



UTTERANCES OF BAHÁ'U'LLAH!

Justice is loved above all. In these days the face of Justice hath become clouded with dust; calamities and efflictions have prevailed, covenants have been violated, and promises broken. The people have become ignorant, unable to distinguish between that which will open their eyes and that which blindeth them; that which leadeth them astray and that which guideth them into the Right Path.

If in these visible days and present world, matters appear from the Realm of Decree contrary to your wishes, be ye not depressed; for Happy and Divine Days shall come and Spiritual World of Holiness shall become manifest, were ye to exchange the Garment of Mortality for the Garment of Immortality and enter the Station of the Paradise of Abhá!

O people, avail yourselves of the Day of God, verily to meet Him is indeed better unto you than that upon which the sun riseth.

The beginning of Wisdom is to acknowledge that which God hath made manifest because through it order hath been firmly established for the preservation of the world. Each one of the Revealed Words is a Strong Fortress for the world. Verily thy Lord maketh to appear in every century that which He desireth, as a Wisdom on His part. We have ordained unto every land a destiny; unto every hour a fate; unto every Utterance a time; unto every Circumstance a Word! We have committed to the charge of every land the Sun of Knowledge, so that when the time cometh from it will beam a Command on the Part of God, the All-Knowing.

The Light of men is Justice. Adorn the Temple of Dominion with the Embroidered Garment of Justice and Virtue, and its Head with the Diadem of the Celebration of your Lord, the Creator of Heaven and Earth.

Assist with the Hands of Justice the broken-hearted, and crush the great oppressors with the scourge of the Command of your Lord, the Powerful, the Wise.



'Abdu'l-Bahá leaving the Hotel Ansonia, New York City, during his visit to America.

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HUMAN CRITERIONS AND THE DIVINE CRITERION

An Address by 'Abdu'l-Bahá Delivered at Hotel Ansonia, Broadway and 73rd St.,
New York; April 17th, 1912. From Notes by Howard MacNutt

DURING my visit to London and Paris last year I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair; therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun; I see flowers upon this table; I smell their fragrance; I hear sounds outside, etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever; for in as much as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion or standard of human knowledge is sense perception. Among the Greeks and Romans the criterion of knowledge was reason; that whatever is provable and acceptable by reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians that traditions or prophetic statement and interpretations constitute the

basis of human knowing. There is still another, a fourth, criterion upheld by religionists and metaphysicians who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly then, these four criterions, according to the declarations of men, are: First—Sense Perception; Second—Reason; Third—Traditions; Fourth—Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it, but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one point of light. We behold a shadow moving upon the ground, but it has no material

existence, no substance. In deserts the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far north other deceptive phenomena appear and baffle human vision. Sometimes three or four suns called by scientists "mock suns" will be shining at the same time, whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived and we are unable to separate that which is reality from that which is not.

As to the second criterion—reason—this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If reason is the perfect standard and criterion of knowledge, why are opinions at variance and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists continually disprove and reject the conclusions of the ancients; nothing is fixed, nothing final; everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future much that is announced and accepted as true now will be rejected and disproved. And so it will continue ad infinitum.

When we consider the third criterion—traditions—upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human rea-

son. When we read the Book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, 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?

The fourth criterion I have named is inspiration through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, how shall we know whether we are following inspiration from God or satanic promptings of the human soul? Briefly, the point is that in the human material world of phenomena these four are the only existing criterions or avenues of knowledge, and all of them are faulty and unreliable. What then remains? 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. This is conclusive argument showing that all available human criterions are erroneous and defective, but the divine standard of knowledge is infallible. Therefore man is not justified in saying "I know because I perceive through my senses"; or "I know because it is proved through my faculty of reason"; or "I know because it is according to tradition and interpretation of the holy book"; or "I know because I am inspired." All human standard of judgment is faulty, finite.

CONSTANTINOPLE DAYS

FIRST IMPRESSIONS

By STANWOOD COBB

TRAVEL to the Orient has always held a charm for Occidentals. The mere thought of it has a romance, an excitement. There are several reasons for this. One is that the Orient is at the farthest quarter of the globe from us and necessitates a journey of such length and cost as not yet to be frequently undertaken. A second reason is that such a journey is beset with difficulties and remoteness which remove it from the realm of the common place. But over and above these reasons there is an indescribable attraction, a lure, which may be due to the fact that the Orient is so different in its scenes, its dress, its customs; or that it is so ancient, bathed in the mysterious atmosphere of hoary ages; or that its mode of thought and of life is so diverse from our own as to bestow an elusive quality, an appeal of the unknown and unknowable.

For these and other reasons my heart was filled with joy when in the spring of 1907 I received a three-year appointment at Robert College, Constantinople, carrying with it a liberal provision for travel there and back. I cannot recall a period of my life more filled and buoyed up with the joys of anticipation, with dreams of romantic days awaiting me, than these two months preceding my departure for that city of ancient charm, Constantinople.

I had gone to New York to receive my appointment from the trustees of Robert College, and at the kind request of Mr. Howard MacNutt, I spent several days at his hospitable home in Brooklyn. Every morning when I woke up I heard above the light "toot, toot" of tugs and ferries, the more distant "boom, boom" of sea-going vessels. This sound made captivating music to my ears. My

windows became magic casements opening on the sea-path that was to lead to Constantinople. Adventure, rich in charm and romance, lay before me.

My sailing, which took place from Boston, proved the first step into this world of heightened living. It was as full as the heart could desire of that celebration which love and friendship can bestow. Not only did the numerous members of my own family bid me farewell with blessings and with love such as spring only from parental ties; but college chums and many friends had come excitedly to see me off; and best of all, a little group of Boston Bahais brought a loving benediction to my departure for the Orient.

I remember especially the kindness of Miss Maria Wilson in coming to see me off, in spite of her physical disabilities; and the loving farewell of Sarah J. Farmer, that glorious soul of whom my memories are like episodes in a higher world, so intuitional, so spiritually pure, so inspiring was she. But a short year ago, she had said, looking into my eyes as she held my hand in greeting on the platform of the Peace Tent at Greendale, whither I had drifted (no, not drifted really), to hear a talk on art by a now-forgotten sculptor, "Have you heard of the Persian Revelation? I know by your eyes you will be interested in it. Go to that lady in gray (Mrs. Lucas) and she will tell you about it."

Strange power to read a human soul! She was right. For within a half hour of the moment I thus heard from her lips for the first time a mention of this movement which she said she knew I would be interested in, sitting with Mrs. Lucas on the summer sward in the shade of an apple tree, drinking in, faster than

words could convey or the mere intellect register, the essence of this Bahai Message and the station of Abdul Baha, I became then and there a Bahai because I accepted immediately both the Bahai Message and the Center of the Covenant.

Now she was seeing me off for Europe—one of her boys, as she called me. Daisies she brought for my cabin, and into my hands she put a parcel which upon being opened afterwards disclosed a rare gift, consisting of a beautiful chain of prayer beads, strung by herself; a little bag, also made by her, which contained some pine-needles from the Lysekloster Pine under whose ample shade so many famous men had spoken to Greenacre audiences; and a steamer letter with some message for each day of the trip, among them that prayer which she loved so much and which had helped, I am sure, to mould her own saintly life, "Bestow upon me a thought which may change the world into a rose garden, and confer upon me a heart which like a glass may be illumined with the light of Thy love." Could any gift have been more precious, more expressive of Sarah J. Farmer? It is still one of my treasured possessions.

At last the warning of departure sends friends scurrying ashore, the gang plank is pulled in, and a constantly widening space of water separates me from America, the land of the free, whose shores I am *not to touch upon again until three years, full of interest, of experience, of development, have passed on their magic way.*

Satisfying my love of travel by a swift and extensive tour of England and northern Europe, I found myself early in September leaving Vienna on the Oriental express for Constantinople. From now on the architecture, the costumes, the people, became more and more exotic, leading by gradual transition to the strange scenes of Turkish life which make Constantinople so different from any Occidental city.

On the train was an old instructor of Robert College, Stephens, on his way back from the summer vacation. Of course destiny placed us in the same compartment where the casual conversation of fellow travelers soon brought to us the knowledge of our mutual destination.

I can remember as distinctly as if it were yesterday the thrill which I felt at sight of my first Turk, the officer who came on the train at the border to look at our passports.

"Why, he is not a murderous looking fellow at all," was my naive remark to Stephens.

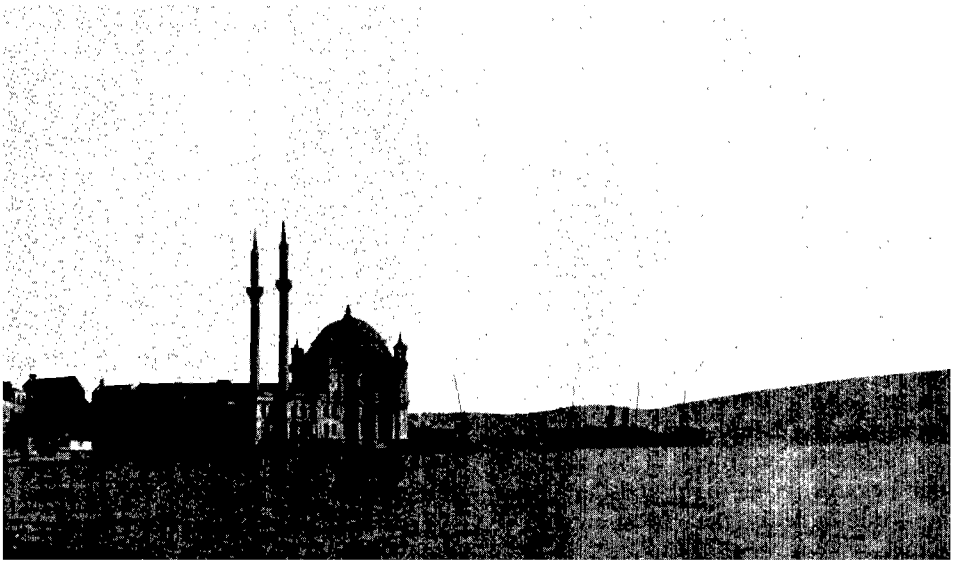
He laughed. "The Turks are as a rule very kind," he said.

This was the first step in my experience of finding fact different from fiction. I shall have more to say later about the Turk. Suffice to state at this point that I became a lover of the Turkish race, honorable, brave, kindly and chivalrous, though capable, I regret to add, of many deeds of barbarism. And I have since then never ceased to defend the Turk in speech and in writing from the attacks of those who do not know him as he is.

Does it not bear out the teachings of Bahá'u'lláh, to associate with all races in order to overcome the prejudice due to ignorance, that Americans and English, without exception, who chance to live among the Turks come not only to admire them but actually to love them?

With the barrier of distance between us, we can sit at home here ensconced in traditional prejudice and hatred, and believe the Turks to be the essence of everything wicked and vile. And the Turkish people, ignorant and unable to read, relying for their information upon word of mouth, either are totally ignorant of our existence or else despise us Ghaours (infidels) as idolators because we worship the Trinity, three Gods, instead of the One Pure God.

But communion of the two peoples leads to mutual friendship and admira-



Looking Out Across the Bosphorus

tion. The prejudices due to ignorance and tradition vanish. Thus does the modern steamship and railroad train, by annihilating distance, cause the peoples of the world to flow together, bringing daily nearer the brotherhood of man.

I cannot forbear at this point to mention the chagrin with which a missionary society in Washington recently heard from me, at their own invitation, in regard to the praiseworthy qualities of the Turk. At each new virtue of the Turk I sketched, and proved irrefutably by stories, incidents, and veritable details, their gloom deepened, their indignation waxed stronger. At last I thought of a way in which to close my talk so as to leave them happy and harmonious.

"Since the Turks are here," I said, "and we have got to live on the same globe with them, should we not be glad to know that they really are not a bad people?"

Yes, they agreed to that. Such a way of looking at the situation greatly relieved them and the lecture ended happily for all. These good women, so earnest and so sincerely desirous of the welfare of all humanity, really opened

their hearts a little then to the Turk and expressed appreciation of the new viewpoint they had received.

Which takes me back to the days when I myself was getting those new and strange impressions which have so broadened, so influenced my life. Our train drew slowly into Stamboul, the Turkish quarter of Constantinople. Thanking fortune that I had an experienced friend to help me through the terrors of custom examination (it was in the old days of Abdul Hamid's tyranny when even Americans had had the mishap to know four prison walls for a few hours or days), I escaped safely at last from said examination, followed my porter through the howling mob of empty handed and competing porters to the street outside, across the famous Galata bridge, upon which one can count in a few moments a dozen nationalities passing, and reached in a few moments the little steamer which plies the shores of the Bosphorus and which is the chief means of communication between Robert College and the city.

Now began my initiation into the curious sights and customs of this foreign

clime. It had happened upon the month of Ramazan, the only time in the year when the Turks go out to seek evening entertainment. Through my open window I could hear until late into the night the rhythm of drums from a Turkish village across the Bosphorus—a noise which softened into music from that distance.

It was a music I can never forget, for it had an indescribable charm. The Turks use two small drums tuned to the interval of a third—and these soft notes, “tum tum—tum tum—tum tum”—throbbing across the Bosphorus stirred something primitive in me. It is a music which belongs to the night and the moonshine—undoubtedly the oldest music of the race.

Those first days were filled with new impressions. There were students of many nationalities to become acquainted with, and members of the faculty also of these different races. There were sights and scenes of Constantinople and of the little villages that lined the Bosphorus. There was the glorious view of never-ending delight to be had from the terrace of the college.

Beauty forms a part of the life of every Oriental, and the love of beauty is among these races a native, inborn quality. I have seen Turkish workmen sit immovable for long periods of time before a beautiful view; and the response of the Turkish cultured classes to the appeal of nature is still more sensitive.

American youths who come raw and uncultured from the youngest and most practical of nations were wont at first to deride this custom of lingering over lovely views; but they could not resist for long the subtle charm of the Oriental scenery. The beauty of nature about them and that Oriental atmosphere which intoxicates like a hidden perfume, in time awakened in them a new spirit of quiescence, a capacity to enjoy values other than the prosaic and practical.

How can I describe the magic hours I spent upon the college terrace strolling

up and down with pleasurable companions, looking out across the Bosphorus to the neighboring shores of ancient Asia; or looking down toward Constantinople, the city of dreams.

Often on a spring evening, after the students were safely supervised to bed and the big dormitory which had resounded all day long to the clamor of many feet lay now in restful silence, some of the instructors would steal out upon the terrace whence the moonlight could be seen as golden sheen upon the waters; whence also came to our nostrils the heavy perfume of locusts and Judas trees in bloom and to our ears the golden plaintive notes of nightingales.

Tears lie near the surface at the exalted sense of beauty uplifting the heart.

Is it any wonder that the Orientals live near to God? And that the sense of things spiritual pervades their daily life? There are lovely scenes in western lands, but he has who not seen the East has not known beauty. This is not because the physical details of scenery differ greatly there, but because there is an atmosphere in the East which words fail me to describe, but which I can sense even now in recollection. It is as if the souls of the countless millions who have from the beginning of civilized time inhabited these shores, loved them, meditated here over life, over beauty, over God—it is as if these souls have left something intangible—but as distinctly structural as the shells left by the coral-builders—the shells, may we say, of their ancient thoughts. And these thoughts, not dead, of those humans long dead, create a subtle influence which pervades one, bringing a quiet joy, a happy acquiescence, a willingness to stop the moving wheels and just exist, or better to express it, just to sense existence.

But how can I communicate to those who have not felt it this indescribable and rapt experience, which is brought to one even by the physical beauty of landscape in the Orient, and how much more overpoweringly by the combination of

natural beauty with an environment powerfully impregnated with spiritual vibrations!

If the mere beauty of the Bosphorus could hold me spell-bound, what felicity awaited me at Acre, that Door of Hope; at Haifa; and on Mount Carmel—spots where a superb natural beauty was tenfold enhanced by an atmosphere surcharged with those powerful vibrations created by Bahá'u'lláh, by the Bab, and by the then living presence of 'Abdu'l, Bahá?

But this is a story worthy to be told another time. Suffice it to say, here, that it is evident to me why pilgrims will, as 'Abdu'l-Bahá has foretold, stream across the lands and oceans to that holy spot and bless it with their grateful benedictions. It is a different life there, a breath of fragrance from another world, an atmosphere in which one moves exalted, intoxicated, initiated into the inner significances of things!

I love to think how travel will soon

be expedited and brought within the reach of every purse by the further development of aerial navigation and by the inevitable and not far-removed discovery of that hidden power Bahá'u'lláh told about.

The whole world of science is throbbing with nearness of its discovery. It is needed, for other sources of power are waning and in their scarcity causing a mad scramble that embroils nations. And when that power finally discloses itself to man, it will be what the world has not yet had, a free power—that is, a power easily derived from elements or combinations that exist in plenty.

So that in those coming days power will cost us next to nothing, and the machinery for its use will be so simple and so durable that every man will own an airship. And the larger touring airships will be so ridiculously cheap in price of transportation that travel will be universal. Some of us now living will see this day.

“THE DAY OF GOD”

Supplication Revealed by Baha'u'llah

Praise be to Thee, O God of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day, wherein the River of Life streamed forth from the finger of Thy Generosity, and the Fountain of Revelation and Unity became manifest by Thy Manifestation, to all who are in Thy earth and heaven.

O God! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation.

O Thou, my God, and the Beloved of my heart! With the name of this Day Thou has adorned Thy Tablet, which is known only to Thee. Thou hast called it “The Day of God.” Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy Name, saying: “Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!”

THE ABANDONMENT OF PREJUDICES

By LOUIS G. GREGORY

THE word prejudice describes attitudes of mind and conduct that are disastrous in their bearing upon human happiness. Prejudices extinguish the light of truth and impose limitations of many kinds upon body, mind, and spirit. Its subjective victims dwell in a world of fancy and superstition. Its object must yield to cruel and needless restraints not of their own making. Who can estimate the millions deprived of knowledge by the veils of prejudice, or the millions more who are maddened to crime by its manifold injustice? Its sire is pride and its mother is ignorance. The offspring of such parentage is well qualified for mischief. The extreme radicalism which today sweeps over a large part of the world is one of the signs of reaction to the prejudices of centuries.

One of its subtlest dangers is that the mind swayed by prejudice is rarely aware of its condition. The prejudiced person is perhaps the last to perceive it. It so enlarges the self-consciousness as to exaggerate out of all proportion to reality the value of one's own. Even as the obstinate one is only firm from his own viewpoint, so the biased mind is only just as seen by itself. The word conveys an impression that is so mentally degraded that who will admit its dominion over himself? Yet among the peoples and nations of the earth today not one is immune from its blighting effects. To each the prejudices of the others are not only obvious, but unwarranted and absurd. To each its own prejudices, so pronounced by others, are due to superior powers of discrimination, better acquaintance with local conditions, or perhaps the inflexible law of natural selection.

To dwell upon the many forms assumed by prejudices, either personal or en masse, would require many a volume.

Fortunately it has its comic as well as tragic side. So the investigator with a sense of humor will find entertainment, as well as pain. For example, it came to pass in the City of Washington, that the World's Federation of Christian Clergymen met to abolish prejudices. These noble representatives of many nations had many fine meetings, discussed many intricate problems, and flashes of reality from many brilliant men illumined their concourse. But the solution of many problems, both local and distant, seemed to baffle their skill, although fraught with the utmost sincerity. One day a noted Jew, Hon. Simon Wolf, appeared at their meeting, bearing the greetings of the Confederated Jewish Societies of America. Most earnestly and eloquently he pleaded with them, to use their Christian influence to stop the persecutions of the Jews. A Jew, he said, was passing along the street of a European city, one of the denizens of which, out of pure deviltry, shied a rock at his head. The Jew saw the missile rapidly approaching, and like unto the Artful Dodger, bowed his head to avoid the blow. The rock missed his head, but speeding on its unobstructed way, broke the window of a merchant and damaged his stock. Thereupon the enraged merchant brought a suit at law, against the Jew! And the learned magistrate before whom the case was tried awarded damages against the Jew; because, he said, had not the Jew avoided the rock, the merchant's window would not have been broken and his goods damaged!

Considering the want, shame, and misery, the outgrowth of cross purposes and separation among human elements, any relief from the savagery of prejudices should be eagerly sought by all humanitarians. As prejudices are found everywhere, no remedies can really cure

unless universal in their application to human needs. What power today is far-reaching and strong enough to remove hatred of classes, the foes of party, the systems of caste, economic jealousies, race prejudices, linguistic misunderstandings, the superficial barriers of color, sectarian bickerings, religious fanaticism, and the almost uniform hatred which even intelligent people have for those who are supposedly ignorant. One may journey around the world and discern signs of unrest due to the protest against ancient systems built upon the traditions and prejudices of the past. All nations will be blessed with the removal of these dark clouds. With the brightness of hope we may read ancient prophecies, which point to the removal of these dark veils and clouds in the day in which we are living. Where human reforms have failed, we may now turn with full confidence to the Divine physician to prescribe a remedy.

'Abdu'l-Bahá, with his luminous intelligence and universal spiritual insight has mentioned four ways in which prejudices may be destroyed. These are:

1. Travel.
2. Commerce.
3. Education
4. Religion.

Travel is not without its dangers and difficulties; but it is good to know that it has its delights and uses in the destruction of prejudices. It brings people into contact with other environments and thereby opens a world of new thoughts and ideals. It enables distant peoples to get acquainted and removes antagonisms against other peoples and lands. Stay-at-homes in small communities, remote from lines of traffic, often show strong tendencies toward bigotry and prejudice. Of course this is not always true. On the other hand, places that have many visitors, such as the great metropolitan cities, state and national capitals, summer and winter resorts, are usually broader in their understanding of human needs and freer from

prejudices than places less favored. If one has never seen another community, it is an easy assumption that the world should be regulated by the customs of one's own. But those who travel may discover realities that enrich their own abodes and bring light and happiness to others.

The increasing means of transportation nowadays facilitate travel and help the abandonment of prejudices. A clever student of human nature has recently ventured the opinion that had Mr. Ford, with his cheap automobile, appeared twenty years earlier, that perhaps the great war in Europe might have been averted. The people of many lands are now getting better acquainted through this easy method of transportation, and incidental to this are making the discovery that their prejudices have no real foundation.

But apropos of the small community, a Northern visitor was one day calling upon an aged couple who lived in a tiny village in one of the Southern states. An inquiry of the good woman, about her health and happiness, elicited the response that she was most miserable since her daughter, who had married recently, had moved to another land.

"It almost makes me mad," she declared, "to think that my daughter, who always lived with me, is now so far away!"

"How far away is she?"

The kindly visitor inquired.

"I don't know how far it is!" Hi, she inquired of her husband, "How far is it?"

Hiram, after a thoughtful pause answered:

"Well,—I reckon, in a straight line, it is about three miles!"

A distance of three miles, in a community of foot paths and ox wagons, may be well worth the reckoning from the standpoint of travel. But in one of telephones, autos, radios, aeroplanes, and other forms of rapid transit, it would

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The Tomb of the Bab and Abdu'l-Bahá on Mt. Carmel

IMPRESSIONS OF HAIFA

By ALAIN LOCKE

WHETHER Bahai or non-Bahai, Haifa makes pilgrims of all who visit her. The place itself makes mystics of us all,—for it shuts out the world of materiality with its own characteristic atmosphere and one instantly feels one's self in a simple and restful cloistral calm. But it is not the characteristic calm of the monastic cloister,—it is not so much a shutting out of the world as an opening up of new vistas,—I cannot describe it except to say that its influence lacks the mustiness of ascetism, and blends the joy and naturalness of a nature-cult with the ethical seriousness and purpose of a spiritual religion.

Every thing seems to share the custody of the message—the place itself is a physical revelation. I shall never forget my first view of it from the terraces of the shrine. Mount Carmel, already casting shadows, was like a dark green curtain behind us and opposite was a gorgeous crescent of hills so glowing with color,—gold, sapphire, amethyst as the sunset colors changed,—and in between the mottled emerald of the sea, and the gray-toned house-roofs of Haifa. Almost immediately opposite, and picking up the sun's reflection like polished metal were the ramparts of Acre, transformed for a few moments from its shabby decay into a citadel of light and beauty. Most shrines concentrate the view upon themselves,—this one turns itself into a panorama of inspiring loveliness. It is a fine symbol for a faith that wishes to reconcile the supernatural with the natural, beauty and joy with morality. It is an ideal place for the reconciliation of things that have been artificially and wrongfully put asunder.

The shrine chambers of the Bab and Abdul Baha are both impressive, but in

a unique and almost modern way: richly carpeted, but with austere undecorated walls and ceilings, and flooded with light, the ante-chambers are simply the means of taking away the melancholy and gruesomeness of death and substituting for them the thought of memory, responsibility and reverence. Through the curtained doorways, the tomb chambers brilliantly lighted create an illusion which defeats even the realization that one is in the presence of a sepulchre. Here without mysticism and supernaturalness, there is dramatically evoked that lesson of the Easter visitation of the tomb, the fine meaning of which Christianity has in such large measure forgotten,—“He is not here, He is risen.” That is to say, one is strangely convinced that the death of the greatest teachers is the release of their spirit in the world, and the responsible legacy of their example bequeathed to posterity. Moral ideas find their immortality through the death of their founders.

It was a privilege to see and experience these things. But it was still more of a privilege to stand there with the Guardian of the Cause, and to feel that, accessible and inspiring as it was to all who can come and will come, there was available there for him a constant source of inspiration and vision from which to draw in the accomplishment of his heavy burdens and responsibilities. That thought of communion with ideas and ideals without the mediation of symbols seemed to me the most reassuring and novel feature. For after all the only enlightened symbol of a religious or moral principle is the figure of a personality endowed to perfection with its qualities and necessary attributes. Earnestly renewing this inheritance seemed

the constant concern of this gifted personality, and the quiet but insistent lesson of his temperament.

Refreshingly human after this intense experience, was the relaxation of our walk and talk in the gardens. Here the evidences of love, devotion and service were as concrete and as practical and as human as inside the shrines they had been mystical and abstract and super-human. Shoghi Effendi is a master of detail as well as of principle, of executive foresight as well as of projective vision. But I have never heard details so redeemed of their natural triviality as when talking to him of the plans for the beautifying and laying out of the terraces and gardens. They were important because they all were meant to dramatize the emotion of the place and quicken the soul even through the senses. It was night in the quick twilight of the east before we had finished the details of inspecting the gardens, and then by the lantern light, the faithful gardener showed us to the austere retreat of the great Expounder of the teaching. It taught me with what purely simple and meager elements a master workman works. It is after all in himself that he finds his message and it is himself that he gives with it to the world.

The household is an industrious beehive of the great work: splendid division of labor but with all-prevailing unity of heart. Never have I seen the necessary subordinations of organized service

so full of a sense of dignity and essential equality as here. I thought that in the spirit of such devoted coöperation and cheerful self-subordination there was the potential solution of those great problems of class and caste which to-day so affect society. Labor is dignified through the consciousness of its place and worth to the social scheme, and no Bahai worker, however humble, seems unconscious of the dignity and meaning of the whole plan.

Then there was the visit to the Bahji, the garden spot of the faith itself and to Acre, now a triumphant prison-shell that to me gave quite the impression one gets from the burst cocoon of the butterfly. Vivid as the realization of cruelty and hardships might be, there was always the triumphant realization here that opposite on the heights of Carmel was enshrined the victory that had survived and conquered and now was irrepressible. The Bahji was truly oriental, as characteristically so as Mt. Carmel had been cosmopolitan. Here was the eastern vision, full of its mysticism, its poetry, its naive spirituality. Not only was sombreness lacking, but even seriousness seemed converted into poetry. Surely the cure for the ills of western materialism is here, waiting some more psychological moment for its spread,—for its destined mission of uniting in a common mood western and oriental minds.

There is a new light in the world: there must needs come a new day.

IN MEMORY OF SHAYKH BADRI'D-DIN*

MY object in placing this brief account before the eyes of my beloved friends who, the world over, ever yearn after things real and spiritual, is to tell them of one of the master-works of the Great Master, 'Abdu'l-Bahá,—a

masterpiece as yet unknown to the general public, the life of Shaykh Badri'd-din. I am conscious of my own inability to treat this subject. I am but a humble disciple of the Master: how can I, then, mention Him and His works in a fitting manner? Nevertheless, turning my expectant eyes toward His world-encom-

*[Sent by Soheil with the request that it be published in the "Star."]

passing grace, and having as my aid and assistance, the encouragement of our beloved Shoghi Effendi, bequeathed to us by the Master as the Guardian of the Cause, I will endeavour to write a brief tribute to the deplored Shaykh.

We may justly describe the late Badrî'd-dín as one of the best graduates of the university of 'Abdu'l-Bahá. He was born at Gaza, Palestine, in 1877, of a family famous for its purity and piety. His father's name was Murád, and for this reason Badrî'd-dín came later to be surnamed Murád Ughlú—that, the son of the Desired One.

Viewed in the light of equity and justice, the Shaykh's life presents many instructive lessons. He was a living martyr in the Cause of Bahá'u'lláh, and a brilliant star reflecting the life-giving Light of the Center of the Covenant. His biography may, in truth, be regarded as a chapter in the great history of the Cause of God. To write of his life in detail would, I confess, be a task far beyond my power and capacity. A few suggestions, some reminiscences: that is all I can at present write.

Badrî'd-dín, the son of Murád, was assuredly one of those who were most profoundly and most deeply grief-stricken at the time of the Ascension of 'Abdu'l-Bahá. After that heart-breaking event, a radical change was effected both in his appearance and in his conduct. His face was aglow with the fire of divine love; spiritual light emanated from him incessantly. Friend and foe, humble and haughty, all were witnesses to the miraculous change. We gazed on him in amazement, wonder-struck. In public, as well as in private, he continually exclaimed, "O Glory of the All-Glorious! O Servant of Bahá! O Shoghi of El Abhá! May my soul and my body be a sacrifice to Ye!"

We all perceived that he was nearing the end of his physical life, yet he began to deliver the Divine Message with a su-

perhuman power and courage. His audience stood spellbound, captivated by his eloquence, and attracted to the Cause.

He grew ill; signs of his approaching release from the physical body became evident. He was petting and caressing his children; dictating his last will to his wife, his companion through many years; bestowing his last sweet glances upon everyone, upon everything. He seemed perfectly conscious of the approaching inevitable separation, and so he lavished the last marks of his affection on everyone.

