity must bow.

WHEN Bahá'u'lláh assumed the mantle of Law-giver (in 1862) His teachings applied to those two relationships before referred to on which "hang all the Law and the Prophets," namely, the love of God and the love of man. With these two ardors in balanced equilibrium what a future for those who have heard and answered the call! What a destiny for an emancipated world whose energies shall have been freed by this Revelation!

A study of the laws of Bahá'u'lláh reveals a sublime interpretation of justice. "Justice," said Bahá'u'lláh, "is to be loved above all." Again, "The purpose of justice is the appearance of unity among the people." He saw the ultimate social relationship, a world federation, freed from ignoble competition tuned to justice. Justice means freedom from racial, religious and national prejudice; justice means economic

*Nabil's narrative of the early history of the Bahá'i Cause, published under the title "The Dawn-Breakers."

reform; justice means a representative governing body of all the nations; justice means peace and the boon of a universal language; justice means work for all, education for all, the equality of men and women. All these are among the laws of Bahá'u'lláh.

What is the individual's obligation to justice? For this, Bahá'u'lláh restates the Golden Rule: "If thou lookest toward justice, choose thou for others what thou chooseth for thyself." A subtle problem for a generation which has been trained by a competitive economic and educational system to a desire for dominance! But individualism must capitulate to the Law of Love by merging with the whole. It finds its genius by bestowing its gifts upon the community. It discovers its power when it turns with true humility to the idea of God.

THE LAW and authority of Bahá'u'lláh were in a measure extended to the Bahá'í Institution. The legislative function was decreed to the House of Justice. In definition of this International Tribunal, 'Abdu'l-Bahá said: "All the civic affairs and the legislation of the material laws for the increasing needs of the enlightened community

belong to the House of Justice. This . . . will be not only a body for legislation according to the spirit and requirement of the time, but a board of arbitration for the settlement of all disputes arising between peoples. The laws of Bahá'u'lláh are the unchangeable organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. . . . At first National Houses of Justice will be established in every country and they will elect, in turn, members to the Universal House of Justice." This system is the very opposite of the inflexible laws attributed, by tradition, to the Medes and the Persians. For in Bahá'u'lláh's own words: "Inasmuch as for each time and day a particular order and decree is expedient, affairs are therefore entrusted to the ministers of the House of Justice so that they can execute that which they deem advisable at the time." Thus, the administrative body becomes the *link* between divine and temporal authority—obedience to it is incumbent upon all. "*Blessed is he who heareth the Voice and fulfilleth that which is commanded on the part of God, the Lord of the Great Throne.*"

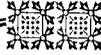


"People have come to realize that in unity there lies strength; in concentration of purpose there is power; and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth, and our lives for the sake of truth, we must likewise be willing to sacrifice our opinions and ideas, if we know that such a thing will bring about unity and accord."—'Abdu'l-Bahá.

THE MEANING OF FREEDOM

Freedom! Liberty! Security!
These are the great bestowals of
God.

—'Abdu'l-Bahá.



AMONG the people are those who glory in a desire for liberty. Know that the animal is the symbol of liberty and manifestation thereof, hence it behooveth man to put himself under laws which will protect him against the ignorance of himself and the injury of the deceitful. Liberty is confined to compliance with the Commandments of God. If ye adopt that which He hath revealed for you from the Heaven of Inspiration, ye will find yourselves in perfect and pure freedom. The liberty which profits you is that which is confined to your servitude to God, the Truth. He who tastes its sweetness will never exchange it for the possessions of the realms of the heavens and earths."

—Bahá'u'llah.

THE real materialist is the animal. Compared to the animal, man is but a tyro and novice in materialism. The animal is a natural materialist. He does not mention God and knows nothing about the Kingdom. He depends solely upon sense perception. That which is not perceptible to the senses he rejects. From this standpoint of knowing, the greatest Plato is the cow, and the donkey is an arch philosopher. In the great university of nature where nothing beyond the pale of sensibilities is classified as knowledge, the animal is a graduate, and the human materialist but an under-graduate."

AMONG the teachings of His Holiness Bahá'u'llah is man's freedom: that through the Ideal Power he should be emancipated and free from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal. . . ."

THE true pleasure and happiness depend upon the spiritual perception and enjoyment. The powers of mind are the bounties of God given to man to lead him toward spiritual happiness."

WHEN men are developed spiritually they obey God. . . The true believer is the one who follows the Manifestation of God in all things. . . . The Manifestation of God is a perfect example of real obedience. Like Him we must sacrifice everything, every plan, every longing and ideal must be given up completely to the Will of God. We must look to God for all we desire, all we attain. Real obedience and real sacrifice are identical—absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God you will be willing to sacrifice everything and submit yourself entirely to His Will. His Will is everything; His service paramount. . . . If each human creature had his own will and way, spiritual development would be impossible."

—'Abdu'l-Bahá.

YOUTH'S CONFESSION OF FAITH

KENNETH CHRISTIAN

Verily, the gift of guidance during this great century and this Age of Lights is greater than reigning over the earth and all that is therein."

—'Abdu'l-Bahá.

TANWOOD COBB in his recent book, *Security For A Failing World*, devotes a chapter¹ to the problems of modern youth in relation to the appeal of universal religion. In the midst of widespread moral collapse youth is turning to the security and hope extended by the Bahá'í Faith. Mr. Cobb writes:

"Into this great world-wide movement the youth of many countries, of many races, of many hereditary religions are throwing themselves with deep sincerity and with earnest endeavor. Here youth are finding again a solid foundation for life activity, a sure guide to conduct and to expression. Here they find motives higher than those of mere expediency. The eternal quest of the soul for beauty, guidance, and truth again finds assurance in the spiritual principles of revealed religion."²

WITH THIS particular statement in mind, I recently approached eight Bahá'í youths in an eastern city and put to them the question—"Why are you a Bahá'í? What is there in the Bahá'í Faith that commands your loyalty?" From each of the eight I received a written reply.

These young people are not alike in temperament or interests. Three of them are high school students: one interested in art, a second interested in music, the third occupying the highest position of leader-

ship in his school. One is a young man just starting in business. Three of them are college students, one holding several positions of honor in an eastern professional school. And the one college graduate of this number approached the Bahá'í Movement as an avowed agnostic.

These are modern youth—doing things, enjoying life, living creatively. What has the Bahá'í Faith done for them? Here is the answer:

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"THE power of the Creative Word made me a Bahá'í and keeps me one. *God And The Universe*³ in the Bahá'í Scriptures is the most wonderful explanation of life I have ever read. I could base my belief on that alone, but add also the *Hidden Words*⁴ and *The Seven Valleys*⁵ and it is overwhelming proof."

—

"IT (the Bahá'í Revelation) teaches the abolition of all prejudices, and I feel that this accomplishment will help to bring about universal peace and understanding. Secondly, I believe that the economic laws brought forth by Bahá'u'lláh form the logical solution for the present-day economic situation."

—

"I ACCEPTED the Bahá'í Faith because the books I read and the talks I heard convinced me that Bahá'u'lláh was a Manifestation of God."

—

"MY BELIEF in the Bahá'í Cause has come about through the prac-

¹Chapter XV "Youth and the Modern World." ²"Security For a Failing World," p. 120. ³Bahá'í Scriptures, page 300. ⁴Ibid, p. 171. ⁵Ibid p. 159.

ticalness which it teaches. The proof of its teachings by the use of science is, I believe, a drawing-card to many practical-minded persons. . . . Religions . . . must have proof of their ideas, in this era, in order to arouse and stimulate."

"IT WASN'T the proofs and the prophecies that attracted me but the fact that it was permeated with truth and hope and good. It reached out and absorbed me."

"IN THE Bahá'í Faith I found the reality and fulfillment of Christ's mission. At one of the first meetings I attended I sensed very clearly the joy the disciples felt at that time in the upper room when 'tongues of fire' sat on their heads. All the romance, glory, chivalry that I ever dreamed of I have found permeating the Bahá'í Teachings. It [the Bahá'í religion] is the Light of the world."

"... a peace of mind—a continual unfolding, like a flower. It grows richer and sweeter as a rose does the nearer you get to its heart. It is getting close to the heart of God. . . . A person becomes more sensitive of the spirit because it is a way of seeing the practical realization of truth."

"WHEN I first heard of the Bahá'í Cause, I did not like it. It seemed to me that it was not right

and made many false claims. However, through close contact with the people who did believe in it, I grew to accept it. This much has been very gradual because I realized, after a while, that I knew it to be the truth and had no more doubt. Now I am a believer because it has stood all tests and gives a deeper meaning to the religious and social aspects of life. I like the feeling that there is a new awakening which we are witnessing and that the causes for barriers between the peoples of the earth are dissolving for they never had real foundations."

In such manner youth sets forth its confession of faith in Baha'u'lláh.

Here is our demonstration of the diversity of appeal in the Bahá'í Movement. Like a skillfully-cut gem, it has its social, economic, and spiritual facets. Being multi-sided itself, the Bahá'í Faith summons to its standard cosmopolitan people.

In future centuries, when the great structure of World Order has been established and developed, the genius-youth of a great world culture will hail the Bahá'í Youth of today as the forerunners of a spiritual race. In the adversity of world collapse the sinews of a new species of men and women are being formed. In the death-throes of man, the animal of greed and corruption—is born Man, the son of God.

"Contrast the dreadful convulsions, the internecine conflicts, the petty disputes, the outworn controversies, the interminable revolutions that agitate the masses, with the calm new light of Peace and Truth which envelops, guides and sustains those valiant inheritors of the law and love of Bahá'u'lláh."

—Shoghi Effendi.

A BAHÁ'I DOCTOR

LOTFULLAH S. HAKIM

"Souls have appeared in the world who were pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the Threshold of God, acceptable in the good pleasure of God. They have been the lights of guidance and stars of the Supreme Concourse. Consider these souls, shining like stars in the horizon of sanctity forevermore."—'Abdu'l-Bahá.

HERE has recently passed from this world in Tíhrán, Persia, a man whose noble life and ancestral history give us occasion to pause and reflect upon the influence and widespread importance of the Bahá'í Cause in Persia and upon the many ties which bind Persia with America.

Dr. Arastu Khán Hakim belonged to the third generation of Bahá'ís. His grandfather, Hakim Masih was court doctor to Muhammad Shah and the first Jewish Bahá'í. Hakim Masih's life takes us back to the very early history of the Cause for he had learned something of the new faith when he was in Bagdad through Táhirih* herself, during the early days of the Báb's manifestation. From that time on he had searched for the source of her power. Later in Tíhrán, when Moslem doctors refused, he had offered to visit the prison and treat a Bahá'í child. The father of the child was the famous Ismu'lláhu'l-Asdaq and in the course of these visits Hakim Masih became a Bahá'í and later achieved much fame in the Cause.

Dr. Arastu's father Hakim Sulayman was likewise a Bahá'í and Dr. Arastu himself gradually increased his services in the Cause as he grew to manhood. Meanwhile he was carrying on the family tradition, as are his sons today, of practicing medicine. About 1897 he graduated from the American

School in Tíhrán and was working in the American hospital, where he already showed signs of that healing personality which later made him one of the foremost doctors in the capital. At this period knowledge of Bahá'u'lláh's Cause often ended in a martyr's death, and so we find him studying the Bahá'í teachings unobtrusively in out of the way houses in the back streets of Tíhrán. Soon he began to teach on his own account.

Dr. Arastu's brother, Aflatun, was also an ardent Bahá'í, much loved by 'Abdu'l-Bahá, Who wrote him many tablets. In 1900 Aflatun died and shortly after this Arastu Khán went to Akká, where it was his privilege to remain with 'Abdu'l-Bahá for one year. During the first days of his visit 'Abdu'l-Bahá continually addressed him as "Aflatun". This puzzled him considerably, until one night when he and Dr. Yunis Khan Afrukhtih were following 'Abdu'l-Bahá through the narrow crooked streets of the prison city, when 'Abdu'l-Bahá again addressed him as "Aflatun" and said, "Do you know why I call you Aflatun? It is because I desire his truth and spirituality to reappear in you."

DR. ARASTU developed rapidly in Akká studying 'Abdu'l-Bahá's way. He worked with Dr. Yunis Khán translating letters from the American and other Western Bahá'ís.

*Well known in Bahá'í history by the name Quzzatu'l-'Ayn.

'Abdu'l-Bahá had hoped to send him to America, but family concerns necessitated his return to Persia. Here he worked devotedly for the Cause, founding a weekly teaching meeting which continued till his death, and which according to his will is to be perpetuated. He received his medical diploma and became known throughout the capital as a physician most generous to the poor and as one gentle and considerate toward all.

During the very last year of his life his activities were linked with America again through his work of advising and assisting Mrs. Keith Ransom-Kehler¹ who was at that time laboring devotedly to bring before the Persian government petitions to insure justice in every way to Bahá'is, especially in the matter of free circulation of Bahá'í literature. Right here in connection with Mrs. Ransom-Kehler's association with Dr. Arastu we find a bit of romance mingling itself with the more serious duties of her service, for it was she who arranged for the betrothal of Dr. Arastu's son, Dr. Qulam Husayn Khán and the sister-in-law of Rahmat Alá'í and officiated at the wedding which will long be remembered in Tihrán.

DR. ARASTU'S death made a deep impression in Tihrán where he was mourned alike by Bahá'is and non-Bahá'is. A long procession of several hundred people followed his coffin up one of the main thoroughfares of the capital mourning their loss and honoring his life of loving service and sacrifice. Engraved on the stone which marks the resting place of his body are the well chosen



Dr. Arastu Hakim

words from the Qur'an: "O well assured spirit, willing and blessed go thou back to thy Lord."

PERSIA is full of such glorious souls as this man who are professionally and practically successful in their careers yet deeply spiritual and mystical in their complete devotion to the Cause of Bahá'u'lláh, willing to sacrifice everything, not only career, but life itself in order that world brotherhood should be carried forward. All the rest of the world of Bahá'í brotherhood know that it is due to the faith and self-sacrificing devotion of such Persians that the Cause of Baha'u'lláh grew to the point where it could become a world message and a world movement.

¹An American Bahá'í who carried the Bahá'í Message throughout the world and labored extensively in Persia where she sacrificed her life.

A SCIENTIST'S VISION

An article by Dr. George H. Ashley entitled, "Reclaiming the American Dream," published in "The Torch" magazine for October 1934, seemed to the editors of the Bahá'í Magazine such an unusually discriminating treatment of the subject that, with the kind permission of the author of the article and of the editor of "The Torch", we are presenting here a summary and discussion of this theme.

THE slow recovery from the depression in America and the long continued demands for relief are causing thoughtful people to analyze American life and culture in the search for deeper seated causes than banking and credit maladjustments or social and economic injustices commonly held responsible for periodic financial depressions. These people are realizing that our present plight is much more serious than an ordinary depression and that drastic efforts must be made for rescue.

So we find Dr. George H. Ashley in a recent article carefully scrutinizing American life and culture as it is today, pointing out its needs, lacks and mistakes and suggesting remedies. He sees America confused, not knowing which way to go because she has lost the dream of her forefathers, the dream which envisioned a country where justice, happiness, liberty and peace should reign. With the sage of old Dr. Ashley would warn us that "where there is no vision, the people perish". In some ways America has been successful beyond any vision of her founders. She has grown rich and powerful, has abolished slavery, established free schools. But Dr. Ashley reminds us that we have not provided equal justice for all, nor equal opportunity, nor have we "prevented the unhealthy segregation of wealth and power". "Many thoughtful people", he writes, "think we are drifting the

way of Egypt, Crete, Assyria, or ancient Greece and Rome—once glorious, now mouldering ruins. They point to the low moral tone of many high in business, banks, and government; of our art, literature and parts of society; to our highly organized and armed gangs of out-laws."

WHEREIN lies the trouble, Dr. Ashley asks. In answer he points to the failure of those charged with moral guidance to keep pace with science, or in his own words, "Science, creative power has outrun culture, which gives control." Defining culture as a triangle of knowledge, art and morals he accuses those responsible for morals as trying to fit an ethical code suitable to the customs and achievements of 2000 years ago into an age dominated by entirely different theories in our thinking and entirely different tools and mechanisms in our everyday life. Briefly the theory that explains our universe is evolution, and our aids in daily living are machines and devices for saving labor and giving speed undreamed of 2000 years ago. Plainly a restatement of our ethical code is necessary. In regard to this very matter 'Abdu'l-Bahá in an address before an American audience in 1912 spoke these illuminating words:

"From every standpoint the world of humanity is undergoing a re-formation. The laws of former

governments and civilizations are in the process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress."

The question arises, does man of himself possess the vision to restate our ethical codes and the power to incorporate them into our community and family lives? Always in the past our ethical codes have grown out of our religious beliefs and our religious beliefs have centered in the teachings of a great Prophet or Revealer such as Christ. When a very great crisis in the world's history takes place a new Revealer appears restating the great basic religious truths and adapting them to the needs of the times. This is what Bahá'u'lláh has already done for this time of need. His plan for a new World Order is gradually penetrating our western world. Those who make a careful study of Bahá'u'lláh's plan find that it satisfies the scientific mind and the needs of a scientific

we find him stating his concept of man and his destiny in part as follows: "God is creating a universe by a process called evolution. . . . Man is a stage in the process, probably near the end. His part in the process is to respond to the urge of the God within him and to advance as far as he can toward realizing God through the discovery of truth, the recognition of beauty or perfection, and the use of truth to create or acquire beauty."