Such was his condition when I hastened to Hums to visit him at his home and to give him medical advice and care. There I had the honor of serving him for some days. I had the happiness of drinking from his spiritual chalice. I saw his spirit soaring into the celestial realms in ecstasy and love! To my heart's satisfaction, I was uplifted by his inspiring presence.

Then he decided to move to Beyrouth. Severed from everything save God, purified from all worldly desires and cares, leaving even his wife and little ones far away in Hums, he came to this city. Nothing did he bring with him, neither money nor property. In fact, during his whole life he had never felt the desire to acquire worldly riches. Indeed, he never had his share of them.

Thus in the city of Beyrouth he passed away, while Bahá'ís and non-Bahá'ís gathered about his bedside. All the firm friends of God were silent and heart-stricken, meditating on the beauty of the life of this servant of 'Abdu'l-Bahá. The anniversary of the Ascension of Bahá'u'lláh being at hand, the soul of this, His faithful follower, took its flight to the eternal Kingdom, on the morning of May 31, 1923 ('Azamat 14, 80). Thus the son of Murád, the Desired One, attained to union with his Beloved.

(Written by Dr. Sulaymán Rar'at (son of Rághib), of Constantinople, at Beyrouth, Syria, and translated from the Turkish by Majdí'd-din 'Akkásh.)

THE UNIVERSAL SOLVENT

By HORACE HOLLEY

DURING the war, the interrelation of governments and nations was the problem engaging every thoughtful and discerning man. Since the war, the interrelation of groups, classes and interests within the nation has become the most pressing problem. In essence both problems are one; the solution of either problem is the solution of both.

* * *

If we consider the nature of the various groups, classes and interests that make up the modern nation—economic, political, social and religious—we find one element common to them all, however different they are in purpose or appearance; however antagonistic they may be in operation and influence.

This common element is the fact that the foundation of every group consists in homogeneousness of interest. A group is composed of people consciously or unconsciously selected from the surrounding mass of humanity. In the case of a Brotherhood or Order, this selectiveness is obvious—emphasized by the rite of initiation. But whether obvious or not, whether conscious or unconscious, the effect of initiation can be felt in the nature of any and every particular group.

That is, the strength, stability and permanence of a group depends upon the degree that the group is selective—to the degree that the group is composed of people animated by the same particular desire, purpose, principle or experience. For example, the power of "Labor" derives from the fact that a multitude of men and women face the same problem, and by that problem are fused into a homogeneous group.

* * *

Moreover, it is the difference between groups that supply them with their sources of power. "Labor" feeds upon

the opposition of "Capital," but "Capital" likewise feeds upon the opposition of "Labor." Classes, creeds, brotherhoods and other organized or unorganized interests develop and exist by reason of the same principle.

If we analyze this situation further, and realize the true forces which operate to bring about this selectivity, this homogeneousness and this consequent opposition, we perceive that the source of power animating any and every particular group is selfishness. The selfishness of one group may be relatively greater or relatively less than the selfishness of another group, but the difference is of degree and not of kind. That is, the one underlying cause of the division of society into separate groups is the instinct of self-preservation. Men ally themselves most closely and enduringly with the men most like themselves. In the case of artists or physicians, the likeness is one of training, character and temperament; in the case of creeds, the likeness is one of tradition; in the case of industrial groups the likeness is one of problem and ambition.

* * *

And the conditions of life are such that once committed to the purposes and methods of any group, a man tends to merge himself more and more in the life of that group. Consequently, he draws farther and farther away from the purposes and methods, the experience and the influence, of the groups to which his group is antagonistic or even indifferent.

The result is that humanity is composed of a series of exclusive groups, between which a community of interest, understanding and mutual effort grows more and more difficult. As the nations and governments, under certain conditions, lose the power of contact and en-

ter into open conflict, so the parties and groups within the nation, under certain conditions, likewise oppose each other openly or secretly, with such weapons as the nature of the conflict brings to hand.

Consciously or unconsciously, every mind and heart is developed and disciplined by group competition, to such an extent that all ideas and ideals of loyalty are colored by the fact of conflict and the hope of "victory." The open and secret divergence of interest between the various groups in every country is at the present moment overthrowing the edifice of mankind. International war is but the supreme expression of the instinct of competition by which, as by a disease, all people are to a certain extent affected.

* * *

In the world today, the one community which stands apart from this organized disorganization is the Baháí community. The foundation of the Baháí Cause is not exclusive but inclusive. The purpose of the Baháí Cause is not self-interest but reconciliation. The method of the Baháí Cause is not separateness but unity. The membership of the Baháí Cause is not homogeneous but heterogeneous—embracing individuals from every group, class, interest, nation and religion in the world.

That which is the power of other groups, their driving force—the open or secret opposition that exists between them and other groups—is in the Baháí community entirely lacking. If one judges the Baháí Cause by the common standard, one will never understand it, never grasp the foundation upon which it rests, never realize the mystery of its significance in the present and future development of mankind.

When you enter a Baháí Assembly, consciously or unconsciously looking for homogeneousness, selectivity, you find in stead that which appears weakness and insignificance. For while every other group gratifies personality in one or another aspect—ambition, tradition, train-

ing, character, temperament, privilege—the Baháí Cause, on the contrary, resists and denies these personal claims. You find people accepted who are accepted by no other group to which you have ever belonged. You find no standard of selectivity in operation, to strain out all who hold to different views, different philosophies, different traditions, than your own. Such a condition is oppressive to selfishness in all its forms. Without the stimulus of secret or open self-gratification, few people can interest themselves in any movement or cause.

* * *

A Baháí Assembly, in fact, is the world in microcosm. It includes types of character, aspects of temperament, influences of training and degrees of social and racial differences never hitherto brought together in all recorded history, and irreconcilable by any material or intellectual power. For the essential differences between the hearts of men are not outward—that one is German, the other French; that one is Christian, the other Jew—but inward, derived from personal ambition in one or other of its infinite forms and founded on self-gratification in one or other of its infinite degrees.

That which has brought these divergent beings together in unity and fellowship of Abdu'l Bahá.

Abdu'l Bahá has been, and is, the common center whither from all the horizons, at first slowly but now swiftly, these dissimilar people converge. Turning to Abdu'l Bahá, they have met and mingled in one common Cause; seeking Abdu'l Bahá, they have found the oneness of mankind.

* * *

This experience is indescribable to those who have not undergone it in one or another form, or have not yet felt even its need.

Yet as the days swiftly pass, and the world's emergency comes to the breaking point with incredible speed, the fair minded man or woman cannot escape

the realization that unity and reconciliation are the supreme needs of the age. Without them, no group, no party, no interest, no association, no religion and no race can ever achieve even its own purpose, but all alike will go down in the same disaster of confusion and of strife.

Therefore, to the extent that each can rise above self-interest, whether individual or group, the effort should be to investigate this power of unity and this spirit of reconciliation so manifest in the life and teachings of Abdu'l Bahá.

What does it mean to become a member of the Baháí Cause?

In a limited way, the answer to this question can be found in the result of the association of the separate American States in and through the Federal Government. No State lost its identity, no State sacrificed its true interest as the result of that association; rather was the gain for each and all the States immeasurable. Similarly, no true individual or group interest is sacrificed by association with other individuals or groups in and through the teachings of Abdu'l Bahá.

Abdu'l Bahá is the all-embracing spirit of unity in which both the individual and the group find his or their true alignment to the universal reality. Abdu'l Bahá raises no barrier of doctrine, tradition, privilege, wealth, nationality or class to exclude any individual or portion of humanity. He makes no qualification of membership save acceptance of the fact that the greater includes the

less, that humanity is the expression of all its parts in harmony and not the predominance of any one part over another.

As the limbs, organs and senses of the human body are interdependent, and perfect health consists in the harmony of all in and through the one life spirit; so the races and groups of humanity are in fact interdependent, and the well being of one group derives from the well being of all. Abdu'l Bahá inspires the mind and heart with a new and perfect realization that humanity is an organic composition or creation; and that each group, like a limb, organ or sense of the human body, is vital to the life of the whole, while at the same time deriving its energy from the common store. Outwardly, Abdu'l Bahá reconciles the various classes, races and religions; inwardly, he reconciles also the different types and degrees of evolution which separate the hearts and divide the minds. The power of the Baháí Cause is the weakness of mankind.

“There is a power in this Cause, a mysterious power, far, far, far away from the ken of men and angels. That invisible power is the cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. 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.” Abdu'l Bahá.

THE ABANDONMENT OF PREJUDICES

(Continued from page 11)

hardly be considered foreign territory, to say the least! The world becomes relatively smaller and better known as people move about it. With the evolution of the airship and the prospect of wings, who knows but that 'ere long, man will be able to “take the wings of the morning and fly to the uttermost

parts of the earth,” finding the Divine Nearness in closer contact with his fellow beings.

The commercial progress of nations during the past century is also among the bright omens of the new day. People of many nations are now so well used to foreign imposts that when they are sus-

pended by warfare many difficulties and embarrassments arise. Incidental to the exchange of goods, nations take on each others customs and thoughts and profit by the exchange. The hermit nations have now all removed the barriers of trade exclusion. The West receives the goods of the East and to an extent hitherto unforeseen studies those ancient civilizations with their wise sages and spiritual values. And the nations of the East are learning to value both the wares and the modern scientific methods of the West.

Great international expositions, periodically held, are the fruitage of international comity as well as trade. They flourish in times of peace and express both outwardly and inwardly the noblest ideals of mankind. It is amazing what knowledge they convey. They are impressive, though short-lived monuments to the abandonment of prejudices. The lessons they so powerfully teach are not easily effaced from the human mind.

'Abdu'l-Bahá, in one of the earliest addresses made in America, eloquently set forth the future of the commercial ties that would eventually bind East and West together and how this would be mutually helpful to both America and Persia. He expressed the hope that the virgin soil of Persia would be cultivated through American enterprise and that both nations would gain infinite blessings through unity. Coöperation between these nations will in time be developed to the highest degree and divine civilization will brighten their harmonious efforts. Oneness of faith, devotion, attainment, is the ultimate goal.

Education as a force in the elimination of prejudices is mighty and effective. Whatever broadens the horizons of men's minds makes them more mindful of the possibilities of their kind. The new education teaches the youth, from the ground up, to have respect for their fellow beings, and to value and appreciate their good qualities. The scientifically trained mind is notably free from

prejudices. The training and cultural processes which have developed one group will have essentially the same effect upon others, if applied. Education will bring the happiest results to even the most primitive and deprived peoples.

The Bahá'í plan of education is a uniform curriculum for all the children of the world. When the blessings of education, now shared by comparatively few, are extended to all, a mighty transformation in human efficiency and power may be expected. Also, the teaching of universal ideals, from the beginning of life, will go far in the improvement of all human relations, now disturbed by inherited prejudices and fanciful notions. Then the genius of every world element will blossom and bear fruit. Contributions to the fine, liberal, and industrial arts will enrich the commonwealth of the world. In such an age, there are already signs of what even the supposed backward peoples may produce. Even as the waters of a stream, when damned, gather force, so racial and national elements long denied opportunities for advancement, may, under conditions more favorable, astonish the world by the prodigality of their gifts. The real civilization, brightened by universal culture and free from greed and selfishness imposed by prejudice and superstition, will be the common heritage of humanity. Thus the growth of popular education in all lands is one of the brightest signs of progress in the new cycle of light. The peace and welfare of the world are inseparably linked thereto.

But withal, the mightiest force at work to destroy prejudices is the progress of religion. At such a mention the man who is worldly wise, the casual student of history, and even the philosopher, may look skeptical. For religion, as the term is often understood, seems to aggravate rather than to remove prejudices. Are there not many religions today, each containing numerous sects viewing each other askance? And

have not many of the most devastating and terrible wars been fought in the name of religion? But just here it becomes necessary to look below the surface and sound the depths. For it must be admitted that the letter of religion, expressed only in narrow creeds, vapid dogmas, and lifeless organizations, does not feed the world's famine or remove the sadness of aching hearts. Yet the spirit of true religion brings balm to the sick and life to the dead. It softens the asperities of caste, removes the pride of place, exalts human service, teaches the sweet lessons of humility, and unifies the sons and daughters of men in the joys and virtues of Paradise.

"O eyes that are weary and hearts that are sore,"

Turn ye from the bleakness of earth to the fire of divine love! From the frailties of the creatures to the strength of the Creator! This is that Might that never fails!

Again it came to pass, that "The arch-Angel Michael struggled with Satan for the body of Moses." A terrific struggle it was throughout sacred historical records. For the "body of Moses" symbolizes the Jews, and there is life in that great body as it turns to God. Michael and His angels are victorious. Have you considered in a similar way how the body of the Christ, trampled in the early days under the heels of Roman despotism, after a time wrested that self-same scepter from the hands of tyranny?

This day brings to man a supreme bounty from worlds unseen. The Manifestation, Bahá'u'lláh, has simplified and purified religion. All are emanations from the Divine Presence. All creeds are dissolved into one. "*The creed of God is love and union.*" The Word that

creates unity has spoken. All prejudices are removed. All discord vanishes. All wounds are healed.

But whatever the assurance, let it not be thought that Satan yields so much without a struggle! Today he struggles for the body of Bahá'u'lláh, as of yore for the letters that make up the body of the Word. The Center of the Covenant in his day, with his gladsome, spiritual life, with his radiant, majestic, and kindly nature, was the defense against differences, the Center of light. Now are provided for this purpose the Guardian of the Cause and the Universal Spiritual Assembly. Under Guidance and Divinely confirmed, they will never be shaken.

The lessons of the divine Educator, given with all gentleness and sweetness, convince the mind and illumine the heart. They convey to one's own being the dangers that arise from discord. Prejudices are of the earth and unfit the heart as the dwelling place of the Lord of Light. He confers upon man the power of self-analysis, so that he may ever struggle for the conquest of self. At His bidding, the people of light in this day struggle not only to free themselves, but the universal heart of humanity from the rust of prejudices and the fires of hate. Whatever the difficulties of the moment, one can ever see steady gains over a period of years, as the larger consciousness, which is divine, reveals itself to human hearts. No one can defeat the Will of God. None can prevent the tide of destiny. From the exalted Heights of Sanctity, the Spirit of Abhá, addressing the spirit of man says:

'O Son of Man: The temple of being is My Tabernacle. Cleanse it of all things, that therein I may abide and thereon be enthroned."



O ye the sincere loved ones of the Abhá Beauty!

In these days the Cause of God, the world over, is fast growing in power and, day by day, is spreading further and further to the utmost bounds of the earth. Its enemies, therefore, from all the kindreds and peoples of the world, are growing aggressive, malevolent, envious and bitterly hostile. It is incumbent upon the loved ones of God to exercise the greatest care and prudence in all things, whether great or small, to take counsel together and unitedly resist the onslaught of the stirrers of strife and the movers of mischief. They must endeavor to consort in a friendly spirit with every one, must follow moderation in their conduct, must have respect and consideration one for another and show loving kindness and tender regard to all the peoples of the world. They must be patient and long-suffering, that they may grow to become the divine magnets of the Abhá Kingdom and acquire the dynamic power of the Hosts of the Realm on High.

The fleeting hours of man's life on earth are swiftly passing by and the little that still remains shall come to an end, but that which endureth and lasteth for evermore is the fruit that man reapeth from his servitude at the Divine Threshold. Behold the truth of this saying, how abundant and glorious are the proofs thereof in the world of being!

The glory of glories rest upon the people of Bahá!

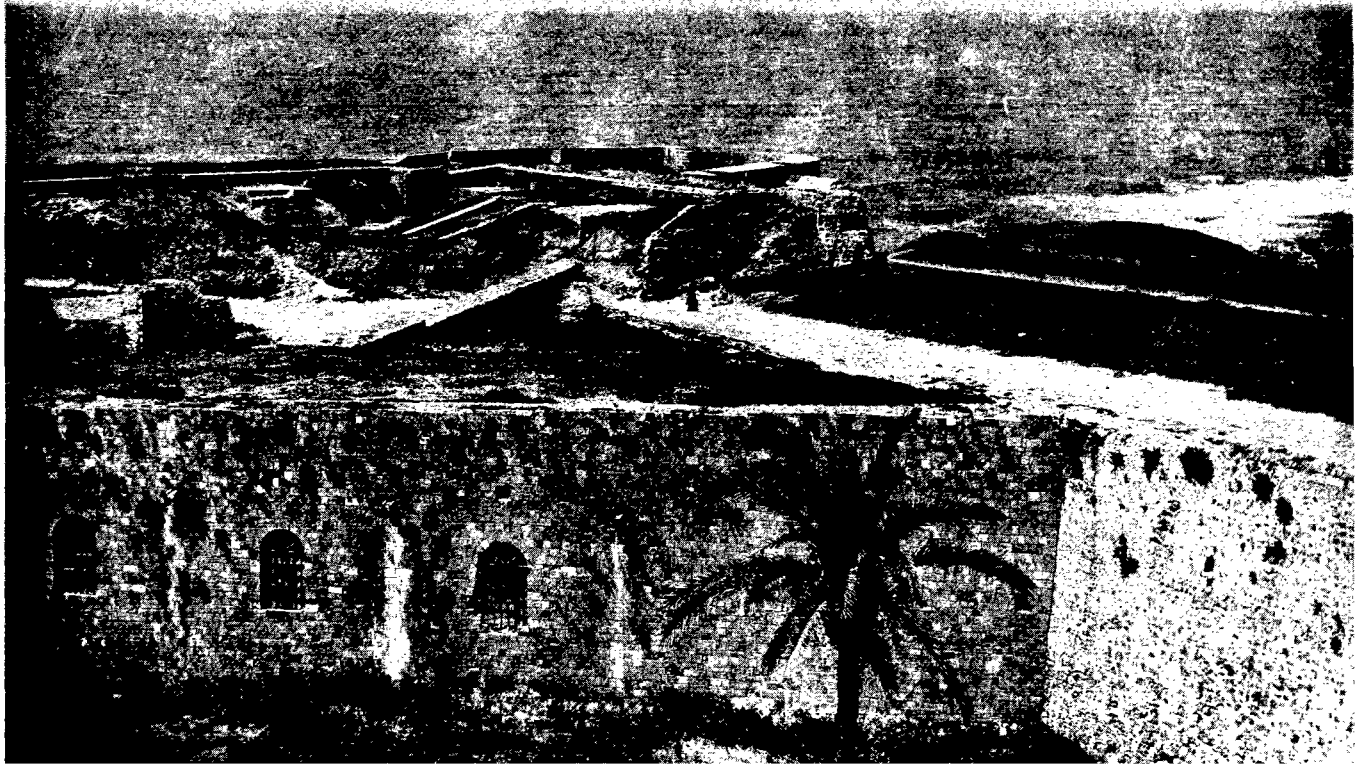
(Signed) 'Abdu'l-Bahá Abbás.

Recently translated by Shoghi Effendi.



The Bahai Assembly of Port Said, Egypt.

عکس محفل روحانی و جمعی از بهائیان بورسعید مصر سابقاً بهائیان این شهر عدلی
قلیلی ولی بواسطه قیام متعصبین بهداوت و اذیت بر این نفوس مبارکه عددشان افزوده شده



A prison wall of Acre. It was through one of these windows that Bahá'u'llah showed Himself to the Persian Pilgrims.

عکس یکی از دیوارهای قلعه عکا است عکسهای مناظر مختلفه از اماکن مشرفه
ایررفقدس برای فروش پیش اداره نجم باختر موجود و قیمت هر کدام بیلا الزویم



در سنه ۱۹۱۲ حضرت عبدالبهاء در خانه مستر ادوین کینی مدویشرف داشتند
 این عکس در آن ایام برداشته شده بود مترجمی باعالمه خود در خدمت ایستادند

Abdu'l Bahá with Mr. and Mrs. Kinney and family in their home, New York City, during His visit to America in 1912.

ANNOUNCEMENT

IT is a matter of deep regret to Bahá'ís the world over that the STAR OF THE WEST has, in the greater necessity for the work of teaching, lost its beloved and able editor, Albert R. Vail. He resigned from the STAR OF THE WEST with the publishing of the March issue, which completed Volume Fourteen, and is to devote his full time to teaching, in accordance with the wishes of Shoghi Effendi.

Three months have passed in the effort to establish for the magazine a new board of editors able to give their time and effort to fulfill the need left by the resignation of Mr. Vail. That these attempts have not been hitherto successful is due to unforeseen and unavoidable circumstances. Humble apology is due the subscribers of the STAR OF THE WEST for the consequent delay in the appearance of the May, June and July numbers.

In July the following Staff was appointed by the National Spiritual Assembly:

Editor—Stanwood Cobb.

Associate Editor—Mariam Haney.

Persian Editor—Jinab-i-Fadil.

Business Manager—Edna True.

Every effort is now being made to expedite the publishing of the delayed numbers of the "STAR OF THE WEST." The June, July and August numbers will appear at intervals of about two weeks; and it is hoped with the September number to commence again the regular publication, which will be hereafter on the nineteenth of each month.

The new editors approach their task with the humble and prayerful endeavor to hold the STAR OF THE WEST up to the high standards set by its devoted editors of the past. To do this requires the effort of the whole Bahá'í world. Articles are desired from every race and country, in order that the Bahá'í Magazine shall mirror forth universal realities and the world activities of the Bahá'í Cause. Cooperation alone can enable the STAR OF THE WEST to fulfill the promises of 'Abdu'l-Bahá and to attain to the high standard which Shoghi Effendi desires.

In Commemoration
of
The Declaration of the Bab

EIGHTIETH ANNIVERSARY
1844 - 1924

IT was in the year 1844, towards the middle of the 19th century, "a century of revolution in Government, revolution in the material conditions and circumstances of life, and revolution in knowledge and in mental outlook" that still another revolution in religious ideas and conceptions was introduced in the city of Shiraz by a young scion of the house of the Prophet Islam, 'Ali Muhammad by name, who appeared heralding the advent of "Him who shall usher in a new and golden age" and, with religion as his lever, effect peacefully and steadily the regeneration of mankind.

He had spent the main part of his life prior to the declaration of his mission, in religious pursuits, in prayer, and in contemplation. His extreme piety and virtue, his liberal ideas, the charm of his manner, the beauty of his person, the sweetness of his disposition, and the eloquence of his words kindled a spirit of devotion in the hearts of his entourage; and when on May 23, 1844, he laid claim to be the Bab meaning 'gate,' the 'forerunner' of Him who should purify the perverted religions and sects of his time from fanaticism, and establish the promised era of peace, and of freedom, it was felt by those whose conduct was the very negation of such ideals that the death-knell of their supremacy was being sounded.

Extracts from "The Bahá'í Movement" by Shoghi Effendi.

[For a detailed account of the life of the Bab, the reader is referred to the several treatises upon the Bahá'í Movement.]

STAR OF THE WEST

VOL. 15

MAY, 1924

No. 2

AN INVESTIGATION by the Presbyterian Advance reveals the encouraging fact that our college youth is more concerned with vital religion than have been the students of past generations. College Presidents believe their young people to be more earnestly religious even than their parents. "For instance," says Dr. Wishart of Wooster College, "college men and women are more ready today to apply the principles of Christianity internationally than any other class of people." Hugh Moran, Pastor at Cornell University, writes that the great majority of the students are church members. "And in moral character and readiness to give their lives in service," he adds, "I find the students of this generation decidedly superior to those of twenty years ago when I was in college."

Many other colleges testify to the large extent of church membership among their students, and to the general desire for getting at the realities or religion in this day of shifting dogmas. According to the President of Lafayette College, moreover, "*All earnest Christian students feel the need of some great spiritual genius to restate our faith in language of today and to give us that unity of organized knowledge and belief which the human spirit so insistently craves.*"

These are significant words. The greatest need of today is for a spiritual leadership so potent as to restate the great spiritual truths in modern terms, not only for Christianity, but for all the world. The youth of Islam, of Hindu-

ism, of Confucianism, as well as of Christendom, are seeking to understand their respective religions in the light of modern science. The great power of the Bahá'í teaching is, that while it calls to the hearts of men to unite in a world brotherhood based upon religion, it interprets religion in such a way as to appeal to the most critical intelligence. Religion and science must be in accord, said 'Abdu'l Baha', because they both express the truth about the universe, and there is only one truth.

THIS IS WOMAN'S DAY. She is entering every profession with success, and is proving herself most capable in public affairs. There is indeed no distinction in the native ability of the two sexes. If any, woman today has a greater capacity for painstaking and faithful work than man, because man, through and by means of his ages of over-lordship, so to speak, has become a bit too easy going, while woman has been forced by her past destiny to a finer and more patient expression of will, endurance and activity.

In Washington during the last year of the War two women, wives of army officers, took over an Officers' Club that was no longer being used and conducted it as a public cafeteria. They were interested to see if they could furnish well-cooked food served in an artistic and quiet environment. Their success was so great that they have thrown their whole energy into the enterprise, gathering around them other women, some of

them young college graduates, as partners in a business which is after all a specialty of woman's, that of providing food.

Today this cafeteria is the most popular eating place in Washington. It provides the best of food deliciously cooked, in quarters of the utmost charm and beauty. Flowers decorate the place in profusion. The furnishings are exquisite—and of a cheerful tone. The servants remove the dishes so quietly that one is hardly aware of their continuous service in keeping the tables clear. Throughout, an atmosphere of high courtesy prevails.

One of the ladies in charge answered proudly in response to the question of a visiting friend from Europe as to whether any men were connected with the organization, "No, and we wouldn't have any. They are too commercial." Her criticism is probably justified. Women do perhaps give more sympathetic service in business than do men.

But it is interesting in this case to realize that the result of holding to the highest ideals has been a great commercial success. It would seem to be true, as Henry Ford says, that the way to success lies in doing a needed work well and honestly for the love of the work, not of the dollar, and the dollar will take care of itself. And it may be that women will bring to the business world, and indeed to every form of organization, ideals of service and of helpfulness greater than the world has experienced under the dispensation of man. What is most of all needed is that men and women shall work together, inspiring each other to high and serviceable achievement. "When humanity flies with both wings, it will soar high."

MR. FRANCIS G. PEABODY, of the Harvard Divinity School, gives a striking message of spiritual religious unity in an article published in the Yale Review. Whereas doctrinal Christianity and the authority of the Church tend to separate religionists, he says the inner consciousness of the living God brings

all into the unity of the one fellowship of religious experience. In theological and ecclesiastical history one finds differences and separations, but the testimony of the saint and seers, the experience of the holy souls, the convincing evidence of the life of God in the soul of man, these all work for unity. "Such a fellowship discovers strange and surprising affinities. Lives which seem hopelessly separated by the divisions of the organized Church find themselves speaking the same language and walking the same path. No ecclesiastical barrier interrupts this spiritual intimacy."

He might have gone a step further, and shown the similarity of all the great world religions, as regards their real essence. If one reads the mystics of the different races and religions of the world, one finds them all celebrating the single glorious theme of the love of God. If true religion is to love God and man, and if there is only one God, the love for Him must be the same, in whatever heart or under whatever colored skin it burns. The proof of this is, that those who have experienced this love, no matter of what outward faith, all sing in the same language of spiritual ecstasy. One may read the Christian Tauler or "Theologica Germanica," the Persian Jelal-u-Din or Jami, or the Hindu Kabir or Rama Krishua, and receive the same and identical inspiration.

As 'Abdu'l-Bahá has said, in their essences all religions agree; it is in their outer manifestations of form, the work of man's intellect and ego, that they disagree. "The Bahá'í Message is a call to religious unity and not an invitation to a new religion, not a new path to immortality, God forbid! It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker, that he may enter therein in assurance, and find that the Word of God is one Word, though the Speakers were many."

How simple and inevitable is this call to drop the form, and agree on the essentials. This is a call, not to Christendom only, but to the whole world. And those who have accepted it know with what joyous surprise they find themselves brothers to men of other races and religions. A young Mohammedan studying for the priesthood met us in Constantinople a few months after becoming a Bahá'í. "Just think, my friend," he cried, grasping our hand with more than the love of a brother, "If I had had to shake hands with you six months ago, I should have spat upon the ground, for I should have thought myself contaminated. And now you are my brother!" Such joy in his heart to be free from the man-made barriers of ecclesiasticism! May the whole world receive the joy of that freedom!

THE MESSAGE OF THE PRINCE OF PEACE, after nearly twenty centuries of fighting on the part of the world nations claiming to adhere to His teachings, is at last reaching the hearts and consciences of Christian peoples. One of the most powerful sects of Christianity in America in its recent general conference passed resolutions most vigorously opposing war, which run in part as follows:

"War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Governments which ignore the Christian conscience of men in time of peace, cannot justly claim the lives of men in time of war. The glorification of war must end. Through its educational program, our church must mold the present youth of all nations into a peace loving generation."

At the same time another powerful denomination assembled at Grand Rapids, Mich., adopted an equally strong declaration against war: "We see in war's cruelties, made more terrible by modern

invention, not only a menace to civilization, but also a definite challenge to the followers of the Prince of Peace.— We claim that those who are asked to fight and bear the burdens imposed by war should be consulted when possible before this sacrifice is required of them. Therefore we ask for a referendum on war, except in case of invasion."

Still another religious conference in Philadelphia sends out these vigorous words: "We believe that the whole system of determining right by violence and destruction, rather than by friendly conference and negotiation, is fundamentally wrong, inefficient, and unchristian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war."

So while the world's science is creating deathrays and other new machines of wholesale destruction, the conscience of man is declaring for universal peace. It has taken two thousand years of brutality and anguish, since the Messiah gave forth his message of love, for humanity to come to the point where *it really wishes peace*. Now that the right desire is awakening in the world, even though the giant War give one more death struggle, his end is at hand.

"THE Spirit of the age demands the establishment of universal peace. No power on earth can stand before it. God has purposed that peace must reign in this age, and it will come to pass. Let the advocates of peace work with greater zeal and courage for the Lord of Hosts is their supporter.

In this radiant century and merciful age the ears are open, hearts awakened, eyes seeing, consciences stirred.

The age of estrangement has passed. The century of friendship has arrived. The dark hours have disappeared and the Orb of Unity has dawned. Now is the time to be illumined with the rays of the sun of the solidarity of the human race." 'Abdu'l-Bahá.