Developing his thoughts still further Dr. Ashley says, "After all, this most modern idea of Man's nature and destiny is only a restatement in modern language of the fundamental teachings of Jesus." And then he suggests that the line of Hebrew prophets have been the growing point which, culminating in Jesus would bring forth a new race. "That race," he writes, "which He (Jesus) called the Kingdom of God is not Christianity; though it has survived within Christianity . . ."

But along with this belief in the gradual spiritual evolution of man Dr. Ashley suggests some very practical steps which man may take toward the realization of the American dream, "to make a visible, real, enjoyable heaven, here and now." He would have profit sharing in industry; a minimum and a maximum wage; a planned economy instead of the philosophy of laissez-faire; the recognition of labor as well as capital in the management of industry; the proper use of wealth to create "beauty or perfection of body and mind, of house and home, of our surroundings, of the world in general"; the fullest recognition of the fact that men differ in capacity and that while all should have an op-

RETURNING to Dr. Ashley's article

portunity to develop to their utmost yet that we should choose our best and wisest men to make our laws and rule over us. These are only a part of his suggestions.

BUT WHAT is the source, one almost involuntarily asks, of the inspiration necessary to develop the new race and to bring about the changes which will fulfill the American dream? How shall the divine urge in man be roused to action? How shall that lower selfish nature which seeks only his own material prosperity be replaced by the higher nature which seeks the prosperity and comfort of all? How shall all be made to believe that the standard of a truly successful life is "to leave the world a little more God-like than when he came into it"? It is evident that a higher power than dwells in unregenerate man is needed for this. In his closing paragraph Dr. Ashley expresses his hope and his faith that this higher power will not fail us. He says, "Evolution has been in progress a long time. It may be a long time

before our dreams of today come true. But surely, He that created the Milky Way, who has patiently guided life up the geologic ages, has the patience and power to complete the job. Some day our dream will come true."

And surely no one who contemplates the unfolding of God's marvellous plan through past ages will fail to agree with this statement. But do we need to stop here? Can we not have a more definite understanding of where we are in the evolutionary process and an assurance of a plan for a new social order so wise that all will be inspired to work for it?

In the Bahá'í teachings thousands have already found a divine plan for building not only a new America but a new World Order. More than that, they have complete assurance and abundant evidence that "He who has patiently guided life up through the geologic ages" is *guiding us now*; that there "is a formula for life" that conforms to scientific knowledge.

—B.



"This Bahá'í Cause is great and it was at great cost that Bahá'u'lláh strove to spread these principles in the world. During His life He was imprisoned, His property was pillaged. He was separated from His friends, and twenty thousand of His followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end—that unity might be established among the children of men."

—'Abdu'l-Bahá.

A SCIENTIST PROPHECIES

TO achieve some real understanding and control of the forces and processes operating in human societies is the next great task for science; and the applications of scientific discovery in this field will have as their goal what we may call the Socialized State. The religious impulse, itself one of the social forces to be more fully comprehended and controlled, will increasingly find its outlet in the promotion of the ideals of the Socialized State.

Exactly how all this will happen no one can say—whether the religious impulse will again crystallize into a definite religious system with its own organization, or will find its outlets within the bounds of other organizations. . . .

We can, however, on the basis of the past history of religion, make a further prophecy. We can be reasonably sure that the inner momentum of logic and moral feelings, combined with the outer momentum derived from increasing comprehension and control, will lead to an improvement in the expression of this socialized religion comparable to the progress of theistic religion from its crude beginnings to developed monotheism.

We can prophesy that in the long run the nationalistic element in socialized religion will be subordinated or adjusted to the internationalist: that the persecution of minorities will give place to toleration; that the subtler intellectual and moral virtues will find a place and will gradually oust the cruder from their present preeminence in the religiously-conceived social organism.

We can also assert with fair assurance that this process of improvement will be a slow one, and accompanied by much violence and suffering.

In the near future, the religious impulse will find its main effort in relation to the internal environment of the human species—social, economic, and psychological—for it is the forces of this internal environment that are now causing distress and bewilderment and are being felt as Destiny to be propitiated. Meanwhile science will find its main scope for new endeavor in this same field, since it is here that our ignorance and our lack of control are now most glaring.

There will again be a race between the effects of ignorance and those of knowledge; but with several new features. For one thing the growth of science in the new field will this time not lag by many centuries behind that of the new modes of religious expression; and for another, the facts concerning the religious impulse and its expression will themselves fall within the scope of the new scientific drive. The probable result will be that in the socialized state the relation between religion and science will gradually cease to be one of conflict and will become one of cooperation. Science will be called on to advise what expressions of the religious impulse are intellectually permissible and socially desirable, if that impulse is to be properly integrated with other human activities and harnessed to take its share in pulling the chariot of man's destiny along the path of progress.—Julian Huxley, Eminent British Scientist. *The Modern Thinker*.

PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 5.

Happy is he who penetrates the mysteries and who takes his share from the world of Light. The sun could shine a hundred thousand years and shower its heat upon a stone or hard piece of earth—they will not become luminous gems, a ruby or a pearl.”—Abdu’l-Bahá.

HOME home to which I have before referred, where ‘Abdu’l-Bahá spent most of His time during His stay in New York, was the rendezvous of all the friends, and at all times, day or night, there they could be found clustering like bees around the celestial flower garden. One beautiful spring day I dropped in there drawn by the same attraction. One cannot help making the attempt toward analyzing the reason for this attraction, futile though it may be. Would it be possible for the moth to determine why it hovers around the candle, even though its wings be singed? Or to determine why the cold earth of spring responds with beauty and abundance to the bounty of the sun? To man, however, is given intelligence denied to bee and soil. The miner knows why he toils for gold or precious stones. The diver knows why he braves the depths to seek the pearl. They bear in their minds the vision of the good things of life represented by the treasure they seek. The imagination of the lonely prospector is stirred by the dream of the vast fortune which his probing pick may at any moment uncover. The wealth of sea and mine and market-place represent to men power, leisure, freedom; and these they ardently desire. Yet here in this Man I saw personified such power, such leisure, such freedom as no material wealth ever confers upon its possessor. None of the

outward appurtenances of material wealth did He possess. All His life had been spent in prison and exile. He bore still upon His body the marks of man’s cruelty, yet He bore no signs of ever having been other than free, and evidently it was a freedom which no earthly wealth ever bestows. And He seemed never to be hurried. Amidst the rushing turmoil of New York He walked as calmly as if on a lofty plateau, far removed from the tumult and the shouting. Yet He never stood aloof. Always His interest in people and events was keen, especially in people. Souls was the term He always used. He was ever at the service of any or all who needed Him. From five o’clock in the morning frequently until long after midnight He was actively engaged in service, yet no evidence of haste or stress ever could be seen in Him. “Nothing is too much trouble when one loves,” He had been heard to say, “and there is always time.”

Is it any wonder that we were attracted? But for me the attraction was not enough. I was like the prospector drawn by visions of wealth to seek its fabulous source. Just a sip of that celestial wine had caused to spring up in my heart a passionate desire to seek the Holy Grail.

IT WAS mid-afternoon when I arrived at the house, for I had pur-

posely timed my arrival so that it should not be at the luncheon hour, for hospitable as were the souls of these dedicated ones, and however flexible their dining table, I knew the size of their household and the great number of probably uninvited, but always welcome, guests. There were many bees. But I had not counted on the irregularity of 'Abdu'l-Bahá's meal times and now, at half-past three or four o'clock in the afternoon I heard, as I softly ascended the stairway, the unmistakable sounds of a large group busy in the dining room. The last thing I desired was to walk in upon such a gathering unexpectedly, so I very quietly crept through the upper hall and through the drawing room into a little alcove as far from the dining room as I could get. I am very sure that no one saw me. But I had no sooner picked up a magazine and settled myself to wait patiently until the meal should be over, than 'Abdu'l-Bahá's ringing, challenging voice pealed like a bell through the large rooms. He called my name: "Mr. ———, Mr. ———. Kam, Kam."* There could be no hesitation when He summoned, but as I rose and walked slowly back into the long dining room set T-shape to the drawing room, I was amazed, wondering how He could have known so surely and so quickly that I was there. There had been no opportunity for Him to have been told, and, anyhow I had let myself in at the unlocked door and, as I have said, no one had seen me ascend the stairs. Yet here I was evidently an expected, if not an invited guest. Even a place was there for me, at any rate I have no remembrance of

any of the usual fuss of "setting a place." 'Abdu'l-Bahá embraced me and set me at His right hand.

It is most difficult to describe at all adequately such an experience in such a Presence without becoming rhapsodical. There were perhaps thirty people at the table and such joyous exultation was on every face that the whole room seemed strangely vibrant. 'Abdu'l-Bahá served me with His own hands most bountifully, urging: "Eat, eat, be happy." He himself did not eat but paced regally around the table talking, smiling, serving. He told stories of the East, His hands gesturing with that graceful, rhythmic, upward inflection so characteristic and so indescribable. I had no desire for food, at least not for the food on my plate, but 'Abdu'l-Bahá was insistent: "You must eat. Good food, good food." And His laughter seemed to add a divine significance to the words. A phrase I had read somewhere in the writings came into my mind: "The cup of significances passed by the Hand of the Divine Servant." What was this food served at the table of 'Abdu'l-Bahá? Of course I must eat. And I did.

IT WAS NOT many days after that that there occurred one of the most poignantly remembered incidents. Ever since I had first read a sentence in the prayer for Inspiration it had rung in my mind with insistent questioning. "Prevent me not from turning to the Horizon of renunciation." What has renunciation to do with inspiration? I wondered. Why should I pray for the gift of renunciation? Renounce the world? That was an ascetic

*Persian for come, come.

concept. It smacked of papacy and the monkish cell. What had this modern world to do with renunciation? Yet across the ages came a Voice. "If a man love father or mother, wife or child more than Me he is not worthy of Me." My mind rebelled but my heart responded. I thank God for that. I resolved that I must know more of this matter.

So one cold spring day, a strong east wind blowing, I made a special journey to ask 'Abdu'l-Bahá about renunciation. I found the house at Ninety-sixth street almost deserted. It seemed that 'Abdu'l-Bahá was spending a day or two at the home of one of the friends on Seventy-eighth street and so I walked there and found Him just on the point of returning to the home I had just left. But I was too intent on my mission to allow difficulties to interfere. I sought one of the Persian friends and, pointing to the passage in the little volume I carried in my pocket, I asked him if he would request 'Abdu'l-Bahá to speak to me for a few moments on this subject, and I read it to him so that there should be no mistake: "Prevent me not from turning to the Horizon of renunciation."

Returning, he handed me the book saying that 'Abdu'l-Bahá requested that I walk with Him back to Ninety-sixth street and He would talk with me on the way.

I remember there was quite a little procession of us, a dozen or so, mostly composed of the Persian friends but a few others; Lua Getsinger was one, I remember. The east wind was penetrating and I buttoned my coat closely with a lit-

tle shiver. But 'Abdu'l-Bahá strode along with his aba (coat) floating in the wind. He looked at me as we walked together at the head of the little group, a slightly quiscial glance: "Mr. ——— is cold," He said, and I unaccountably felt a little disturbed. Why should I not feel cold? Could one be expected to live even above the weather? But this slight remark was indicative. Always His slightest word affected me as a summons. "Come up higher," He seemed to say.

As we walked a few paces ahead of the others He talked at length about Horizons. Of how the Sun of Reality, like the physical sun, rose at different points, the Sun of Moses at one point, the Sun of Jesus at another, the Sun of Muhammad, the Sun of Bahá'u'lláh at still others. But always the same Sun though the rising points varied greatly. Always we must look for the light of the Sun, He said, and not keep our eyes so firmly fixed on its last point of rising that we fail to see its glory when it rises in the spiritual spring-time. Once or twice He stopped and, with His stick, drew on the sidewalk an imaginary horizon and indicated the rising points of the sun.

I was greatly disappointed. I had heard Him speak on this subject and had read about it in "Some Answered Questions." It was not of horizons I wanted to hear, but of renunciation. And I was depressed also because I felt that He should have known my desire for light on this subject, and responded to my longing even if I had not been so explicit in my re-

quest; but I *had* been most explicit. As we approached our destination He became silent. My disappointment had long since merged into a great content. Was it not enough to be with Him? What, after all, could He tell me about renunciation that was not already in my own heart? Perhaps the way to learn about it was by doing, and I might begin by giving up the longing to have Him talk to me about it. Truly, as the outer silence deepened my heart burned within me as He talked with me on the way.

We came at last to the steps leading up to the entrance door. 'Abdu'l-Bahá paused with one foot resting on the lower step while the little group slowly passed Him and entered the house. 'Abdu'l-Bahá made as if to follow, but instead He turned and, looking down at me from the little elevation of the step He said, with that subtle meaning in eyes and voice which seemed to accompany His slightest word, and which to me was always so unfathomable and so alluring: "Mr. —, always remember that this is a day of great things, very great things."

I was speechless. It was not for me to answer. I did not have the faintest inkling of what lay behind the words, the resonant voice, that penetrating glance. Then He turned and again made as if to ascend but again He paused and turned His now luminous face towards me. My foot was raised to follow but as He turned I, of course, paused also and hung uncertainly between rest and motion.

"Mr. —," he said, so impressively, so earnestly, "Never forget this that I say to you. *This is a day for very great things.*"

What could He mean? What deep significance lay behind these simple words? Why should He speak so to me? Had it anything to do with that still alluring thought of renunciation?

Again 'Abdu'l-Bahá turned to ascend and I made to follow; but for the third time He paused and, turning, as it seemed to me, the full light of His spirit upon me, He said again, but this time in what seemed like a voice of thunder, with literally flashing eyes and emphatically raised hand:

"Mr. —, remember what I say. This is a Day for *very great things—very great things.*" These last three words rang out like a trumpet call. The long, deserted city block seemed to echo them. I was overwhelmed. I seemed to dwindle, almost to shrivel where I stood, as that beautifully dominant figure, that commanding and appealing voice, surrounded me like a sea, and blotted out for the moment, at least, all the petty world and my petty self with it. Who and what was I to be summoned to accomplish great things, very great things? I did not even know what things *were* great in this world awry with misbegotten emphases.

After what seemed a very long moment, in which His burning eyes probed my soul, He gently smiled. The great moment had passed. He was again the courteous, kindly, humble host, the Father whom I thought I knew. He touched His tarboosh* so that it stood at what I called the humorous angle, and a slightly quizzical smile was around His mouth as He rapidly ascended the steps and entered the open door.

*Head covering.

I followed closely. We passed through the few steps of the hall to the stairs. I remember the wondering, slightly envious glances that followed me as I followed 'Abdu'l-Bahá up the stairs. The upper hall was empty and 'Abdu'l-Bahá swept through and up another flight to His room, a large front room on the fourth floor. And still I followed. I have often marvelled since at my temerity. Had I known more or felt less I never should have dared. But how glad I am that I did dare. It is said that fools rush in where angels fear to tread. Perhaps that is the way that fools are cured of their folly.

We came to the door of 'Abdu'l-Bahá's room. He had not invited me there nor had He looked once behind Him to see that I was following, and it was with much inward trepidation that I paused at the threshold as He entered the room. Would He be displeased? Had I overstepped the bounds of the respect due 'Abdu'l-Bahá? Had I been lacking in due humility? But that my heart was humility itself—He must know that. He swung the door wide and turning beckoned me in. "Kam," He said.

AGAIN I was alone with Abdu'l-Bahá. There was the bed in which He slept, the chair in which He sat. The late afternoon sunlight lay palely across the floor, but I saw nothing. I was conscious only of Him and that I was alone with Him. The room was very still. No sound came from the street nor from the lower rooms, and the silence deepened as He regarded me with that loving, all-embracing, all-understanding look

which always melted my heart. A deep content and happiness flooded my being. A little flame seemed lit within my breast. And then 'Abdu'l-Bahá spoke:

"Are you interested in renunciation?"

Nothing could have been more unexpected. I had entirely forgotten the question which had so engrossed my thoughts an hour since. Or was it that in that hour during which the word renunciation had not been mentioned, all that I wished or needed to know about it had been vouchsafed me? I had no words to answer His question. Was I interested? I could not say I was and I would not say I wasn't. I stood before Him silent while His whole Being seemed to reach out to embrace me. Then His arms were around me and He led me to the door. I left His Presence with my soul treading the heights. I felt as though I had been admitted, for the moment at least, into the ranks of the martyrs. And it was a goodly fellowship indeed. During all the long years of renunciation that followed, the memory of that walk with Him; my disappointment that He had not understood; His ringing challenge: "This is a Day for *very great things*;" my following Him up those long stairs without even knowing whether He wished me to or not, and then the question wrapped in that sublime love: "Are you interested in renunciation?" has risen before me, a comforting and inspiring challenge. Indeed I was interested and my interest has never flagged from that day to this. But I never dreamed that renunciation could be so glorious.