EDUCATING FOR PEACE

BY STANWOOD COBB

“**W**ARS and destruction spread rapidly. Peace and constructive enterprises require time for consummation. Years of education, gradual development of better understanding, the slow substitution of sympathy for suspicion, the eradication of selfishness and lust for power,—all these and more must be brought into the hearts and minds of the peoples of the world before we can have enduring peace. *The schools are the great mills through which we must grind the grist of peace and where those qualities of human character which will bring about the way of righteousness, justice and reason can best be developed.*”

These strong words of our Commissioner of Education point to the way the world must travel if it is to attain to the blessing of peace. War is primarily an idea, a motive. Its eradication must be begun in the world of ideas. To expunge the idea of war from the mind is difficult. But the Child-mind is open, impressionable, ready for any doctrine of good or evil. If now the conscience of the human race is turned against the resort of force in international disputes, it must include, among those race ideas which by means of education it hands over to the growing generation, the new and glorious doctrine of peace.

Travelers in Europe are impressed with the international hatred still rampant there. There never was a greater illusion than the idea that “a war can end war.” No war ever ended war, and no war ever will, except by annihilating the human race. Fresh in the cruel tracks of war spring up the red flowers of hatred, envy, revenge. And so one day, when respite has brought strength, the war begins again. Thus the cycle of war and hatred, hatred and war, goes on.

Ages ago Buddha enunciated this great truth: “Not by hatred does hatred cease. Only by love does hatred cease.” The history of the human race since then has not disproved this statement!

How can the obstacles to peace be overcome? The desire for revenge is innate,—one of those animal qualities which must be refined out of the race if it is to survive.

It is of little value to preach peace if we cannot begin to practice peace in our daily lives. Somehow it must overcome the spirit of hatred and revenge, substituting other qualities and other methods of securing justice. And we must begin with our children, training them to practice love in their relations with each other; or at least to have recourse to justice rather than to fisticuffs.

A system of self-government in our schools, properly instituted and carried out, is the first step, it seems to me, in the direction of inculcating the doctrine and practice of peace. Let each school be a miniature league of nations in which arbitration, or the judicial decisions of a school court, takes the place of force. Children, like adults, resort to force in order to secure justice. But if justice can be secured without force, so much the better. Battles may thus be avoided. But in schools which are autocracies, children hesitate to appeal for justice to the power above. The feeling of student-solidarity makes the reporting of offenses to the authorities seem a breach of loyalty. Thus in a school of the old type, the children prefer to settle their own difficulties by a system of private vendetta. In self-governed schools the situation is, however, radically different. Where the students maintain their own order and discipline there is no breach

of loyalty in reporting offenses to the governing council. Mutual responsibility is a civic duty. In our democracy we become our brother's keeper.

We have in our school a "law and order committee" whose duty it is to report all offenses against the laws of the school seen by them, or reported to them by others. At the weekly meeting this report is gone over by the whole body of students as a court of jurisdiction.

One of the most noteworthy and beneficent results of our self-governing system is that it minimizes the tendency to resort to force. In other words, fighting among the children is very rare for the simple reason that the spirit of fighting is, in the main, supplanted by the spirit of justice.

It is not enough, however, for a school to adopt a system which substitutes cooperative justice for private revenge. That is about one-half of the great task of overcoming war. The other half of the task is much more difficult,—that of raising the consciousness of the group to the plane of love and brotherhood and forgiveness. Here, as in the great world, we are going against the native animal instincts. This is a spiritual rather than an intellectual problem.

Many organizations are working for the spread of international ideals in our schools and colleges. The Institute of International Relations is assisting in the system of exchange students from foreign countries and in the exchange of professors between this and other countries. It has raised funds for fellowships to enable destitute Russian students to continue their studies here. It has arranged student tours to foreign countries, notably Italy, France and England. It has consistently urged the introduction into the college curriculum of courses in international relations. Its most important work for the cause of interinternationalism is the organizing of International Relations Clubs in colleges all over the country.

The American School Citizenship League conducts the world contest for the Seabury prizes for essays on themes of world peace open to students of secondary and of normal schools. Such subjects have been—"A World International Association to promote International Goodwill" and "The Achievements of Civilization and How to Organize Them for World Comity." Many teachers in the United States have introduced the contest as a part of the regular school work. It is recommended that all schools adopt this plan.

The National Council for the Reduction of Armaments, Washington, D. C., has lately sent out a questionnaire to the colleges of this country, to find out how far they are offering courses designed to develop in their students an intelligent interest in international relations and a spirit sympathetic to world organization and world peace. Replies received from about one-third of the colleges indicate their recognition of the necessity of doing something to develop better international understanding. Many colleges have introduced courses or special lectures designed to accomplish this result. Four methods have been adopted.

1. New courses, in many instances under the name of International Relations, are given.

2. Courses in history, geography and political science are being modified to include material on international relations.

3. Special lectures by resident professors or by visiting foreigners or other speakers are provided.

4. International Relations Clubs are being organized.

The University of Wisconsin has announced a new correspondence-study—course in American diplomacy, to meet the awakened interest in our foreign relations since the late war.

At the University of Nevada, a course is given on the Institutions of International Life, covering such topics as "The

Historic Development of the World Neighborhood of States"; "International Justice"; "The International Mind"; "Systems of Education for World Federal Citizenship"; "The Need of a Universal Language"; "Empire, Nationality, Federal Internationality." This course is an excellent approach to the subject of universal peace.

A unique course is that given in Ohio State University on "Prejudice," in which, after discussing different types of prejudice and their causes, the students are directed to:

1. Write a paragraph explaining your antipathy for that group against which you have the most violent prejudice, giving full rein to your bias.

2. Re-write your paragraph, eliminating all charges which you could not prove.

3. Now write as strong a defense of the group as you can.

4. State to what extent your antipathy is based on reason, and to what extent on prejudice and explain the origin of the prejudice as far as possible.

5. State definitely what you intend to do to free yourself from your prejudice.

Efforts toward internationalism on the part of institutions training teachers is especially praiseworthy. The George Peabody College for Teachers writes, in answer to the questionnaire: "We have probably had courses in international relations longer than any institution in America. Our feeling is that the teachers of America need to be gotten out of their provinciality and become acquainted with the affairs of other nations."

Illinois State Normal University writes: "You will find here a strong trend for the reduction of all activities that made for war sentiment."

Out of 200 answers received to this questionnaire, only 27 were definitely negative; 120 replies showed either definite courses, student organizations, round table discussion, or special lectures.

Nor is this movement toward education for world peace confined to the colleges. A proposal has already been made in secondary school circles for an international conference of heads of such schools and for the interchange of professors amongst them.

In England, under the leadership of the Secretary of Education, who recently made the statement that "the peace of the world is in the hands of the teachers of the world"—the schools of every grade are introducing into their courses of geography and history special material on international relations. The University of London has developed a course of extension lectures along this line. Special international courses have been established at Woodbrooke, the summer term of which is known as the Unity History School.

On the continent a People's College has been opened in Denmark of a definitely international character. The Woman's International League for Peace and Freedom is holding summer schools in Italy, Germany and America.

Japanese educators have urged the formation of associations for international education in every country. Themselves taking the lead, they have formed such an association in Japan which is ready to cooperate with any kindred association in other countries. Furthermore, a Chapter on the League of Nations and World Peace is being introduced into one of the obligatory history text-books of that country. It is very encouraging to know that the Government Committee for Investigating Text-books has had such members as Mr. Sawayanagi, President of the International Education Society, and Baron Sakatami, President of the Japan Peace Society and vice-president of the League of Nations Association.

As the world, however, looks more to America than to any other country to lead the way to universal peace, so we have in our schools a greater opportunity to educate for peace than has any

other country. We have no hereditary enemies; live at peace with all the world; covet no other nation's land, and we have within our nationality members of all races and nations, a rich unity in diversity, which gives us sympathy for and understanding of the other great world races.

Thus it is evident that we have an unsurpassed opportunity to uphold the banners of brotherhood, and to win that

proud position among nations spoken of by Abdu'l Baha of being both the messenger and persuader to the world of universal peace. May our only rivalry with other nations be in good deeds, in progress, in leadership toward that glorious civilization which awaits the spiritualized race. All this Abdu'l Baha promised America if we would but hear the call, and obey.

[Editor's Note:—When 'Abdu'l-Bahá came to this country in 1912, he found many organizations actively working for peace. Several of his lectures were given under such auspices. Among his utterances on the opportunity open to America, because of the progressive character, to take the lead in establishing universal peace, the following words are significant]:

“When I came to America, I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree. Now inasmuch as the standard of International Peace must be hoisted, I hope that it may be hoisted upon this continent. Raise it aloft, for you are deserving above all other nations. In other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the ‘Most Great Peace,’ for the people are distressed because of the excessive and irreparable damage of War.

“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 and colossal undertakings,—may she also become noted for the ‘Most Great Peace.’ Let this be her undertaking, and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity.”

A RELIGION OF EDUCATION

BY LOUISE WAITE

THE Bahai religion is one of education in its broadest sense. There are two things which cannot exist side by side—true religion and ignorance, or irreligion and education. You may have the forms of education, such as schools, text books and courses of instruction among a people who have no sense of the divine significances of life, but these do not constitute education; they are but some of the means by which it is accomplished.

'Abdu'l-Bahá has said, "Although a man may progress in science and philosophy, if he does not partake of the Spirit he is incomplete." True it is that education does not always make for culture, nor creeds for spirituality.

The word education means "to educe," to bring forth, to grow, to evolve; and the true teacher, whether of spiritual or scientific truths, is the one who can awaken the potentialities of the heart and mind, and stimulate growth from within out, not from without in.

The Baha'i conception of education is essentially religious in its objects and methods; religious because its basic principle is that every life bears infinite possibilities, and upon every soul rests the solemn obligation to make the most of his own life, in order to have the better life to give the world.

A true Bahá'í does not measure education by information imparted, nor an educated man by the variety of his memory stores, nor by the order with which he has catalogued them. He counts him educated who has developed his own resources, trained his powers, harmonized his life into oneness with all, and who sees life as personal, continuous growth, and an ever increasing opportunity for SERVICE.

Will Levington Comfort has touched upon the relation of education to religion from a high viewpoint in the following words taken from his book, "Child and Country": "Education is thus religion, but not the man-made idea of religion; it has nothing to do with dogmas and creeds, cults and isms, with affirmations or observances; it has to do with establishing conscious connection with the Source of Power and bringing the energy down to performance of constructive work in matter. Religion isn't a feeling of piety or devoutness; it is action. Spirituality is intellect inspired. I would teach the young mind to find its own voice, his own part and message; it is there above him. True training is the refinement, the preparing of a surface fine enough to receive his part. That is the inspiration and the outbreath, making a model in matter of the thing received. All training that does not educate the child to look within the unseen for his power not only holds, but draws him to the common herd."

The test of education is not the ability to answer strange and often useless questions, to perform brain exercises, to have spent years in this or that bed of "culture," of special forcing; these are but means to an end, and that end is to be able, because of knowledge and training, to make life in its grander, larger terms, to climb its ascending pathway, and to make one's strength the strength of all.

Education is not a substitute for religion; it is simply the spirit of true religion expressing itself in one way which is the answer to the spirit of this great day of "Knowledge and Light." The Supreme Voice is calling out to man that he was made to grow, to have more

life, to come to the fullness of that life, and to give the world an efficient and worthy citizenship.

In true education metaphysics plays a great part. Metaphysical understanding helps one to see more clearly, to understand the eternal laws of God and emphasize the economy and necessity of spiritual things. It gives the framework of the spiritual life, the understanding, but this in itself is not enough; we must look to religion for the soul of this form.

We read that St. Paul sat at the feet of Gamaliel and recited from memory the choicest texts of the Mishna and Gemara, until he was so well informed in Rabbinical law and tradition that he was "graduated a Pharisee." But this did not complete his education. By force of circumstances he took a "post-graduate course" in the University of Spirit and in the fine arts of Service to his brother man. This he learned by being tossed from pillar to post, and by imprisonment. Who shall say that this was not worth far more to him, and consequently to the world, than all the knowledge he had gained from being a pupil of the renowned Gamaliel's school?

It was the same Paul, the scholar, who wrote to Timothy a year or so later than the date of his Philippian letter, that "goodness with contentment is great gain." And, after all, of what real practical value to one's self is education if in the very best sense it does not make one more contented and helpful?

Contrast the unhappy Saul of Tarsus, the intellectual persecutor, with the godly and contented Paul, the revealer of that gem in literature whose rays will penetrate the ages to come, as it has the ages past, with spiritual beauty and upliftment—the thirteenth chapter of First Corinthians—wherein he has proclaimed the eternal truth of the correlation of education and religion. "Though I speak with the tongue of men and of angels, and though I have the gift of prophecy, and understand all mysteries and all knowledge, and have not LOVE, I am nothing."

When in prison, he reconciled himself to what he would not have chosen, and making the most of his imprisonment, wrote optimistic letters to others. It is impossible to close the doors of usefulness against such a man. Paul stated that he had "learned to be content," and we are told that "Paul had a finished education." Not until spiritual unfoldment, as well as intellectual, go hand in hand, will man be truly educated. Intellect is the fountain; the water of life springs from the heart; it is not dependent upon the intellect for expression, but the intellect is a useless form without the water of the Spirit.

Bahá'u'lláh has set forth the idealism of life, and it is beginning to flow like pure strong blood through the arteries of the world today, teaching man that the finest thought of all is the enriching, the training, the perfecting and developing of his own soul, to know what life really means, and to find the way to make it richer and fairer, more purposeful and worth while to the world.

It has been said, "Education is the answer of the soul that has heard the demands of God." It is the fruit of that faith which believes in something grander and more satisfying than daily bread, something higher than the imperative demands of the physical body, the faith that looks out and holds to the vision of hope for the ultimate realization, that believes that it is better to lose the whole world than to fail in finding and saving the true self.

No matter what a man may profess in religion, unless he is making life one long educational course, with the motive of lofty idealism, with the hope of finding the fullness of life, for the sake of giving forth that measure to others, his religion has nothing of the infinite or divine about it, be it church, school or press.

In defining the word Religion, 'Abdu'l Bahá has said, "By the word Religion I do not mean the present dogmatic and theological imitations which are in the hands of the people. By Religion I mean

the world of morality. After the moral aspect of humanity becomes readjusted, then the greatest unity will be realized; but without this moral adjustment it is impossible to establish harmony and concord. When the morality of the world of humanity is beautified and adorned with praiseworthy virtues, there will be an end to war." Again he said, "True Religion is to characterize one's self with the characteristics of God, which are Love, Virtue, Knowledge, Justice, Mercy, Truth."

When in our school curriculum is included character building and knowledge of metaphysical and spiritual laws, the true education of the child will begin, and not until then. The cold letter killeth; it is the spirt which giveth life.

Let us also look forward to that day when the opportunity for education along all lines will be like the air we breathe, free for all according to one's capacity to absorb; when there will be no "educated classes," no "superior classes," for every man will feel that he is superior to taking and enjoying a thing from which others are barred by fortune and ill birth. As long as others are kept in prison, we too are in bonds.

A set form of education, like a set form of religious service, irons out all the individuality of a soul. From a Baha'i viewpoint, a school should not be

a preparation; a school should be life unfoldment.

Greater than all the marvelous inventions of the age is this new religious educational message. None of these can compare in value to that which gives love for brutality, trust for fear, hope for despair, the natural for the artificial, true character for animalism. We cannot make the plant blossom, but we can place it in the sunshine and supply its needs for growth, and nature does the rest. So it is with the teaching; one can but comply with the requirements of growth in the individual, and God does the rest.

We need spirituality and a training of the mind that will cause it to react always in a definite way, for Love is not an emotion but an eternal Divine Principle. Truly it has been said, "Teach me kindly interest in my fellows, imbue my character with this, and you have given me a foundation that will stand."

That which stirs and awakens the spiritual within man, lifts him out of ignorance and ignoble sloth, holds before him the view of the ascending spirit, clarions to lofty deeds, calls to life in him a faith in his own divine possibilities, speaks to the deep places of his heart, makes him believe in that which is better than he knows—this is the mouthpiece of religion and the tie that binds education and religion into one.

'ABDU'L-BAHA

(Love Is the Clue)

BY STANWOOD COBB

O Heart of Love, we turn to thee
 To guide us over life's strange, trackless sea.
 The thinker thinks his intellect the goal
 But we know better, you and I, my soul;
 Love is the clue, and Love the guiding, too;
 Without it none may pass life's mystic portals through.
 And so to that great Splendor of Desire far away,
 Love be my company, and Love my stay.

EDUCATION MUST INCLUDE THE SPIRITUAL IDEALS OF WORLD PEACE AND BROTHERHOOD

A COMPILATION FROM THE WORDS OF 'ABDU'L BAHA

"THE duty of educated men, especially university presidents of the nation, is this: To teach in the universities and schools ideas concerning universal peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and human issue of mankind."

"THE schools should be free from all religious and racial prejudices, for these often prevent good results from being obtained. All schools and colleges should have these three foundations.

First—They should be sincere in the service of training the souls. They should discover the mysteries of nature and extend the circle of art, commerce, etc., so that ignorance and the lack of knowledge will pass away and the lights of science and knowledge shine forth from the horizon of the soul and heart. In all schools and universities, a general rule for training should be made.

Second—Training in morality is necessary, so that the pupils' good conduct may remain unchanged and so that they may progress in a most befitting manner, become possessed of lofty ideas, lovers of the world of humanity, and so that they will hold fast to the spiritual perfections and to that which does not displease God.

Third—Service to the world of humanity should be obligatory. Every student should know, with perfect certainty, that he is the brother of the people of all religions and nations and that he should be without religious, racial, national, patriotic or political bias, so that he may find the thoughts of uni-

versal peace and the love of humankind firmly established in his heart. He should know himself as a servant of human society of all the countries in the world. He should see God as the heavenly father and all the servants as his children, counting all of the nations, parties and sects as one family. The mothers in the homes, the teachers in the schools, the professors in the universities, and the leaders in the lofty gatherings, must cause these thoughts to be penetrative and effective, as the spirit, circulating in the veins and nerves of the children and pupils, so that the world of humanity may be delivered from the calamities of fanaticism, war, battle, hate and obstinacy, and so that the nether world may become the paradise of heaven."

"IN this age every face must turn to God! so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material. The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. The lamp without the light is a useless thing."

"THE IDEALS of Peace must be nurtured and spread among the inhabitants of the world! They must be instructed in the school of Peace and the evils of war,—The advocates of Peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased."

“**B**AHA-U’LLAH teaches that the world of humanity is in need the breath of the Holy Spirit, for in spiritual quickening and enlightenment true oneness is attained with God and man. The “Most Great Peace” cannot be assured through racial force and effort; it cannot be established by patriotic devotion and sacrifice; for nations differ widely and local patriotism has limitations. Furthermore, it is evident that political power and diplomatic ability are not conducive to universal agreement, for the interests of governments are varied and selfish; nor will international harmony and reconciliation be an outcome of human opinions concentrated upon it, for opinions are faulty and intrinsically diverse. *Universal Peace is an impossibility through human and material agencies; it must be through spiritual power.* There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife. No other than the divine power can do this; therefore it will be accomplished through the breath of the Holy Spirit.

No matter how far the material world advances it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured. Then material civilization will not contribute its energies to the forces of evil in destroying the oneness of humanity, for in material civilization good and evil advance together and maintain the same pace. For example, consider the material progress of man in the last decade. Schools and colleges, hospitals, philanthropic institutions, scientific academies and temples of philosophy have been founded, but hand in hand with these

evidences of development, the invention and production of means and weapons for human destruction have correspondingly increased. In early days the weapon of war was the sword; now it is the magazine rifle. Among the ancients men fought with javelins and daggers; now they employ shells and bombs. Dreadnoughts are built, torpedoes invented and every few days a new ammunition is forthcoming.

All this is the outcome of material civilization; therefore although material advancement furthers good purposes in life, at the same time it serves evil ends. The divine civilization is good because it cultivates morals. Consider what the prophets of God have contributed to human morality. His Holiness, Jesus Christ, summoned all to the “Most Great Peace” through the acquisitions of pure morals. If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and from every direction the glad tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear and the spirit of God will reveal itself; all men will consort in joy and fragrance, and life eternal will be conferred upon the children of the kingdom. Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore the material and the divine or merciful civilizations must progress together until the highest aspirations and desires of humanity shall become realized.”

ESPERANTO STUDY OFFICIAL FOR CHINA

AN official spoken and written language for China, the land where a national form of speech does not exist, may be an accomplished fact in the near future.

Esperanto, the international language, will be made a compulsory study by the Chinese Government as soon as enough teachers capable of teaching it are available. Eventually, government officials expect to establish Esperanto as the official language of China.

A movement is also under way in Japan with the object of adopting Esperanto as the popular written language of that country because of the cumbersome system of Japanese script.

Dr. Wellington Koo, former Chinese Ambassador to the United States, in an interview recently, said: "I am in favor of the maximum development and use of Esperanto, both in my country, where our people are so unhappy, divided by the multitude of dialects, and in other nations of the world, for two reasons:

"First, because it can be so easily learned by those of the east and west.

"Second, its logical structure makes possible such a wide variety of thought expression with a minimum taxation of the memory."

The first all-Esperanto university in the world was opened in Peking in September of last year. Students, numbering 170 from all sections of China, and several from Japan and Siberia, were enrolled to take the courses, all of which are conducted in Esperanto.

Normal schools throughout China are already teaching the international language, with the view of training their pupils to qualify as teachers.

The dialects, of which there are at least eight so different as to be mutually unintelligible, show the great need of a national language for the Chinese. People of one community are often unable to converse with those of another community, even though a few miles apart.

[*Editor's Note*—Bahá-'u'lláh insisted on a universal language as one of the necessary means to universal peace and brotherhood. The reasons for this are made clear in the following utterance of 'Abdu'l-Bahá:]

"TODAY the greatest need of the world of humanity is discontinuance of the existing misunderstandings among nations. This can be accomplished through the unity of language. Unless the unity of language is realized, the 'Most Great Peace' and 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. We can open the box only by using the key, and observe the gems it contains. 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. The spread of the known facts of the human world depends upon language. The explanation of divine teachings can only be through this medium. As long as diversity of tongues and lack of comprehension of other languages continue, these glorious aims cannot be realized. Therefore the very first service to the world of man is to establish this auxiliary international means of communication. It will become the cause of the tranquillity of the human commonwealth. Through it, sciences and arts will be spread among the nations and it will prove to be the means of the progress and development of all races. We must endeavor with all our powers to establish this international auxiliary language throughout the world. It is my hope that it may be perfected through the bounties of God and that intelligent men may be selected from the various countries of the world to organize an international congress whose chief aim will be the promotion of this universal medium of speech."

A TRIP TO INDO-CHINA ON A CARGO BOAT

BY MARTHA L. ROOT

IT IS a pleasant, three or four-day journey along the China Sea from Hongkong down to Saigno, Indo-China. Would you like to take it with me on a mental cargo boat in fifteen minutes' reading? Instead of the big French liner, we will go on the "Lorestan," a little cargo boat of some 1400 tons. You, gracious readers, and myself are the only passengers on this immaculately clean, cool-looking, spick and span, white and blue boat, touched with trimmings of vivid red like the splash of rich color in an eastern bird's wings. We are to have our meals with the officers on the western "veranda" of this "cargo-yacht." Kings, poets, or you, could not choose a more glorious view.

The lure of the East is perhaps nowhere more enchanting than at sea. The sunrises and sunsets offer new glimpses in color that may be just a hint of what the glories will be in the next Kingdom of Light,—this Kingdom where we cannot go and then return, until Sir Oliver Lodge, Mr. Edison, or other scientists chart the unknown route!

Of course the *raison d'être* of the "Lorestan's" going is not just to carry us. She takes sharks' fins, birds' nests for soup, and lots of other good things that the hundreds of thousands of Chinese out in Indo-China wish brought over to them. What it carries back comes later in this sea tale.

After four days of real rest, reading, and happy conversations, a French pilot comes aboard the "Lorestan" at Cape St. James, the mouth of the Saigon River. He has charted this tortuous, exotic-banked, semi-dangerous-under-a calm-exterior river. So he takes the helm and steers her the 45 miles up to Saigon.

Do you know anything about Indo-China? It's a place the tourists are just

beginning to discover has some new thrills. All its charms are enhanced by a dream and light and by an atmosphere of infinite purity and softness. If you are interested in ruins greater and more enigmatic than those of the Pyramids in Egypt, or Babylonian antiquities, or works of Ancient Greece, Indo-China is the place to find them. Up in Cambodia, you can visit the ruins of Angkor, the most artistic and majestic known in the world. The French say there are a whole set of Khmer monuments covering regions which extend to the very Siamese frontier. Founded in the tenth century of our era, Angkor was the capital of the ancient Kingdom of Cambodia or Khmer. A tradition, which still lingers in the country, relates that this kingdom had as tributaries more than 120 kings with an army of fifteen million soldiers, and that the Treasury Buildings covered an area of several leagues! Nowhere can an architectural conception be found to match the ruins at Angkor.

"Since the revelation of the buried cities of Assyria," the learned English archeologist Fergusson wrote in 1867, "the discovery of the ruined cities of Cambodia is the most important fact for the history of Eastern art." These extraordinary ruins profusely covered with prodigious ornamentation, representing scenes of Brahmanic mythology, and in the conception of which the decorator's fancy has been joined to the builder's science, present a view of incomparable grandeur. The most gorgeous vegetation, mixing with the most sumptuous architecture, gives to the temples a truly admirable finishing touch.

Henri Mouhot, a French naturalist entrusted with a mission to Indo-China, wrote: "You admire and you remain respectfully silent; where can you find



Angkor-Vat, a general view, third story in Angkor, Kingdom of Cambodia or Khmer, in Indo-China. The third tier of galleries rests on an enormous square basement, each face of it being 82 yards long. Twelve monumental staircases lead to these galleries. At each corner rises a tower. From the ground up to the top of these towers all has been drawn, engraved and pounced by masters

words, indeed, to praise a work of architecture perhaps unequalled all over the globe?" In a fifteen mile radius the country is covered with almost equally fine remains. There are in the West, the gigantic basin of Barai, the temple of Barai-Meboum; in the North the Prak-Khan whose wall is almost one kilometer on each side; in the East, Ek-Dey with its twelve courts and its nine towers; Ta-Prohm with its battlemented wall and twenty-eight towers; the pyramid-like building of Me-Boun, formed of four courses above one another and supporting towers, and many others. You can certainly marvel at the genius of men long since disappeared—you can marvel at this labor of centuries and the work of time.

Cochin-China, with its capital at Sai-

gon, is owned by the French. Indo-China, which includes Cochin-China, Annam, Laos, Cambodia and the territory of Kwang Chan wan (leased by France from China), are under French protectorate. Perhaps no colonists in the world have built so many splendid roads as have the French in Indo-China. Motoring is a joy. The roads, the railroads, and the boats make it possible to take all kinds of unusual excursions through unhackneyed, so far little "touristed" sections. Camping trips are becoming very popular. Little trips can also be taken on elephant back, horseback, or in a sampan, which is a miniature houseboat provided with mats, a roof, and a galley. Or one may go in a rickshaw—a two-wheeled cart drawn by a native, or go in a sedan chair.

A visit to Saigon in May is as hot as India at its hottest. One's first impression through the intense fanfare of heat is that Saigon is a wonderfully brilliant park filled with houses. The trees are immense and beautiful; the canopied avenues are nature's Gothic at its best. Here and there are the gorgeous red-flowered century-old trees that may have been brought as seedlings from Burma.

The people in Saigon are: French, five thousand; Anamites, eighty thousand; Chinese, twelve thousand; a very few British and Americans; some Malays, Siamese, Cambodians, Philipinos, Indians, Arabs, Africans and other Asiatics. Touching Saigon is Cholon, a Chinese city, with a population of two hundred thousand. Giandinh, an Annamite city close by, has a population of fifty thousand. So the three cities, which are practically one city, have a population of nearly four hundred thousand.

Surely if any place needs a universal, auxiliary language, Indo-China does. The grown-ups among the French, for the most part, do not seem to learn Chinese or Annamite. The Chinese often cannot speak Annamite and the Annamite man is not enough of a linguist to bother to learn their tongues. English is very little spoken. French is being taught in all the schools of the provinces.

The trip to Saigon was made to tell the people about the universal Principles of Bahá'u'lláh, World Educator of Acca, Palestine, whose mission was to bring world peace.—He was the son of the Prime Minister of Persia. One of His principles is the promotion of a universal, auxiliary language. The Frenchman hopes it will be French. French has fifty-five thousand root words and is difficult to learn. The Englishman may say it will be English, but English has sixty-five thousand root words and is also difficult. Besides, so much business may come to the country whose language is chosen that it might defeat the very end of world peace. Esperanto, which

is very little known in Indo-China, has two thousand root words and is very easy to acquire. The point is not WHAT language, but for the rulers of the world to appoint a committee to consider a language that shall be made the universal, auxiliary tongue.

Arriving in Saigon, the first visits were to the newspaper offices. The Bahá'í Cause for world peace was explained and booklets left. One of the happiest friendships was in one of the newspaper offices. Madame Boeuf, a charming young woman, is the only woman editor in Indo-China. She edits an English section in "L'Information de l'Extreme Orient." She is a graduate of the Universite de Montpellier. She was friendly to the Bahá'í Principles and said: "I am very, very pleased to know you. I will study the Bahá'í doctrine and spread it among my friends. I will do my best to get the Bahá'í article you bring me from the French viewpoint into the Annamite newspapers." She used three excellent, long articles about the Bahá'í Movement, with cut of 'Abdu'l-Bahá; an article about the Bahá'í Temple in Chicago with cut, and under the big caption "A Very Interesting Lecture About Universal Peace." She gave the lecture that the magazine writer had delivered in a college with some six hundred and fifty students, French, Annamite and Chinese.

Some excerpts from her newspaper articles are: "The Bahá'í movement is the biggest movement in the world today for universal peace; it is the Sermon on the Mount universalized. It is the spirit of this age and contains the highest ideals of this century. The founders of the Bahá'í Movement were the Bab, Bahá'u'lláh and 'Abdu'l-Bahá. Since the passing of 'Abdu'l-Bahá Shoghi Effendi is the guardian of the Cause.

"Some of the new teachings of Bahá'u'lláh for the needs of this radiant century are the independent investigation of truth; the oneness of mankind, universal peace, universal education, a universal auxiliary language, the har-

mony of science and religion, the underlying oneness of all religious faiths, that work done in the spirit of service is worship, and many others. These teachings of Bahá'u'lláh are training the world spiritually to a new era of divine consciousness. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating the depths of hearts and a new spirit of universal consciousness is being developed. The Bahá'í Movement, although only about eighty years old, is becoming well known in every country."