(To be continued)

"LIKE THE RUSH OF MIGHTY WATERS"

DALE S. COLE

"By the Power of the Holy Spirit alone is man able to progress, for the power of man is limited, and Divine Power is boundless. The reading of history brings us to the conclusion that all truly great men, the benefactors of the human race, those who have moved men to love the right and hate the wrong and who have caused real progress—all these have been inspired by the force of the Holy Spirit. . . . We understand that the Holy Spirit is the energizing factor in the life of man."

—'Abdu'l-Bahá.

THE trend of human comprehension might be likened to a muddy, turbulent river flowing from its source in the uplands of antiquity to the fertile plains of our time. For various distances it moves swiftly and unimpeded. It dashes itself against obstructing rocks in midstream and again spreads out into the complacency of pools through which the motion is slow and leisurely.

Upon closer inspection of these murky waters there might be traced a rivulet within the turgid mother stream, a little ribbon of clear water, which for some reason, like the Gulf Stream, retains its clearness and identity, separate and aloof, winding in and out in unbroken continuity as a white thread in an otherwise dark fabric.

This clear rivulet might be likened to human appreciation of some basic, fundamental phase of truth, some profound and significant fact—which from the time of its discovery or recognition impresses its validity on human consciousness with a dynamic potency, eventually causing discerning ones to incorporate its benevolent influences into the pattern of life.

IN THE light of Shoghi Effendi's* many recent references to energy and forces and the possibilities of their effective release in the spheres of human endeavor, the subject of

the Power of the Holy Spirit is of intense interest to every sincere individual at all concerned with today's events and the future welfare of mankind.

Several hundred years before the beginning of the Christian era, thoughts were contributed to a clear little rivulet of ideas concerning spiritual forces. For example—

"The *power* of spiritual forces in the Universe—how active it is everywhere. Invisible to the eyes and impalpable to the sense it is inherent in all things, and nothing can escape its operation. Like the rush of mighty waters, the presence of the unseen powers is felt, sometimes above us, sometimes around us." (Confucius.)

Many, many years later, from a land far distant from China, from a man not so much concerned with philosophy and ethics as with the dawning of scientific knowledge, from one of the early laboratories another representative thought comes echoing down the canyons of time.

"I do not know what I may appear to the world: but to myself I seem to have been only like a boy, playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

And then the resounding utter-

*Guardian of the Bahá'í Cause.

ance of Bahá'u'lláh, the Manifestation of God for this age:

“Oneness, in its true significance, means that God alone should be realized as the *one power* which animates and dominates *all* things, which are but manifestations of it's energy.” (Words of Wisdom.)

SINCE EVEN before the time when the ethical-philosopher saw the “power of spiritual forces” “like the rush of mighty waters” until the present, has not humanity been diverting itself “in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered . . . ?”

Sometimes these pebbles and shells have been political expedients; sometimes they have been social reforms; again they have been scientific discoveries or cultural advantages. Sometimes they have been masterpieces of art or craftsmanship, or they have been commercial accomplishments. Infrequently and rarely have they been the unfoldment of spiritual verities into kinetic, spiritual energy resulting in effective universal action.

These pebbles and shells which were found, beautiful and useful though they may have been, were limited in their effect because of the relative isolation and mutual inaccessibility of peoples and nations. Now, however, facile interchange of thought and experience can be a matter of minutes over wide areas. They also may have lacked the power of the direct creative Words of God and were relatively impotent in causing universal progress in the appreciation of the Power of the Holy Spirit.

Is it not time that the significance of the “one Power” and the tremendous possibilities of making it effective in life be realized more fully?

Think for a moment of a mighty mass of water, impounded behind a huge dam. It has potential energy—energy by virtue of its position. But the mass of water does not do any useful work for man until it is caused to flow—to move. (Except as it evaporates in the great thermodynamic cyclic engine of nature.) Then it may turn great turbines transforming its potential energy into the kinetic energy of motion and finally into electricity.

Our intellectual conception of physical energy is “the capacity to do work”—presupposing motion for work is “force times distance.”

There is a great “ocean of truth”, a great reservoir of spiritual energy in the universe but as far as man is concerned it is potential in a sense, like the water behind the dam. When man provides channels through which this spiritual energy may flow it becomes effective in the human realms—but man must *elect* to provide these channels. He has been given that choice which involves duty, responsibility and obligation.

IN NATURE God has provided ways for the spiritual powers to function—growth—life, the wonderful manifestations of heat, light, electricity and that mysterious chlorophyl.

Man has learned how to control physical energy so that it serves him well. It obeys certain laws in which exact mathematical relationships occur. However these no longer trouble him in the constant

and continued use of energy in all its many forms and applications. Mathematical permissions and prohibitions are taken as matters of course, as a part of the method and technique.

‘Abdu’l-Bahá once said that “spiritual laws are as *exact* as those of mathematics.”* This is a profound statement—one which merits the closest attention.

Perhaps the failure to make the Power of the Holy Spirit more effective in life can be attributed, among other things, to at least three omissions.

1. Not having realized that the Power exists.

2. Not having provided requisite channels for its functioning through man.

3. Not having been sufficiently *exact* in either the method or technique of using it, or rather of permitting it to use us.

As to the first point, all of the great Teachers and religions bear adequate witness to its existence and to its unlimited possibilities, not only by spoken and written words but by the confirmation of deeds and actions. Man has but to seek sincerely to acquire knowledge of this. It has left its imprint on life for all to read.

As to the second omission, all of the great revelations past have given implicit instructions as to how men may become the necessary channels—in the aggregate one of great volume. The import of these directions may be realized but realization must result in action—in action according to the exact spiritual laws in order that positive results may accrue.

Is it not, however, the third omission which is most in need of rectification now? Is it not a matter of “instant, *exact*, and complete obedience?” If we wish to solve a mathematical problem we obey absolutely certain admonitions and injunctions. Transgress these and the answer cannot be trusted. When we use physical energy we apply known laws of procedure to the letter. Transgress these and either no result or a troublesome one ensues.

‘Abdu’l-Bahá said—“This is a new cycle in human power.” Human power is but a derivation of the Power of the Holy Spirit and is dependent upon it. Are we making the most of this great bounty of God?

There are many evidences of the extension of human control over physical energy—of pushing the frontiers of knowledge to greater astronomical areas and to smaller and smaller atomic ones.

There is no more important task before us today than that of making ourselves channels for the Power of the Holy Spirit. It is basic, fundamental—imperative. Especially imperative is it to youth, which faces a future either dark or luminous depending upon whether we voluntarily become effective instruments of the “one Power.”

THERE IS a very important difference between trying to use the spiritual power for our own ends and in voluntarily surrendering to the great sweep of this power, and letting it use us. It is the difference between acquisition and giving, though we will be acquiring the greatest of blessings. It is the

*Table Talks of ‘Abdu’l-Bahá, 1906.

difference between a life of service to others and a life dedicated to trying to obtain and hold temporal advantages.

The conquest of the control of physical energy has been dramatic and romantic. The conquest of the control of self as a channel for spiritual energy must be glorious and inspiring.

There are whole libraries of instructions as to how to achieve this in the Teachings of Bahá'u'lláh and explanations of 'Abdu'l-Bahá. Perhaps it is not such an intricate procedure as might be imagined. "Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory."*

When man started to investigate the power of physical forces he had little if any previous knowledge to guide him. So while the task relative to the Power of the Holy Spirit may be exceedingly more difficult, guidance has been vouchsafed through the Bounty of God. Knowledge of former dispensations and experience plus the living, effective, dynamic urge and confirmation of the words from the Supreme Pen are ours today.

Are we not here for the purpose of being willing instruments of the Holy Spirit in the transcendently glorious work of carrying out God's Divine Plan for this day and age?

It is at once a great obligation and privilege to become a channel according to capacity. To do this is but to apply the given spiritual laws—*exactly and exactingly*.

The laws have been formulated and disclosed in so far as we are capable of comprehending them, which is sufficient for great progress. The method and technique of applying them to life has been not only explained but demonstrated in the life of 'Abdu'l-Bahá.

It remains for individuals to apply them to life. The effect will then work outwardly from the hearts to the world of human relationships and affairs.

To THE pragmatic question—"but will it work?" the answer is—it is of the very nature of energy "to work." If this be true of what we know as physical energy how much more is it true of spiritual energy?

We see manifestations of energy working on every hand in the world of nature—spiritual energy. We cannot actually see it working for it is invisible and intangible just as is the physical energy we use in so many ways without thinking it unduly strange.

That energy will work, once the proper channel is provided, is assured. There is "one power" which "animates and dominates all things"—that also is assured.

There is no more crying need in the world today than for the relief of insistent yearning in human hearts to be effective, to be able to cope with contingencies, to be happy, to hope, to be assured, to be really spiritual.

When man cries out for assistance and guidance with an intensity of the order of that which would be voiced when physically drowning—man will approach the requisite sincerity, severance and faith. But it is not sufficient to

*Bahá'u'lláh, Hidden Words (from the Persian) verse 7.

make one impulsive clutch for assistance. The effort must be sustained and continuous if results are likewise to be sustained and continuous.

We must strive with “ceaseless, tireless energy” for the reward is priceless beyond compare and merits as well as requires the greatest effort ever put forth.

“Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the
gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies,
And none of the things thou canst desire
are to be compared unto her.” Proverbs
3-13.

CONSIDER a length of pipe. If placed across a flowing stream it acts but as an obstruction while if it be placed with the stream the water flows freely through it—the amount depending upon the size of the pipe. Is there not a worthy

suggestion in this simple, homely example?

A flute is mute until some player uses it as a channel to form musical tones.

The diversion of finding extraordinarily pretty shells and smoother pebbles is an entirely inadequate gesture commendable though it be.

“Instant, exact and complete obedience” to the spiritual laws as given by Bahá'u'lláh, here and now, will bring that necessary consciousness of “the one power which animates and dominates all things”—it will bring it “like the rush of mighty waters”—an ever present, potent, dynamic event which renders life effective.

May ‘Abdu'l-Bahá’s desire for us be quickly realized, for He said:

“I desire for you that ideal power, so that you may come into the stream of uninterrupted motion and never cease progressing.”*

*Divine Philosophy, p. 122 old edition.



GUIDANCE FOR THE NEW ERA

BERTHA HYDE KIRKPATRICK

IT IS not with a spirit of great hope that one lays down Professor Reinhold Niebuhr’s recent book, *Reflections on the End of an Era** We believe, however, that the author is not an undue pessimist, but rather that he himself is facing facts and that he would stir others to the same duty. In his own words, he hopes that his book will “help a little to shake the easy

faith by which modern liberalism lives and through which the actual and tragic facts of contemporary history are obscured.”

The aim of the present writer is not to give a critical review of the book but to gather up some of the most obvious of its arguments and conclusions and to add to these certain further reflections which come naturally to one who has made a

*Scribners New York.

study of the Bahá'í writings and of the remedy which Bahá'u'lláh offers for the sick world.

It is the era of capitalism which Professor Niebuhr sees now drawing to a close. Already after a short but very virile life, he states, it is in its senility and past revival. The problem which the author would force upon his readers is the need of definitely working to build the new social order and of finding adequate guidance for this great task. Catastrophic events are already overwhelming the world and he foresees decades of bitter class struggle and national warfare unless social justice is speedily established.

The theories upon which the industrial age was built insured from its beginning, Dr. Niebuhr points out, a short life and tragic death, for in it there is the lack of any organic relation between the classes. In the much longer era of feudalism, for example, however gross its injustices, there was a personal relation between master and serf, a "sense of *noblesse oblige* on the one side and loyalty and obedience on the other" wholly lacking in the industrial era. The modern captain of industry, except in a few enlightened cases, feels no responsibility for the welfare and protection of the worker nor does the worker feel any loyalty towards his employers. Hence, "industrial society had the seed of its destruction, class antagonism, in it from the very beginning."

THE PICTURE of a sick world which the author draws is not reassuring. The nature of the sick-

ness is such that a violent death seems inevitable. Civilizations "must die a sanguinary death." Every social system is "bound to make one final and ruthless effort" to live by an attempt to destroy all opposition. "The sickness from which our modern civilization suffers is organic and constitutional," he declares, "due to the very character of the social system." Our social system is like a "man of robust frame who ignores the disease from which he suffers for months before he finally admits its existence." Even then he is unwilling to submit to the treatment of competent physicians. In the fascism which, Professor Niebuhr believes, threatens most capitalistic nations, he sees the wild delirium which precedes death, a "desperate venture of power" before the final collapse. And furthermore the "net effect of fascism" is to "guarantee that the end of capitalism will be bloody rather than peaceful."

It is the easy-going culture of the nineteenth century which has allowed disease to creep upon society unawares. This culture, based on rationalism and liberalism, optimistically believed that somehow the life relations between classes and between nations would easily adjust themselves. Even the academic wise men failed to see until too late that the need for raw materials, for example, and larger and larger markets would force industrial nations into demands for imperialistic control of new lands with the resulting conflicts of nations; or that the struggle between classes instead of being easily adjusted because of mutuality of interests would become more and

more intense. Misguided self-interest and fear of loss of power has prevented those in power from even seeing that there is a mutuality of interest. In fact the weakness of liberalism is its "erroneous estimate of human nature."

So the author sees this industrial age, "an age of liberalism, rationalism and optimism . . . ushered to its close by a world war more terrible than any previous conflict." Moreover he sees "another world war practically inevitable." "But it is not at all certain when it will come." The class struggle may go on for decades, especially in America. In the end, however, the workers must prevail, he believes.

No organization or no force in sight is adequate to guide struggling humanity to a better social order is Dr. Niebuhr's opinion. Rationalism cannot be depended upon, for reason is helpless to restrain impulse, especially the impulse of the group. Communism, while demanding justice for one class, reeks vengeance on another and takes too little account of the individual. And "the creed of individualism may lead to the enslavement of the individual . . . because it discourages adequate social checks" and so cannot be depended upon for deep-seated reform.

WHERE THEN does Dr. Niebuhr look with any hope for a way out? Both an adequate political program and the impelling, balancing and sustaining force of high religion are necessary. The political program which he believes modern society is moving towards is collectivistic but "this does not mean that all property will be as rigor-

ously collectivized as in Russia, nor that socialization will solve all political and social problems." A radical spirit is necessary to bring about political reform, "yet the radical cannot build society unaided." The liberal spirit is also a "needed resource in building and preserving a community." Its contributions are "tolerance, goodwill and rational sympathy," things always needed both in building and preserving harmony between social groups. But however necessary the liberal spirit, it too proves insufficient. "Liberalism can tame life only if it is fairly tame to begin with." "The liberal soul produces neither warriors nor saints, heroes nor rebels, and it is ill at ease when confronted with their fury and their passion. To meet such situations religion must come to the aid. "An adequate view of human nature which does justice both to the heights and depths of human life and which sees the moral ideal in purest terms and judges historic realities in the light of the ideal is possible only to religion."

Neither in orthodox religion as practiced today nor in liberal theology does Professor Niebuhr find the impelling religious force necessary to meet impending and present crises. His hope is that the human spirit will in time find its way back to the profound religious convictions that in time past have furnished guidance.

It is just here that the point of divergence comes between those who are following paths of orthodox or liberal religion or of political radicalism or both and those who have been fortunate enough to

come into full knowledge of Bahá'u'lláh and the guidance He has provided for building the new world order. There is no doubt that we *are* at the end of an era, that the present social order is in a state of disruption and that inspired guidance is needed to establish a new social order. It was over sixty years ago that Bahá'u'lláh wrote His Letters to the Kings. He saw even then that this was a sick world and that only a *fundamental unity* such as would wipe out all prejudice and dissension between races, nations, religions and classes could bring about peace and economic justice and so happiness for all the people. The message of Bahá'u'lláh is indeed to all the world. He established a world religion based on the solid foundation of the Unity of God and the Oneness of Mankind. The Bahá'í Faith cannot be dismissed as a cult or a reform movement within a single religion. A few outstanding facts will aid in understanding this.

A large view of history enables us to see that the great civilizations of the world have arisen after the advent of a great prophet or teacher so divinely inspired as to be able to found a living, dynamic, spreading religion. For example, the civilization of the western world followed the spread of Christianity and the glorious but more short-lived Arabian civilization followed in the wake of Muhammad's teaching. The student of recent Persian history is familiar with the heart-stirring and tragic yet glorious story of the Báb, the inaugurator

of the Bahá'í Cause, and many have asked with Dr. Carpenter, "has Persia, in the midst of her miseries, given birth to a religion which will go round the world?" Subsequent events answer "yes" and give abundant evidence that a world religion has been established and the foundation of a new civilization laid.

It is now ninety years since the Báb—radiant, inspired youth—declared His mission and the New Age. In these ninety years uncounted heroes have given their lives for the love of God and to establish His message of hope for the world today, while others have traveled far and wide to spread it. The heroic period has come to a close. The message of Bahá'u'lláh has been carried to every continent and firmly established in many countries.

The religion which Bahá'u'lláh established is founded on the eternal law of love and fully meets the needs of the world today. In His world order, sane and practical, provision is made for the establishment of the international machinery to insure world peace and for the enactment of such economic and social regulations as will provide justice and comfort for all.

In the Bahá'í Administrative Order which is slowly evolving in these countries is found the "very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind."² "Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord!"³

¹Quoted in "Bahá'í Word", Vol. IV, p. 222. ²Shoghi Effendi, "The Dispensation of Bahá'u'lláh", p. 52. ³Words of the Báb, Ibid, p. 54.

CURRENT THOUGHT AND PROGRESS

“Beyond the material recovery, I sense a spiritual recovery as well. The people of America are turning as never before to those permanent values that are not limited to the physical objectives of life. There are growing signs of this on every hand.”

—Franklin D. Roosevelt.
President of the United States.

“ONLY by cooperation and conciliation on the basis of justice and right to all, only by the rule of reason and never by the arbitrament of force, can the peace of the Pacific be successfully preserved.”
—Dr. V. K. Wellington Koo, Chinese Minister to France, at the Celebration of Balboa Day. *The Shanghai Times*.

“RELIGION is concerned with the *meaning* of life. It is also concerned with the *development* of life, its upliftment and enrichment. Indisputably one of the great services of religion is to help men see with the eyes of God, to see, that is, what really matters, has enduring worth, is able to provide enduring satisfactions. . . . A British observer has remarked, whereas in England a man goes to the university to develop himself, in America he goes to distinguish himself. Yes, but seeking to distinguish himself he may fail to develop himself; and if he fails to develop himself he will achieve no permanent distinction. . . . In depriving yourself of the disciplines of religion, its moral and spiritual insights, its noble inspirations and restraints you are gravely imperiling whatever chance you may have for real and enduring distinction in years to come.”—Dr. Ernest Fremont Tittle. *Northwestern University Alumni News*.

OFTEN, on a winter's night, when the sky is sparkling, I have gone out and looked hour after hour at the great double stars, blue and yellow, orange and purple; the clustering brilliant constellations, blazing like a crown of diamonds in the sky,—and have at last felt almost as if I had left this little planet and was roaming through the infinite universe of God.

But what are all these compared to the soul of man?—to the majestic intellect which can mete out the heavens with a span, and comprehend the dust of the earth in a measure, and weigh the mountains in scales.

What is the glory of the midnight heavens to that of a spirit which rises to achieve truth?—James Freeman Clarke.

“MAYBE in some mountain chalet, sitting about a roaring fire of pine logs, brown, yellow and white women will meet in friendly gathering for an international conference (in Canada). . . . Without will brood the deep quiet of mountain vastnesses. Within a peace of spirit—one built upon international understanding and the deep conviction that there can be no world prosperity or happiness until there is a lasting friendship between all countries and all peoples.”—Mrs. E. Bailey Price, a Canadian delegate to the Pan Pacific Women's

Conference in Honolulu. *Mid-Pacific Magazine*.

SCIENTIFIC conquests are only a part of knowledge and growth, helping man to control the forces he used to think were pressing him down and making him a fatalist.

We cannot overdo the development of the understanding of nature and how she works. Beliefs will continue shifting, but religion is not merely that. It is a big force in human society, working to diminish human grief. It is the expression of ideals and desires that develop people.

There is no such thing as "The Supernatural," for we have been calling everything which we did not understand "The Supernatural." This universe is not of our making. The development of science shows a universe of orderliness, not a chance thing. Who did it? That question inspires our reverence. You can use the word "God" if you want to describe what is behind it. You do not have to mean an anthropomorphic individual, or a capricious, manlike person.—Robert Millikan, Nobel Prize Winner for Science.

"WE MUST insist on teachers who are more interested in refining the minds and souls of their students than in turning out hordes of graduates with minds filled but not trained to think. Yes, it is equally important to teach people how to *live* as it is to teach them how to make a living. We need people of the best personalities and highest ideals in our school rooms, persons as much interested in instilling sacred principles as they are in filling minds with current events."—

Daniel C. Roper, Secretary of Commerce in an address broadcast from *Washington, D. C.*

"THE GROUPINGS of mankind—whether in nations, states, cities, communities or families—are today interrelated and interwoven in a complex pattern that would have seemed incredible a hundred years ago. This is what our machine civilization has done to us. It has reached out with gigantic hands to compress time and space within a small compass, and the process has brought into existence new procedures and institutions and a new principle of human integration.

"For better or for worse here we are—with our machines piled high about us, our airplanes, telegraphs, automobiles, railroads and high-speed productive processes. These new tools involve a new method of living. They have introduced us to our neighbors with whom we must live as best we can. They have broadened our contacts so that our interest and curiosity now range far beyond the parochial limitations of our forefathers. Not only in relation to our physical needs but in relation to our mental needs does this new interrelated civilization play a vital part. Spiritually we cannot go back to the water-tight divisions, to the narrow loyalties, to the little sectarianisms that characterized the old way of life. A new and wider trail has been blazed; and while there will undoubtedly be an occasional loss of direction, as there is at the present moment, the trend toward a world economy and a planetary consciousness is too definitely under way to be permanently reversed."—Raymond B. Fosdick, *Scientific American*.

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THE WORLD RELIGION



THE Revelation proclaimed by Bahá'u'lláh, His followers believe, is divine in origin, all-embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men. The mission of the Founder of their Faith, they conceive it to be to proclaim that religious truth is not absolute but relative, that Divine Revelation is continuous and progressive, that the Founders of all past religions, though different in the non-essential aspects of their teachings, "abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith." His Cause, they have already demonstrated, stands identified with, and revolves around, the principle of the organic unity of mankind as representing the consummation of the whole process of human evolution. This final stage in this stupendous evolution, they assert, is not only necessary but inevitable, that it is gradually approaching, and that nothing short of the celestial potency with which a divinely ordained Message can claim to be endowed can succeed in establishing it.

The Bahá'í Faith recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

—*Shoghi Effendi.*



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"The station of man is great, very great. God has created man after His own image and likeness. He has endowed him with a mighty power. The virtue of man is this: that he can investigate the ideals of the kingdom and attain knowledge which is denied the animal in its limitation. The station of man is this: that he has the power to attain those ideals and thereby differentiate and consciously distinguish himself an infinite degree above the kingdoms of existence below him. —²Abdu'l-Bahá.

THERE IS a rapidly growing consciousness, especially among educators, that education is to be one of the major factors in the evolution of the new social order and that educators have a grave responsibility in this direction. Children and youth must be given a complete realization of the faults and dangers in the present structure of society, and of the needs to be fulfilled before the more ideal civilization can be achieved.

"Educational leaders," says George S. Counts,¹ "mold the minds of the coming generations and thus share in shaping the future of the nation and even of world society. . . . Education is one of the highest forms of statesmanship. The educator is under obligation to foster the most complete development of capacities of the citizens on whose power the state depends for its existence, its security and the fulfillment of its ideals. . . . Both American and world society are passing through a critical period in history. Consequently the educational leader entrusted with the function of shaping a policy for the public school must be prepared himself for enlightened action and must take his place in the front rank of statesmanship."

Should the schools themselves attempt in practice to build a new social order? "No," says Professor Henry W. Holmes of Harvard,² "actually building a new social order is not the job of teachers." But he thinks education should develop insight as to the direction of social change. . . . "Education should stand for social change in the direction of security, social justice and higher economic productivity. . . . The social gospel of education is more positive than utilitarianism. It is a gospel of creative effort, a shared spiritual purpose, to develop the positive resources of humanity and press forward in the mastery of nature. . . . Therefore education requires peace, the abolition of involuntary poverty, social justice but not equality, and a social conservatism for excellence in all its forms."

IF THE youths of the country are thus to prepare themselves for careers of enlightened creative effort for the achievement of a better civilization, how important it is that they realize the essential nobility and power of man when viewed in the light of his spiritual reality.

"In the world of existence there is nothing so important as spirit.

¹"Social Foundations of Education," Charles Scribners' Sons.

²"Ultimate Values in Education," Progressive Education Magazine, February, 1935.

Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body because the light of the world is this spirit. Man in the world is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit.”*

The chief weakness of education today is its failure to awaken youth to an adequate realization of their own powers, or to inspire them to develop their intellectual and spiritual capacities with any sense of responsibility toward society and world progress.

“The average college graduate,” said recently to me a man who has had a wide experience in the industrial and commercial world, “has received in the course of his education very little, if any, intellectual awakening; his interests are narrow and restricted to his special vocational field. As regards the immense and pregnant changes taking place, the fatal drift of events toward a new construction of society, he simply does not know what it is all about. He has not acquired a knowledge of, nor the capacity to understand, the true significance of national and world affairs. He drifts with the drift of events, blindly giving his support to existing conditions rather than formulating accurate critiques of our

social, economic and political institutions.”

THE FIRST step toward stimulating youth to more earnest intellectual endeavor is not an intellectual but a spiritual one. If we could help the youth of today to understand the essential nobility of the nature of man, his immense capacity for knowledge and for progress, and his grave responsibilities toward humanity as a whole in return for all the blessings of civilization which he is passively enjoying, we could then inspire him to make actual effort toward intellectual advancement and spiritual progress.

There is no great incentive to youth to acquire knowledge merely for the sake of knowledge. Why should he work to amass any more knowledge than is necessary for him to gain his own chosen goals of academic advancement and degrees? What incentive has he to do more? He cannot be blamed if he contents himself with the minimum of academic achievement, which in reality is an almost worthless achievement as regards the needs for national and world citizenship. It is the primary obligation of education to make it clear to students from the very first the marvelous quality of their own potentiality; the value of learning accurately the nature of the physical and social universe in which they live; and their immense obligation to society to develop themselves intellectually, morally and spiritually so as to be potential factors in the forging out of a new and better civilization.

*Bahá'í Scriptures, p. 362, section 690.

It is not for educators to dictate to youth the details of this new and coming civilization, as Professor Holmes very justly points out; it is not only unnecessary but harmful to attempt that. The educator has no right to commit youth under his care to definite patterns of social, economic and political change; but he has the right and in fact the obligation to awaken youth to the vision of a more ideal humanity and to send them forth from his care able and trenchant critics of the world as it is today.

AMERICANS HAVE always responded marvelously to the needs and responsibilities of a pioneer age. This is perhaps their greatest gift and power. Today is again a period for pioneering, a period which calls for the most strenuous activity, the most authentic intellect, the most clear-minded decisions. For we face dangers as grave as the dangers of nature and of savagery which threatened the lives and security of our early pioneers.

If one studies the lives of the early settlers one realizes the extraordinary maturity which the necessities and exigencies of pioneer life wrought in the development of youth. While still in the teens, they learned to assume grave responsibilities, to live earnestly, and to give all they had to the task at hand.

Compare the powers of youth as shown then with the powers of youth as manifested today! One cannot but lament the tragic malinger, sabotage and waste that prevails among the twenty million youths of our country. This situ-

ation will disappear only when youth comes to a complete realization of its true powers and of its obligations toward society in the midst of a changing world.

AGAIN WE repeat, the type of education which would achieve this conversion of youth to a deeper earnestness is essentially spiritual in nature. Materialistic motives can never accomplish this immense task. What we need in the educational world are men and women with the earnestness of crusaders, who are willing to give their lives if necessary to this awakening of youth. Such a spirit is contagious. It can set a world on fire. And youth stands awaiting as marvelous fuel to be used for such a conflagration. The time has surely come for a new moral and spiritual purpose to seize upon the heart of youth and to direct the intellectual processes of youth into channels of world service.

“Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station.”*

*Abdu'l-Bahá, “Promulgation of Universal Peace”, p. 57.

THE NEW YOUTH SPEAKS

by SILVIA MARGOLIS



The Clarion peals, the Trumpet sounds
Thru every bowed and blasted land;
The heavens are a flaming Scroll:
The Day of Oneness is at hand.

The Balances are laid in Justice,
All hidden issues are disclosed:
And we will hold the reigns of government,
And make the Peace that you opposed.

The Night is passing, and the morrow
Will find us with attentive mind
A forging and reforging still
The broken fortunes of mankind.

The Earth you carved into the nations
To feed a primal flame of greed
Will know a clement generation—
Her mighty ribs will cease to bleed.

The Rivers strained from out their courses
To wash some conqueror's domain
Will now forget their long abasement
And find the Ocean once again.

For ours will be the Light of Justice
And ours the fortitude sublime
To bring back rivers to their sources
And men to men in every clime.

Our task will be a task of grandeur
Supernal and Elysian—
For here is a planet to refashion
Into a peaceful home for man.

And here are barriers to sunder,
And hearts to render free and rife,
And souls to teach that they are Kindred,
Upon the Ancient Tree of Life—

The Offspring of one Holy Father,
The Children of one Mother Earth;
For in the long and drear dispersion
Mankind forgot their common birth.

Ah! Ours will be the work stupendous,
And superhuman the Ideal,
But We will have the lasting ardor,
And We will know the Martyr's zeal

To end the falsehood and delusion
Of many Gods and many Nations,
Of many Creeds, and many Races,
And high and low degrees and stations.

And nevermore will Tyranny
Command the Peoples, or console,
Nor greed, nor exile, nor banishment
Obstruct the Light from any Soul.

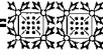
For in our hands will be the Power,
And in our hearts the Emanation,
The love of Kind that hears and haloes
And blesses with divine creation.

And we will heal men of their Blindness
And they will be like Seers and Sages—
A race reborn and transfigured
Returning to the God of Ages.

HOW TO ATTAIN HAPPINESS

“The first bestowal to the world of humanity is happiness, that kind of happiness which is unalterable and ideal”

—‘*Abdu’l-Bahá.*”



THE Divine Messengers come to bring joy to this earth, for this is the planet of tribulation and torment, and the mission of the Great Masters is to turn men away from these anxieties and to infuse life with infinite joy.

“When the Divine Message is understood all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer knows grief. He realizes that his stay on this planet is temporary and that life is eternal. When once he has found the reality he will no longer retreat into darkness.”

HAPPINESS is an eternal condition. When it is once established, man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances, and through his deeds and actions impart happiness to others. A Bahá’i must be happy for the blessings of God are bestowed upon him. . . . This is the day of happiness. In no time of any Manifestation was there the cause for happiness as now. A happy state brings special blessings.”

WHAT is necessary is divine joy. Divine happiness is the speaker of the heart. . . . The soul of man must be happy no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyfulness. True happiness is found in purity of thought.” . . .

“If by happiness physical enjoyment of material things is meant then the ferocious wolf is made happy because he kills the innocent lamb and satisfies his hunger for a few hours. This is not happiness. Happiness is a psychological condition created in brain, mind and heart, the effect of which works out from the center to the circumference.”

ONE who is imprisoned by desires is always unhappy. The children of the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon. To man alone is this possible.”

—‘*Abdu’l-Bahá.*”



Miss Jane Addams, "mother of Hull House", Chicago, and referred to as "the most useful citizen" of that city. (See opposite page.)

‘ABDUL-BAHA’S HISTORIC MEETING WITH JANE ADDAMS

RUTH J. MOFFETT

*“Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all mankind. There are no greater motives and purposes in the human soul.” * * * “Your efforts must be lofty. Exert yourselves with heart and soul so that perchance through your efforts the light of Universal Peace may shine and this darkness of estrangement and enmity may be dispelled among men; that all men may become as one family and consort together in love and kindness; that the East may assist the West and the West give help to the East, for all are the inhabitants of one planet, the people of one original nativity and the flocks of one shepherd.”—‘Abdu’l-Bahá.*

IT was on a warm, springlike day, April thirtieth, 1912, that Hull House in Chicago was all astir. For ‘Abdu’l-Bahá, a great and holy Personage from Palestine was expected. This important visit was planned by Jane Addams, “Mother of Hull House,” or “Chicago’s Most Useful Citizen,” as the people of Chicago lovingly call her.

Seldom has biographer presented two more significant and inspiring world figures, both working earnestly for the Unity of Mankind and the establishment of Universal Peace than ‘Abdu’l-Bahá, the Center of the Covenant of the Bahá’i World, and Jane Addams, the President of the Woman’s International League for Peace and Freedom: one Who had been chosen as a Divine Exemplar to humanity, and the other reflecting the spirit of service. How fitting that Hull House—an outstanding example of the application of the great principle of the Oneness of mankind, should be the place of meeting.

DURING a recent interview with Miss Addams, the writer learned that it was in 1844 that the Quaker father of Jane Addams moved to

Illinois. A pinecrowned hill is the living memorial of the bagful of seeds planted by him in that memorable year of world history. In 1860 a little girl was born at Cedarville, Illinois, in the shadow of those pines. As a child, she was a shy, conscientious, sensitive, idealistic girl. These qualities developed into high moral courage, the unswerving devotion to duty, and the passion of self-sacrifice for others. These characteristics served to make this frail woman elect to pass her life in an unsavory quarter of this great industrial city, Chicago, and to spend there, in behalf of the poor, her inheritance, which would have maintained her in comfortable idleness amid the beautiful things that she loved. Here she has ministered to and educated those in dire need and thus worked indefatigably for the establishment of the unity and amity of mankind.