The day the lecture was given one excerpt quoted by this newspaper was: "We all, the Eastern and Western nations, must work with all our brains and all our hearts to cement unity among nations. Then most wonderful power will come and the happiness of humanity be assured.

"To be really educated is something more than cramming the memory with facts about arithmetic, grammar, geography, important as these are. The well educated boys and girls are the ones taught from earliest childhood to love God and dedicate their lives to Him, to regard service to humanity as the highest aim in life, to develop their powers to the best advantage for the general good of all.

"When the girl is educated equally with the boy, the coming generations will see great public advancement in matters of health, peace, and regard for human life.

Another French paper under the heading, "Film du jour. Le Baháisme," printed an account which also carried the message well.

The Chinese and Annamite newspapers followed with some comprehensive articles about the Bahá'í Principles.

No foreigner in Saigon gives a public lecture without permission from the Governor. After a call upon the Governor and presentation of credentials—also a copy of the lecture written out specially to show him—the Governor

himself telephoned the President of the largest school, giving his approval of a lecture. The students represented all the different religions, and there was a true spiritual bond between students and speaker, for all were the friends of God!

One book was placed in the city library. Calls were later made on nineteen schools, societies, or individuals in the short stay of five days. Man does nothing, but God in His Bounty, can bring from a few pure seeds taken in love to Saigon, a spiritual harvest like unto the famous rice of Indo-China, which is exported by the millions of tons. Spiritual argosies often come from faithful, small beginnings. Mr. and Mrs. Hippolyte Dreyfus-Barney, distinguished Bahá'ís of Paris, who have been in Indo-China and to Hongkong, will send books in French on these Bahá'í Principles. Because it is the Truth, it will make an instant appeal.

Returning to the "Lorestan," the lure of love will make you sad to leave these many friends of Indo-China. You have struck such a chord of harmony between yourself, and these friends, French, Annamite and Chinese, that spiritually you are all vibrating in unison.

The vibrations echo over the ship. What is this, the Captain is saying? As the cargo boat is loaded so full, he thinks we may all go down into watery graves and the Chinese still wish to stow on more! he exclaims: "You see this Bahá'í business has got into our veins. We can't force them off, we are brotherly!" and the calm Chinese succeed in getting on each last bag, which fortunately is charcoal and not very heavy.

"Did you make any converts in Saigon?" the Captain asked.

"I didn't go to make converts. I went to tell them," I replied. "But really you are a convert, Captain, for you are living every one of these Principles and telling them to your men. No matter by what name you officers call yourselves, you are all Bahá'ís; you live the Principles."

You readers can stroll over the ship

with me and see what has come out of Indo-China. You find huge logs of teak-wood that in Hongkong will be made into beautiful, carved furniture. There are thousands of tons of rice, also some paddy, pepper, maize, hides, fish, copra, beans. The Amahs in China will use the charcoal in their flatirons.

Under the awning on the lower deck, with straw mats strewn over the teak-wood logs, sit a hundred or more deck passengers. They bring their food and their wash-basins and "camp out." Happy? Yes, they are contented and jolly. Some of them are already reading the Bahá'í booklets and later the Captain says that the Compradore may interpret and a Bahá'í lecture can be given. Who says this is not a peace ship! Everybody is happy, even the winds of Heaven blow down as a gift a refreshing breeze as the "Lorestan" moves out into the sea.

The officers are so genial and they are looking into the Bahá'í Principles. And you too, O readers, in your trip on this "Lorestan," are you not interested? If

you do not take these workable, peace principles to humanity, who then will take them? The promoters of Christianity, Confucianism, Buddhism, Moham-
medanism, Zoroastrianism and the other great spiritual movements were faithful human beings who, when they saw the Truth, took it to others. World peace is coming spiritually just like that.

If Christ could have lived and traveled, if Bahá'u'lláh could have been free to visit all countries, if 'Abdu'l-Bahá could have come to China and to Indo-China, how great would have been the results! Man, in his ignorance and blind prejudices, prevented them. Now the only way the Most Great Peace can come is for Their faithful disciples—and disciples of all the other world teachers—to take these universal Bahá'í Principles for world peace and carry them to every land.

"O Lord of all beings! Illumine the hearts with Thy joyful glad tidings diffused from Thy all-glorious Station! Make firm their steps in Thy Most Great Covenant!"

A UNIVERSAL MESSAGE

FROM SHOGHI EFFENDI, GUARDIAN OF THE BAHÁ'Í CAUSE

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 sicknesses, heal its wounds and establish the long-promised reign of undisturbed prosperity and peace.

Humanity, torn with dissension and burning with hate, is crying at this hour for a fuller measure of that love which is born of GOD, that love which in the last resort will prove the one solvent of its incalculable difficulties and problems. Is it not incumbent upon us, whose hearts are aglow with love for Him, to make still greater effort to manifest that love in all its purity and power in our dealings with our fellowmen? May our love for our beloved Master, so ardent, so disinterested in all its aspects, find its true expression in love for our fellow-brethren and sisters in the Faith as well as for all mankind.

PROGRESSIVE CHINA

WHILE the students of far Eastern affairs look with some apprehension on the day when the full power of modern scientific civilization leaps into being in China, with its immense population evolved, through stern centuries of struggle for existence, to an unparalleled degree of vigor and hardiness, Bahá'ís are working there to bring about a splendid brotherhood between China and America, the two great outposts, respectively, of the Oriental and Occidental civilizations.

It is significant that if, as in the past, civilization moves over westward, it must on advancing beyond the western coasts of this country cross the Pacific and reach to China as it already has reached to Japan. Thus it would seem that China has a great and glorious future.

This is the thought of observant travelers who have come to love and admire that many-virtued race. And such is the prophecy of 'Abdu'l-Bahá, who bespeaks for China a destiny most great. "China," he says, "is the country of the future. China-ward the Cause of Bahá'u'lláh must march. China has most great capability. The Chinese people are most simple-hearted and truth-seeking. 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 any deceit and hypocrisies and are prompted with ideal motives. I hope the right kind of a 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."

Such a teacher has fortunately been found in Miss Martha Root, whose journalistic experience, spiritual charm,

and ability as a speaker, have opened to her many doors in the Celestial Empire. It is surprising how this little American woman, singly and alone, fearlessly travels into the heart of China geographically, and likewise touches the hearts of the beloved Chinese friends. Her articles on the Bahá'í Cause have been published in nearly every important newspaper in that country, and for the most part, editors are ever ready to fully and correctly report her Addresses. She has lectured in many of the prominent Colleges of the Country. For some time she was in the more important Cities like Peking, Shanghai, Hong Kong and Canton, but for the past several months she has been visiting in Hangchow, Nanking, Hankow, Wuchang, Changsha and other places. It has been her privilege to meet many of the prominent educators and officials of China, the real thinkers of that wonderful country; and not just in a hurried formal way, but she has visited them in their homes and had long conferences and discussions on those vital questions centering around the hoped-for solution of problems which are more or less affecting all peoples.

The Hongkong Telegraph, which is a newspaper printed in the English language for the benefit of the large American quarter in the city, speaks very earnestly and favorably of Miss Root's work in an editorial, as follows:

"At a time when there is so much antagonism among the nations of the world, the principles of the Bahá'í movement, as expounded by Miss Root the other day, make interesting reading, and apart from mere interest is the beauty of thought which dominates the entire theme of this new attempt to realize the brotherhood of man. We are presented with a Movement which does not seek to win converts to a new religion, but to form a link that shall bind the followers of all creeds in one universal belief, the

peaceful destiny of mankind. Perhaps Bahá'ism is a substitute for that combination of all the best in each religion which philosophers have dreamed of; for goodwill toward others is the fundamental principle of all the greatest creeds.

"In its advocacy of world peace the Bahá'í movement strives to bring about through the hearts of the people what Governments are daily being proved incapable of accomplishing. When we observe the world as it is today and as it promises to be tomorrow, we cannot feel hopeful of the great success of the apostles of this creed of fraternity, but we can all the more readily admire the effort to sow the good seed; and however much might fall on stony ground, some is sure to find fertile soil in which to take root."

The South China Morning Post, also printed in English for the American quarter, gives the following interesting account of a lecture by Miss Root at the Hong Kong University:

"Miss Martha L. Root, a newspaper and magazine writer of the United States, who is spending two weeks in Hong Kong, after speaking and writing in nineteen of the leading cities of China, gave an address on Wednesday before the students of Hong Kong University. Her subject was, 'Universal Peace and How the Students Can Help Bring It.' During the lecture she spoke of the Bahá'í Cause and what it is doing to further world peace. She graphically outlined the history and teachings of this Bahá'í movement, founded in the latter part of the nineteenth century by the three great Persian teachers, the Bab, Bahá'u'lláh and 'Abdu'l-Bahá. 'Abdu'l-Bahá was knighted by the British Government for this work toward universal peace.

"She said that this is undoubtedly one of the most remarkable religious and social movements of which history bears any record. It seems destined to play a great part in bringing about unity of

religions and the establishment of peace throughout the world. The cause of Bahá'u'lláh, Miss Root said, was the same as the cause of Christ. It was 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 had the same basic principles, but were according to the degree of maturity of the world today and the requirements of this illumined age.

"The speaker gave as some of the basic principles the unification of the world of humanity, the welding together of the world's different religions, the reconciliation of religion and science, the establishment of universal peace, of international arbitration, of an International House of Justice, of an international auxiliary language, the emancipation of women, universal education, the abolition not only of chattel slavery but of industrial slavery, the organization of humanity as a single whole, with due regard to the rights and liberties of each individual. These were problems of gigantic magnitude and stupendous difficulty in relation to which Christians, Mohammedans and adherents of other faiths had held and still hold the most diverse and often violently-opposed views, but Bahá'u'lláh had revealed clearly defined principles, the general adoption of which would obviously make the world a paradise.

"The state of the world today, Miss Root said, surely afforded ample evidence that, with rare exceptions, people of all religions need to be re-awakened to the real meaning of their religion; and that re-awakening was an important part of the work of Bahá'u'lláh. He came to make Confucianists better Confucianists, Christians better Christians, to make Moslems, real Moslems, to make all men true to the spirit that inspired their prophets. He also fulfilled the promise made by these prophets of a more glorious Manifestation which was to appear in the fullness of time to crown and consummate their labors. He

gives a universal teaching which afforded a firm foundation on which a new and better civilization could be built, a teaching adapted to the needs of the world in the new era which was now commencing.

"One of the questions asked by Rabin-drath Tagore, the first day of his arrival in Hong Kong, the speaker said, was 'How is the Bahá'í Cause progressing?' Bahá'u'lláh's son, 'Abdu'l-Bahá, always wished to come to China. He said if these principles for world peace could be explained to a few of the thinkers of China, they themselves would take them to their people. He stated that the Chinese had a great capacity and China would be the country of the future. 'When Religion,' 'Abdu'l Bahá said, 'shorn of its superstitions 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.'

"Some of the earnest young Chinese, Miss Root said, were writing to Shoghi Effendi, grandson of 'Abdu'l-Bahá and guardian of the Bahá'í work, asking him to come to China and lecture in universities and normal schools on the universal principles of Bahá'u'lláh."

In writing of her work she says, "I know of no country in the world where the people are so ready and where the opportunities are so vast. It is a favor and bounty from God to have the privilege to do anything for China. I do not think one of you will ever come here who will not love the Chinese."

THE WORLD OF THE SOUL

BY JINAB-I-FADIL

IF WE search and investigate and travel through the world of the human soul we find it a boundless, measureless and fathomless reality, a reality which is unique, an ocean which is unfathomable and a world which is infinite. Ancient thinkers said there are two worlds: one is the world of human soul and the other the world of nature; both are two unlimited books of God full of knowledge and wisdom and signs of the power of God. They described the philosopher as one whose inner world was a mirror on which was reflected all the images of the outer world; the philosopher became the prototype of all the discovered truth of life.

When we ponder carefully over the soul of man we realize that the effects of the soul conditions are manifest in all the motions and activities of the external man. For example, if the soul is functioning in a vibrant, spiritual, optimistic and happy environment its effect will be instantaneous and most powerful

on the physical body. On the other hand, if the soul is in the grip of fear; if it is weak or in a state of melancholy, the body will immediately respond to those vibrations. Fear and imagination have a great effect upon the body of man. For example, if a person is swimming and permits fear to take possession of his soul, he will immediately lose confidence and also control of his movements. If he is walking upon the ridge of a mountain or the top of a high building and fear enters in, he will tremble and fall. A ropewalker illustrates this principle very aptly. Through the reasoning faculty such perfect control is maintained that he walks upon the rope with perfect poise.

Also, the effect of the inner man upon the outer is not limited to the man himself, but has a general effect upon others. If, for instance, some one begins to yawn from fatigue in a group, others will soon follow his example, or if he is full of vivacity and happiness he will electrify

others around him. These few illustrations point the clear fact that the world of the soul has independent existence; its effect is creative; it reverberates with the vibrations of joy and sorrow, pain and pleasure, friendship and estrangement.

Inasmuch as the soul has this inventive and creative power in the kingdom of imagination, how much more universal will be its scope if it is strengthened and buttressed by the spiritual forces of God. Thus if the soul of man is reinforced by the divine powers and energies, not only his own body will become a perfect example of health and radiation and joy, but he will radiate like the sun those rays of happiness to all who come in touch with him.

The Manifestations of God, the prophets of divinity, are those spiritual educators who have initiated a system of spiritual training based upon this law. The benefit humanity will draw from this system will be commensurate with its application in the daily life.

One branch of this system of spiritual education deals with the inculcation of ethics in the lives of men. For example, in the soul of man there are certain tendencies or qualities: one is fear, another courage, another rashness. Now extremes in any direction mean disease and the Manifestations of God come to teach us that fear is evil, recklessness is unwise and that courage is the golden mean. Also we have a trinity of other tendencies; squandering as one pole and avarice the other. One may be so avaricious that, as the Persian poets express it—the palm of his hand is as dry as the surface of Sahara. The spendthrift wastes money, while generosity again is the golden mean. Also justice is the golden mean between tyranny and a lackadaisical acceptance of humiliation or adversity. Contentment and chastity are two other characteristics which have their extremes.

These five qualities are the five golden rules of ethics. These five pathways

lead to a happy, contented life as revealed in the sacred books and taught by the Manifestations of God. If we simply read them, kiss the sacred books as a sign of respect, place them on the shelf and forget them, this will do us no good at all. Theories and words may have an effect upon the lives of men, but Bahá'u'lláh tells us that in the last analysis deeds are the criterion of right and wrong. One may write a most inspiring book or give many lectures on these five qualities without any effect whatever, but if he arises and by his deeds manifests the quality of generosity, for example, by dispensing a portion of his fortune for the alleviation of suffering humanity, his action will have a great effect. The Manifestation of God points to us the road and tells us this is the pathway. If we walk in it we shall reach a certain destination, but the walking must be done by ourselves; nobody will help us.

This fact is illustrated by the example of a man giving a banquet and preparing all kinds of dishes and when invited to eat, the guest replies: "It is too much trouble—eat it for me." We know the condition of such a man. Those who have not heard about this system of spiritual education are not so much responsible for carrying it out in their lives, but those who affiliate with it and go under its banner are those among the rest of the world who should characterize themselves with its qualities and embody its principles in their lives.

During the last seventy years Bahá'u'lláh and 'Abdu'l-Bahá, through their lives and teachings, have trained and educated their followers to be ever watchful—not of others but themselves.

Now this moral training of the soul is one of the branches of spiritual education and we can never characterize ourselves with these golden qualities unless we begin at home with the self within us and try to control that self in order that we may be able to convey the same knowledge of triumph and victory to others.

ANNUAL BAHÁ'Í CONVENTION

(Brief Report)

BY LOUIS G. GREGORY

THE sixteenth annual Bahá'í convention has passed into history. Like those preceding, it had its unique features and adds its part to the development of the Cause of Bahá'u'lláh in the western world. One feature was a change of setting, giving a new point of contact with western life. The place of the convention was Worcester, Mass., one of the largest and most important of New England cities.

The convention was called to order by William H. Randall, president of the National Spiritual Assembly, who made what may be called a keynote address. He expressed high admiration of the Worcester friends, whose cordial welcome had cheered every heart. He deplored the darkness of the world, which left to itself, could only perish. The Bahá'ís have found the remedy; but if they do not use it, God will raise up other servants to do His Will. The love that is effective must be translated into deeds. The negative condition of the world can only be transformed by the spiritual lightening of the Cause. The souls will find freedom and growth only by the baptism of knowledge divine and of the Holy Spirit.

The principal business of the convention was the election of the new National Spiritual Assembly. The balloting resulted in the election of the following friends, in order: S. Schophlocker, Mountfort Mills, Mrs. Fred Morton, Horace Holley, Mrs. A. S. Parsons, Roy C. Wilhelm, Mrs. Elizabeth Greenleaf, Mrs. May Maxwell and Alfred E. Lunt. Upon consideration and further consultation, it was deemed wise to elect nine others, as a so-called reservoir from which helpers might be drawn to fill va-

cancies at meetings of the National Spiritual Assembly, which must now, in view of the expansion of business, be frequent. The nine thus chosen by vote of the convention follow: Mrs. A. E. Collins, W. H. Randall, Mrs. Edith Ingliss, C. M. Remey, Mrs. Mariam Haney, Mrs. Louise Boyle, A. R. Vail, Howard Struven and L. G. Gregory.

THE public meetings for teaching opened on Sunday evening. Mountfort Mills of New York presided and made an address on the "Dynamics of the Cause." He dealt in part with the history of the Cause, describing the wonderful lives of the Bab, Bahá'u'lláh and 'Abdu'l-Bahá, their heroic sacrifices and the principles of light for which they stood.

Dr. John Herman Randall, of New York, in whole pulpit 'Abdu'l-Bahá spoke during His western tour, delivered a most eloquent address on "The Spirit of the New Era." It was immensely pleasing to the large audience, which included many inquirers. Dr. Randall reviewed his early association with Bahá'í friends, who attending his church and listening to his sermons, told him that he was a Bahá'í. He did not know that he was, but this spirit he had imbibed while a student at the University of Chicago. During these days he attended the World's Parliament of Religions where he heard many broad and inspiring utterances. He heard the report sent by Dr. Jessup from Palestine, which gave a description of Bahá'u'lláh and quoted his wonderful words on "The Most Great Peace." Later he met 'Abdu'l-Bahá, who graciously accepted his invitation to speak from his pulpit. He was greatly

drawn to Him and admired the simplicity, purity, breadth, and beauty of His spirit, in which he saw nothing less than the spirit of the great Avatars who sometimes come to earth. Under this wonderful inspiration he had continued to preach love, universal brotherhood, the abandonment of prejudices and freedom from narrowness and dogmas.

He welcomed the new spirit in the culture of today through which a new chapter is being written in the unfolding story of human life. The old chapter is ended, but the new has immediately begun. The idea of nationalism was supreme during the dark ages and individuals were regarded as only the means of increasing production and amassing wealth. That old spirit survives among some elements today, but it must inevitably give way in the advancing tide of unity, democracy and freedom. The world is in reality one great neighborhood with people in divers parts to a large extent sharing each others ideas and sentiments. Universalism in ideas and sentiments is destined to grow. He referred to radio as one of the means by which various peoples, races and nations are being united in the neighborhood of the world.

THE subject of the Monday evening session was "Independent Investigation of Reality." Louis Gregory said: Appearing upon the walls of the Congressional Library at Washington are many inspiring mottoes, the flashes of genius of men of many lands. One of the most inspiring is that which reads: "Ignorance is the curse of God; knowledge the wings by which we fly to Heaven." The purpose of man's life is to acquire knowledge. He should acquire that which ennobles and elevates his existence, and equally avoid that which ensnares and degrades. The diffusion of knowledge is great through many agencies today. But that which is vital to man is what unfolds his relationship to God and to his fellow beings. Great Teachers of the past, the Prophets of

God, have elevated man from idol worship to a true knowledge of the Divine. The Mighty Teacher of today, the Divine Manifestation, has appeared to teach the human race its essential unity, thereby freeing it from the idols of caste, creed and nativity, and exalting it to the understanding of one God and one Truth. This is the enlightenment, happiness and glory of man."

ALBERT VAIL of Chicago delivered the principal address to the large audience. The founders of the great world religions, he said, had little to tell us of dogma and ritual. Their teachings were sublimely ethical and spiritual and are fundamentally the same. But their great teachings of brotherhood, love and justice, need renewal, and restatement from age to age. They need to be applied to the new world conditions of the new time and stated in accord with the science of today. For true religion and true science agree. If religious teachings are contrary to science 'Abdu'l-Bahá says that we should reject them. Mr. Vail then quoted from many of the holy books of the Great Prophets of the world, showing their essential unity of spirit, their accord with true science when stripped of dogma and superstitions. He then showed how Bahá-ul'lláh, the great light of this wonderful age, has removed the veils of superstitions and revealed the oneness and purity of the Truth which shall set all men free.

MRS. AMELIA A. COLLINS of Pasadena, Calif., presided at the closing session of the congress.

Jinab-i-Fadil, the first speaker, referred to the seven great religions of the world and declared that for them all there were two great foundations. These are the invisible power of God and the immortality of the soul. Adherents of the different religions opposed each other because of their lack of understanding of the basic foundation of all of them. He deplored the

superstitions and imaginations which had entered religion, creating discord and hatred among its adherents. Among these superstitions was the belief in a literal hell, where people are burned with fire. The real burning is the fire of remorse. The belief that some are to be committed eternally to hell, damned forever, with no hope of salvation, is the creation of leaders who have used religion for selfaggrandizement and personal ends. In this way speculative creeds and narrow dogmas have been substituted for truth. By such means the Sun of Truth has been hid under many veils and clouds. Hearts have been made cold and minds limited and calculating. Hands have become grasping and feet paralyzed. All the prophets of God have taught peace and love; but the people do not understand them. The address of Jinab-i-Fadil abounded in illustrations, many of them humorous, showing the embarrassments and difficulties that have arisen among people through their misunderstandings of religion and their failure to investigate the reality. In one case, in an Oriental city, he found that three days in every week were kept "holy" and spent in idleness by adherents of three different religions, out of allegiance to their own and respect for other faiths. He told them that in as much as there are seven religions in the world, if all their adherents were found in their city, they would doubtless have found it incumbent upon them to keep the entire week "holy" and be lazy all the time, so as not to offend. How much better would it have been for all the religions to unite upon one day to be observed by all!

The light of this day is universal religion. The religion of the future will consist of fundamental ideals, the constructive principles, the moral truths of all the sacred Books. This is the aim of the Bahá'í Movement. It sets aside creeds, unfurls the banner of essential ideals, and establishes unity in religion for all mankind.

WILLIAM H. RANDALL, in opening his address, referred to the report of an interview with Robert D. Towne, who said: "Religion is handicapped by lack of good news. There are no more firm assurances such as the one given to Peter and Andrew—'Follow Me and I will make you fishers of men.'" It must be evident to those who have followed these meetings that the good news for which the world has been waiting has appeared in the coming of Bahá'u'lláh and 'Abdu'l-Bahá. That again the Holy Spirit has appeared upon the earth and has touched with its fragrance the heart of the world. This Spirit, named in the Bahá'í Movement the Glory of God, brings again the power, as in the case of the disciples of old, so to transform the lives of people that they may become in truth "fishers of men." The Bahá'í Spirit is like the leaven of which Christ spoke. It silently works in the souls of men and brings to them the transforming influence of spiritual growth and the inception of a world of unity. It is not theory or philosophy. It is love-making, universal, world love-making, the power to reveal harmony to a distracted mankind and to penetrate the veils of prejudice and to establish the foundation of national, social, religious and economic concord.

The Bahá'í message heralds this new spiritual consciousness, the spirit of the new age that floods the world with ideals of unity. Its motion attracts people of every race and nation, every religion and creed, as the one solution of social reconstruction and world unity. Within this movement science finds its freedom to advance, religion finds the love-power to unite, and society finds a world program of family life in the oneness of God and the oneness of humanity.

These are but impressions, imperfect in their expression, feeble and shadowy as reflections of truth. Yet may they not convey the hope that this convention was the beginning of a great awakening throughout the western world?

حجسته

شماره پنجم

پانزدهم

حضرت عبدالعزیز که در یکی از کتب مشهوره سید الکفایت آن را فرموده بودند تمام
 و کمال خزانة مکرر و سپس طبعه منسل او را در دوران پس عدله از اربابین و خطای
 بیاد در شرح و بسطه تمام مبارک خطابه دادند یکی از بزرگواران و از امر مبارک و دیگری
 از آنکه چنانچه این امر ایمن غلام هر تقدیر را با پس و تحکم و قیام متدلسه بنیاد را بحد
 و دیگری از آنکه از محبت و الفت و یکجائی که تا پیش این نواز بر آن در اعلام است
 سایه اندر خطه شرح و بسطه دادند و در قلوب سرور و غمخیز و در وجه سینه و کلاه
 شکرانه اکتیبه را کای آوردند

این دار فانی که گویی قیامت ترا
 در هر نفس آب جانیت ترا
 دریای جهان گرچه بود پر عجب
 در هر نفس نفک تجلیت ترا
 چو چینی گسبند که پایه نموده
 از کز غنای خوشی بی پایه نموده
 از رشوت این و آن میلای نظر
 از زدگی دلدار غنای دلجوی
 سبزه زرع که سازست میخیزد
 بر از رشوت از خوشی خفایت که خدای
 بر هرگز از محبت تا حسن طوب
 بر هر صحت صادقان بیشتر تا برسی
 رحمتی که زنده صحبت ناما کانت
 با صد دل و جان محبت با کان طلب
 آن مبارک در حرم در حمش خوانی
 که عاشق صادق با بیله حیدی
 چشم که تو بار حسین در حرم گوی
 گر پاک نشد دل تو چون سبزه چین
 تا محمد مرعیض و طیبی دارم
 که غافل طلب غنم دوست شایم
 ای عجب اشیا ز بهار تو چه جدید
 تا عجب بنسبم که چون عهد خورشید

تقدیر و باعتبار فتنه نبل زدندی

سپار ز نام دل بست برست
 محب بود هر دم و هر نفس
 بوم را اثری است و فتنه را اثری
 پیش آمدت آفران که نه او است
 این اشق روشن که زبان است تو را
 در خانه دل شیرین است تو را
 بیوسته بر بخت فتنه لیش برسد
 گر باز شود دشمنان است تو را
 از هر دل تو تر جهان است زبان
 بر کف خمیر دل ضمانت زبان
 دل ناک نما که تا زبان رام شود
 در نه کلین چو تر کمان است زبان
 هر چه می که سر براری از خواب
 عیان بدر که عزیز و تاب
 که او اگر زبان نواز شتر زبان
 محفوظ مدار بند در در باب

بافتن سستگار چاه شیشه ساش
 از بهر نوال عمر خود تیشه ساش
 این خلق جهان عهدت کرد و دیده است
 مشول بگذران رک و ریشه ساش
 در روی زمین هر چه بود چسبده
 همچون تو بود و بار خوار شده
 چون بنده ای از جبر تو نیال شود
 که صاحب از تو زار گذار زنده
 هر چه لغزی که زبردست است تو را
 میدار اگر پیش که بست است تو را
 هر روز اگر آرز و مشکتن جو نه
 خواجهی کنی از مدار که از ناضی
 فرود تو حد آرز و شکست است تو را
 چون چشمه شیرین گزین فاضی
 خلق جهان را حنی و چشمت بود
 از هر که بود دل خلافت راضی
 در خواه ز خلق که تا تو کل گذت
 هر که را ساسم خصمت کل گذت
 ای دانه دقان کشانی برسوی سما
 تا بر بهار تیز استیل گذت
 این امرن و ساعج که بست ترا
 هر حرف از فضل خطا بست ترا
 بر هر ورق و صحنه و نسل در نقش
 بر نهی بقا گشوده با بست ترا
 خود شید بجهر حق صلا میزندت
 مردانگ عالم عیا میزندت
 این بجز در عدد ورق و ورق با بن
 رفتن جهان الا الا میزندت
 در فصل بهار ناله رعد کند
 بگویند از شنش سده غمگن
 چون برق کند و لاله کندت

تساله (دین یا اس نور و علاج) سدره درین شماره بنم فصحی روحی له
 آقای سمر از عزیزان فای صاحب اداره رسیده و در حسب گذارت گریه
 و چون نیم آن متره رسد کار رنگ مانند این شماره در نه نامی مستقیم
 ارج و دفتر شده و بس مرست خاطر قاریین محرم خواهد بود همچنین کتابت
 عیونیه درواضیحی که در خوار بخجیده است از هر چه لطف هرگاه برسد با کمال
 فکر درج دفتر خام شد

مجلس اطلاع

در اسطر اقبال سا فرنی که کجا رنده قسمت فارسی جمده را در پیش بود
 از داد و وظیفه تجر فارسی شماره قبل معدود بود ولی آنکس امرت آن
 که شمار نامی آتی در هر دو قسمت فارسی و انگلیسی وظیفه خدایت غیر در آن
 مدارست و کلمه نموده و در میان محرم تر میخواند ای سبزه صفا بیاید

بازدم

نسخه

شماره نخستین

راحت فراهم نباشد و اسباب خوش و کامیاب مستعد و عقب بر اربابان و اسید
 پریشان نشود و دل بایم ابدی خوش نماید قره ایان خلایق دارد و خنجر
 خلق رشادت و شجاعت نموده و حالت بهم و جلیب و اسیر خلق سازد و نفسان
 حکم و دلگان را قوی و محکم و صبر سازد خلق فراکاری نماید و گرم و خاوت
 در انسان بر در اندر سنج که از قره ایان بر بفرزد مانند تری است که بر طرف نشیند
 و تاثیر بر سطح نماید و دعای که بقوله ایان از قریب بگوشه متون است حاجت
 تو حاجت است بسا میزد که ایان و قدرت روح در عالم جسم و تن نیز از نموده و در آن
 در اعمال برین جانب نیز نماید که در رخ برین کرده و رحمت نیز از آن در آن
 حالت و استقامت است که نفسان از عشق و انوار که در جهان است و کل
 گوشه های لذت فایده و بارش و بجان و عیب و جلال و کمال دل بنده و با کسب
 این خلایق مایه غلبه است و این آثار غلبه خارق العاده آن قره ایان
 راستند و سنج بوده و هر قدر آنقره قریب شد تشریح آنرا که طرفه از هر تریه
 و چون استقره ایان با جمیع درجه در نفس مستعد ایان طالع و استکار در
 که از مشرف باطلان و قدرت نامی غلبه میزند و ناما استقره در بر او ایان
 موجود و دایست از هر مستعد بود و چون تشریح استقره را کم بیکرند لذت از اول
 و اعمال و نایبهای بارزه و دین خالی از قره و از هر درجه و حاجت که در این
 نیز در آن بوده جان بخند اصل معرفت تشریح و طالع انوار بر آن که
 از که دست و عظمت نیز یکی از شایع استعد و بلا واسطه دایست است چون در این
 با که از غلبه ارتباط و اتصال با هر در است صافی روحی بگوشه استقره
 انوار جهان بنیاد آن در ضمیمه و دیگر معرفت گفته شد که در این ایان