As the years unfolded, Jane Addams received her A. B. degree at Rockford College, Rockford, Illinois, in 1881. Then she spent two years in Europe, 1883-1885, because of imperfect health. In 1888 she studied in Philadelphia, and the next year opened Hull House with the assistance of Miss Ellen Gates

Starr, and has ever since been its Head Resident. For three years she served as inspector of streets and alleys on the southwest side of Chicago. She received her LL.D. from the University of Wisconsin in 1904 and in 1910 was honored in the same way by Smith College. Later she became president of the National Conference of Charities and Corrections. Yale University granted her its A. M. degree in 1910. In 1912 she became vice-president of the National Woman's Suffrage Association and chairman of the Woman's Peace Party. In 1915 she was elected delegate to the first Peace Convention at the Hague, and the same year became the founder-president of the Woman's International League for Peace and Freedom, and still remains its active president. She was the delegate to the Peace Conventions at Zurich in 1917, at Vienna, in 1921, and at the Hague in 1922. On January 12, 1923 she started on a six months tour of the world in the interests of world peace. During all these years many books have come from her pen, and she has served on numerous state and national committees having to do with social, philanthropic, industrial and international problems.

HULL HOUSE, one of the first American settlements, stands as a dream fulfilled. It was established in 1889, to become a spacious and hospitable home, tolerant in spirit, equipped to care for the pressing physical, mental, social and spiritual needs of a poor, alien, complicated community.

About fifty men and women of various races and creeds and backgrounds form the residential staff, mostly college graduates who pledge themselves to remain two years. In addition, one hundred and fifty others come to Hull House each week as teachers, visitors or directors of clubs. About nine thousand persons come to the settlement each week during the winter months, as members of the audiences or classes. Miss Addams explained that the attractions offered include classroom instruction in English, current topics, typing, arts and crafts, music, drawing, folk dancing and nearly all phases of domestic arts. Public lectures and clubs of many kinds supply the needs of men, women and children of all classes, beliefs and shades of color. A circulating library of two thousand volumes stimulates mental interest. A well trained, working boys' band of sixty-two pieces is a source of great joy, as are the many tournaments and contests, enjoyed especially by the little children of foreign lands. The monthly gymnasium attendance is three thousand, and the fifteen showers are kept in constant use. During the year six thousand paid showers and twelve thousand free showers help to keep up the physical, mental and moral standards. The Italian, Jewish and Greek nationalities seem to predominate in the clubs and classes.

In Miss Addams' high-ceiled living room, the writer asked her, "What has been one of the central ideas of the activities of Hull House?" Her kindly eyes bright-

ened as she said, "The things which make men alike are finer and better than the things that keep them apart, and these basic likenesses, if they are properly accentuated, easily transcend the less essential difference of race, language, creed and tradition." After a time she continued with an alert enthusiasm.

"Life at the Settlement discovers above all what has been called the extraordinary pliability of human nature; and it seems impossible to set any bounds to the moral capabilities which might unfold under ideal civic and educational conditions. In order to obtain these conditions, the Settlement recognizes the need of cooperation, both with the radical and conservative elements. Hull House casts aside none of those things which cultivated man has come to consider reasonable and goodly, but it insists that those belong as well to that great body of people who because of toilsome and underpaid labor, are unable to procure them for themselves. Added to this is the profound conviction that the common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it, that 'those best interests of civilization' upon which depend the finer, freer and nobler aspects of living must be incorporated into our common life and have free mobility through all the elements of society, if we would have a true, enduring democracy. The educational activities of a Settlement, as well as its philanthropic, civic and social undertakings, are but differing manifestations of the attempt to socialize

true democracy, which is the very existence of Hull House itself. It is thus that peace and unity are established."

"Do you think that the people of the world generally are more peace-minded than before the World War?" she was asked. "O, yes. The war startled and shocked them into a realization of the need of peace as never before. It has been more discussed and written about and has become the most vital problem before man."

"What do you consider the greatest forces of the world today working for peace?" "There are three," she replied: First, psychological; second, political; and third, mechanical. First, the psychological includes all the books, newspapers, magazine articles and all the addresses and discussions on the subject, but something more than all of these, the interest and overwhelming desire in the heart for peace. Second, the political, even, has become a force for peace. International instruments to take care of the affairs of all the nations of the world must be created before peace can be maintained. These are only just beginning, in the League of Nations, the World Court, an International Code of Law and an International Police Force to enforce the law. Many other international instruments of this nature will be required. Third, nothing can stay the progress of the machine age, the invention, the improved methods of intercommunication and intertransportation. This is also a great force, bringing about better understanding in the world which is the basis of peace."

"You ask what I consider to be

the greatest need of the world to-day?" she continued. "I would put it in one word, *understanding*—understanding between individuals, classes, races, nations. Literature, history and mechanics are bringing it about much more rapidly today. Are not nations simply families living together, learning to adjust themselves to each other for the best good for the greatest number?"

"Yes, you are right," she said in reply to my question. "The problems of the world which are caused by wrong mental attitudes are returning to the heart and mind of man and the solution must come through changed mental attitudes."

ALTHOUGH having spoken on the same platform with Miss Addams many times and dined as her guest, yet during this interview at Hull House, alone in the spacious living room with her, the writer was more than ever impressed with a fine quality of innate courtesy, a sympathetic sensitiveness, a queenly dignity and greatest of all the keenness of a brilliant intellect expressing a well-balanced and well-ordered mind.

When the author asked her if she had met that distinguished Personage of Palestine Whom Great Britain had knighted as one of the greatest advocates and establishers of World Peace and the Unity of Mankind that the world had known, 'Abdu'l-Bahá, she replied with an emphatic "Yes." In a low pitched, well modulated voice, she spoke of inviting 'Abdu'l-Bahá to visit Hull House on April thirtieth, 1912, to speak in Bowen Hall, and although

the hall seats 750 people, it was far too small to hold the crowds that poured in. In streams the rich and poor, the educated and ignorant, the managers of business and the industrial slaves came. Hull House was all astir. So was Halstead Street, that bit of cross-section, seemingly, of all the markets, bazaars, cafes and wayside churches of all the races, nationalities and creeds of the world.

Miss Addams herself, acting as chairman, welcomed 'Abdu'l-Bahá and graciously presented Him to the audience. Dr. Bagdadi, a physician of Chicago, served as His interpreter, having known and loved 'Abdu'l-Bahá years before in the Holy Land.

To attempt to describe 'Abdu'l-Bahá is like trying to paint the lily. As he stood before the sea of hungry upturned faces, His magnetic personality, His radiance, His penetrating potency, the power of His inspiration, the very purity of His life, and the great understanding compassionate love, made an impression upon His listeners that they can never forget.

Because in 1912 racial prejudice and hatred were very intense and because of the outstanding historical work that Miss Addams had achieved, 'Abdu'l-Bahá spoke of the races being like many varieties of flowers in one garden, all adding to the fragrance and beauty of the garden. He spoke of the benefit to be derived by all humanity when universal peace and racial amity have spread over the earth. This depends upon the spirit and intelligence of man. The basis for the establishment of world peace and

the amity of man cannot be based upon color, but only upon noble qualities. With an almost overwhelming power, 'Abdu'l-Bahá declared, "The standard can be no other than the divine virtues which are revealed in him. Therefore, every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, *is verily in the image and likeness of God . . . a divine station which is not sacrificed by the mere accident of color.*"

'ABDU'L-BAHA at the close of the meeting in Hull House went out into the dingy crowded street, mingled with the little children and the under-privileged poor, and gave to them freely from a bagful of coins, with many kindly words of encouragement, sympathy, love and hope, which brightened the eyes, strengthened the courage and uplifted the faith and hope of all who met Him.

'Abdu'l-Bahá expressed his pleasure at meeting Miss Jane Addams because she was serving mankind. According to His own words, He was chosen by His Father, Bahá'u'lláh (the Glory of God) to be the Servant of humanity, and because Miss Addams has devoted her life unreservedly to others she certainly reflects the beautiful light of servitude. One of the bounties of the Bahá'i Revelation is that women of heavenly capacities can never more be hindered by the ancient stupid form of male supremacy, but may rise to help in the establish-

ment of the New World Order, and of peace and good will to all mankind.

As THE writer said farewell to Miss Addams, who was leaving on an extended trip for her health, she presented her with an autographed copy of her photograph and her book, "Twenty Years at Hull House," and spoke again of being deeply impressed with 'Abdu'l-Bahá, and with the beauty and spirit emanating from the Bahá'i Temple. She expressed the hope that more people would feel the great need and rise today to help bring amity permanently to the world.

Gazing at the very building in which took place the historic meeting of 'Abdu'l-Bahá and Jane Addams, and in which 'Abdu'l-Bahá had so perfectly voiced the note of the Oneness of all Mankind, and left His spirit like a benediction hovering over all, one saw people of all races streaming in and out of Hull House, honoring the founder before her departure. With a deeper consciousness of realization, one recognized the fulfillment of those priceless words of 'Abdu'l-Bahá: "Today the most important purpose of the Kingdom of God is the promulgation of the cause of Universal Peace and the principle of the Oneness of the World of Humanity. Whosoever rises in the accomplishment of this preeminent service, the confirmation of the Holy Spirit will descend upon him."

A CHALLENGE TO THE CHRISTIAN WORLD

BERTHA HYDE KIRKPATRICK

"After many tribulations He [Bahá'u'lláh] has shown man the kingdom, freed him from chains of prejudice and attached him to the World of Truth. The Light of Divine Favor is shining and will shine from century to century."

—'Abdu'l-Bahá.

AGAIN the Bahá'i World owes gratitude to a Britisher for an immense service, a service which it is at present impossible to estimate. For *The Promise of All Ages**, the latest book to set out the history and fundamental principles of the Bahá'i Faith cannot fail to be widely read and exert a profound influence. As one reads the quotations and excerpts in the introduction he is reminded how great a debt the Bahá'i Cause in the West already owes to British scholars. Professor Edward G. Browne of Cambridge University was the first and only Westerner to see Bahá'u'lláh and his description of Him is familiar to all Bahá'is and to many others. The translation of *A Traveller's Narrative*, by Professor Browne, was for many years the only source in English for the early history of the Cause. Dr. Cheyne, the internationally famed theologian and Biblical critic of Oxford University, in his book, *Reconciliation of Races and Religions*, paid highest tribute to Bahá'u'lláh, the Báb and 'Abdu'l-Bahá, acknowledging his devotion to them. Lord Curzon, in his *Persia and the Persian Question*, contributed valuable historical facts concerning the early events of the Bábí Cause. Many other travelers and scholars from the British

Isles have in their writings given added evidence of the power and purity of this great universal religion. And finally to Dr. J. E. Es-slemont, a Scotsman, Bahá'is are indebted for the most complete one volume survey which we have of the history and teachings of the Faith. This book, *Bahá'u'lláh and the New Era*, has already been translated and published in over twenty-five different languages.

The introduction reminds us, too, of the many eminent continental authorities who have either espoused the Cause of Bahá'u'lláh or left written testimony of its beauty and power. Among these are the names of Count Tolstoi, Professor August Forel, Count Gobineau, the Dowager Queen Marie of Rumania.

As the title implies, the approach in this book to the universal teachings of Bahá'u'lláh is that of a religionist and Bible student. In places an almost passionate appeal is made to the Christian world not to let pass an opportunity to bring to fulfillment the mission of Christ. "Is this the time to ignore," the author asks, "a movement rich in the very blessings Christians know they need—rich in the reality of religious faith, in courage, in confidence, in the possession of an opportune and definite policy?"

*"The Promise of All Ages," by Christophil, published in London by Simpkin Marshall, Ltd. May be obtained from the Bahá'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

In spite of the fact that the "Cause of Bahá'u'lláh is the Cause of Christ" and the coming of Bahá'u'lláh is "that which Christ foretold" and that the path of Bahá'u'lláh is the path of peace, and that Bahá'u'lláh definitely promises that we are about to enter the Kingdom of God upon earth—that for which Christians have prayed for well-nigh 2000 years—in spite of these things "no Christian body seems to have paid any heed to the Bahá'í Fellowship or the teachings of its Founder."

WHILE the author's appeal in this book is to the Christian world yet the emphasis throughout, as must needs be, is upon the universality of Bahá'u'lláh's teaching. From the beginning of the first chapter, significantly entitled "The Epic of Humanity," throughout the nine chapters the reader is made to feel and begins to comprehend that all previous history culminated in the great event of the Coming of Bahá'u'lláh, "the Promise of All Ages," and that, although most are still unaware, the world has definitely entered a new era, the era of peace and justice. What can be more challenging to a world in chaos, drowned in unbelief, denying God and disavowing the hand of divine guidance than to face such words as these:—

"Bahá'u'lláh revealed a sublime vision of human history as an epic written by the finger of God. . . . He taught that human history throughout its entire length, was an intelligible and connected whole, centering around a single theme and developing a common purpose.

From the beginning of the cycle to the present day and beyond the present to the cycle's distant end, one master scheme is by set degrees disclosed. The stage upon which the action moves forward is the entire globe, with all its continents and all its seas; and there is no race nor nation, nor tribe, nor even individual who has not a designated place in the unfolding of the Grand Design of God."

Other prophets have taught this great truth and the Bible upholds it, but Bahá'u'lláh is the first one to unfold it in all its full significance and glory. In the light of this fundamental teaching the Bible and other scriptures take on new meaning—that which was hidden is made known. Even the present day confusion finds its place in the ordered whole of the great epic of humanity.

Classical literature and secular historians have not as a rule taken this view, but Bahá'u'lláh "would have men read history anew, seeing past events in a new perspective, grouping them in new relations and judging them by new values." He would have man realize that just as in his own inner relations harmony between himself and his Maker are necessary for a purposeful and satisfying life so "the vital concern for the race and for the nation . . . is cooperation with the creative will and readiness to follow God's all-inclusive design for progress and attainment." All events of human society revolve "however remotely around this unchanging centre of the decree of God."

To understand this we must understand that all progress of hu-

mankind is dependent upon God's Manifestation of Himself. At stated intervals from the time of the beginning that hath no beginning to the present time God's Manifestation has appeared on earth. This is a very difficult truth for modern man, proud in what he has accomplished by the power of his intellect, to comprehend. With loving insight, the author develops this great principle of creation, that man is utterly dependent for his progress on God's bounty in sending to earth these divine Educators of mankind at stated intervals,—that of himself man would be totally unable to rise above his animal nature. "Were it not for the special intervention of God in human affairs, so teaches Bahá'u'lláh, the earth would be a cockpit of base desires and raging appetites and man himself would appear as the most disagreeable of the animals." This special intervention of God is made through the coming of divine Prophets such as Christ, Muhammad, Bahá'u'lláh. When viewed in the light of Bahá'u'lláh's teaching the evidence of this truth found in the Bible, the Qur'an and other Holy Books is incontrovertible.

DOES ONE then deny Christ when he accepts Bahá'u'lláh as the Revelator for this age? Thus asks many an eager soul. No one who truly loves Christ and truly longs for His Kingdom can be in doubt after reading this book. Intertwined throughout the thought and underlying all the argument of the book one senses that the author, as his pen-name, Christophil, implies, is truly a sincere lover of Christ and not simply a bearer of His name.

Indeed one feels sure that it was intimate knowledge of Christ and deep love for Him that led Christophil to recognize the same love and power in Bahá'u'lláh that is in Christ. To him it was revealed that to deny Bahá'u'lláh was to deny Christ.

What was Christ's mission? Was it to bring the Kingdom of God to earth? Here again the light brought by Bahá'u'lláh gives for the first time a complete understanding of Christ's mission. "The central message of Jesus was His promise and His warning that before long (at the end of one more Era, the Era then begun) God would in deed and in fact establish the Kingdom upon earth; its foundation would be laid in the hearts of men, and those who were found to be unworthy would be destroyed."

Christ's mission was two-fold, or, as Christophil puts it, "Jesus' revelation was not exclusively spiritual. It was in part historical." The references to the coming of the Kingdom have not been well understood, but Jesus gave many signs, some in parables and some more definite. Mankind would be taken by surprise, for His coming would be as a thief in the night when all are asleep. No man knoweth the exact time save the Father, not even the Son. The most definite sign of the time when His Era would end and the Era of the Kingdom begin was the time when the exile of the Jews should be ended and they should return to their own land.

Thus and in many other ways, Christophil points out, did Christ teach His disciples that He would

come again and at that time many portentous events would take place. The Bible is not the only Holy Book that foretells the coming again of a Messenger from God. But not until the coming of Bahá'u'lláh with His words of illumination and wisdom has anyone been able to rightly interpret these warnings and prophecies. They were sealed by the command of God until the "time of the end".

AS WE FOLLOW the author's argument through the chapters dealing with the story of the beginnings of this great Cause we understand more and more clearly that we are verily seeing the "time of the end", the end of a dispensation and the beginning of such a glorious one as the world has never seen. In the light of the events of that early period of unparalleled sacrifice and spiritual outpouring on the one hand and atrocious and diabolical cruelty on the other we obtain insight into the meaning of what has been called Christ's Second Coming, of the Day of Judgment, the Day of Resurrection, the "clouds of glory". While what lover of Christ can fail to be touched when he reads for the first time of the sublime and majestic, yet gentle and altogether loving lives of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá? Here were three supermen who lived lives of complete self-abnegation under the most difficult conditions, the source of Whose power was absolute devotion to the Will of God and Who so inspired those who chose to be Their disciples that they gladly offered life, property, home,—everything for the love of God." A perfect

love for God and for men is the explanation of Their lives, the key to the mystery of Their combined achievements."

This law of love is fundamental and gives birth under the inspiration of Bahá'u'lláh to the consciousness that all men are brothers, and "this belief is to direct conduct and to become the basis of the new world order." "The Revelation of Bahá'u'lláh does not deal alone with pure religion. . . . It is a social as well as a spiritual gospel." This is the age of deeds. Building on this law of love and this underlying brotherhood Bahá'u'lláh has given certain specific commands to be followed. These furnish the pattern for the new world order, the Kingdom of God on earth. In his chapter entitled "The Light of the King's Law" the author gives in broad outline a picture of what this new world is to be like with its universal education, an international language, work for all, a stabilized and just economic system, an international government and other necessary changes. The germs of this New Order are already working in Bahá'í groups and assemblies throughout the world.

IN HIS last chapter the author turns once more to "The Fire of God's Love" and therein opens the door for the reader to gain insight into that divine love which shone in the perfect life of Christ and which has shone again in perfection in the lives of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Such is the love that God has breathed again upon the dead heart of the world. "Such is the love which is to reawaken the

souls of men to the consciousness of heavenly things and to quicken their spirits to a higher life." "This love now pouring down from God in fullest measure upon the awakening consciousness of mankind is the power that will regenerate human nature, and will create in deed and in fact a new heaven and a new earth."

Thus has a "Lover of Christ" given once more to the world, and

especially to the Christian world, the Message of Bahá'u'lláh. "Will not", he says in his closing paragraph, "the story set forth in these few inadequate pages touch the heart of Europe and of Christendom?"

Surely so stirring, so earnest, so loving a presentation of the Greatest Message God has yet sent to man will awaken hearers and enlist doers.

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PRAISE be to God! The springtime of God is at hand. This century is verily the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand the lights of reality are shining; on the other the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident and great spiritual discoveries are being made. Truly this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion and racial and religious bias pass away. It is a day in which the oneness of mankind shall uplift its standard, and international peace like the true morning flood the world with its light.

The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime. . . . His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime. . . . The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this?

—'Abdu'l-Bahá.

ESPERANTO

LIDJA ZAMENHOF

"A universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man."

—'Abdu'l-Bahá.

WHEN two ants meet they understand one another by the touch. When two spirits meet, they understand one another by means of the language of spirits, the language of heaven, which is as different from every earthly language as the bleating of a goat differs from a Beethoven sonata. When two men meet, they understand one another by words.

It is often said that the gift of speech is one of the qualities by which man is distinguished from the animal. True, but on account of this very quality man is often also lower than the animal. For a mute fish in the ocean depths understands another fish; the birds of all lands sing in harmony when they meet in winter under the warm southern sun. But where is the harmony among men if their languages are different, if from mouth to ear there travel only the vain sounds of incomprehensible words?

The Bible relates that at one time all men had a common language. That sameness of language bound and united them and gave them strength. But that strength filled their hearts with pride, and they began to want to reach heaven itself and stand as equals, face to face with God. And the Lord was angry at this arrogance and confounded their tongues. Broken was the bond, gone was the strength of the proud. The grandsons of Adam

were scattered throughout the whole earth. Heaven remained closed against them, but there opened instead the way of misunderstanding and strife for long, long ages.

But God, who confounded the proud, did not wish the punishment to last forever. So in the book of Zephaniah shines the promise that when the measure of the blows of fate shall be accomplished, when the whole earth shall be consumed with the flame of the indignation of the Lord, then God will give back one pure language to mankind, so that all may with one voice glorify His Name; so that they may glorify the Name of God, not rise up in pride against Him.

The promise was not vain, for already from time to time on the wings of piety harmonious voices have been raised in one language to heaven.

First, the language of the Ten Commandments, the Hebrew tongue, bound together the seed of Israel. When the great and solemn "Yom Kippur" comes round, the Day of Judgment, in every synagogue of the world prayers resound in one and the same language. The language of the Prophets, the Hebrew tongue, unites all the children of Israel, and fulfils to a certain degree the promise given by the mouth of Zephaniah.

In the same way, the language of

the Christian martyrs, slaughtered in crowds in the arenas of Rome with the cry of "Pro Christo" ("For Christ") on their lips, became, and was for a long time a bond between Christians speaking different languages.

So, too, when the sun sinks to rest from the tops of minarets throughout the whole Muhammadan world the voices ring in one language glorifying the one God and His Prophet.

EVERY RELIGION has its chosen language, its sacred language, which builds a bridge between the believers and helps them to know one another as brothers.

But each of the great Messengers, by whose mouth God spoke to man in times past, had only a limited audience. Modern methods of conquering space did not then exist. A thousand times greater than now were the distances between lands and continents. Each Prophet spoke in fact to one race alone or to limited groups of peoples.

Not so today, in the era of Bahá'u'lláh. The Baha'i Revelation is not for one race alone, nor for one people or nation. It is for the whole, great, wide world; it speaks to all men, whether black or white, whether dwellers of the desert sands or of the icy north. One common language is necessary so that understanding may reign amongst the many-tongued children of men. The acceptance of one international language was proclaimed by Bahá'u'lláh.

And soon after this divine command was proclaimed by the mouth of Bahá'u'lláh, in response to the creative power of the Prophet's

word appeared Esperanto. It was born, not through pride of the human mind wanting to outdo God,—the cause of the confusion of the tower of Babel,—but from an ardent, sincere desire to serve men, and by giving them the means of understanding one another to bind them once more into one harmonious family.

How STRANGE, how foolish must have sounded to sceptical ears some seventy years ago the proclamation about the choice of one of the existing languages or the *Creation of a New Language*. A language is not made in a retort; it is the product of long evolution, the expression of the culture of the respective society.

But with the Divine Will nothing is impossible. Esperanto was born, it is growing and spreading throughout the world.

In many of His addresses 'Abdu'l-Bahá encouraged the spread of Esperanto, and expressed the hope that it would bind together men who otherwise could not understand one another.

Bahá'is watch the growth of the Esperanto Movement with sympathy and good wishes. Many of them are already Esperantists, but many are only lookers-on. This is not enough. For as Christ says, "Not every one who says 'Lord, Lord' shall enter the Kingdom of Heaven, only he who does the will of my Father which is in heaven". It is not enough to watch with sympathy. We must accept and follow.

Once I met a Bahá'i who told me he did not intend to learn Esperanto as he knew four languages and that was enough for him. Unfortunate-

ly Polish was not one of the four, and the language in which he was speaking I could hardly understand. So that as far as I was concerned, his knowing four languages did not suffice. One day I asked him if he never meant to visit Poland. He answered that Poland was beyond him, as one cannot easily get about in a country whose language one does not understand. So for him, too, four languages were not enough. And between us there remained a barrier. The friendship which might have sprung up was prevented from the beginning, for between persons who do not understand one another, hatred is possible, or a blind love, but friendship is not possible.

The international language is part of the Divine Plan which is given effect in the era of Bahá'u'lláh. And the creation and spread of Esperanto are proofs of the creative power of Bahá'u'lláh's words.

Esperantists are aware that it is not only a new vocabulary and grammar that they are presenting to the world. They realize their mission of international brotherhood. And when they, the sons of many peoples, gather at the great international congresses, when over their heads waves the green banner, there rises from their breasts the Esperantist's hymn, the work of the author of Esperanto, Dr. L. L. Zamenhof.

ESPERANTO HYMN BY DR. ZAMENHOF

LITERAL TRANSLATION

La Espero

Hope

En la mondon venis nova senta,
 Tra la mondo iras forta voko;
 Per flugiloj de facila vento
 Nun de loko flugu gi al loko.
 Ne al glavo cangon soifanta
 Gi la homan tiras familion:
 Al la mond' eterne militanta
 Gi promesas sanktan harmonion.
 Sub la sankta signo de l'espero
 Kolektigas pacaj batalantoj,
 Kaj rapide kreskas la fero
 Per laboro de la esperantoj.
 Forte staras muroj de miljaroj
 Inter la popoloj dividitaj;
 Sed dissaltos la obstinaj baroj,
 Per la sankta amo disbatitaj.
 Sur neutrala lingva fundamento,
 Komprenante unu la alian,
 La popoloj faros en konsento
 Unu grandan rondon familian.
 Nia diligenta kolegaro
 En laboro paca ne lacigos,
 Gis la bela songo de l'homaro
 Por eterna ben' efektivigos.

Into the world has come a new feeling,
 Through the world goes a mighty call;
 On light wind-wings
 Now may it fly from place to place.
 Not to the sword thirsting for blood
 Does it draw the human family:
 To the world eternally at war
 It promises holy harmony.
 Beneath the holy banner of hope
 Throng the soldiers of peace,
 And swiftly spreads the Cause
 Through the labour of the hopeful.
 Strong stand the walls of a thousand years
 Between the sundered peoples;
 But the stubborn bars shall leap apart,
 Battered to pieces by holy love.
 On the fair foundation of common speech,
 Understanding one another,
 The peoples in concord shall make up
 One great family circle.
 Our busy band of comrades
 Shall never weary in the work of peace,
 Till humanity's grand dream
 Shall become the truth of eternal blessing.

THE PASSING OF DR. SUSAN I. MOODY

An American Bahá'í Heroine

MARIAM HANEY

"And now I give you a commandment which shall be for a covenant,—that ye have faith; that your faith be steadfast as a rock which no storms can move, which nothing can disturb, and that it endure through all things even to the end."

—'Abdu'l-Bahá.

WHEN a cable was recently received by the Bahá'is in America announcing the passing of Dr. Moody in Tíhrán, Persia, the words quoted above came vividly to mind. One can well understand the reason, for these words are explanatory of the sacrificial services of this American medical doctor who spent over twenty-five years in the land which gave Bahá'u'lláh His birth. Particularly do the women and girls of Persia who knew her well mourn the loss of their true friend and sister, one who sacrificed the best years of her life that they might have proper medical care and education.

Full of years and good deeds, unstricken by disease, gradually her strength failed and Dr. Moody passed into the eternal life at the ripe age of eighty-three years. The hundreds of men, women and children who attended her funeral services gave silent testimony to the love she had engendered in their hearts. Most significant was the long line of women and children who, carrying flowers, walked reverently in the procession to the Bahá'í cemetery where her earthly body found resting place. Dr. Moody's spirit remains. Her light will ever be shining. "But if the body undergoes a change," said 'Abdu'l-Bahá, "the spirit need not be touched. When you break a glass on which

the sun shines, the glass is broken, but the sun still shines."

Who was Dr. Susan I. Moody and why does she occupy such a unique place in the hearts of Bahá'is? The full story of her rich and colorful life will doubtless be written by some future historian, but we can not let the immediate opportunity pass without paying tribute to this noble, loving, self-sacrificing pioneer soul. Let us review briefly the story of her life. She was born in 1851 in Amsterdam, New York of Scotch-Covenanter parents who had migrated from the north of Ireland to the United States. Here she received the usual schooling and orthodox religious training of the "best" families of the day. After graduating from Amsterdam Academy, she taught school for a while, and then went to New York City and entered the Women's Medical College, but soon discovered that work in the dissecting room was far too great a strain for her nerves at that time. A little later her parents passed away, and her brother called her to Chicago to live with his family. While there she studied music, as she was endowed with a fine voice. She was not, however, to make music her life's work, and decided to study painting and sculpture at the Art Institute in Chicago. From there she went to study in the Academy

of Fine Arts in Philadelphia where she remained three years. She was privileged also to study under the great painter, Chase, in New York and later to continue her studies in the art schools and studios of Paris.

On her return to this country she lived with an artist friend in Chicago. Often she repeated the old adage, "Man proposes, but God disposes," and she suited the action to the word, for instead of following the professional art career, for which she was qualified, she finally yielded to the constantly increasing urge which she felt to continue her study of medicine, matriculated in a Chicago medical college and finished her course there successfully.

DURING those early days of her life in Chicago, she met friends who were attending the first classes formed for the study of the Bahá'í teachings. These classes she joined but did not become a confirmed and confessed Bahá'í until after her intensive study of the teachings in 1903 with Mrs. Isabella D. Brittingham, an illumined Bahá'í teacher, who brought many of the most staunch friends into the Cause in those early days. Dr. Moody always acknowledged with a thankful heart the privilege that was hers in being taught by so able a Bahá'í teacher.

In the following years Dr. Moody gave much of her time to teaching and speaking for the Bahá'í Cause, though she had never before been a public speaker. The first Bahá'í Sunday School in Chicago was conducted by her and to this day those who attended that Sunday school tell of how she taught them to save their pennies to help in the pur-



Dr. Susan I. Moody

chase of the land for the first Mashriqu'l-Adhkár in the western world. Later she herself was one of the group of Bahá'í sisters who traveled up and down the outskirts of Chicago's north side in search of the best location for the now famous Bahá'í Temple which is in the course of construction in Wilmette, Ill.

ABOUT THIS time (1908) a party of American Bahá'ís traveled to Persia to visit the Bahá'ís in that land, and while there some Persian doctors had asked whether it would be possible to induce an American woman doctor to come to Tíhrán to live for the purpose of caring for the Persian women who at that time were so deprived of skilled medical care. While stopping in 'Akká, Palestine, on their return from

Persia the Americans communicated this wish to 'Abdu'l-Bahá Who asked them if they knew of such a doctor. The name of Dr. Moody was presented, and she received word without delay from 'Abdu'l-Bahá telling her she had been chosen for this great medical work in Persia. "I knew then," Dr. Moody often remarked, "why I had felt the urge so strongly to study medicine, I was obliged to study medicine in order to come to Persia." She was indeed destined for this great post of noble service. Nor did she hesitate when the call came but proceeded immediately on her journey. Had she not longed to see 'Abdu'l-Bahá? Several years before, she had made this vow, "I hereby devote, consecrate and sacrifice all that I am and all that I have and all that I hope to be and to have to Thee, O Divine Father, to be used in accordance with Thy Purpose." She now realized that the time had come to fulfill this vow. There were obstacles in her path, many did not wish to see her cast aside the practice she had established. "But my vow had been recorded," she said, "and 'Abdu'l-Bahá had summoned me. I was ready."

Enroute to Persia Dr. Moody stopped in the Holy Land to see 'Abdu'l-Bahá. She received from Him the necessary instruction and encouragement which gave her strength for, and joy in, the work ahead of her. At the time of parting He said, "You will need patience, patience, patience!" She tried never to forget that important injunction. Thursday, November 26, 1909,—the American Thanksgiving Day—was her first day in Tihrán

and her heart was full of gratitude. It was a Thanksgiving Day never to be forgotten.

The story of the first year of Dr. Moody's service in Persia was one of struggles. Dr. Lotfullah was her first interpreter since her knowledge of Persian was very scanty. Often she left her sick ones in the office and retired to another room to pray for the supreme patience which 'Abdu'l-Bahá had prescribed. Later she became fluent in the Persian language and preferred to use it.

Bahá'is all over America will remember the many interesting stories related by Dr. Moody herself during her visit to this country in 1925. In each city she visited meetings were arranged where she fully but humbly described her pioneering services to the women of Persia. All realized that had it not been for her absolute devotion to the Bahá'í Cause, her faith in the Bahá'í teachings, her oft repeated vow to consecrate her all to Bahá'í service, she could never have endured the many hardships which were her portion in the early days. Her faith was sublime

Later a group of Persian doctors decided to open a hospital and at their request she joined them as a physician for the women patients. The hospital was successful from the beginning and continues its work as one of the foremost institutions of the kind in Tihrán today.

ASIDE FROM her medical work, there was ever present in her mind the most important question of the education of girls which had been almost totally neglected in Persia. Some few women had studied be-

hind a curtain when a tutor was teaching the boys, but they were very few. Dr. Moody often said, "My heart ached for the neglected ones." Then began her magnificent efforts toward interesting others in this question of education. She found that many of the Bahá'í men were in full sympathy with her ideas, and through Bahá'í consultation and cooperation, a girl's school was started with an attendance of thirty pupils. This, too, was successful from the very beginning, and has steadily grown in importance. It now has an enrollment of several hundred and is known as the Tarbiat School for Girls. Some one has declared it to be "the greatest among all the schools in Tíhrán." In fact the school long ago had outgrown its quarters. One of the activities most dear to the heart of Dr. Moody was the raising of funds for an additional building. She wished this fund to be known as *The Kappes Memorial Fund* in memory of Miss Lilian Kappes, the first American Bahá'í teacher who died in Persia after giving nine years of indefatigable service to the school.