و طاعت است که محاسن ستواری و بهایان شود و ایگان نیز از است مستعد در آن و اول
 معرفت حقیقیه و نام کرده از نظریات شبهات و ادغام و آینه بجهت است تعیین
 راه پا و وقت مانند حبه که باشد که ما حافی عرفان از آن جویند و حبه که باشد که
 سر بسایه و چوکی از آن که نماید مکه پیروز این قره معرفت کلید کسب و خواجه خرد
 بدست آرد و بر تریه است مستعد از آن و بنامد و سفینه است فوش از آن که
 همانک با حلی نشکسته معلوم در با و ماری که در آن است معرفت فوش استقره
 مستعد و بهر منده که در آن عشق مستور بر عشق فروانیت باید و از مستور استقره
 لذت مستعد و معصوم در ایام غلبت مانند شمشیر و شمشیر مذاق جانها غشای روحی
 باشد و باران دانش و از این تکیب و افنده او را و از نام و نالی و دنیا که بر روی
 کل فن مانند نفس ثابت بر قریب نشیند و در نفس با بطریق نرم و مراعای مستقیم روحی
 حکیم گویی و فیضی و با باشد که خلق حقایق را با چشم و در شش مشا به نماید در آن
 و حکم کوبیده و بصیر بنده و از فرود این عمل بیرون با هر کسست ندارد و در آن
 و حکم اعمال مستعدین آنکه و با معده نظر شرع و در این ره و دنیا در اول آنها

مجموع حضرت باب اول در معرفت خدا تعالی

در شریعت و در سیر و در یکی از آن که در سیر نبوی سرگ و حسن کرد در با و با صافی
 در خود و در او از این در در شریعت برقر و با او در این سیرانی تیره است
 چند با کمال فاضل و طبع آن اقدام حقیقه و همی از تحقیق و قدرتات کجاست که نفس
 داشتند و قریب و دایست تن سرعین دور ما دور مرما و جوان نیست آید جان
 و نور سرد و دایست طرز او در حاضری سیر خشیست پس خطی و با طبع مستعد و در
 با نیت و تمام ایر و با نسی مناسب با حقیقت و او متن را داده چند آنکه هر و در و
 از خطی آن انتقال آثار خیرات غلبه و از اوقات حکمت است یعنی از استوار
 و احساس نماید و تریه این نفس علم از طرف جهانان منور گردند و در سیر این
 در شریعت نفس محرم کسبه خود نمائند تریه نفس رنگ با و کاری سیر و غلبه ایان
 و او این نفس نیز هرگز از آنجهت روحی که نفس نیست که در شریعت نیز در شریعت
 در ایام سوزن با یک کسبه و از او آثار غلبت است و در او سیر و در او سیر
 جلال از طرف کسبه اعلا تا که نشود و نفوس با و حکمت که در تمام ادب
 و در سیر کسبه که خود که مع ابرام از با نیت حضرت روح و کتاب شمس
 و است و ترتیب پیشه در این روز از با نیت حضرت مجدالها تریه بود و از
 از الواح و نجات نموده و در در و کسبه صطب و نشود و در در و در و در
 با نیت را قوت بگردد و صفا با حکمت که در یک لحن و نواصل این کسبه
 و نجات روحی کسبه که قوت و نفس میزنند و نیز یکی از خطی بر مای

بانه دوم

عجبه

شماره نهمین و دوم

چون ما بر طبیعت عبارت از حدود و وظائف است که نسبت از اول مبدء بود
 سلسله مسموم است و موضع و تشريح آن مستند با حاطه تا به روابط و سراسر از حدود
 حال سینه چنانچه ادراکات بشريه و عقول اعتقادیه برای يقين حدود و وظائف
 منزهه کنایه مفید با انکسار اینها ظاهر در ظاهر علم و قدرت خداوند است
 در روح فخر و فلاح هر از اول مرتبت ایشان منظر بود چون جمعی نمایان است
 های ایجاب نسبت که متعین است این کارخانه عظیم برای فهم عمده و بشري و سایر
 روابط آن خارج از میزان ادراک اوست نه توانیس اوله از زمانه و نه
 علمی غایبه آنرا بشناسد و با چه سعی و سعی مدت برای وصول حاصل علم
 و حکمت پیوسته در بحر بی پایان و در بحر غوطه و در مستغرق است تا علم که
 بر روزنه طرح واقعش محراب بیان سابق و عبارته اخروی جلدی بعد بصورت
 علم و عدمی پس بیاس و وجود است چگونه میتواند عالم نهانیت را منظم دارا
 آید معرفتی که بعد از تقیید و عقیده بر میزان و معیار برای سنجیدن حقیقت
 و اطمینان آن داننا در معرفت تاریخ و اختلاف است چگونه ممکن است اعتقاد
 و اجزاء و کارخانه عظیم الهیانی وجود دارد با یکدیگر ربط و اتصال دهد
 بلکه با مصنوعات نوع بشر را نظری نقاد مطالعه و با کتب مختلف ساریه
 مطالعه تا بنیم تباین و مخالفت آراء و عقاید نهانی و توانی و مخالفت مطالب
 و معانی حد نرسین شرعی را بی از برای درک این حقیقت اقوی دلیل باشد
 و مستوف شوم که روح اعینت و اطمینان هر فرد او این الهی است متون
 آورد و در میان آنها مروج بود که از نظام و انعقاد در زمانه حقیقت
 اقوال و اخبار حدود یافته هر آنچه و بسناین شرعی رب قدیر چاره نوری
 نیست چه بعد از استسقاء کتب عمیکه و استسقاء لغزبایه و استسقاء لایات
 از باب علم و فلسفه عقول و مدارک نوع بشر را در هر یک از مباحث مطهره
 آفتقر بعضی مشاهده و محله با هم که اگر نخواهیم در سطر سترگان نه تنها بدلات
 و ارشاد آن گفته تا بنیم اختصار خود را در هر از این خط و ضلالت مسافه
 و با یکس چون از قرأت کتب عمیکه متبادر است و محف نیز در سلسله بر او
 سفا و آید مبارک که شرح کل من الدین با و حتی به نوحه و الهی و احسن الیک
 و هویدا یافته فهم این نکته تا بنیم که آن ارواح مجرد با وجود تبادله و از نه
 و تغیر یافت و استند و عدم حصول ربط برای استطلاع از راه و عقاید یکدیگر
 در تحقیق هاتق اکتبه و اصول و مادی روحانه کلا برای و مقصد و جلد
 مستفق و متحد بوده اند و روح این اتفاق و اتحاد چندان در عروق و شریان بیانی
 ایشان ساری و جاری است که حتی در این سلسله که را به حقیقت آیت
 مرموزه و کلمات متشابه است هر وحدت الهی و ساری مشاهده نمیشود
 و همین اتفاق و اتحاد امتن بر آن بر کمال علم و احاطه آن نفوس مقدسه

بر حقیقت و سراسر وجود است و الا این موافقت تمامه در مساببات ایشان
 با حقیقت فقدان و مسائل ارتباط و عدم اختصار اکتب و عقاید یکدیگر
 و محال بود ولی چون مبدء و منشأ او این آسانی و می رانی است که صدور
 از مبدء حقیقت و منبع علم و حکمت است بعد از مبدء هر سبب بعد حقیقت نتواند
 و علم محض مشهود بجهن نگردد و این نکته نیز برای البصائر پیوسته نیست که
 علم حقیقی عبارت از حضور حقیقت در مراتب ذات و علیها علم بسط
 حضوری و احاطه روابط وجود از لوازم حقیقت محمده است که جمیع حقیقت
 و معانی در ساحت خلقت او بسبب ساطت محض بدون عیب و عجز
 موجود و عاقبت و با مبدء برای افراد بشر و باقیات ممکنه که با کبریا
 محبت نبوی و هجرات نقیص و اعدام نه چنین علم غنی و سخیل است
 و برای آنکه صدق و حقیقت مطالب مرموزه مشاهدات آثار تاریخی که
 محسوسترین نمانده و داعی و مروج است ترقی و تکامل هر قدم دولت است
 تا سید و تا یکدیگر بخود اختصار رسیده از ادعای و احوالی عالم و اثری که نیست
 مطالب و می آتی در جهاد مرده علی و ادم طر سراسر محض نشود و تا در
 تا قوت تشریح شرع را با هر روابط وجود و اخبار اینها طر کجا آید
 یکتا حصا و عقاید مکشوف و محقق شود خلقت تاثیر شرع و ادیان در
 آنه آثار مشهود و استکار گردد گفته دارد عزیزم صعبا ح

اصول عمل و دانستن نسبت و انشاء قبل

اصل ایمان یکی از اصول دین است که مستفاد و بلا واسطه از آن شروع و مسوول بر
 ایمان و دستا به و اعتقاد بیکصدت بهر انبیا است همانا حقیقت هر چه در تاریخ
 دین است و نیز حقیقت آن در عالم نهانی و واضح و عیان پیشه باین قوه است که
 طیر روح فانی تر بر شفا رهنمونی تمرکز گرد و دایه دبری در جهان و کبریا
 باین قوه است که حجاب و عقاید و ادیت از زمین و اجساد زایل گشته و با ارباب
 علوم غیبیه با نمانند رهنمونی هر چه نماند باین قوه است که ادوات و جسامات
 نهانی روحی نشند و حیات جدید روحانه حاصل گردد باین قوه است که انسان
 دنیای اشغال از عمارت و محسوسات و مشغولت آن عالم روحی مطلق گردد و این
 قوه همان تجلیه بیشتر مکرر تاز با بیانه نوحه و صفات کل مظاهر با بیشتر است که
 انسان از لرزیدن در آمده و بتمام اطمینان وارد میگردد و انبیا و نوسیدی
 که نشسته قیام هموار جا و امید خواهد بود باین قوه است که بر هر که و دانشکار
 وجود و زایل گشته و دینیه دل زنده و شاداب خواهد بود با بیشتر است که قلب
 پر از شوق و شور و حرارت و حکمت در وجود حاصل که برودت و مجردت مانع
 نماید قوه ایمان سبب شوق روح فانی شرع عالم بقا و نشاط و باطن و مرموزه
 تسکین قلب و رخسای خاطر است چنانچه هر گاه در عالم مسائل مادی و مرموزه

یازدهم

صاحب

شماره نخستین و دوم

واقع شد و از آن ۲۰ ابریل مانده کان از بلاد مسخره و اقوام مغربه سرها وارد
 و در یکی از بزرگترین بومل های مشرق جمع نمونده و عده کثیری نیز از اطراف حاضر
 و بعد از اسطفتا لات و بعد از آنکه در جراید از چند روز پیش امانا به جماع
 این بار عظیم و ملاقات با نماندگان آن گشته و مشتاق بودند و در آن روز
 از شب ایام اجتماع نه تنها در آن بومل بلکه در تمام بلاد حیات بود
 به وضعیت بنای نماندگان و مستعد بود در شب اول که جمیع مردم بومل مشتاق
 بعد از حضوران برقرار و وجوه مشیره در اطراف نمازگاه حالت سرور و هیجان
 از سروران ملایمانه و بهائیان اطراف و نماندگان جراید در آن روز
 از ستم بنم لوگان مادی و متمدنی مجسم می یافت خط و ناطقین در منزل
 عبیده سخن راننده و سخنرانی حضرت آمدت گشته و حالت احساسات
 و مسرات خود را اظهار داشته در نمانان حالت خلوص محبتی که از بد
 قیل تباعیم و انوار این امر مهدی و تحفید و در دهانات بکلمت سخن را
 مال و مصرف اوقات خود داری ندارد و فی الحقیقه میزان این کوشش
 تا یک سخن ایان صا و فانه جمعیت مسوومان را خوش آمد گشته و گفت
 گذار این بار عظیم را بنای فصیح و بیخ در دهانه او نمودند که مویز انکس
 قلوب و شرح حد و درصهار گردید و در شب سترالی بعد که خطای مستوره
 تمام وقت صد عظیم این امر عمری تحت تیر شده جمعیت آن آثار و سیم
 و بخیرین جزایر غایب را از ستم خ میزدند خصوصاً یکی از بزرگان نامی
 مسیح که در ایام مسخرت حضرت عبدالعالم در امریک زبانت نامی نگه داشته
 خطایه پس رسد و زما و عالم این در فضائل مبارکه او کرد و کس مبین و از
 گشته و نیز بعضی از بزرگان از آن که از ارض مقدس بازگشته و در جهت
 نفعات محبت و از کذب با خود آکرند که م با ما مسخرت و اناقص بر
 شده تا به شرم که حضرت عماد و رسد که که از مهاجرت حضرت و
 از ارض مقدس و آثار شده خطاط عاشران بود و شرف تبه و قطع
 جدیدی گردید و با آن فرس این بزرگوار مقامات و تهیه نقش های تازه را
 مقامات یکبار از سر هر یک از بزرگان با خاطری شرف از بزرگان و
 و قیام مولود امید و اشتیاق بی دریغ برای خدمت و جانفشانی در نفعات
 آریه بسیار و در جهت نمونده و بنیین است که چنین فیض و برکت
 تا نماند است عظیمه فیض و بهمان خواهد بود

از او و انگار بر بوده و با محشر تا قلی توان یافت که بنفای آنکه عرب کسره با
 وقت در احساسات و آینه انسان و مشغولت خلقت است چه ستم است که
 سعادت هر موجودی متناسب با قوای موجود در آن و ظهور کمال در هر سلسله از
 سلسلا وجود مطابق لغت و معنی است که در ذات او مکتون و نمان است
 و بنا به عید برای برخی سعادت این نوع جلیل تنها وسیله معرفت حقیقت است
 است یعنی باید بدینسان جهت و عموما خلف ضمه را اوستغنی چون کمال
 تا از نفس همان الهامات و هدایت که در او بود و ع و ستم است با هفتاد
 راه یافته و سبب ترقی و تکمیل و وساطت فز و فلاح او را فیض با هم
 انسان مجرب در آن و در هر متعین این از جهت سعادت و آری وجود
 بدنه و از جهت ناطقیت و آری و خود عقل معنوی است و بسیار قوی
 دو عاقله تحت المقصد بر حسب نظم و قانون در کشور وجود آدمی آموخته است
 که یک او را با کتاب سعادت های جلدانه سوق دهد و دیگری او را با جذب ستم
 و آلا در وهیله تخریب نماید و ما هست اندید عاقله جبران عقابان و نماند است
 که اگر در میان آن دو صلح و التیام تأسیس نشود عظم و طغیان هر یک بر دیگری
 بنیان عالم انسانیت را خراب و ویران ساخته سعادت هر دو را با فساد
 و اعتدال آنچه خواهد نمود و تاریخ اقوی شاهد است که در میان هر قوم و ملت
 تکاملات خارق العاده همیشه سر برون و مدیون اعصار و قرون بوده و نوع
 بشر با یکدیگر موافقت و درین سعادت های روحانی و جسمانی معرفت حاصل
 نموده ادوی و احوالات هر یک را از وظایف حتمیه خود داشته است و یکس
 هر صدمه و لطمه که ترقیات عالم بشری دارد همه سبب اصلاح آن افراط و تفریط در
 تعیین حدود و تقویق این دور شده عوامل بوده جز قوای معنوی آدمی را بر طبق
 و تالی جلیل و سامی است که در متبل آن جمیع سعادت های جدیدی که نام مکتون
 و عوامل جدید را نیز خوب و ضروری است که عدم رعایت آن قادم نظام وجود
 و مخالفت حکم الهی است و بنا به عید سعادت عالم انسان عینی بر تاسی توانش در
 بین فضائل و کمالات جسم و روح است و آن توفیق و وفق صورت بند
 که آدمی روح را که مستقیم بنام معنی است برین و جسم را که مستقیم بجهان است
 بر دوس قرار داده و مواجبات سعادت هر یک را با نماندگان و نماندگان
 امری دارد و بعد از آنکه با لذات بشران و دیاناته محتاج است که سبب تعدیل
 فضائل و کمالات او شده و در بین عوامل متضادی که بر او ستم و عطف و در
 و تفریط هر یک از آن مابین هکلت خالق و مشایخ نقش خلقت است و یکبار
 و اکتاد نماید و علم و عقل هر دو داشته اند که در بین شران و دیانات سامی
 ناو اجد بر و معانی فانی و مبین بر طبق نباشد قوی این که در هیچ فضائل
 صورت ترقی اعم در مراتب سعادت و بد نیست بلکه تعیین نمواند نمود

دوم با اسامی خود و فلاح

بر خوانندگان محترم مستور نیست که شخصی اسس فز و فلاح در عالم انسان
 مستفرد و داشتن سعادت است و حقیقت سعادت از ماضی است
 که از زمان قدیم پیوسته در میان فلاسفه شرق و غرب معروض تنازع

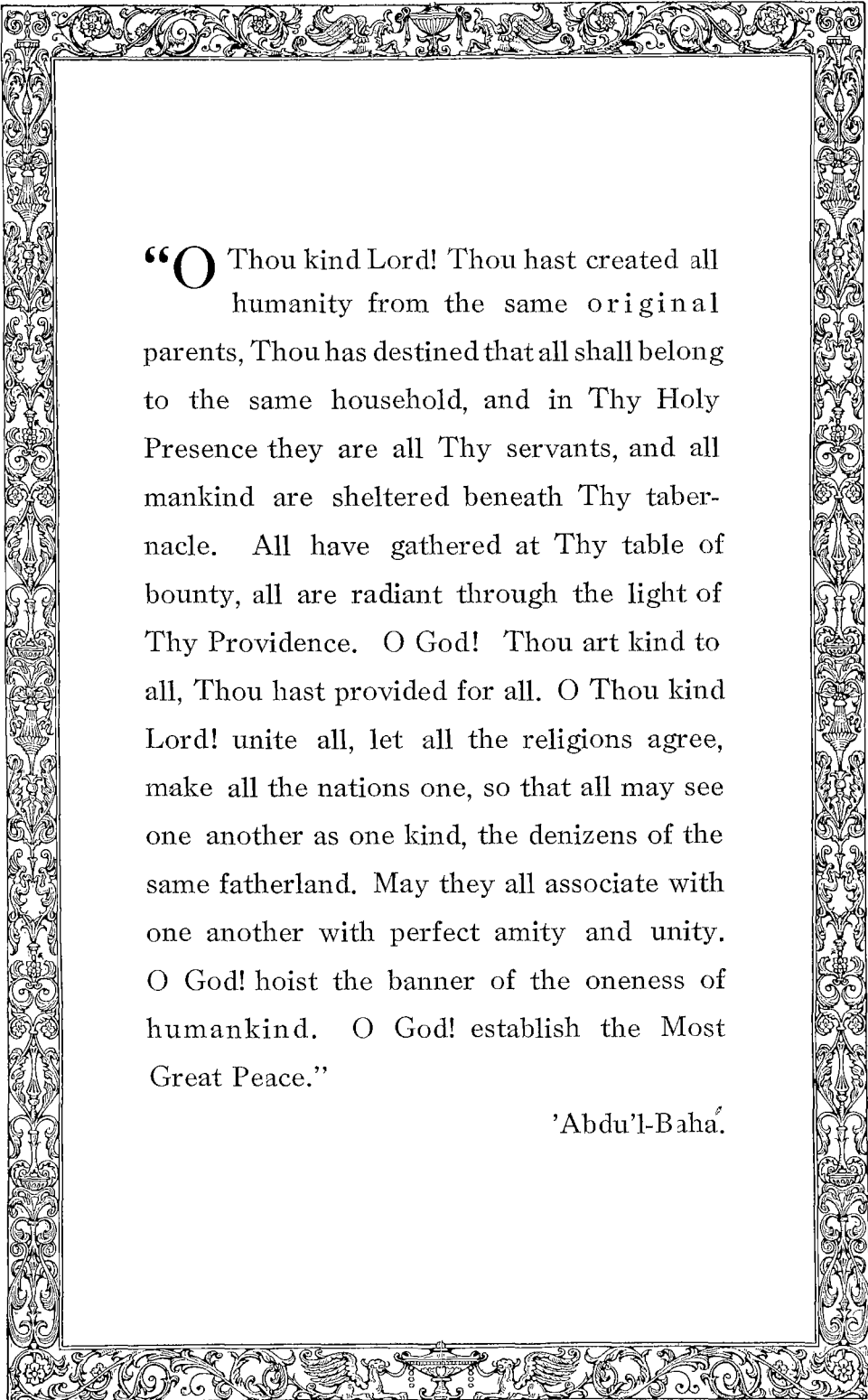
تسماره نخستین ۱۳۰۶

پانزدهم

ص

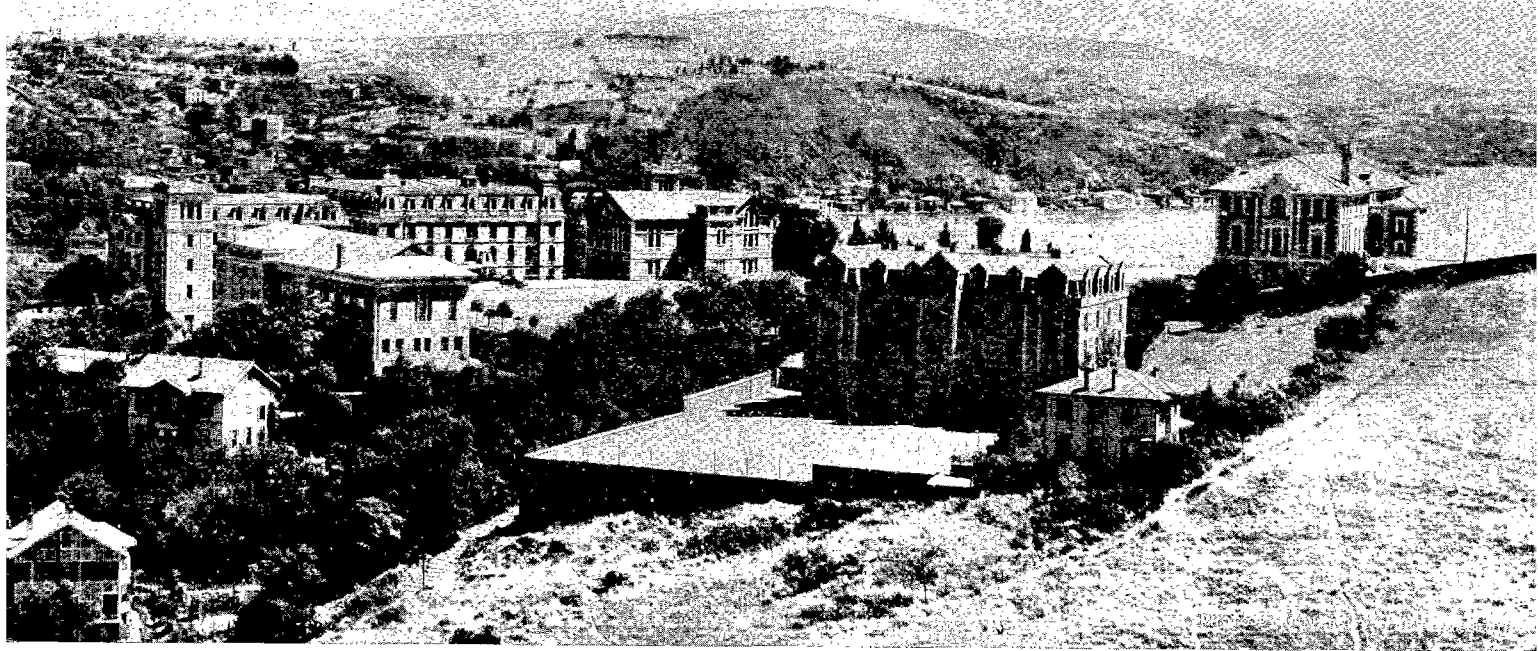
مجله اخلاقی تربیتی عمومی است نخستین شماره ماهی یک مابعد طبع و نشر میشود ارسل تمام ۱۹۲

<p>از سلسله سادات که حضرت صدرالجهاد بر اثر شرف و کرم و کثرت شرف در آن در سلسله اولی ایران داشته است که در گذشته دول و نوس سال در آن مشغول بوده که هم در ادبش باوش و پارسان بسیار داشت هر مرد استوارت را با خدام و ممالک ایران و مصر و هندوستان و سراسر ممالک که اسم آن میرانشی که هم حالا در اینها می باشد ممالک خود را از آن غفلت مینماید و این فرد بدست رسانده اند و با مرد و در آن ممالک خود میگردانند امید داریم که دوباره بهتر از آن شود و مشرف الا که علی بن ایزد شیبانی سمعتر از آن شود و برهان اصول قدیم بسیارند و یک مشرف الا که با نیکان افغان نیکان که هست باید بر اصل قدیم سخت با نظریه زشت از آن میگذرد و بعد از یک مشرف الا که از ناس که در عجب است هر سو بهی که خدا بنده بس غایت میکند تا است قدر آنرا ندانند و در حق آن از است رفت آنوقت انفس میخورند حالا لطفاً که چنین سبب است و در حق ایران کرده از پیش شتر تر میکند و لیس آن هم ایرانها ابداً قدیمند عزت و در در روح و در یک عالم نهایی درین است که مشرف الا که در ترقیات معنوی همیشه و بعد از آن ترقیات مادی نماند اگر در ترقی و نباشد خود است هر چه باشد این است که روح نهایی است با در ترقی پیش رو برود عقل انسانی در آن روح و در یک جهان تیز و قدیس نهان ترقی نماید و به بعضی نیکه توقف کرد و در وقت دیگر روح در یک عالم نهایی همچون در ترقی کند بعضی نیکه توقف کرد و در وقت دیگر روح در یک عالم نهایی همچون در جهانایات و عدم و فزون نهان باید متعلق در ترقی و از نو با اطلاعات چند توقف ترقی حاصل میشود همیشه باید نهان روح بعد از آن ترقی نماید این ظاهر شده و این همه مصائب و بلا برای این قبول نموده تا آنکه عالم نهایی ترقیات مادی و معنوی حاصل نماید و بیشتر از پیش جلوه رود و در خلق میگردند تا سزاوی که بهیچ راضی مردم با این ترقیات را نماند و این ترقی را برای خوش است باقیم بهتر است شش معلوم که اطفال را ترقی میکند که بعضی اطفال از معلوم ترقی میگردند بگذار برویم بازی کنیم ما را تبیلم و تعلم چه این عدم و فزون که کلمات لازم بگذار برویم بازی کنیم این کلمات را برای حضرت است تا میخوردیم با این نام کلمات را میخوردیم بگذار برویم بعد شکار بگردش بگردیم بگردیم بگردیم بگردیم تا بنا و ولات میخوردیم اسباب رحمت و شفقت است برای و در حق ایران و در کینه میگردیم که جانی که سبب شوند که تو با غایت شود ایران و در آنجا بود</p>	<p>شانزدهم اجتماع نمایندگان نظامی و دولتی در سراسر قتل غرقه اتفاقاً کمزور شدن آسایش در دستگیر شدن اعدای ولی چند این امر بحدود نیز میرسد که عمده آن نیست و نیست تمام نیست در امر یک و هر دو در حد و قسمت هر دو آن است و این را به موجب بی غیرت آستان از شرق است که ملاحظه کنید در چند تن امروز عالم نیز با یکا و در با تحت این ممالک غنیمت انان یعنی دانشگاهی می که نمایندگان اجناس بشرا در گرد که سترا اند دست اخراج بگردند و در تبادل انگار نمایندگان بدست نمایند و ممالک و در بس مال از نیز رفیق معبران جناس مختلفه تایی دستگاف تمام دارند و حق در جنوب ایالات متحده چنین حالت از ملیات است و مجاز از از در معین از ادالو معین و در یکا که تا کاف برای اجتماع از خدمت و دریم بوده که مگر در با یکا در در و در در آنست طول الطبع بر تن غلبه در دیده و از افکار و ادب و اسان و در یکی غلبه بر کفنه و پس از آنکه از نیک آرا شدند و در امر و در انفسون تحصیل علوم و فزون بر و فزون بر و در هر که رسیدند که اکنون در مایشان این از انفس منهدم و ترقی و عالی فکر و در ترقی صنعت تربیت امر یکا که موجود و به یکم با بعد از آن هنوز ترقی کلاهی چنانچه باید و شتاید در آن قوام و نشر یافته و با نظر بیندگی و کنیزی اسرافان هنوز در امر که در حق هر حاضر کنیم احتیاط نگریسته و اسادت با نیکه خودم نیز در همین بهائیان امر یکا که همه از این بیایان موجود که در خدمت با این مرتطم و تعلیم و هدایت عالم نهایی است و معنی و در آنست در دفتر لغت است لغت کوی سبقت میر باید لاری اقلع مایه که برهان از جناس و لغت تیره می که جنبش غنیمت را مانده گلستان لغت از کلهای رنگارنگ در گرد و در دستگن میر گردید هر چند این از طرفی در مجرب حیرت و عبرت و در از طرفی که در در ترقی است که تا چه اندازه عالم محتاج به تعلیم عمومی این مرتطم میباشد و از شرق تا غرب و جنوب و این بیکل عالم نهایی که در انواع امراض است که بگذار در وی شش بخش آن که در مجرب استعاش این بیکل برین و در حق ماری گرد و جانای این تعلیم مقدمه است و پس با این نظر بود که کمزور شدن ممالک در هر دو گستر</p>
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“O Thou kind Lord! Thou hast created all humanity from the same original parents, Thou has destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy tabernacle. All have gathered at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou art kind to all, Thou hast provided for all. O Thou kind Lord! unite all, let all the religions agree, make all the nations one, so that all may see one another as one kind, the denizens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace.”