But it was not only the *Tarbiat School* for the secular education of girls that Dr. Moody was instrumental in starting. She also founded the Bahá'í study classes for girls, and herself visited these classes every Friday. The same curriculum was used as in the boy's classes for the study of the Bahá'í teachings. There are now sixteen different centers of these Bahá'í study classes for girls, all managed by trained teachers, and in these groups many who started years ago in the first

course are now teaching and training others.

WHAT WAS the secret of Dr. Moody's noble and self-sacrificing life? It was built on the only firm foundation that there is—the eternal rock of ages, the revealed Word of God. Her outstanding qualities were a keen spiritual perception, a clear vision, a pure and undefiled conception of the Bahá'í Teachings, and most important of all was her willingness to render instant obedience. She never knew the word compromise. She was humble, severed and selfless; her sense of justice was outstanding. The writer was an intimate associate of Dr. Moody for a time, and it is assuredly true that few there be who have the capacity she possessed to make just measurements, such a capacity is rare. Her intense love for the Persian Bahá'ís was most manifest and her loving tributes to them at all times and in all places most noble and generous.

Deeds appealed to her far more than words. "All are partners in words," said Bahá'u'lláh. Often we have heard her recount the story of the famous Persian Bahá'í heroine, Qurratu'l-'Ayn, who, attending a meeting where a learned man was discoursing on philosophy, giving proofs and evidences regarding the Cause, arose and cried out, "This is the day of deeds. If thou art a man show forth deeds!" And in Dr. Moody's living of the life of a true and faithful Bahá'í there were daily deeds which revealed her station. These deeds had made her widely known in Tíhrán, and her unique life and outstanding services were much eulogized in the press of that city.



Group of Bahá'is in Vienna, Austria. Seated, second from left, Miss Martha Root, American journalist and Bahá'i teacher and lecturer.

THE Message of Bahá'u'lláh was first heard in Vienna several years ago and Bahá'í teachers have visited there at various intervals since that time. In 1926 Miss Martha Root began a series of visits to that city for the purpose of building up a permanent Bahá'í group and this has been accomplished. Her most unique service and experience was her interview with Mme. Hainisch, mother of the former President of Austria, who gave Miss Root the story of Qurratu'l-'Ayn's influence in the life of Miss Marie von Najmayer, the famous Austrian poetess whose greatest poem was on the teachings of the Báb and the life of Qurratu'l-'Ayn.¹ Another article under the title "The Servant Apostle",² described the beautiful life and service of a Bahá'í brother

who had been, and continues to be most zealous and self-sacrificing in spreading the Bahá'í religion in that city.

All Americans who have had the privilege of visiting Vienna, find that its people are accomplished, charming, high intellectually and cultured, in fact their culture is unique. History has given ample demonstration of their patronage of the fine arts, especially of music. The great composers, Haydn, Schubert, Mozart and others were Austrians.

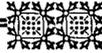
In the tribulations and tragedies which the Austrian people, and especially those of Vienna, have experienced in the last two decades, may there not a great spiritual Renaissance blossom forth from this Bahá'í group. —M. H.

¹Bahá'í Magazine, Vol. 18, p. 44. ²Ibid, Vol. 16, p. 749.

WHAT IS MUSIC?

“Music is most important. Music is the heart’s own language. Its vibrations uplift the spirit; it is very beautiful and a great art.”

—‘*Abdu’l-Bahá.*”



MUSIC is one of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove to be accidental upon etheric vibrations, for voice is nothing but the expression of vibrations which, reaching the tympanum, affect the nerves of hearing. Musical melodies are therefore those peculiar effects produced by, or from, vibration. However, they have the keenest effect upon the spirit. In sooth, although music is a material affair, yet its tremendous effect is spiritual and its greatest attachment is to the realm of spirit. Voice is the vibration of air and is like the waves of the sea. The voice is produced through the instrumentality of the lips with the tongue, etc. These cause a wave in the air, and this wave reaches the nerve of the ear, which is thereby affected.

WHAT is music? It is a combination of harmonious sounds. What is poetry? It is a symmetrical collection of words, therefore they are pleasing through harmony and rhythm. Poetry is far more effective and complete than prose. It stirs more deeply. A fine voice, when joined to beautiful music, causes great effect. All these have in themselves an organization and are constructed on natural laws, therefore they correspond to the order of existence like something which fits into the mould of nature. When it is so, this effects the nerves, and they affect the heart and spirit. In the world of existence all material things have a connection with spiritual realities. Thus the voice connects itself with the spirit and it can be uplifted by this means. In short, musical melody forms an important role in the associations, or outward and inward characteristics or qualities of man, for it is the inspirer or motive power of both the material and spiritual susceptibilities. . . . When man is attached to the love of God, music has a great effect upon him. . . . The art of music is divine and effective. It is the food of the soul and spirit.”

—‘*Abdu’l-Bahá.*”

SECURITY IN A FAILING WORLD

SYLVIA PAINE

IN *Security for a Failing World**, a recent book by Mr. Stanwood Cobb, noted educator and writer, we have a uniquely comprehensive and convincing treatment of both the political and religious sides of our life today. He shows clearly and conclusively the crying need of reform in both these spheres and of their interdependence.

The first half of the book is devoted to the political, economic, and religious approaches of the Bahá'í Faith, whereas the last ten chapters deal in a broad fashion with its basic truths and principles. The book is not overburdened with details and facts, and in it are skillfully woven quotations from current writings and speeches which point to the present world conditions, and excerpts from the words of Bahá'u'lláh, 'Abdu'l-Baha, and Shoghi Effendi, showing most clearly in what ways the Bahá'í Faith embodies the answers to the needs of the world at present.

The opening chapters point to the advantages of a planned society. Material and scientific development, it is shown, have far outstripped the development of society morally and spiritually.

"What humanity desperately needs," says Mr. Cobb, "more than new sources of power, more than leisure or prosperity is a new conscience. When that arrives man's intelligence . . . can forge a way to

a general level of prosperity not only far greater than human hope has envisaged, but also eternally durable. Philosophers, economists, statesmen, with a zeal enforced by necessity, are seeking today security for a failing world. The solution to their quest must be found chiefly in a new universal moral and spiritual consciousness of brotherhood applied in practical terms to the organization of human society."

But, the writer goes on to question, is the intelligence of man capable of creating the needed stable civilization? Do we not, after all, need a super-human mind and spirit to guide successfully the complicated affairs of modern civilization? A force more powerful than that of human intellect is needed, for men are, even though intelligent beings, swayed by their emotions. Is not a development of, an education, so to speak, of the emotions needed? And what power has been found, through the ages, to be greater than that of true religion? A spiritual renaissance, we then conclude, is the only possible cure, in this age of doubt, whose many and decadent religious institutions are rendered even more impotent by the very fact of their numerousness and rivalry.

"The greatest of all master emotions," says Mr. Cobb, "is religion. This is the force which normally governs and directs the emotions of

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human beings, harnessing them into spiritual and cultural unities.”

THE NEXT four chapters are devoted to a brief but extremely comprehensive treatment of the place which the great religions of the past, Zoroastrianism, Judaism, Buddhism, Christianity, Islam have had in their influence on civilization. The truth which Bahá'u'lláh and 'Abdu'l-Bahá have so clearly pointed out is saliently emphasised, in this account, that religion, like everything else in the world, is subject to transmutation and change and that each great religion has, in its turn, suffered the same spiritual decline and final impotence. This does not mean that religion should be regarded as for all time in the discard heap of decayed institutions, but points to the all-important fact that a renewal of religion, of spirituality, is from time to time most vitally necessary.

In presenting the essence of the Bahá'i Faith, its principles and message for today, Mr. Cobb speaks first of the universality of its appeal. As amply demonstrated already among the adherents of this Faith, members of all races, nations, classes, religions, find in its teachings the ideals, both individual and universal, which meet most closely their needs. In addition all religions have abundant prophetic utterances about the One Who is to come in the latter day. The great political principle, that of a universal federation of the world, on which the Bahá'i Faith is based is likewise universal in appeal in that it leaves no room for domination of one nation over another. But for the founding of a truly effective fed-

eration it is absolutely essential that all peoples should be likewise bound together through a common religious belief, and hence a common standard of morals and ethics. To further ensure a common world culture Bahá'u'lláh gave the important principle that there must be one universally accepted auxiliary language.

Prejudice, Mr. Cobb emphasises, is one of the greatest barriers to the establishment of a firmly knit world state or civilization, a world unified in a lasting way. Selfish emotions must be overcome by altruistic. One of the oldest and most deep seated of prejudices is that existing between Orient and Occident. Religions of the past have not succeeded in overcoming this prejudice and since the days of the Golden Age of Greek civilization, Western and Oriental cultures have been becoming more divergent, the former advancing along more purely material lines, the latter contributing much in religious thought but little in the practical sciences. As the world is, through the many technical advances, becoming more closely unified, it seems inevitable that Orient and Occident can no longer live independently of each other. Is it not imperative for them to find a common basis of ideals and of culture, a loyalty to a cause which both can share equally? The Bahá'i religion like all others arose in the Orient and has the spiritual qualities which appeal naturally to the Oriental. But in its teachings the importance of scientific knowledge and investigation is stressed. Already it has spread widely in the West as well as the East, and has proved to be peculiarly well fitted to serve as a

bond linking Oriental and Occidental together in a true spirit of brotherhood.

ONE OF the most illuminating and most sorely needed teachings of the Bahá'í Faith is the plan for the political and economic state. Gradually throughout the past century and especially in the last quarter-century there has been a growing consciousness of the obligation of governments towards all those within their territories. Especially in view of the growing complexity of the economic pattern and the greater scope and intensity of economic crises and ensuing depressions has the need for the government to enter into new fields of enterprise in order to keep large masses of its citizens from starvation become evident. The Bahá'í plan, Mr. Cobb points out, maintains a very remarkable balance between capitalism and socialism: keeping on the one hand the profit motive for the individual, but providing for just distribution of rewards among all and a guarantee of a living to each. Through a system of profit sharing between capital and labor in industry, steeply graded income and inheritance taxes, and an acknowledged recognition by the state of its duty to provide employment or living for each individual, an order will be brought about in which extremes both of wealth and of poverty will be avoided, and political and economic justice be attained.

In the concluding chapters Mr. Cobb deals briefly with the problem of modern youth, the relationship of the Bahá'í Faith to other relig-

ious institutions, the joy and inspiration which comes to those working towards the Bahá'í goal of "making a better world." The Bahá'í Faith, he says, is the answer to the problems of modern youth, torn between the alternatives of complete materialism and overthrow of ethical and moral standards on the one hand, and the acceptance of unsatisfying religious dogmas and creeds on the other. This Faith asks of no loyal adherent of any of the religions that he forsake the fundamental truth on which they are based. It does not demand that one renounce in any sense his loyalty to or love for Christ. Rather the teachings of Bahá'u'lláh serves to enhance and put in a more glorious light the teachings of the Prophets of old. And in the goal of helping to establish the New World Order of Bahá'u'lláh one finds inspiration and strength sufficient to remold and make more rich one's individual character.

ON READING this very able treatment of the outstanding points in the message of Bahá'u'lláh, Bahá'ís will surely find renewed inspiration for themselves as well as a fuller knowledge of the signs in the world pointing inevitably to the need and truth of this stupendous revelation. For all thinking people this book offers an irresistible challenge and a promise: A challenge to the teachings, the creeds and principles on which our present institutions are working in the "failing world," and a certain promise of a more just and secure world order in the not distant future.

INSTRUMENTS EFFECTIVE

DALE S. COLE

"To strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation must, it is my unalterable conviction, remain the first obligation and the object of the constant endeavor of each one of its loyal adherents."
—Shoghi Effendi.

TRANSITION periods of whatever nature are always rather difficult and confusing experiences. There usually is the disturbing proclivity of contrasting the familiar factors of the past with the strange elements of the new.

The pattern of behavior in such periods has been well defined. Two divergent attitudes vie with each other,—the inertial bent to cling to the old and, if the exigency is sufficiently threatening, a clamor for some relief, protection or improvement.

Man has become quite expert in applying the scientific method involving experiment, to the conquest of knowledge and benefits of the physical world. In these activities he is, in a sense, outside the arena of action. But it is more difficult to experiment with forces and influences which alone are adequate to bringing about the re-acceleration of civilization. Man is a participant in such events and not outside the sphere of action. There is always the fear that even the experiment itself may hurt and persistent doubt as to the outcome. Man is fearless in experimenting with everything except his social relationships and responsibilities.

THE LARGER any new undertaking, the greater the need for a comprehensive plan, the correct method and the proper technique. The establishment of the New World Order is at once the greatest task and

the most glorious privilege which has ever confronted humanity.

That a New World Order is not only imminent but imperative is the resultant opinion of many points of view and it is being freely and persistently voiced in various modes of expression in a profusion of contemporaneous discussions in magazines and books, here and abroad.

The plan has been formulated and revealed by Bahá'u'lláh.

The method has been explained by 'Abdu'l-Bahá.

The technique has been demonstrated by 'Abdu'l-Bahá.

The early stages of construction are being directed by Shoghi Effendi.

Is it not true that: The more significant the task the greater must be the preparation? The more fundamental the revisions involved the more securely must the foundations be laid? The more comprehensive the scope of influences the more important the initial steps of building? The more complex the effects the more exacting the craftsmanship required? The more exacting the craftsmanship the more requisite an apprenticeship?

The Bahá'í Movement aims at the establishment of a New World Order—nothing less. This can only be accomplished by "instant, exact and complete obedience." It presupposes the sustaining power of continuous meditation and prayer. It must be pursued with "cease-

less, tireless energy." It is the most exacting, yet thrilling and glorious adventure in human experience.

Consequently, it is not difficult to realize and appreciate that the early steps in the practical application of such a tremendous and vital project must be very wisely and correctly executed. This conception helps to explain Shoghi Effendi's many and continued specific instructions as to the importance of Bahá'í Administration in so far as it has evolved or been given. This should allay any concern regarding the remote possibility of undue stress being directed to it. It is the task of the moment, essential to the present status of the project. Understanding and applying Bahá'í Administration is the preface to subsequent chapters of advancement. May it not suggest the training and obedience required of apprentices, who *learn while* they work; who apply the knowledge they have previously acquired, but gain more by actual experience and the constant unfolding of working operations?

IN MANY engineering undertakings it is necessary to use the step by step method in calculations, experiment and construction. The establishment of the New World Order of Bahá'u'lláh is not, however, an experiment the culmination of which is in doubt. There is the unquestionable assurance that *it will be*. But abilities and capacities are such that man best employs the step by step method—gaining skill and strength as he proceeds. It is a protecting bounty that the sun does

not rise abruptly in the morning. The susceptibility of the world also is such that the gradual unfolding of the New World Order is ordained by *divine wisdom*. Life must go on while these great changes come.

Administrative principles and methods, as being enunciated by Shoghi Effendi, constitute, in a manner, the basic parts of the lower frame work, around and upon which the structure will be built. Even though the magnitude, the form, the beauty, or the influences of the structure when complete cannot now be seen, each step of the work can and must be performed in accordance with the specifications and instructions of the Master Builder.

Scientific accomplishment requires long years of training, the mastering of fundamentals, correct methods and adequate technique, patience and persistence before even initial results are obtained. For the scientist, fame and recognition lie in the distance, many degrees beyond his first successes. What years of painstaking apprenticeship and "grounding" must the artist, the musician, the poet, the craftsman spend before they can "weave cloth with threads drawn from their own hearts." Is there any more exacting profession to master than that of learning to express thoughts proficiently and beautifully in words? And yet how strict the rules and how laborious the learning ere the satisfaction of self-expression blossoms. "The greatest gifts of man are reason and eloquence of expression." How inflexible and sovereign are the laws of the most exact of the sciences—mathematics. What a powerful

tool it is, but by what detailed steps of progress is it understood and mastered sufficiently to be of real service. Each stage is "ground-work" for the next higher. Each pace a toe-hold for the next. Such examples of the necessity for preparation and careful beginnings in human experience are many and need not be multiplied.

"A chain is no stronger than its weakest link" and that weak link may be the first or second one forged.

AN ENGINEER or group of engineers designs an intricate and complex unit of automatic machinery. Do the men in the shops, working on individual parts from a detailed blue print, question the shape, material, dimensions or tolerances prescribed thereon? They may have no conception whatever of the final assembly but a good workman cooperates and follows the specifications, and how proud he is of his contribution when the machine performs perfectly some service, automatically going through the motions dictated for it by the designer! This is requisite cooperation—essential unity of action.

In emergencies, some people have the valuable faculty of almost instinctively doing the right thing—and emergencies do occur. These are good people to have around in times of danger. And is this characteristic, a matter of straight and clear thinking, not largely attributable to thorough grounding in self-control and response, to training and experience? Animals are taught to traverse an intricate labyrinth of paths to reach food, so that the animal eventually responds

to its need by taking the correct path unerringly and surely. Steering an automobile soon becomes "second nature." Again, illustrations of "grounding" or the mastery of essential fundamentals are profuse in life and need not be further elaborated.

Do not these experiences indicate the value of mastering *first principles* in order that we may perform the simple requirements correctly and more or less involuntarily, leaving our additional abilities free to cope with the more advanced problems when and where they arise? Do they not establish surely the wisdom of careful and correct beginnings and accurate execution?

So should anyone, for any reason whatsoever, feel even the slightest trace of indecision regarding the importance of mastering *and applying* Bahá'í Administrative Principles as they evolve or are given, it is to be remembered that:

1. The good craftsman questions neither the plan, the designer's specifications, nor the master builder's instructions.
2. All human experience attests the value of "grounding" in knowledge and response.
3. The greatest unity is essential for the greatest degree of cooperation.
4. There is an obligation of "instant, exact and complete obedience", through which and only through which one can draw upon spiritual power sufficient to supply one with the requisite "ceaseless, tireless energy."

THE COMPOSITION of physical substances appears to begin with a "nucleus" of the atom. The em-

mission of physical energy is dependent on minute bundles of "quanta." Behind every project there is an idea or nucleus of thought. The idea of present day Bahá'í Administration is to teach the beginnings, the rudiments of the coming New World Order. Doubtless there is also an element of discipline therein.

Bahá'í effectiveness is predicated on the idea of the greatest unity and harmony of action ever conceived. Bahá'í Administration is a safeguard for the undivided, practical

application of such unity as a great, regenerative force.

Shoghi Effendi has spoken of "wider loyalties", so whatever loyalties to the basic principles of the Revelation of Bahá'u'lláh may exist, from which nothing should ever detract, are we not being asked to clothe ourselves with a wider loyalty within the Plan—and embrace the opportunity to make ourselves more effective instruments for the carrying out of The New World Order?



MUSEUM OF CONTEMPORARY ART IN BELGRADE

MARTHA L. ROOT

The author of this article, Miss Root, who four times has had the privilege to be received in the Royal Palace in Belgrade by their Royal Highnesses Prince Paul of Yugoslavia and Princess Olga, has written a special article for "The Bahá'í World" Volume 5—(which is soon to appear)—about these charming and serious members of the Royal House of Yugoslavia. They have deep interest in religion and education, and are very conversant with Bahá'í ideals of training children, with Bahá'u'lláh's teachings for the oneness of humanity and with the architectural beauties of the Mashriqu'l-Adhkár in Chicago. H. R. H. Prince Paul of Yugoslavia is now the chief Regent of His Majesty young Peter of Yugoslavia since the tragic passing of His Majesty King Alexander.

WHY should art lovers in the United States be interested in the new Museum of Contemporary Art in Belgrade, Yugoslavia? There are several excellent reasons: first, all travellers will find this National Art Gallery contains some of the great works of the Yugoslav sculptor Ivan Mestrovic, whose exhibitions in New York, Washington, Chicago, Detroit and other cities gave a forward impulse to artistic education; a few of his sculptural masterpieces are in our country.

A visit to this Balkan Gallery shows from the forty-four works of

Mestrovic that he is an epic artist with a strength like Michael Angelo. This Yugoslav is a creator of temples—national, Christian, human temples. He loves the themes of maternity, childhood, revolts, suffering, death. His men are prophets, saints, heroes, titans. Coming from the Balkans, Mestrovic has in his soul several civilizations, Mediterranean, Eastern, Western, all these are blended together, synthesized in his great works.

Secondly, this new gallery founded five years ago from nothing really, by His Royal Highness

Prince Paul of Yougoslavia, now has representative pictures from the French, English, Dutch, German, Hungarian, Bulgarian, Rumanian Schools of painting as well as the works of the best Yougoslav artists. There are only three American painters' works in the whole gallery. Holland, at the Hague has a "Comite pour la propagation de la connaissance des arts plastiques nederlandais en Yougoslavie" composed of Yougoslav officials in that land and some of the Dutch painters and patrons of art. The writer feels that it is possible to have a similar committee of some of the United States artists and patrons of art collaborating with the Yougoslav Minister in Washington and Yougoslav Consuls in the different cities.

THIS Belgrade National Gallery is the first permanent exhibit of foreign paintings in that capital and it is a gallery unique of its kind in South-Eastern Europe. Imagine Washington, D. C., a vassal capital for more than five hundred years: imagine all the soldiers of the United States being driven out of their country to some island like Corfu; then in the building up from the ruins of world war, of a recaptured, restored, free fatherland they again construct Washington and in the midst there is created a charming, small National Art Gallery, then O reader, you will feel what this gallery means to the people of Belgrade! It is visited by enormous throngs and the writer observed how often Yougoslav artists come to Belgrade to remain for a few days to study these pictures.

It would be wonderful if His Royal Highness Prince Paul could come to the United States and



H. R. H. Princess Olga of Yougoslavia, from a painting by the French artist, J. E. Blanche.

know our galleries as he knows those of Europe. He is a deep scholar and a connoisseur of art; this Prince studied in Oxford University, but as his work was interrupted during the world war, he returned and received his M. A. degree later. Prince Paul is the inspiration, the promoter of Yougoslavia's artistic life—His Majesty King Alexander was a very great lover of art, but was too busy to give it full attention—he followed each artistic movement in his country with profound interest and helped it in every way possible.

H. R. H. Prince Paul took the entire initiative in founding this fine gallery. He has housed it in a most

pleasing palace of ancient Serbian architecture and the distribution of rooms is especially picturesque. It is said to be the most beautiful house of old Belgrade; built in 1828, it is in itself an architectural monument interesting and precious. Passing on through the semi-circular rooms one sees in the School of Painting of Contemporary Yougoslavs how flourishing it is, how worthy of being represented in the Gallery of Prince Paul. Among the artists most famous one should mention the works of Milunovic, Bijelic, Urelac, Tartaglia.

Among Mestrovic's works one should not miss seeing the superb bronze bust of H. R. H. Prince Paul, and one should also study the parts of a National Temple, also of Mestrovic, which will be raised on the Field of Kossovo, in memory of the battle with the Turks in the fourteenth century. Another modern Yougoslav sculptor whose works attract many to this gallery is Toma Rosandic; his domain is humanity.

The French School of Painting

includes a lovely portrait of Her Royal Highness Princess Olga, wife of Prince Paul, painted by J. E. Blanche. His Royal Highness Prince Nicholas of Greece, (father of Princess Olga) and a well known painter, has one rare picture in this gallery, a landscape of Bohinje, the summer home of Prince Paul and Princess Olga in the Julian Alps of Slovenia, near Bled.

It is very easy to stop over for a day or two in Belgrade coming through on the Orient Express from Paris to the Near East, and see this gallery and other beautiful and interesting sites and scenes, and meet some of the fine people of Belgrade.

Through the courtesy of H. R. H. Prince Paul, several exhibitions of Yougoslav paintings have been made in other countries. Press comments revealed that the beauty and value of Yougoslav modern art are much appreciated in other lands. United States lovers of art who visit this gallery will begin to ask about having exhibitions of Yougoslav paintings and sculpture in our country.



PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 6.

"And finally there emerges, though on a plane of its own and in a category entirely apart from the one occupied by the twin Figures [the Báb and Bahá'u'lláh] that preceded Him, the vibrant, the magnetic personality of 'Abdu'l-Bahá, reflecting to a degree that no man, however exalted his station, can hope to rival, the glory and power with which They who are the Manifestations of God are alone endowed."

—Shoghi Effendi.

DURING one of the talks given by 'Abdu'l-Bahá to a comparatively small group of the more in-

timate friends, I sat beside Him on a small sofa. For most of the hour, while He talked and answered

questions, He held my hand in His or rested it lightly upon my knee. There flowed from Him to me during that marvelous contact a constant stream of power. The remembrance of this experience has brought to me through the years, at higher moments of insight, thoughts difficult to express. "Words cannot step into that Court." When 'Abdu'l-Bahá says that "there is a Power in this Cause far transcending that of men and angels," what does He mean in terms applicable to our everyday human experience, if not that the World of Reality is a World of such Power as this world has never known? When mankind learns how to become a channel for that Power as *He* always was and is, instead of attempting to mop it up for one's own use, then indeed "this world will become a garden and a paradise." Certainly I felt that transcendent power flowing from Him to me; and Mr. Mountfort Mills once told me that he had the same experience when sitting close to 'Abdu'l-Bahá during an automobile ride. He said it was like being charged by a divine battery.

I speak of this only because it is another illustration of the effect Abdu'l-Bahá's presence always had on me. I could not be near Him without surges of almost irresistible emotion sweeping through me. Sometimes the effects of this emotion were apparent, but not always. I once spoke of this to 'Abdu'l-Bahá, apologetically referring to my childish weakness. "This is an evidence of strength, not weakness," He said. "Such tears are the pearls of the heart."

It is not unusual for deep emotions to be stirred when the eye is satisfied by a noble picture—a glorious sunset or a peach orchard in full bloom. Or when the ear is entranced by the genius of a Beethoven, a Bach, a Mendelssohn. To the eye or ear trained to detect subtle harmonies of color, composition and tone, a chord is struck by transcendent beauty which stirs the depths. How much more must this be true when the eye, the ear, the heart are filled with the vision of human perfection!

Here in 'Abdul-Bahá I saw that for which all my life I had longed,—perfection in word and deed,—a beauty which no line or tone could ever depict; a harmony which resounded to my inner ear like a mighty symphony; a reposeful power such as is hinted at in the *Moses* of Michael Angelo, or the *Thinker* of Rodin. In 'Abdu'l-Bahá it was not a hint I got, it was the perfection of all that the hungry heart desired. I have heard of instances in the Orient of believers who entered His presence for the first time being swept by such irresistible tides of emotion that they would seem to dissolve in tears. I cannot wonder. Here I saw and felt and heard a simplicity merging into power; a humility which sat His brow like a kingly crown; a purity which never tarnished, and, above all, Truth personified—the very Spirit of Truth enshrined in a human temple. It was utter satisfaction to my soul simply to be near Him.

Perhaps there was also a reason for my emotion in the despair lying ever deep within; for to me it

could never be enough merely to contemplate such perfection. A voice continually cried within me: "You must never rest until you have clothed yourself in the attributes of God." I seemed to hear in every word He spoke the words of Jesus: "You must be perfect even as your Father in heaven is perfect." These had always been more or less only words to me. I began now dimly to hope that they might really mean exactly what they said. And this became certainty when I read for the first of many times these wonderful words from Bahá'u'llah's Tablet to the Pope:

"If ye believe in Me ye shall experience that which has been promised you, and I will make you the friends of my soul in the realm of My Greatness, and the *companions of My Perfection* in the Kingdom of My Might forever."

Under the influence of such tremendous thoughts as these I one day asked 'Abdu'l-Bahá how it could ever be possible for me, deep in the mass of weak and selfish humanity, ever to hope to attain, when the goal was so high and great. "Kam kam," He said, "Kam kam."

Little by little; little by little. And I have all eternity for this journey from self to God, I thought. The thing to do is to get started.

TOWARDS THE latter part of April, late one Sunday afternoon, I was again at the home where so many wonderful hours had been spent. It had become almost a habit, when the service at my church was over and dinner dispatched, to hasten in to New York and spend the rest of

the day and evening at this home. Sometimes I would have an opportunity to speak to 'Abdu'l-Bahá, but usually I must be content with a glimpse of Him, or with listening to Him while He spoke to a small group. This particular afternoon, however, was destined to be a red-letter day. I was standing alone at one of the windows looking out upon the street, when I was startled by seeing a large group of boys come rushing up the steps. There seemed twenty or thirty of them. And they were not what one would call representatives of the cultured class. In fact, they were a noisy and not too well-dressed lot of urchins. They came up the steps with a stamping of feet and loud talk, and I heard them being ushered in and up the stairs.

I turned to my hostess, who was standing near. "What is the meaning of all this?" I asked.

"Oh, this is really the most surprising thing," she exclaimed, "I asked them to come today, but I hardly expected that they would."

It seemed that a few days before 'Abdu'l-Bahá had gone to the Bowery Mission to speak to several hundred of New York's wretched poor. As usual, with Him went a large group of the Persian and American friends, and it made a unique spectacle as this party of Orientals in flowing robes and strange head-gear made its way through the East Side. Not unnaturally, a number of boys gathered in their train and soon they became a little too vocal in their expression. As I remember, even some venturesome ones called names and threw sticks. As my

hostess told the story, she said: "I could not bear to hear 'Abdu'l-Bahá, so treated and dropped behind the others for a moment to speak to them. In a few words, I told them who He was, that He was a very Holy Man who had spent many years in exile and prison because of His love for Truth and for men, and that now He was on His way to speak to the poor men at the Bowery Mission."

"Can't we go too?" one who seemed to be the leader asked. I don't think that would be possible, she told them, but if you come to my home next Sunday, and she gave them the address, I will arrange for you to see Him. So here they were. We followed them up the stairs and into 'Abdu'l-Bahá's own room. I was just in time to see the last half dozen of the group entering the room.

'Abdu'l-Bahá was standing at the door and He greeted each boy as he came in; sometimes with a hand-clasp, sometimes with an arm around a shoulder, but always with such smiles and laughter it almost seemed that He was a boy with them. Certainly there was no suggestion of stiffness on their part, or awkwardness in their unaccustomed surroundings. Among the last to enter the room was a colored lad of about thirteen years. He was quite dark and, being the only boy of his race among them, he evidently feared that he might not be welcome. When 'Abdu'l-Bahá saw him His face lighted up with a heavenly smile. He raised His hand with a gesture of princely welcome and explained in a loud voice so

that none could fail to hear: "Ah, a *black* rose."

The room fell into instant silence. The black face became illumined with a happiness and love hardly of this world. The other boys looked at him with new eyes. I venture to say that he had been called a black—many things, but never a black rose.

THIS SIGNIFICANT incident had given to the whole occasion a new complexion. The atmosphere of the room seemed now charged with subtle vibrations felt by every soul. The boys, while losing nothing of their ease and simplicity, were graver and more intent upon 'Abdu'l-Bahá, and I caught them glancing again and again at the colored boy with very thoughtful eyes. To the few of the friends in the room the scene brought visions of a new world in which every soul would be recognized and treated as a child of God. I thought: What would happen to New York if these boys could carry away such a keen remembrance of this experience that throughout their lives, whenever they encountered any representatives of the many races and colors to be found in that great city, they would think of them and treat them as "different colored flowers in the Garden of God." The freedom from just this one prejudice in the minds and hearts of this score or more of souls would unquestionably bring happiness and freedom from rancor to thousands of hearts. How simple and easy to be kind, I thought, and how hardly we learn.

When His visitors had first ar-

rived, 'Abdu'l-Bahá had sent out for some candy and now it appeared, a great five-pound box of Park & Tilford's mixed chocolates. It was unwrapped and 'Abdu'l-Bahá walked with it around the circle of boys, dipping His hand into the box and placing a large handful in the hands of each, with a word and smile for everyone. He then returned to the table at which He had been sitting, and laying down the box, which now had only a few pieces in it, He picked from it a long chocolate nougat; it was very black. He looked at it a moment and then around at the group of boys who were watching Him intently and expectantly. Without a word, He walked across the room to where the colored boy was sitting, and, still without speaking, but with a humorously piercing glance that swept the group, laid the chocolate against the black cheek. His face was radiant as He laid His arm around the shoulder of the boy and that radiance seemed to fill the room. No words were necessary to convey His meaning, and there could be no doubt that all the boys caught it.

"You see," He seemed to say, "He is not only a black flower, but also a black sweet. You eat black chocolates and find them good: perhaps you would find this black brother of yours good also if you once taste his sweetness."

Again that awed hush fell upon the room. Again the boys all looked with real wonder at the colored boy as if they had never seen him before, which indeed was true. And as for the boy himself, upon whom all eyes were now fixed, he seemed

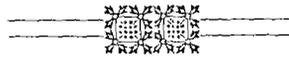
perfectly unconscious of all but 'Abdu'l-Bahá. Upon Him his eyes were fastened with such an adoring, blissful look as I had never seen upon any face. For the moment he was transformed. The reality of his being had been brought to the surface and the angel he really was revealed.

I LEFT THE house with many deep thoughts crowding my heart. Who was this Man? Why did He have such power over souls? He made no pretensions of goodness. He did not preach; oh, never! Not even by the faintest implication did He ever intimate that one should be otherwise than what he was; yet somehow He showed us worlds of beauty and grandeur which tore our hearts with longing to attain, and made us loathe the round of so-called life to which we were bound. I did not know what to think of it all, but I did know, even then, that I loved Him as I had never dreamed of love. I did not believe as those around me did. Indeed, I hardly ever thought of what their many words concerning His station sought to convey. I was not interested in that at all, it seems. But I certainly did believe that He held a secret of life which I would give my life to discover for myself.

I spent myself in prayer that night. I felt that I had never really prayed before. I am not given to what is called occult, or mystic experiences, but as I prayed that night there were surely Presences in the room. I heard rustlings and little whisperings. A new and wonderful world opened before me from that night.

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