'Abdu'l-Baha.



Robert College of Constantinople with view across the Bosphorus to Asia. For more than fifty years the college has done remarkable work in leavening the Orient with the art and science of the Western world (See "Constantinople Days," page 70)

STAR OF THE WEST

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THE WORLD is full of wonderfully progressive movements. In every direction the mind of man, responding to the stimuli of necessity and of desire for bettered conditions, is creating new solutions to old evils. One by one the outer enemies of man are being conquered and subdued. One by one the guardians of his inner citadel of self are being better disciplined and marshaled. Myriads of clubs, associations, new sects, are taking birth and growing to vigor in the fruitful soil of modern tolerance, spirit of research, and ardent world desire for an ideal civilization.

What part does the Bahá'í Movement play in this rivalry of beneficent institutions? Is it but one of the many claimants for attention? Or can it be seen as an all-inclusive movement which contains not only the complete and ideal pattern for the coming world civilization, but also a dynamic power capable of putting into effect the remedies which it projects? And if the Bahá'í Cause is so universal, so all-embracing, and so perfect in winning, as it never fails to do, the sympathy of all open-minded men and women to whom its great teachings are presented, why does it not at this time gain adherents by the thousands?

These are questions which are bound to arise in the mind and heart of every person looking newly into the Bahá'í Movement, and seeking to adjust themselves and their past beliefs or cherished causes to its all-embracing appeal. Nowhere to our knowledge have these two

important questions been better answered than in the article in this number by Ru'hi Afn'an, grandson of 'Abdu'l-Bahá,—"The Relation of the Bahá'í Cause to Modern Progressive Movements."

An excellent illustration of the tendency of secular movements of reform and progress to include in their program oddities or injurious teachings as well as beneficial ones, is the reform work which Robert Owen started in connection with the working hours and conditions of labor at the beginning of the industrial age in England. Owen, who had become successful as a manufacturer and capitalist early in the 19th century, was a great humanitarian. He reduced the hours of labor at New Lanark, his mill-town, sent the children to school, enforced sanitation, provided pay during unemployment, and generally blazed the trail of what is now described as "welfare work" in factories. And he demonstrated that this was sound political philosophy, says Frank Podmore in his life of Owen. On account of this humanitarian work Owen became famous and obtained the friendship of many of the greatest men and women of his time, including Queen Victoria. But this great work of his for humanity was marred by constant and obstinate attacks upon the institution of the Church, of marriage, and of private ownership of property. Consequently his life work contained much wrong aim and failure mixed with benefaction.

It is inevitable that measures conceived and undertaken by human individuals or groups of individuals should contain error mixed with good. For the finest human nature is essentially fallible. Therefore it is clear that the millenium must be brought about in another way. Only the Divine guidance can suffice to establish a civilization so perfect that while containing everything of good for the future needs of man, it shall contain no germ of evil to breed disease in later ages.

HE WHO WOULD KNOW the Soul of India and feel the struggle going on there between the old traditions and the new economic forces at work, will find in the experiences of Dhan Gopal Mukerji, as told in current numbers of the *Atlantic Monthly*, a remarkably frank revelation. Occidentals who assume that their industrial and scientific achievements are looked upon with respect and admiration by Orientals will find here another viewpoint.

Murkerji returns to India from many years of study at American universities, and finds his friends in revolt against the Western assumption of superiority. Even in the material civilization, they say, "Until the eighteenth century the East and West were abreast of each other.—Till the eighteenth century they (the West) were our debtors. Then they stole a march on us—when they superseded man and animal power by steam and electricity. During all these precious thousands of years civilization was the gift of the East to the West. Only a hundred out of thousands of years is European. I grant you that the nineteenth century is theirs.—But give us time. Let us have the equivalent of those hundred years, with all their material facilities, and I can wager that our Asiatic genius and concentration will in the end give them a better science than their own. We shall beat them in their own game. Bose Sah, Dulta, Ghose, Ray, Shima, Noguchi, are illustrious names in science already."

The aversion to Western industrialism creeping into India which this brilliant writer seems to find among his friends is similarly reported by Lord Ronaldshay in his new book: "India, A Birdseye View." "Western industrialism is, indeed, regarded by a not inappreciable section of educated public opinion not only with indifference but with deep-rooted aversion. And the modern factory is as uncongenial to the Indian workman as is the industrial system to the educated Indian idealist."

Thus it would seem that the Eastern and Western cultures are at war in India, and that the onward progress of civilization is not an influence in itself capable of uniting the New and Old worlds, as antipodal in viewpoint as in terrestrial situation. The bitterness which tinges much of the thought of the Orient about the Occident is a sign that the hitherto triumphant march of Western scientific progress has produced in the Occidental consciousness an arrogance which invites rebuff.

How clearly do these things show us the need of some unifying power greater than material civilization can offer, if the East and West are to be reconciled! That power must be supermundane, the power of a Divine civilization. The hearts of men must be touched, their souls joined in a common consciousness and ideal.

PLANS have been formed and a large sum of money is being raised, to found at Johns Hopkins University a School of International Relations in honor of Walter Hines Page. Many colleges and universities, as told in the May number of the "Star of the West," have already introduced courses in international law with the purpose of helping to develop in the growing generation the international mind. This same splendid movement is going on in other countries.

The other day we met in Washington a brilliant young Japanese who has been devoting some years of serious study and

research at the Library of Congress to the subject of international relations. He will soon return to Japan and take a valuable part in the statesmanship of that country. Thus all over the world intelligent men, the leaders in their respective countries, are studying how to avoid quarrels, not how to start them; how to plead before the bar of justice for their rights, not how successfully to marshal soldiers and cannon. The art of military strategy is giving place to the profession of international law. And the general mind of man is developing to that degree of social conscience which entails a willingness to adjudicate matters of disputes between nations, just as we now adjudicate disputes between individuals.

TO THE IDEALIST adjudication may seem the final goal. But there is no terminal to progress. As we advance the horizon also advances. Whereas private revenge has gradually been renounced for legal protection, the most enlightened souls of today renounce even the protection of the courts, forming the general practice of never suing-at-law. What disputes they cannot settle in an amicable way as individuals, they leave for time and God to adjudicate. Seeking never themselves to be unjust or aggressive, they invite the loving, the yielding, rather than the spiteful, obdurate side of man in all their social, business, and civic relations. In other words, they live peacefully, happily, and successfully by means of the Golden Rule. Some business houses even have set for themselves this ideal as a pure business policy.

And so between nations, when we have substituted legal justice for war, the next step will be to substitute love for legal justice. Few of those who today are studying international law have seen further than the ideal of each nation obtaining what it wants, desires, and esteems

its right, by means of law rather than by means of force. But the day will come when nationals will hold to the ideals of loving service to other nationals, esteeming not what they themselves desire, but what every other country needs. It is in this respect that the Cause of Christ, and of Bahá'u'lláh, far surpass the highest idealism of the present. For these Teachers of humanity set as goals the exalted peaks of inter-racial, international love and brotherhood.

As 'Abdu'l-Bahá points out, that organization between nations which is based on worldly relationships, even of the most ethical kind, is not stable. "They are selfish, restricted, and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations, transforms mankind into one great family, and removes the cause of warfare and strife. It promulgates the spirit of international agreement and insures Universal Peace."

"The disease which afflicts the body politic is lack of love and absence of altruism," said 'Abdu'l-Bahá. "In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are awakened by some power so that unity, love and accord develop within them, there can be no healing, no relief among mankind."

"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 of 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.

THE RELATION OF THE BAHÁ'Í CAUSE TO MODERN PROGRESSIVE MOVEMENTS

BY RU'HI AFN'AN

ONE of the problems that confront a student of the Bahá'í Cause is the position it occupies among the other modern progressive movements. "Why is it," he asks, "that we see so many societies, more or less contemporary with the Cause, which uphold similar views and aims? It cannot be a case of conscious plagiarism, for in most cases the leaders of these societies were absolutely ignorant of the Bahá'í Movement, its founders and principles. Can it be then that the Cause is merely eclectic, a movement that has achieved nothing more than to gather up ideas originated by others and to adopt them as its own?"

To answer this difficult, yet legitimate question, we have to remember that the principal teaching of the Cause is that its founders were divinely inspired. It is not a man-made Movement. It is "the Cause of God." Man's affairs have fallen into such a tangled condition, his problems have become so complex and difficult, his motives so selfish and his aims so material, that no real solution is possible without a fundamental and complete reform.

God, therefore, having the good of His people at heart, undertook this gigantic task, and dealt with it in two ways. On the one hand, He sent His Prophet with a perfect code of laws to teach some chosen disciples, raise them to whole-hearted devotion and obedience, and make them active leaven to permeate the world with the Holy Spirit. On the other hand, reaching beyond this small circle of disciples, He inspired receptive souls, in all quarters of the globe and among all races and religions, to further the work by rending the veil of prejudice and opening the eyes to the need of Divine help and fundamental reform.

The Divine Power is behind all progressive movements. Bahá'u'lláh's teachings would have remained a utopia, never to be realized, if His spirit, that is God's hand, had not stirred some souls to establish new movements and work, although in apparent independence, yet for similar aims. These souls are the enlightened teachers who have been showing the world that material prosperity should not be the aim of life; that through appropriate taxation and education the rich can help the betterment of the social and economic conditions of the poor; that war should cease; that nationalism should give way to a higher and nobler policy of internationalism; that a League of Nations should be established to settle international disputes; that an international language should be created to become a universal medium of communication and eliminate misunderstandings.

In a word, these progressive movements which have sprung up during the nineteenth century have been instruments used by God to make the world more receptive to His Cause. They have been like the plowing and harrowing by which the farmer prepares the ground for his crop. And we can measure the extent of this preparation if we take the pains to find out *how much nearer now are the popular views to the Teachings of the Cause, than they were at the beginning of the last century.* Since Bahá'u'lláh first proclaimed His principles, the world has, through the work of these progressive teachers and the various societies they have founded, advanced so much towards the Bahá'í teachings that we would not be in the least astonished, if from now on people would join the Cause in whole groups rather than as isolated individuals. As

some one aptly said, "if the Bahá'ís do not make the world Bahá'í, it will, through its natural development, become so."

This view may give rise to another question, namely, "if these movements aim at the same thing, could we not join them rather than the Cause, and through them bring about the Millennium?" Though many points may be advanced in answer to such a suggestion we need mention here only a few.

First, these movements have taken up only one or two of the principles and focused attention upon them. They therefore could not do more than partially improve the social condition of the world. Moreover, in many of these movements we find that the teachings are either presented in a less perfect form than in the Cause, or are incorporated with other less desirable doctrines.

Bahá'í Teachings are inclusive. If we study the principles laid down by Bahá'u'lláh, we will see they are interdependent and have to be taken up all together in order to achieve the desired result. His ideal League of Nations, for example, cannot be realized unless the Unity of Mankind be proclaimed; unless the spirit of narrow nationalism be abolished; unless the economic problems be solved and class hatred cease to breed internecine war; unless inter-religious disputes be forgotten; unless man become more religious and the idea of the League be planted in his heart.

Two alternatives are, therefore, left to us. Either to accept the Cause and thereby uphold all these teachings in their purest and most practicable form, or to unite all the other progressive movements under one banner, reform their principles, and marshal them for the great Armageddon. The latter alternative is impracticable, not only because of the jealousy and want of harmony between these various movements, but also because it lacks two important factors. In the first place there is a want of that dynamic power, that outpouring of the spirit, which is so con-

spicuous in the Bahá'í Movement. This executive Power is the only thing that can save a high principle from remaining a mere theory, an ideal never to be realized.

In the second place the Cause has a brilliant history behind it, the history of Divine Founders and noble and valiant martyrs. No one can deny the effect past achievement has in determining the development of a nation. It forms a source of ideals and examples on which future generations can draw. What Cause shows a more brilliant history and greater heroes to inspire its followers and rouse them to glorious effort?

Why has not the Bahá'í Cause spread more quickly? "If the Cause occupies such a high and sure position," it may be said, "why has it not spread as quickly as the other, less important, movements?" Before answering this question we may remind ourselves that *the rapidity with which a movement spreads is no sure measure of its importance.* History shows us quite definitely that the movements which spread most rapidly were not generally the ones to last longest. Christianity, on the other hand, which after twenty centuries still retains its millions of votaries, had to take far slower steps and await a century or two before attracting much attention from the world.

Moreover, how could we expect the people to understand and appreciate in a short period of time such a number of teachings and accept so high a claim as the Bahá'í Movement puts forward?

Other movements in most cases uphold only one or two principles, the comprehension of which is far easier. One short leaflet is enough to convince one that the League of Nations, though far from being perfect, is a step towards the ideal. On the other hand, *months and perhaps years of continuous study and meditation may be needed to awaken a soul to the importance and greatness of the Bahá'í Cause. This is not due to any inherent defect in the teachings but to the magnitude of the issues involved.*

Those of the Bahá'ís who have had

some experience in teaching the Cause and advocating its principles will agree, that though many become great admirers of the movement, comparatively few are willing fully to identify themselves with it. In the majority of cases the reason is that the people have come to be suspicious of any movement that has a religious element in it. They have seen so much lack of sincerity in certain professedly religious people that they are apt to generalize and attribute this characteristic to all. It is for the Bahá'is, therefore, to live up to the life their leaders have so perfectly exemplified for them, and by actual deeds prove to these people that this generalization is unwarranted and that they must set aside this suspicion and render to the Cause its due honor and support.

In conclusion I may quote 'Abdu'l-Bahá who said: "The spirit of the Cause is pulsating in the arteries of mankind." It is the spirit of the Cause that has aroused responsive souls to throw aside their antiquated beliefs, found new schools of thought, give their lives for

progressive aims and serve noble Causes. But should their adherents continue to follow these leaders once the greater and more comprehensive movement is proclaimed? Should they be satisfied with small and limited things when the nobler and greater Cause commands their allegiance?

HUMAN TASTES differ; thoughts, natures, races and tongues are various. The need of a COLLECTIVE CENTER, by which these differences may be counterbalanced and the people of the world be 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 impossible through outer means. But it is possible for all to become unified through One Spirit just as all may receive Light from one Sun. Today His Holiness Bahá'u'lláh is the COLLECTIVE CENTER of Unity for all humanity.—'Abdu'l-Bahá.

PROGRESS ONLY THROUGH SPIRITUAL POWER

A COMPILATION FROM THE WORDS OF 'ABDU'L-BAHÁ

“**T**ODAY certain questions of the utmost importance are facing humanity. These questions are peculiar to this radiant century. In past centuries there was not even mention of these subjects. Inasmuch as this is the century of illumination, the century of the advancement of humanity, the century of the Divine bestowals,—therefore these important questions are presented for the consideration of public opinion, and in all the countries of the world discussion is taking place with regard to them.”

“**W**HEN 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 reformed, perfections are quickened; sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. 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. . . . This is the Springtime of Bahá'u'lláh.

The verdure and foliage of spiritual growth are appearing in great abundance in the garden of human hearts."

“THE WORLD of humanity may be likened to the individual man himself; it has its illness and ailments. A patient must be diagnosed by a skillful physician. The Prophets of GOD are the Real Physicians. In whatever age or time they appear they prescribe for human conditions. They know the sicknesses; they discover the hidden sources of disease and indicate the necessary remedy.

“In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore His Holiness Bahá'u'lláh has appeared. He is the Real Physician bringing divine remedy and healing to the world of man. . . . Therefore we must accept and partake of this healing Remedy in order that complete recovery may be assured.”

“THE BOOKS of His Holiness Bahá'u'lláh number more than one hundred. Each one is an evident proof; each one is sufficient for mankind; each one from foundation to apex proclaims the essential Unity of GOD, abolition of war, and the Divine Standard of Peace. Each one also inculcates divine morality, the manifestation of lordly graces; in every WORD a Book of meanings.. For the WORD of GOD is Collective Wisdom, absolute Knowledge and certain Truth.” . . .

“The Tablets of Bahá'u'lláh are many; the precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry, astronomy, biology, medicine, etc. He wrote lengthy Tablets upon civilization, sociology and government. Every subject is considered. They are matchless in beauty and profundity. . . . His Teachings are universal and the

standard for human action. Mere theory is fruitless. Of what use is a book upon ‘Medicine’ if it is never taken from the library shelf? When practical activity has been manifested, the Teachings of GOD have borne fruit.”

“IT IS IMPOSSIBLE that ‘economic contentment’ be realized by the people of the world save through the transforming Power of Faith. For Faith is the solver of every problem. Therefore you must strive to strengthen the foundation of the Religion of GOD. Through the Power of the Religion of GOD every difficulty will be disentangled. The Power of the Religion of GOD will humble the kings and set at naught the crooked motives of those who are in supreme authority. Then endeavor ye that the Power of True Religion which breathes the Spirit of Life into the dead body of the world of humanity may be promulgated. This is the antidote for the poisoned body of the world and a quick-healing remedy for the rancorous disease of man. . . .

“ . . . The secrets of the whole economic condition are Divine in nature, and are concerned with the world of the heart and spirit. In the Bahá'í Teaching this is most completely explained, and without consideration of the Bahá'í Teachings it is impossible to realize a better state. . . . The Bahá'ís will bring about the better state, but not through corruption and sedition. It will not be warfare but perfect welfare. . . . You must strive as much as possible to create love in the hearts, in order that they may become shining and radiant. When that love shines in the hearts. . . it will permeate other hearts; and when the Love of GOD is established, everything else will be realized. This is the foundation. Be thoughtful of it! Think of becoming the cause of the attraction of souls. Manifest true economics to the people. Show what love is, what kindness is, what severance is, what giving is! . . .”

SCIENCE AND RELIGION

BY ALBERT DURRANT WATSON

IN AMERICA, the cinema and radio, and to a lesser degree the stage and the press, are more and more adjusting their standards to the greatest common level; for in these days, nothing can hope to be popular or successful if it be unacceptable to those with none but the lowest standard of taste. In other words, art is compelled to cater to the mob mind.

Meanwhile, in Germany, we are told, works on philosophy and the foundations of civilization are selling in more editions than we in America can achieve with our most popular fiction. In some cases these works of the philosophers are spiritual to a high degree. Let us not suppose, then, that because we are rich and Germany is poor, we are significant while she is contemptible. We must not assume that the Central Powers have learned no lessons from their experience of the last ten years. Our chief concern should be as to whether *we* have learned all the implications of these years.

While we may not find in our democratic and industrial West the intelligence of a mature civilization, the chief point of importance is the fact that the West is intelligent and it is democratic. Herein is its chief contribution to the progress of civilization. All the ancient empires from Egypt to Rome failed because of their anti-social regime. The success of Greece in art, and of Rome in law, was limited because of failure in democratic ideals. During Athens' most glorious period, she had only 30,000 free citizens but 120,000 bond slaves. Her aristocracy enslaved her people. Our task in this new age is to give to civilization both an art-impulse equal to that of ancient Greece, and at the same time an economic freedom which will give opportunity to all the people, not only to a privileged class as in the

Athens of Pericles.

The American civilization needs also to realize that there can be no satisfactory progress for the West while it seeks its ultimate goal in science, commerce and industry. These all are but instruments which the spirit uses and with which America is finding paths to physical well-being. To this material perfection of life she will later add a spiritual life such as the East already has developed—has developed to a fine-spun metaphysical subtlety. The West will contribute the wholesome background, the East will supply the spiritual vision, and both will supplement their present life with what it most needs to give a rounded whole, a wholesome completeness. The East is negative in scientific and industrial achievement, the West in spiritual vision. Neither can rise to that triumphant progress of the soul for which it is destined till it has mastered the supplementary field so long neglected.

Human achievement must be a spiritual progress in a field where all the physical forces are bent to the enlightened will and consciousness. We in the West must realize that natural science is by no means as important as spiritual vision. The East must awaken to the realization that their attenuated spiritual perception needs a matrix before it can function acceptably on a physical plane. And that matrix is natural science.

All final significances are spiritual. The earlier religious Teachers stressed the importance of the unseen. There may have been implications of natural science in their words, or at least hints that important developments in that field would come later, but these would not likely be reported by persons to whom they had little or no meaning. Jesus said: "Greater works than these shall ye do." The superlative Mani-

festation of our age has revealed the importance of science and the necessity that religion and science should be in accord.

If the religious evolution of our race in the past was a spiritual one without the social and democratic development which that spiritual revelation implied, it is finding in the West an application in democracy and social service on a large scale. These western developments have not yet been co-ordinated with the vision of the East, and the result is confusion and war. These destructive forces will continue till both East and West, but especially the West, realizes the necessity for such a co-ordination. This necessity was revealed very clearly in the teachings of Bahá'u'lláh, and was implied in the teachings of the earlier Prophets.

To the Bahá'í Movement this is as important at the present time as any other consideration. Every soul should realize how important it is to have a scientific scholarship consecrated to religious uses and to the democratic spirit. It may be that the scientific implications of our human career are all terrestrial in their application, nevertheless, we are living here and must adjust our lives to a harmony with earth conditions. Otherwise we shall be the unwilling partners forever in a war-producing civilization, though we have the spirit and the vision but lack the courage to give expression in our democracy to the dream of God's great Prophets, and to the vision and hope in our own hearts. The Kingdom of Heaven of which Jesus spoke, the Eternal Light of Bahá'u'lláh, the Nirvana of Gautama, may be in our own spirits; but till we have completed the concept and put it into life on earth, we cannot claim to have emerged from the phase of Babylon.

It is the immediate opportunity and the sublime task of this age, and of the West in particular, to take the gifts of spiritual Light and Love, and exploit them in a world of physical forces. It is ours to give effect to the knowledge of material science, co-ordinating our

knowledge for the progress and peace of the world, with all the vision of spiritual essences that the East has so long enjoyed. We are called by our vision to lives of consecrated service. We are to let love-service take the place of bond-service, so that the Kingdom of Light may be illustrated in our institutions as it was illustrated in the lives of the holy—the wholesome—of all ages.

This process of co-ordination is already in motion. The state itself has inaugurated the Workmen's Compensation Act and the Mother's Pension Act, and many other reforms are beginning to give spiritual meaning to our democracy. Fraternal Societies were among the very first agencies to inject love-energies into our common life. The churches are waking to the necessity for social service, and soon the whole fabric of modern life in the West will have achieved a beautiful expression of the love-life. When this is accomplished and the glorious philosophy of the great Prophets illuminates the minds and hearts of the people, they shall realize the truth of the divine declaration:

"The fortress of My Love is within thee, O son of clear understanding. Know this, and thou shalt find Me there. Enter and be secure."

Meanwhile let us remember the further admonition:

"All My words of power and providence, all that My Spirit has revealed of Mercy and Beauty, was uttered in the measure of thy capacity and within the limits of thy perception, and not in the fullness of My station and reality."

Let us labor and pray that the West may be more philosophically spiritual and the East more practically scientific, so that by a universal co-ordination of the natural with the spiritual, of science with religion, the whole world may be at peace with itself and with God.

¶ IT IS evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century." 'Abdu'l-Bahá.

THE AWAKENING OF A PROFESSOR

(Anonymous)

THE Professor sat in his office at the University, gazing with unseeing eyes out across the broad expanse of the lonely wooded campus. The daylight hours were fast waning and the faint hush of the twilight had begun to fall over the scene. With the day's work drawing to a close, a feeling of sadness and loneliness came over him as he wondered which of many engagements should be kept that evening. But the day's work had been taxing and he was tired. Why not go home and rest?

Home! And then with a start he realized that he no longer had a home. The angel of death had come into that home several months before and had removed the wife and mother. And now the children were being lovingly cared for, a thousand miles away, and there was no longer any home to go to at the close of the day's work.

But, the Professor thought, this is Friday evening, and the gentle minister has asked me to attend some queer religious meeting which is held weekly at the church. Why not go and look into this new Movement?

Shortly after eight o'clock that evening the Professor quietly made his way into the rear of the vestry of the church. The gentle minister sat in front of an attentive group of people, and his vibrant well modulated tones were pouring forth in an unbroken stream of simple eloquence the story of a life in far away Arabia. Yes, on the shores of the Mediterranean Sea, in the very country where the Christ had taught nearly two thousand years ago, there now lived another great spiritual teacher who was illuminating the world with a universal message of uniting all races through the power of understanding, co-operation, and love. Again the Heavenly Sun had arisen in the East, and was shedding its

glorious radiance of spiritual peace and truth throughout the world.

The gentle minister went on, as if inspired, to relate the marvelous God-like power of this teacher; how he went about ministering to the poor and sick, raising the fallen, leading the blind, and bestowing on every hand the material or spiritual food most needed.

The little group listened with breathless interest and the Professor felt his critical sense depart. Gradually a feeling of calm and peace came over him, and he felt a touch of happiness for the first time in many months.

"It is very good of you to come this evening," some one seemed to be saying, and the Professor started up to find that the meeting had ended and the gentle minister was smiling at him with outstretched hand. After a pleasant chat the Professor wended his homeward way, still pondering over the story of this remarkable spiritual light that had so suddenly appeared in Palestine. Could it be possible that this was the Second Coming? Until late that night the Professor sat in his room and read a little book entitled "Hidden Words," which the gentle minister had given him as he was leaving the church.

The following morning the Professor awoke with his heart filled with a deep sense of peace. The world had seemed to become like a new world; the sun was shining so brightly, the birds were singing so gaily, and everyone greeted him with a word of cheer. Perhaps, after all, he was not alone and forsaken! There might, after all, be truth in those stirring words which he had read in the little book and which continued to run through his thoughts:

"The cause of all benefit is to manifest the blessings of God and to be thankful under all conditions."

As the Professor walked down the shaded street to his office, the thought came to him, like a flash of light, that he was not alone. The power of the Holy Spirit was in the world; in fact was manifested at that very time in a marvelous Being who was treading in the path of the Christ and again outpouring the Divine Bestowals to a starving and grief-stricken world. And so what right had he, a teacher of men, to be sad and lonely when the bounties of God were on every hand? Surely his duty was to

forget the self and be the cause of comfort and promotion of humanity, as the "little black book" stated.

That morning the eight o'clock class passed like a dream, the Professor seemed to be so filled with joy and power. As the students filed out of the room at the close of the period, he overheard one student say to another, "Say Bill, what's got into the Professor? Anyone would think that someone had left him a million dollars."

THE VALLEY OF SEARCH

BY PHILIP MARANGELLA

O Thou Center of The Covenant of God!
 Worn are the paths which weary feet have trod
 In quest of Truth. They filled the gilded halls
 Of mental dreams, where soft the footstep falls
 Lest dreamers wake; they climbed the rugged mount
 Of mist enshrouded hopes, and found not Fount
 Of Living Water; they probed the earth's abyss
 For long hid mysteries.

O Servant of The Glorious One of God!
 The weary feet of seekers, now unshod,
 Arrive at last athwart Thy Luminous Door.
 One glimpse, and lie they prone upon the floor—
 The splendor of Baha their souls pierced deep—
 Soon will they wake from their baptismal sleep
 And rise to sing Thy praise o'er all the earth.
 Thus will they find the Vale of Love's rebirth
 Through Thee, O Love-Song of the Age!

CONSTANTINOPLE DAYS

(Robert College)

BY STANWOOD COBB

ROBERT COLLEGE is a unique institution. It has the distinction of having been founded with no purpose of proselyting, of turning the natives of Turkey away from their own particular religions. In the words of the donor, Mr. Robert, its aim was to impart the best of modern education and to train to Christian character. I know of no other college founded in the Orient with such a broad, humanitarian platform.

Mr. Robert, a New York business man who longed to give good education to the youths of Turkey, was fortunate in finding a man as broad-minded as himself, and as humanitarian, to be the organizer and first president—Cyrus Hamlin—whose autobiography, "My Life and Times," recounts a most interesting and vital life. As a boy Hamlin was impressed with that verse in Proverbs, to the effect that he who works honestly and industriously shall stand before kings. And so it happened to him, that his life of high service brought him before many world-rulers.

Hamlin's forty years of presidency were succeeded by a term of similar length on the part of a man his equal in spiritual stature, Dr. George Washburn, who played an important part in the political affairs of the Near East as well as conducting successfully his splendid work as leader and trainer of youth.

Under the administration of Dr. Caleb Gates, who is now in charge, the college has grown remarkably, adding a fine engineering school and several other buildings to its plant.

Throughout its history, Robert College has held to a remarkable degree the confidence of all the nationalities in the Near East. Its spirit of fair play, its broad humanitarian purpose, and the great disinterested service which it ren-

ders, have endeared it to its many graduates and won for it a wide respect and admiration.

Its success along undenominational lines has been so marked that the other two leading American colleges of Turkey, Constantinople College for Girls, and Beirut University, have severed connection with their respective mission boards and now support themselves by endowment. These three colleges are united for fiscal and administrative purposes under a central board in New York.

The disinterested service which these colleges have rendered the Near East has done more than anything else to establish love and confidence toward America in that part of the world. As one of the native professors of Robert College told me, they see no country so proving its good will by kindly deeds as does America. May we always deserve this confidence and love from Oriental races.

Such was the institution to which fortune had led me, and I found myself immediately at home in its kindly and broad atmosphere, in which a sincere serviceableness rather than narrow dogmatism prevailed.

The American teachers all had been selected from the viewpoint of character as well as of intelligence and culture. A finer set of men it has never been my lot to work with—earnest, kindly, of good character, inspired with ideals of service yet free from cant and over-piousness. Equally fine were the teachers of other races, German, French, Greek, Armenian, Bulgarian, and Turkish.

And let me state here, in order to offset the many unfavorable reports current about the Turks, that the man who

was then at the head of the department of Turkish, Fikret Bey, and the man who at his death succeeded him, Hussein Bey, both stand out in my memory as characters unusually lofty and noble. Let us look always at the best a race produces, not at the worst.

Fikret Bey's father had been so charitable and kind that the constant flocking of the poor to his door incited the suspicions of the tyrant Abdul Hamid, who exiled him to Acre. Could this persecuted man have seen behind the veil of circumstance, he would have realized, as perhaps he came to do, that this calamity was in reality the greatest blessing; since Destiny, as was the case with Majnun, brought him by accident face to face with the Beloved. As governor of Acre it was his privilege to know Bahá'u'lláh intimately. And while he did not, perhaps, accept Him in His station of Prophethood, he did admire, love and esteem Him, and showed Him every kindness possible. This I heard from Fikret Bey's own lips, and he showed me a wooden pen-box which Bahá'u'lláh had, as I remember, carved with His own hands and given Fikret's father.

Fikret Bey was a man as noble as his father. When the new Turkey rose free from the tyranny of Abdul Hamid in 1908, he threw himself eagerly into the political and educational life of his beloved country. But alas, in the new struggle for power which arose, he together with many other Turkish idealists saw the selfish, designing type of man reach to control; and feeling himself powerless to aid, withdrew from all association and retired again to the chair of Turkish at Robert College which he held until his death.

Hussein Bey, who succeeded him, a former pupil, friend and protege of his, has also felt with the keenest disappointment and sorrow this powerlessness to work for the good of Turkey while evil men were in control. Hussein Bey and I became the most intimate of friends, and I was thus privileged to

see Turkey through the eyes of one of its most ardent and sincere patriots.

For over fifteen years Turkey's patriots have thus been helpless to accomplish their ideals. But under the leadership of Kemal splendid things are being planned and accomplished for the New Turkey.

The progress which Turkey now is making is in the form not so much of internationalism as of intense nationalism. Last Spring a Washington friend, knowing my love for Turkey, brought to my home a Young Turk who had received his college education in this country and had married an American girl. He was on his way with her to the New Turkey, to throw his fortunes in with it. Like most Turks I found him virile, keen, intelligent, reasonable in argument yet firm in his convictions. We had a long and sympathetic conversation on affairs in Turkey, in the course of which I spoke to him of the Bahá'í Movement. He knew of it, he respected it, but he felt that Turkey must work out its own problems through its own strength before it would be ready for such a brotherhood of nations.

But when that phase is lived through, and each nation of the Orient is expressing to its own satisfaction a healthy and intelligently progressive nationalism, if the Occident will then proffer service in the spirit of true brotherhood a harmony of the East and West such as the world has never known will be established.

But where am I? We have left Robert College far behind in a magic flight over Asia. Let us return again to the college on the Bosphorus, and standing on its lovely terrace look across the blue ribbon of water which separates us from Asia by but half a mile. What fascination for a Boston youth whose first two decades had hardly seen him fifty miles from home, to stand on that historic site, walled in by the turrets built by Mohammed the Conqueror when he captured Constantinople in 1453,

and look across to Asia, the land of mystery!

To look across, yes, and to row across, and in a half hour be upon that ancient shore and walk those ancient hills where footsteps linger still of Turk and Greek and Roman, of Persian, and Phoenician, of Syrian, Scythian, and other races of a dimmer past!

One cannot, knowing history, gaze unconcerned at such a view. The habit of dreamy retrospection, of steeping one's self in the atmosphere of these foreign scenes, grows upon one. I can see now the violet hills of Bithynia, the glorious sheeny waters of the Bosphorus, the quaint terraced groups of Turkish houses sinking so softly into the landscape, and the gardens with their rows of cypress trees symbolical of immortality. This was the fulfillment of my dream! Constantinople at last, and the mystic Orient!

Yet these things—walks, views, visits to Constantinople, observations of Turkish life—formed but the background of a busy year spent in educating and training the youths of many nationalities under my care. Many new problems presented themselves to the youthful teacher from America, for Oriental boys are not like Occidental ones. In some ways they prove easier to handle, in some ways more difficult.

One great lesson soon impressed itself upon me, a truth which Kipling set forth in these words, "You can lead the East, but you cannot drive it."

These Oriental youths, I found, responded best to kindness, to sympathy and interest in their needs and life. Firmness, of course, was necessary in dealing with them; but abruptness was unwise. More even than with Occidentals, love proved the great solvent. For Orientals have sensitive, high-tuned souls, and in dealing with them the brusque vigor of Americans must be modified to a gentler quality.

Yet in spite of the great, almost antipodal difference in temperament, Americans more perhaps than other nationalities quickly win the friendship of Orientals.

This is because we are blessed, I think, with an innate quality of compatibility and sympathy which enables us quickly to enter into the heart of a people. The American teachers, as a whole, won and held the esteem and affection of their pupils.

A second truth which impressed itself upon me was that there is no real difference in the minds of men, no matter of what race. For here, teaching Greeks, Bulgarians, Armenians, Turks, I found a fundamental sameness, an equal ability to receive the education offered. In one class a Bulgarian might be the most brilliant pupil, in another a Greek, in still another a Turk.

I am convinced that when the world takes up a universal language and a universal education, we shall soon perceive the fallacy of the idea of mental differences in races, of inferiorities and superiorities. The sons of Adam are of one kind, and their progress and accomplishment is in proportion to their opportunity, their environment, their education.

MAN THE INTERPRETER

THERE is no marvel in the material universe so awe-compelling as the power of man to choose, and to hold, through struggle, hardship, bitter blow from outside and inner misgiving, to an ideal of right conduct, constrained not by outer force, but by inner will.

The size of one world or of the universe or anything merely quantitative is no determining factor in man's abasement or his pride. His pride is that he has the power of choice, obeys a spiritual law, can rise to the dignity of sacrifice, the least act of which is of more significance than the whole material universe. His task is to interpret life in the light of his highest possibility, his sternest duty, his most searching faith—to live up to the best he can hope or conjecture.—*The North American Review.*

THE DIVINE SERVANT—THE LIFE OF 'ABDU'L-BAHÁ

BY JINAB-I-FADIL

THE life of 'Abdu'l-Bahá is very significant among the lives of the past heavenly educators. If we study the history of the former manifestations of God we realize that the first portion of their lives has been free from anxiety and persecution, while the life of 'Abdu'l-Bahá from the day of his birth has been one of vicissitude, trial and painful ordeals.

Moreover, the enemies and foes of 'Abdu'l-Bahá never ceased to plan and scheme to persecute and bring about his exile and banishment, and to annihilate his Revelation. And these people had more general power than the enemies of the former prophets.

One of the Divine Allegorical incidents was that 'Abdu'l-Bahá was born in Teheran the same night upon which the Bab proclaimed his mission in Shiraz—that is, May 23rd, 1844. Bahá'u'lláh gave the name of his father to 'Abdu'l-Bahá. This name was Abbas but he always called him Master—AGA—even when he was a little child.

The first few years of the life of 'Abdu'l-Bahá were spent amid the most tragic and dramatic events of the life of Bahá'u'lláh. He was the centre of the movement, every tragic event revolved around him and his home was the rendezvous of all the Bahá'ís. All the news and all that transpired in the Cause was brought to him.

His home was well known as the headquarters of the Movement and often groups of rowdies would throw stones and try to hurt the inmates. When 'Abdu'l-Bahá was a little child groups of urchins would surround him and try to stone him. Even at the early age of eight or nine years 'Abdu'l-Bahá had already witnessed the plotting of the enemies and had seen the friends martyred and guillotined. Up to this age he had

seen many headstones of heroes and heroines who had gone to their death with radiant acquiescence.

Most of the time Bahá'u'lláh was absent from home traveling in the interest of the Cause, and visiting the friends in prison. His property was confiscated and both day and night his household was in danger, so there was no opportunity for 'Abdu'l-Bahá to go to school and learn the things which other children have to learn.

Nevertheless such deep and abiding attachment, such tender regard, solicitude and affection existed and was evidenced between 'Abdu'l-Bahá and Bahá'u'lláh that even in those early days some members felt deeply that 'Abdu'l-Bahá would eventually unfold, develop and explain the teachings of Bahá'u'lláh.

While Bahá'u'lláh was going about or in prison, at a tender age 'Abdu'l-Bahá was the object of regard and reverence of his family; all looked up to him as the head of the family in spite of his youth.

At the age of nine the great exile began. The government banished Bahá'u'lláh with his family in 1852 to the city of Baghdad. During a long cold part of the journey 'Abdu'l-Bahá was so thinly clad, his toes were frozen twice and the effect was felt by him all the days of his life. Often when he was tired out during the hours of day or night his feet would itch and ache.

During the twelve years of Bahá'u'lláh in Baghdad and Sulemaneyh of Kurdistan and the cave of the Mount of Sargalou where he went into retirement for the purpose of uninterrupted communion with God, 'Abdu'l-Bahá was the cause of happiness to his family as well as its hope.

In that period of time when 'Abdu'l-Bahá was between the age of nine and

twenty he associated with many theologians, mystical and philosophical groups. He opened the treasures of his innate knowledge among them, he entered into those deep subjects and elucidated them in such a clear manner that they marveled at his unlimited fund of information and asked him from what source he had received it. He answered them in these symbolical words: "I received them from my Father." Therefore, they titled him—"Eminent Wise Youth."

The physical general appearance of 'Abdu'l-Bahá was very pleasing. His face and form were beautifully proportioned and he was considered a very handsome youth. He radiated a heavenly spiritual power and carried himself with kingly dignity. As he walked along the streets people admired his carriage and physique, he had such strength and power in his bearing. One of the qualities of the character of 'Abdu'l-Bahá even when he was a youth was his great spiritual fortitude. He had innate poise and balance which no vicissitude could destroy; no one had ever seen him angry and he was never moved or swerved by any outside influence. His physical endurance astonished everyone. He seemed like a great ocean without a ripple on its surface.

Another characteristic of 'Abdu'l-Bahá worthy of emulation was his extreme generosity. In this loving kindness he gave freely of everything he had. It is related that in the home of Bahá'u'lláh there was a beautiful rug upon which he used to sit. One day a poor Arab brought a load of wood to the house. He saw the rug and was very much attracted by its beauty. He handled it caressingly and exclaimed: "Oh, how wonderful it must be to have such a splendid rug to sit upon!" 'Abdu'l-Bahá heard him and said: "If you like the rug, take it." The man would not believe it was really a gift but for fear he would lose it he put it over his shoulder and began to run, looking back

every few minutes to see if anyone was coming to take it away from him. 'Abdu'l-Bahá said, "Go on, no one is going to take it away from you." 'Abdu'l-Bahá had a wonderful sense of humor.

When he was but a child he was taken to the mountains to see his father's sheep. There were thousands of them; the shepherds gave him a feast. At the end of the day the chief shepherd came to 'Abdu'l-Bahá and told him he must make a present to the shepherds. 'Abdu'l-Bahá said, "I have nothing"—the man said, "But you must give something"—So 'Abdu'l-Bahá said, "What about the sheep?"—and he gave them all the sheep. When Bahá'u'lláh heard this he laughed and said, "We will have to protect 'Abdu'l-Bahá from himself—some day he will give himself away."

Another characteristic of 'Abdu'l-Bahá was his sociability, courtesy and politeness shown to all degrees of society. He associated with the highest officials, and with people of all ranks, giving them his divine knowledge and thereby raising them to a higher level of comprehension. Likewise he went among the most lowly in the same attitude.

In the East people spend years and years of their time trying to perfect themselves in penmanship. It is considered an art of the highest order and a man will spend twenty to fifty years teaching people this calling. 'Abdu'l-Bahá's penmanship was so beautiful and so perfectly in accordance with all the sacred writings of the East that samples of his work were used to copy from. His knowledge of the Arabian and Persian writing was so great that it seemed a miracle to the people though he never studied in his life.

His range of vision was miraculous, and when talking to Arabs they felt the utmost reverence for him. With philosophers and learned men he carried on conversation which astonished them. Without previous study on any of these subjects he could understand and converse and raise the thought for them to

a much higher level than they themselves were able to reach.

When Bahá'u'lláh was sent forth to his second exile with his family and followers for four months and had to travel through the most inhospitable desert and villages in Mesopotamia, 'Abdu'l-Bahá was constantly protecting and helping him.

During the exile of Bahá'u'lláh and his family for four months in Constantinople and five years in Adrianople, the spiritual attraction of 'Abdu'l-Bahá in his association with many important people was manifested more and more, and won them to him in such a manner that they tried to remove the difficulty of Bahá'u'lláh and help him. For example, the Turkish Governor of Adrianople became so intensely interested that he spent days and nights listening to his conversations. When the order came for the next exile he was unable to give it in person as he was too much affected by sorrow at parting and was obliged to send the summons by letter.

When Bahá'u'lláh and a group of his followers were exiled to Acre and were imprisoned in the barracks, as a result of the terrible climate of the city and the loss of nourishing food, the very unhealthy water and abominable conditions of the prison, they were all sick, and some of his followers were relieved by death. Through these dire conditions 'Abdu'l-Bahá was untouched by disease and continually ministered to the needs of the afflicted ones, giving them necessary remedies and cooking their food with his own hands. Thus through his protecting ministrations they all recovered.

After these two years of the terrible imprisonment of Bahá'u'lláh in which no one of his followers was permitted to enter that city to visit him, and the nine years following when Bahá'u'lláh was confined to one little house in Acre, through the instrumentality of 'Abdu'l-Bahá and his association with eminent people Bahá'u'lláh was finally, at the

end of eleven long years of imprisonment and hardship, permitted to leave the dreadful city of Acca and go to a large comfortable house called Kasr-Bahaji which had beautiful gardens that were brought into existence by the efforts of 'Abdu'l-Bahá. In this beautiful place Bahá'u'lláh spent the rest of his days, but 'Abdu'l-Bahá remained in Acre with his family meeting everyone, attending to the solution of problems, interviewing statesmen, governors, lawyers, etc., in regard to different cases. To him all people came for the solution of their difficulties.

'Abdu'l-Bahá protected the Cause from all objections and opposition. Thus Bahá'u'lláh was left free and unhindered to prepare his message for the world and his followers were now able to visit him. One day of each week of his extremely busy life 'Abdu'l-Bahá went to visit Bahá'u'lláh at Bahaji. On these occasions he always walked, thereby showing his attitude of humility towards his father. But after Bahá'u'lláh told him that he must ride, he obeyed him. He would leave the city of Acre riding, but as soon as Kasr came into view he would dismount and walk. On the other hand, upon the recognized days of 'Abdu'l-Bahá's visits to Kasr, Bahá'u'lláh would watch for his coming from a second story window, and as soon as he saw him approaching he would call to his household saying, "The Master is coming, go and meet him!" No sooner would father and son meet than one would witness the utmost humility of the son and utmost love and devotion of the father, making the most dramatic picture conceivable. At these times no one was permitted to enter during their conversation, not even the family. No one could understand this mystery between son and father. It makes one recall the words of the Bible where it is declared, "The Father is in the Son and the Son is in the Father." There has never been in the world a relationship so sweet and perfect, with so much

trust and confidence on both sides. In every way 'Abdu'l-Bahá was the prototype of Bahá'u'lláh. They were the same height, their voices were alike, and their manner of discerning.

These were enough to make clear that the glory of God was shining in him, and would continue to shine in him after the ascension of his father. Yet Bahá'u'lláh wrote in almost all of his writings, clearly as well as symbolically, of his station. In the "Tablet of Beirut" he calls him the "Mystery of God." Particularly, in the most Holy Book he said emphatically that the people must turn their faces towards 'Abdu'l-Bahá who was the Branch of the everlasting tree. He also declared that 'Abdu'l-Bahá held the keys which would open the Holy Tablets and Holy Books. Finally he proclaimed the station of the Center of the Covenant, 'Abdu'l-Bahá, in the Tablet of the Covenant, which he sealed and gave 'Abdu'l-Bahá. In nine days after the ascension of Bahá'u'lláh, in 1892, the seal was broken by 'Abdu'l-Bahá amid the group of Bahá'í friends and it was read by them.

Thus 'Abdu'l-Bahá ascended the throne of the Covenant of Bahá'u'lláh and the glory of his father began to shine through him, to guide, like a shepherd the children of men to the oneness of God and the brotherhood of man.

Verily, it seemed that Bahá'u'lláh had not departed but his sovereignty was still living in the garment of servitude. The pen of 'Abdu'l-Bahá began to move for all the world, spreading the breath of life in the utmost humility and kindness as did the pen of Bahá'u'lláh in the form of lordship and command.

Now at this time 'Abdu'l-Bahá, with his great executive power, began to establish the Cause of God in the hearts of humanity. He sent more teachers and workers to different parts of the globe, and a new life was manifested among the friends. Thousands of epistles, perfect jewels of wisdom and knowledge concerning the affairs of life

and about religion and divine philosophy, were revealed by him to the world.

All these activities increased the envy of the enemies of the Cause. They had thought that at the passing of Bahá'u'lláh everything would come to an end. Now, however, witnessing the renewed power and strength in 'Abdu'l-Bahá they increased in activity and numbers, and a new group whose jealousy had lain dormant in Bahá'u'lláh's lifetime now arose against 'Abdu'l-Bahá. Those who merely met him visiting the prisons, entertaining the governor, officials and other guests, and who saw the increasing number of pilgrims from different countries, would hardly suspect that enemies of the Cause existed; for though their persecution continued day after day for years. 'Abdu'l-Bahá tried to lead his enemies and those envious of him with the utmost kindness into the path of unity and service. But their envy was too great, and they paid no heed to his advice, opposing him more and more, till at last 'Abdu'l-Bahá left Acra and his family and went alone to Tiberius and to Elijah's cave in Mount Carmel, there to supplicate and commune with God.

Humanity always rejects its educators, choosing to follow personal desires, even distorting religious teaching into an excuse for disobedience, and those who are regarded as foremost in religious matters are dominated by their pride to deny a Saviour. Nearness to God and His Manifestation is a spiritual union, not a physical relationship. A spiritual soul, however remotely situated from a Manifestation, can nevertheless be more closely attached to that Manifestation than anyone related only by ties of blood. The foremost followers of a religious teaching are like mirrors before a sun, but as their light is reflected and not self-created, should they turn from the sun their light will cease to shine. Thus, Bahá'u'lláh said, a spiritual educator is a divine balance, and the people of the world are weighed by him.

The efforts of 'Abdu'l-Bahá's enemies were known only to those few who were intimately close to him.

In spite of the fact that 'Abdu'l-Bahá refrained for the time being from teaching the Cause of Bahá'u'lláh on account of official prejudice against it, the people through his counsel and guidance began to recognize his great station. 'Abdu'l-Bahá worked with such ease, assurance and poise that he gave confidence to all who visited him. The doors of his house were never closed; they remained open from sunrise to sunset. All manner of people came to him to adjust their problems. Men and women poured constantly in and out of the house, for 'Abdu'l-Bahá was always ready to uplift and counsel the downtrodden.

Different religious leaders and government officials came to him to present their questions. Even the Arab Bedouins and their sheiks had the greatest devotion and respect for him, journeying great distances to see him. They regarded him as a holy patriarch and received from him gifts, both spiritual and material. Such was his influence that his simple word was willingly obeyed by them when often governmental authority failed.

The fame of 'Abdu'l-Bahá's generosity and love became such a protection that frequently visitors traveling through the desert to him were not only free from Bedouin attacks, but were also accorded safe conduct.

His simplicity of life forbade his personal use of the costly gifts pressed upon him by his friends in many countries, and he preferred to pass on these offerings to people in need.

A wonderful sight at Acre was to be seen every Friday morning before the house of 'Abdu'l-Bahá. From early morning the square would be crowded with the poor, the aged, and cripples, men, women and children. 'Abdu'l-Bahá would come out with some of his friends, and the people would crowd round him, yet reverently, like children

round a father. He would move from one to another, speaking kindly advice and comfort and putting money into their hands. He was especially kind to widows and their children.

It was indeed a miracle that a prisoner, persecuted and faced with opposition from so many powerful authorities, could thus gain such influence over all kinds of people with spiritual weapons only. As long as 'Abdu'l-Bahá lived the people felt perfect confidence in the future, no matter what happened. They felt he was a divine father to whom they could go at all times, a master to whom they could turn at any moment. He continually ministered to their sufferings, often choosing to go on his errands of love at night.

But all the time his enemies had been watching their opportunity to vent their jealousy. They secretly sent many false reports to the Government in Constantinople, and circulated forged letters purporting to have been issued by 'Abdu'l-Bahá. Each time the governor or other officials of the prison city were changed, they would bribe them to unite with them in their opposition to 'Abdu'l-Bahá. But although disheartened by these continuous intrigues, 'Abdu'l-Bahá's power rose supreme above such hatred and won over those officials whom his enemies had persuaded to oppose him.

During this time of persecution, surrounded by spies and enemies, 'Abdu'l-Bahá accomplished the difficult task of having the remains of the Bab brought from Persia to Haifa. He had constructed the shrine on Mount Carmel which was to be the resting place of the body of the Bab. This edifice was made the subject of a new attack. With the cooperation of a few of the prison officials 'Abdu'l-Bahá's opponents sent false information to the Government that he was building a fortress on Mount Carmel and had so much influence with surrounding and foreign powers that the Turkish Government would not be able to withstand his power. This false re-

port caused the Sultan such alarm that he ordered 'Abdu'l-Bahá to be either drowned or exiled to the heart of the African desert.

His friends, anxious for his safety, begged him to leave Acre; but saying that it was his duty to stay, he sent them away to different places in Egypt, and disregarding all threats, remained with certain members of his family in Acre.

When the Governmental Investigation Committee arrived in Acre the enemies of 'Abdu'l-Bahá associated with them to induce them to make a false report. Accordingly, without visiting 'Abdu'l-Bahá or finding out his version, information was sent that the rumors were true. While these plots were progressing and the atmosphere was tingling with suspicion, every one was amazed to see that 'Abdu'l-Bahá was planting trees and building a house as though nothing would happen.

When the judge sent for 'Abdu'l-Bahá to present himself in court the sorrow of the friends was unbearable. They feared he might be taken away immediately and they would never see him again. But 'Abdu'l-Bahá reassured them, saying that his greatest joy and happiness would

be to be hanged there in Haifa. Bahá'u'lláh had a wonderful felt cap or headdress which was called a crown and this had been treasured by 'Abdu'l-Bahá after the ascension of the Blessed Perfection. Several times the friends had suggested that 'Abdu'l-Bahá should wear this but he always replied, "There would be but one occasion to wear it—if I were to be crucified." At this time he asked the family to have the headdress ready.

When 'Abdu'l-Bahá entered the court he found the charges and false testimony prearranged. After admonishing his accusers for persecuting the Cause of Truth as had always been done in former ages he said, "If you desire to condemn me, I am ready and willing to sacrifice my life and will sign any indictment you prepare, for it will bring me great happiness to be martyred as were the promulgators of Truth before me."

Just at this darkest hour, when events were most ominous for 'Abdu'l-Bahá and the Cause, the whole situation changed with a miraculous suddenness. The revolution of 1908, by the Young Turk Party, brought entire freedom to him who had been the world's Greatest Prisoner.

(To be continued)

THIS VERY HOUR

BY ALBERT DURRANT WATSON

If all the kind deeds never done
Should blossom into flower
The earth would be a paradise
This very hour

And if the dear words never said
Found utterance today
The winter in a million hearts
Would turn to May

If all our good intentions were
Pushed on to gracious deed
I think their power would promptly end
The age of greed.

GREEN ACRE—A SUMMER PARADISE

BY GEORGE ORR LATIMER

IN 1893 the World's Parliament of Religions at Chicago laid the foundation for a new and broader understanding of religion as the basic incentive to the various civilizations of the world. For perhaps the first time in this western hemisphere, the fundamental points of contact of all the great religions were recognized in this memorable congress. The inspiration of this event so imbued Miss Sarah J. Farmer, daughter of Moses G. Farmer, the inventor, with the desire to further break down the barriers of religious prejudice and racial antagonism that she determined to found a center which would permanently carry on the ideals of freedom and tolerance in religion.

During the following summer this noble ambition was realized. Under the direction of Miss Farmer, the first conferences for the investigation of reality were established in the little town of Eliot, Maine, her birthplace. The center of activities, located just four miles from Portsmouth, New Hampshire, on the sloping banks of the Piscataqua River was named Green Acre. This spot, once the old council grounds of the Penacook Indians where tribal differences were settled by the peace-pipe, later became a center for the soul-searching thought of the transcendental school of Emerson and Thoreau. Then on July 3rd, 1894, a little group of devoted souls, under Miss Farmer's inspiration gathered together to sing "The Battle Hymn of the Republic," and with heads uncovered, hoisted the Stars and Stripes to the top of the flag-pole, followed by a white flag inscribed with the legend "Peace." Thus Green Acre, destined by God and nature to be a center of love, liberty and peace, heralded its mission to the world.

The first year brought such men as Edward Everett Hale, Ralph Waldo

Trine, Lewis G. James and Vivekananda to the conferences. Since then a steady stream of writers, artists, philosophers, scientists, musicians and religious leaders from all parts of the world have come to give their messages for the betterment of humanity. The chief objects of the Green Acre conferences have been the furtherance of universal peace, brotherhood, tolerance, sympathy to all mankind, mutual assistance and co-operation, social service and the study of the fundamental principles of all the religions and their comparative co-ordination.

Over a period of thirty years, men and women have come to Green Acre each summer to assist in the establishment of these ideals. A survey of the long list of speakers reveals such names as William Lloyd Garrison, Edwin Markham, the poet, George D. Herron, T. Yanaguchi, Edward S. Morse, Julia Osgood, William Norman Guthrie, Rabbi Joseph Silverman, W. D. Howells, dean of American Literature, Annie Besant, head of the Theosophical Society, J. H. Hyslop, the great psychologist, Booker T. Washington of Tuskegee, Jacob Riis, Alfred Martin, leader of the Ethical Culture Society of New York, the quaker Edward Rawson, William A. Key of London, Dharmapala the Buddhist, and the great historian and oriental scholar Mirza Abdul Fazl.

For three years Joseph Jefferson, the eminent actor, delighted groups under the famous Lysekloster pines with his readings and studies of the drama. Geraldine Farrar, long before she became a star on the operatic stage, charmed hundreds with her golden voice. Close by the Inn an old apple tree still stands under whose branches John Greenleaf Whittier built a rustic bench for the gathering of his circle of friends.

So the list runs on and on, of souls touched by the spirit of the new age.

One year seventeen different faiths were represented. Then came the year 1900, called Sabbatical year, which found Miss Farmer journeying to the Holy Land to visit 'Abdu'l-Bahá, the world's Greatest Prisoner, as he was then known because he had spent forty years of imprisonment on account of his universal teachings and prophetic utterances. Here Miss Farmer received new courage and inspiration for her work, and returned to develop and enlarge the scope of Green Acre.

The year 1912 marked another step in the growth and inspiration of Green Acre; for 'Abdu'l-Bahá, liberated from physical confinement, came to the United States, and repaid Miss Farmer's visit by going to Green Acre with his message of unity, peace and justice. No one can forget the meeting on the beautiful lofty hill near Green Acre, Mount Salvat, dedicated by 'Abdu'l-Bahá to be the center of a great university and a universal temple of worship. The imprint of his ('Abdu'l-Bahá's) spirit has been the urge to keep Green Acre alive through its trials and financial difficulties.

Three years ago Green Acre, after twenty-seven years of service, was physically run-down. The many buildings were in need of repair, cultivation was needed in the fields, new resources had been untouched. Again inspiration came from the Holy Land, and today after three years of effort one finds Green Acre with a healthy and beautiful physical body wherein the mind and spirit dwells in the utmost health and happiness.

The Inn, its cottages, and other buildings have been repainted. The dead undergrowth along the banks of the river have been cleared, so that an unhampered vision of the glorious sunsets is obtainable. Flower beds are found everywhere. The famous pine woods have been cleared so that one may enjoy walking through its groves. The Fel-

lowship House, a gift of Mrs. Helen Ellis Cole for the entertainment of the speakers and guests, is more beautiful than ever this season.

This year several new cottages and studios have appeared and the visitor will find a warm welcome in places known as the "Home Harmonious."

The lecture program consists of such delightful speakers as Jináb-i-Fádíl, Professor of Law and Logic of the University of Teheran, Persia; Dr. John Herman Randall of the Community Church of New York City; Taracknath Das, one of the foremost Indian scholars in the United States; Stanwood Cobb; Professor Harrington, who for many years has deeply interested Green Acre audiences with his illustrated lectures on modern science; Professor Carter Troop, President of the New York Lecture Association, well-remembered for his charming literary reviews; and Professor G. A. Shook of Wheaton College, who will conduct a series of courses throughout the summer on astronomy, chemistry and mobile color.

There is no Chautauqua in America that offers such opportunities for mental, spiritual, and physical enjoyment as those to be found at Green Acre. The doors are open to all humanity. The interest and assistance of its members and guests provides the motive power for continued progress and success. Here is to be found love, peace, tranquillity of soul, co-operation, and an unhampered pathway to greater spiritual knowledge and a broader outlook on life. Prejudices are forgotten as the spirit of service takes possession of the heart. "In the light of greater lives we see the vision of our own."

The Green Acre Fellowship has entered its 31st season. It invites every well-wisher of humanity to share its opportunities, privileges, facilities and the charm of its natural setting. Its doors are open to all.

IMPRESSIONS OF 'ABDU'L-BAHA

BY SHAHNAZ WAITE

WHEN I first saw 'Abdu'l-Bahá I was alone and I came face to face with him all unexpectedly. He stood not over four feet from me. It was in the upper court of his prison home in Acre, with the blue sky overhead and the sunlight shining down brightly upon him, the hour being but a little past "high-noon." I might have thought him a member of his family, but every atom of my being, my heart and soul cried out—"This is He." The face of my dreams of him stood before me with that heavenly smile of welcome. The Light of Infinite Love was radiating from his countenance. Majestic, and yet sublimely tender, he was looking right into my eyes. I gave a start as if I had suddenly been plunged into an ocean of Light, then stood transfixed. It seemed as if I had come upon him unawares and saw the Glory of the Lord shining forth around him; and I know I must have felt as did Mary Magdalene when Christ revealed Himself to her in her vision after the crucifixion—"The Risen Lord." He was dressed all in white. His hair fell in soft waves about his shoulders and his head was crowned with a white turban bound around with a white cloth. His step was firm and kingly. I walked toward him and as I stood and looked up into those marvellous eyes, I knew that every thought, every act of my life was known to him. Yet knowing this, I could fearlessly, unwaveringly meet his gaze, realizing all my sins and weaknesses, yet knowing he understood me as I could never understand myself and that he was indeed Infinite Love Incarnate. Later he came to greet us in Dr. Moody's room and I was fully confirmed—this was truly 'Abdu'l-Bahá, but a very different one I felt from the one I had first seen. As he firmly grasped

my hand with that welcoming pressure that comes deep from the heart, a hand-shake that warms you through and through, I saw the divinely human man, the personification of my highest ideals of an earthly father.

In height, 'Abdu'l-Bahá was in reality but medium, yet he held himself so superbly, with such commanding dignity, and carried his head so high, and with such an air of majesty, that he ever gave the impression of great height. His voice was *wonderful*, full and vibrant; each word was uttered with marked distinctness and with that tonal quality, which leaves a faint echo, as it were, or wave vibration such as comes from a beautifully toned bell. All through the day it rang out, first in one place, then another; for with astonishing rapidity 'Abdu'l-Bahá seemed to be everywhere—now in the garden, now in the room close beside the entrance, now in a guest's room,—or you could hear him calling some one in the "family section" of the "prison home." Always when I heard his voice, I felt its vibrations most deeply. Like his face, his voice expressed every emotion, from tones that are stern and emphatic to those as tender and loving as a cooing dove's.

His eyes defied description. I only know that to me they seemed gray with a circle of white around the iris, which at times became luminous. Sometimes in the light I caught a shade of blue, and again by lamplight they seemed brown; ever changing were they and wonderful. Like his face and his voice, they too expressed every emotion felt by him.

I was deeply impressed by His naturalness, his lack of conventionality and set form, and his refreshing simplicity. Divinely simple and simply Divine was he.

BAHÁ'Í NEWS NOTES

A PARTY of three—Miss Leonora Holsapple, her sister, and Miss Maud Mickle, sailed from New York early in December last bound for Para, the northernmost port of Brazil. It is the second teaching tour of Miss Leonora Holsapple in that country to further the solidarity of mankind and strengthen anew the bonds of brotherhood and love. It is interesting to note that they found the ship's officers attracted to the Universal Religion of Bahá'u'lláh.

In writing of her experiences, Miss Holsapple makes a very charming story of her talks with her fellow passengers enroute to South American ports. The diversity of nationalities made the association far more interesting to the Bahá'í teacher. For instance, there was an attractive young married couple enroute to Iquitos, Peru, the husband a Swiss and engaged in the lumber business; the wife a Massachusetts girl, graduate of Columbia College and a teacher of "Home Economics" before her marriage. Another young married couple enroute to Sao Luiz, Mr. R., a Syrian—his wife a Porto Rican. Then there was a young Brazilian returning to his country after several years in the United States in college and in business. Another young man from the United States, a "Soil Specialist" on his way to join the American Commission studying the rubber situation along the Amazon. Still another passenger was an English woman who had spent most of her life in the Barbados and had married a Peruvian. There was also a Peruvian gentleman with his two daughters bound for Para. Miss Holsapple is an ardent linguist, and with Esperanto, Portuguese and some Spanish, she was able to teach

all the way to South America. All were deeply interested in the Bahá'í Message and Principles, and eagerly sought literature.

Arriving in Para, Miss Holsapple was delighted to meet friends with whom she had associated on her former visit, and later she gave several public addresses. In the City of Manaus three lectures were given in Portuguese, and the subjects "The Eternal Covenant of God," "The Divine Civilization," and "The Station of Woman," attracted a large attendance and throughout the talks a deep interest was manifested. "The Star of Happiness is in every heart," she writes, "and the people of South America are ready and waiting for the real Remedy which will remove the clouds so that all will be willing to join hands and go forward speedily on the Path of Universal Peace."

She tells the story of a family living in that town who are real Bahá'ís, their home, a home of loving service not only to the members of the family but to the entire community. The poor constantly go to this home for money, food, and clothing. In his leisure hours Snr. G. studies homeopathy and he keeps a large supply of homeopathic remedies which he gives to the poor. Likewise he often goes to their homes and prays for them when they are ill, and has effected some cures. The family set a certain day once a month for distributing beans and flour to the poor. "Seventy or more came the day we were there," writes Miss Holsapple, "a touching sight: children, men, and so many old women with worn, wasted frames, some of them leprous. It reminded one of the scenes so many times described when the Master in Acre distributed food and clothing to the poor."

Miss Holsapple records many other interesting experiences in Manaos, stressing the distinctive courtesy and kindness of all the people and the very important assistance rendered in the spread of Bahá'í teachings.

Incidentally many outings were arranged especially for their pleasure, attractive and interesting to the stranger within their gates from the viewpoint of scenery and native customs particularly. The following little incident will give a glimpse of the unexpected! "On one of our outings, we happened upon rather a unique "festa" in a grove on the banks of the Amazon. There were thirty or more men and women, young and old, all dancing in their bare feet on the bare ground to music furnished by an orchestra particularly unique. Two or three men were shaking tin cans of dried corn, closed so that the sound produced was somewhat like that of a rattle, while others played guitars and flutes, and rendered an occasional song."

Several other surprises were in store for them also, for instance, the invitations to teas and dinners arranged by and through the courtesy of Mrs. McC. whom they had never met before and who had never heard of them. This charming woman makes a point of entertaining all American and English people who visit the City. She was hungry for spiritual food, and joyously received the Message presented to her.

Other cities visited were, Sao Luis, Maranhao, Ceara, Recife, Maceio, Santos, Sao Paulo, Rio de Janeiro, Victoria, and last and perhaps the most wonderful of all, the City of Bahia, Brazil, which 'Abdu'l-Bahá had said long ago should especially be visited. "As this City was christened with the name BAHIA there is no doubt that it has been through the inspiration of the Holy Spirit." Our friends are now living in this City and have established a Center where there are regular weekly meetings.

The Theosophical groups, Spiritualists, and Esperanto Societies throughout the cities visited always warmly welcomed the Bahá'í teachers; also the newspapers co-operated in a very remarkable way, fully and freely publishing all talks and articles.

'Abdu'l-Bahá stated in one of his illuminating tablets:

"In the course of years, the North, Central and South American Republics will be drawn nearer and nearer together. . . . They will find their national and international interests so identical and akin, that they will forget all their petty jealousies and apprehensions and work together for the advancement and prosperity of all America." 'Abdu'l-Bahá also commended very highly the Pan-American Union in Washington whose representatives from all the American Republics come together with the utmost friendship "and discuss with each other those problems which are conducive to the progress of all."

"Regarding the teaching of the inhabitants of those countries, the believers (Bahá'ís) must strengthen the tie of friendship. . . . the intentions must be purified, the effort ennobled and exalted, so that ye may establish affinity between the hearts of the world of humanity. This glorious aim will not become realized save through the promotion of Divine Teachings which are the foundations of the holy religions."

—
LET THIS century be the sun of previous centuries, the effulgence of which shall last forever, so that in the time to come they shall glorify the twentieth century, saying that the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals and the twentieth century has left traces which shall last forever."

—'Abdu'l-Bahá.



A PRAYER FOR AMERICA

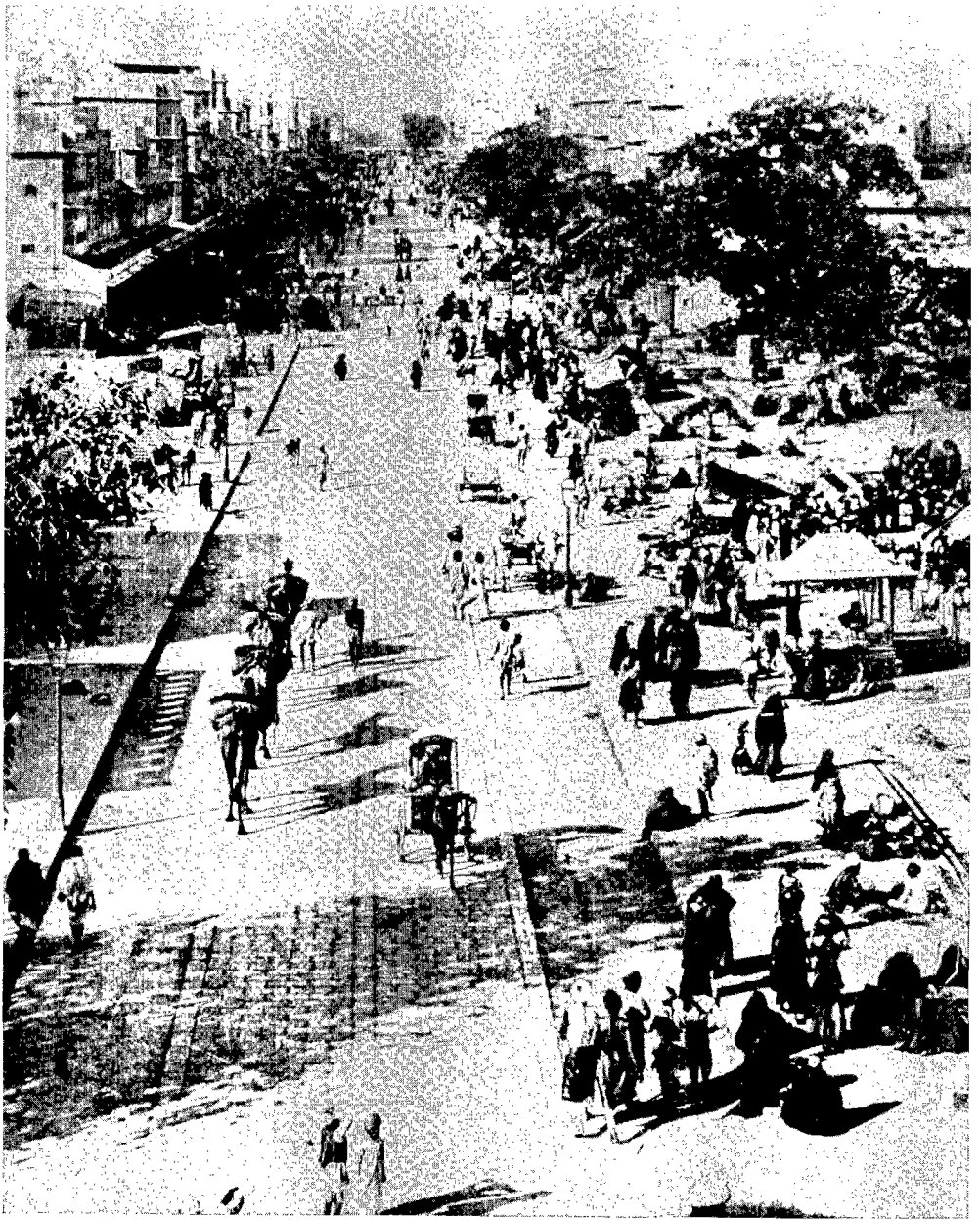
BY 'ABDU'L-BAHA

O GOD! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just Government victorious.

Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace—to become thereby the most glorious and praiseworthy among all the nations of the world.

O GOD! This American nation is worthy of Thy Favors and is deserving of Thy Mercy.

Make it dear, near to Thee, through Thy Bounty and Bestowal!



The broad spacious Johri bazaar, a typical street in Jaipur, India's model city

STAR OF THE WEST

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THAT THIS is preeminently the day of co-operation, the newspapers of the time are constantly giving evidence. Within the last few years co-operative marketing associations have increased greatly among agriculturists, who otherwise see much of the fruit of their toil go to the middleman. The success of the California Fruit Growers' Association has proved that in such co-operative marketing lies the solution of the business end of farming. Today numerous co-operative dairy associations are both raising the financial return to the farmer and lowering the price to the consumer. The Tobacco Growers' Association has made great headway in the Piedmont region. And now a plan to create a great co-operative grain marketing corporation, to be owned and controlled exclusively by farmers, is making favorable progress. This will constitute the greatest grain marketing organization in the world. It is planned to extend this system in case the idea proves successful, so that the entire grain product of the United States may be brought into one co-operative marketing plan.

It is especially pleasing to learn of this progress in the financial side of agriculture, that great basic industry of the world which Bahá'u'lláh placed at the top of all professions and occupations. Co-operation is the spirit of the age, and through its complete establishment in every domain of life will come great profit and blessings to the future world.

AS A FAMOUS ECONOMIST recently remarked, the greatest struggle going on in the world today is the struggle for security. This is the motive underlying national, class, and individual competition and struggle. No system which the world has yet tried has given permanent security in any one of these three categories. Life has been and still remains a struggle for survival, the selfishness of which becomes the more apparent as the struggle becomes more intense. If, on the other hand, security could be realized as a sure and lasting blessing, the struggle of life would lose its ego-centric quality and man could venture and afford to disregard himself.

AS WAS POINTED out in a previous number of this magazine, the failure of present-day humanitarian movements is due to the fact that no one needed reform can be assured until all reforms are assured. The strength of the Bahá'í Movement lies, for one thing, in the fact that it is effective all along the line, and that it is working to bring about a better condition of humanity not at one point only, but at all points. Thus there is an ideal provision in the teachings of Bahá'u'lláh for bringing security to the individual, the class and the nation, by means of a co-operation which is made an integral part of communal and political as well as of international systems.

Thus every man will be assured of work, of a living wage, and of ample

provision in case of incapacity. Those who, like most contemporaneous statesmen, are doubtful of the feasibility of such a system, we would refer in detail to the economic teachings of the Bahá'í Cause. Universal peace and brotherhood can come only concomitantly with personal and national security.

WHAT IS THE CAUSE of so much crime today? Among all the factors that appear, the lack of religion may be considered the most potent. A second generation is now growing up largely without the wholesome, restraining influence of a religion. The present adult generation, although the first to take this neutral and indifferent attitude toward religion, grew up, however, in religious homes and acquired the ethics if not the dogmas of their God-fearing parents. But the children of these, now themselves approaching adulthood, being twice removed from piety and the fear of God, have little to guide their actions save their own inclinations and the demands of the social group. What is convenient, what is practical, what is esteemed as the most successful behavior is the standard, rather than those lofty, impersonal, infinite standards given us the Prophets of God.

Many parents of today, having no religious convictions themselves, do not know what to teach their children. The idea that ethics divorced from religion can be a sufficient guide to right action is a fallacy, the significance of which will be more and more felt as men and women the more alienate their lives from religion.

THE IDEALS that guide too much of the conduct of today are naively evidenced in a current advertisement of a well known maker of automobiles. Near an attractive touring car, a family consisting of father, mother, and boy are depicted looking over a touring map and enjoying in anticipation the pleasures of the open road. There is

no harm in such enjoyment. But the appalling fact of the picture is that the faces of all three—man, woman, and child—are totally lacking in spirituality, and the face of the man is grossly materialistic. They are only human animals, on pleasure bent. And worst of all, it is quite evident that the artist is depicting what he considers an ideal cosy little family. So surrounded is the artist with this mundane, materialistic type of face, and so mundane is his own view-point, that he has no other ideal of humanity.

A VIVID CONTRAST between the present and the past generation is shown unwittingly in the rotogravure section of a recent Sunday newspaper. Side by side are published the photographs of a distinguished politician and his father. The older man has a face of great spiritual dignity and beauty. It is apparent that religious motives have entered very largely into his actions. On the other hand, the face of the son is utterly devoid of religion—it is a map of conflicting emotions, prominent among which are personal ambition and a certain hard shrewdness, characteristic of so many successful men today, the hardness of ability and power untempered by the humility and sweetness of religion.

THIS IS THE SEASON when the business man loves "to loaf and invite the soul." Man, left to himself, is a natural tramp, tent-dweller, and loafer. It is woman who stimulates and galvanizes him into those activities which are necessary in order to make a beautiful and well-kept home. There is no question that woman is more active than man, more capable of applying herself assiduously to the daily round of duties, more conscientious about those responsibilities that fair and cultured living entail.

As woman in the capacity of homemaker has proved her ability in the past, she will demonstrate a similar ability as

school-builder, city-builder, and nation-builder, now that she has not only the vote but the privilege of being elected to office by that vote. She will bring to bear upon public matters the same virtues and abilities which she has shown in domestic affairs. And the world will be the gainer therefrom; and no one will be the loser. Man need not fear that anything essentially his will be taken from him. As matters adjust themselves after woman's first flush of victory, she will be the first to see that man, too, has essential virtues and abilities which dovetail with her own, making a perfect whole.

ALL THE REASON back of deep conviction, all the vision that produces faith, all the beauty of the earth and sky, must be gathered into thought-forms and clothed in language. Life many-sided and rich, meditation full and deep, spiritual emotions which create words that sing, must combine to make the printed page adequate to that super-worldly glory which it would describe. The scholar, the artist, the mystic, must contribute of their gifts in all the fullness of human genius engendered and kindled into action by the spirit.

It is the function of this magazine to mirror forth the essence and majesty of truth. Could words prove adequate, could souls that use these words but find the gift of inspiration and of tongues, then might the Bahá'í Magazine prove, as one day it must, a missionary unexcelled, a pleader before the jury of the soul that wins its case by irresistible eloquence and power of conviction.

“UNION and harmony are the cause of the order of the world and the life of nations.”—*Bahá'u'lláh*.

“IF MEN could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world

would soon be an established fact.”—*'Abdu'l-Bahá*.

“IF TREMENDOUS PROGRESS in a short time be desired by a people in any social reform, any undertaking for the good of humanity, they must lay hold of the Spiritual Potency. Then will their advancement appear phenomenal, their success magical. This spiritual potency will enable the worker to keep before the eye of the mind the picture of the divine civilization—that kingdom for the coming of which we have been praying for nigh two thousand years.”—*'Abdu'l-Bahá*.

[The following is said to be the prayer of a great mystic of long ago. It shows how down the ages there has been the longing for the Oneness of humanity actually lived.]

“If there be in Thy Eternity before Thee, some one Body, or kingdom of Thy children,—not a division, not a tribe, not a party, but one that includes all, one that by principles and sympathies in common with all, offers sacrifices of thanksgiving for all and communicates blessings to all, then I pray, if it seem good in Thy sight, that I may be associated with that body.

“Or, if there be a people made up of the innocent and the redeemed of all planets, systems and their heavens, who being neither shut up in the limit of self-love, nor in the individuality of any one heaven, but who, heartily loving the whole outborn variety of Thy Love and Fullness, desire to include the utmost diversity of genius and character in their unity,—then I desire and pray, in submission to Thy Holy Will, that I may be qualified for admission amongst that central, all-related, all-embracing people.

“Or, if it be rather for Thy Glory, and for the good of all, that I be kept watching daily at the gates, and waiting at the posts of the doors of the least and outermost mansion of Thy Eternal House, then my only prayer is, **Father**. Thy will be my heaven.”

FINDING A BASIS FOR WORLD UNITY

BY CORALIE FRANKLIN COOK

THE hospitable gates of the great Campus stood open. Further on, within the main building, a group of young women, alert, attentive, attractive, cordially greeted us at the registration desk.

In the spacious parlors, the wife of the president of the College, the Dean of women, and others were receiving delegates. Tasteful draperies, some rare pieces of old mahogany, and a mellow sunshine filtering through the stately windows contributed to an inviting scene. There was no attempt at formality. Introductions were made, or your little tag revealing your name and home town was "read" by the one who "ran," and all sorts of pleasant acquaintances and even lasting friendships began to grow.

"Sit where you please" the Daily Bulletin said of the dining-room, and so it transpired that many of us never sat twice at the same table nor with the same group. At breakfast your *vis-a-vis* is a girl, so youthful in appearance and up-to-the-latest-moment in dress, that until you hear her talk and note the seriousness of her conversation you wonder if she is not out of place. At lunch there sits at your side, a nervous, energetic Professor who has made himself authority respecting all the *pros* and *cons* of his particular subject. Under his polite but keen interrogations, before realizing whither you are drifting you have furnished a complete biographical sketch of yourself, and unless you become consciously careful, you may be beguiled even further, until you find yourself mapping out your own pet theory as to the way the universe should run. At dinner, you find yourself restfully near a beautiful woman with an abundance of white hair, crowning a

face neither young nor old, but full of an indefinable something that draws you to her in unmistakable sisterhood, and you both talk of the things that have brought you here. Together you leave the table and the room still talking, and out along flower bordered walks you continue to talk. Surely there is, after all, such a thing as human brotherhood—sisterhood! Here you are of two separate and distinct races, but you are finding so much in common! You are thinking the same thoughts about Education, about Americanization, Foreign Relationships and other things of pith and moment. This mutual understanding is all so new, so illuminating! While under the spell of this rare companionship it is well that you approach the beautiful Chapel wherein you enter to sit, hushed and happy, during the Organ Recital which has been so thoughtfully arranged for this vesper hour as a part of the daily program.

I am minded to go back to the time when we assembled for our first meeting. Fittingly and graciously we were welcomed to the fine old College, to its extensive Campus, with its wonders of shade trees and glories of flowers and shrubs. Its traditions and its hospitality, all, we were invited to enjoy. And then, there followed a reference to the nature of the gathering. With quickened breath we listened. Yes, it was evident that the speaker knew that the hour was pregnant, mayhap perilous. Here in the year 1924 of the Christian era a group of men and women met together to confer upon a basis for World Co-operation and the solution of various problems relating thereto might easily be misunderstood. An institution opening its doors to such a gathering might lose friends, might even make

enemies—What then? Ah! *the speaker knows!* It is clear to him as to those who are listening that when a thing is divinely appointed one might “as well attempt to dam up the waters of the Nile with bulrushes” as to stay its progress. The “Institute” was under way!

We had met without a program and, in a manner strikingly unique and wholly new to the most of us, we were to make one as we went along.

Of the personality of this group of one hundred and seventy or more persons, volumes might be written. Those who were chosen as group leaders and who were responsible that the program should not fail, who stood for the Institute with its big ideas and the mighty task of “putting it over,” were a radiant group, never-to-be-forgotten for their faith, their courage, their wisdom, and their charity.

It was one of these who started us on our program. A slight creature she was, almost nothing as to flesh, but, oh, the white flame of her Spirit as she stood there with her frank blue eyes challenging attention and flung out the query, “Why did you come here?”

Laughing answers, serious answers, rose from all sides, and somehow in a very little while she had discovered her Topics. Race Relationships in the United States (including the Japanese Situation), the World Court, Helps to World Co-operation—these are enough for a beginning.

We are divided into discussion groups and assigned to our several class rooms to meet at 9-10:30 a. m. next day, followed by a coming together of all from 11-12 with a presentation of the “Findings” of the various groups.

Would you believe that often those “Findings” proved almost identical? This is all the more remarkable when you bear in mind how they were reached.

Seventeen or more different nationalities approached these problems with perhaps as many different new points. A brown-faced, smooth haired woman

from Madras, India, is the constant companion of a member of the Board of Foreign Missions. The representative of Georgia W. C. T. U. rubs elbows with a Massachusetts woman who comes from the World League against Alcoholics. A delegate from the National Council of Catholic women sits beside one from the National Y. W. C. A. of China. Colored people are represented by a College president and wife as well as by several other interesting women.

One is prepared to find among them a well-known “Y” worker, whose keen bright eyes, set in a calm, sweet face, are in keeping with her reputation for faithful service, poise and sincerity. Something more of surprise is manifested when another of these dark-skinned Americans is introduced, and it becomes known that she is literary editor of a magazine. She is given undivided attention as she tells of her membership in the Second Pan-African Congress, of its relationship to the great continent of Africa and to the world.

No less attention was given to the young Chinese delegate when it came her turn to express, through a sympathetic interpreter, the attitude of the Chinese people upon the great world problems.

A well known white woman from Georgia, a living example of what it means to *overcome*, spoke feelingly of inter-racial co-operation between white and colored people in the South. With amazing candor she described her own new “birth of freedom” when she had come to see the necessity of this co-operation, and had, with many misgivings “blazed the trail,” that has since been followed in many portions of the Southland with a success the significance of which stretches far beyond any sectional borders. Her story was Saul of Tarsus in woman’s guise with a different background.

It is not surprising, that, in the midst of all this a Dean of women from perhaps the foremost institution for colored people in the country should have had

her chance to plead for an "open door" of opportunity for the youth of her group. Dispassionately but convincingly she told of handicap and injustice and plead for the true Democracy. The generous applause which followed the brief talk bespoke the distance it had reached. This, we thought, is indeed an Institute where "Deep calleth unto Deep."

At every session golden words fell, often unexpectedly from the lips of some delegate who during a group conference put or answered some question.

A missionary whose life has been spent in China spoke with emphasis of the fineness of that people and declared his conviction that in natural endowment they have no superiors. What he had found true of them it is easy to conceive might be the fact respecting other non-Nordic races.

Biologists, Sociologists, Anthropologists and Historians gave expert opinions upon knotty problems. Tact, courtesy and friendliness proved no bar to the utmost frankness.

Over and again, while the Golden Rule was quoted as a guide for bringing about justice and peace among the Nations of the earth, it was plainly shown that differences in religious beliefs, racial tendencies and traditions, to say nothing of political policies, demand special study, breadth in judgment, and magnanimity in understanding.

One dear-eyed and convincing speaker seemed to voice the sentiment of many when she said, "I am ashamed to admit that there was a time when I entertained

both racial and religious prejudices. Travel and daily association with people of many lands opened my eyes, and now I am as thoroughly convinced of the oneness of humanity as I was once established in the thought or belief that differences mean inferiority or superiority as they present themselves. It is want of knowledge of one another that makes our misunderstandings."

Practical ideas respecting the establishing of world harmony were by no means lacking. Disarmament was only one of many essentials considered. A universal language; a general making over of school histories everywhere; a far-flung gospel of "peace and goodwill" which can claim for itself scientific as well as moral background, were a few of the things championed in this unique gathering.

Four wonder days, such as I have so imperfectly outlined glimpses of, and my stay was cut short; but the Institute continued through the week to its successful close.

I recall those four days with an increasing sense of their value, with a deepening of the consciousness that the lessons which have been handed down through the ages, of the fatherhood of God and the brotherhood of man, *must prevail*; and that I as an individual may not turn aside from, nor escape my personal responsibility in establishing these truths.

I think it can not be possible for anyone who sat at this feast ever to be tempted to feed upon the husks of hatred or prejudice or greed.

REALITY IS ONE

(A COMPILATION FROM THE TEACHINGS OF 'ABDU'L-BAHA.)

“**I**T 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 The world of humanity has never enjoyed the blessing of Universal Peace. Year by year the implements of warfare have been increased and perfected 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. *Read the Gospel and the other holy books. You will find their fundamentals are one and the same.* Therefore unity is the essential truth of religion and when so understood embraces all the virtues of the human world. Therefore we must endeavor to promulgate and practice the religion of God which has been founded by all the prophets. And the Religion of God is absolute love and unity.”

“**R**ELIGIONS are many, but the Reality of Religion is One. The days are many but the sun is one. The fountains are many but the foun-

tain-head is one. The branches are many but the tree is one.

“The foundation of the divine religions is reality; were there no reality there would be no religions. His Holiness Abraham heralded the reality. His Holiness Moses promulgated the reality. His Holiness Christ established the reality. His Holiness Mohammed was the messenger of the reality. His Holiness the Bab was the door of the reality. His Holiness Bahá'u'lláh was the splendor of the reality. The reality is One; it does not admit multiplicity or division. The Reality is as the sun which shines forth from the different dawning-points; it is as the light which has illuminated many lanterns.

“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. Certain forms and imitations have gradually arisen. As these vary, they cause differences among religionists. If we set aside these imitations and seek the fundamental reality underlying our beliefs, we reach a basis of agreement because it is one and not multiple.”

“**T**HE HOLY MANIFESTATIONS who have been the sources or founders of the various religious systems were united and agreed in purpose and teaching. His Holiness, Abraham, Moses, Zoroaster, Buddha, Jesus, Mohammed, the Bab and Bahá'u'lláh are one in spirit and reality. Moreover each prophet fulfilled the promise of the one who came before him and likewise each announced the one who would follow. Consider how His Holi-

ness Abraham foretold the coming of Moses and Moses embodied the Abrahamic statement. His Holiness Moses prophesied the Messianic cycle and His Holiness Christ fulfilled the law of Moses. It is evident therefore that the holy Manifestations who founded the religious systems are united and agreed; there is no differentiation possible in their mission and teachings; all are reflectors of reality and all are promulgators of the religion of God Therefore the foundations of the religious systems are one because all proceed from the indivisible Reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted If the holy books were rightly understood none of this discord and distress would have existed, but love and fellowship would have prevailed instead The essential purpose of the religion of God is to establish unity among mankind. The divine manifestations were founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love. . . .

“The word of Truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they may be recorded, must be acquired. If you harbor prejudice, that prejudice will be the cause of deprivation, the cause of ignorance, the cause of not knowing. The strife which exists among religious systems, the strife which exists among nations, the strife which exists among nativities, the warfare separating nations and countries arises from nothing else but *misunderstanding* This is verily the century when these imitations must be forsaken; in which these superstitions must

pass away and God alone must be adored. The Sun of Reality is shining, giving forth its greatest heat. We must look at the Reality of the Prophet; we must look at the Teachings of the Prophet in order that we may agree

“The elect of humanity are those who live together in love and unity. They are preferable before God because the divine attributes are already manifest in them. The Supreme Love and Unity is witnessed in the Divine Manifestations. Among them unity is indissoluble, changeless, eternal and everlasting. Each one is expressive and representative of all In all degrees of existence each one praises and sanctifies the others. Each of them holds to the solidarity of mankind and promotes the unity of human hearts.”

“**I**F INVESTIGATION OF Reality becomes universal, all the divergent nations will ratify all the Divine Prophets and all will confirm all the holy books. No strife or rancor will remain and all of us will become united. Then will we associate together in the utmost love. We will become as fathers and sons, as brothers and sisters living together in the utmost unity, love and happiness, for this century is the Century of Light. It is not like former centuries. Former centuries were epochs of oppression. Now human intellects have developed and human intelligence has increased. . . . This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy the utmost friendship. . . . Now in this radiant century let us try to carry out the good pleasure of God . . . perchance this terrestrial world may become as a mirror celestial upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts.”

INTERNATIONAL RELATIONS

BY ALFRED W. MARTIN

WHEN THE twenty-first century shall count over the political jewels bequeathed to it by the twentieth I think it will rank among the richest and rarest that golden utterance of Woodrow Wilson when defining the object of the great war:

"The ultimate object of the war is the creation of a comradeship of justice which shall include all nations, even those with whom we are now at war."

Just what form that coming comradeship of justice will take is perhaps the most mooted of all questions at the present time. When one reflects on the number and variety of racial stocks to be dealt with; when one thinks of the political unrest that will seethe in Europe for the next decade or more; when one reflects upon the just and permanent allotment of the lands that lie east of the Adriatic; when one reflects upon the problems bound up with Ireland, with India, with Egypt; when one thinks of the ultimate status of Baghdád, Damascus, Jerusalem—problems vast and complex, requiring for their solution a deal of historical knowledge as well as fairmindedness; when one ponders upon these mighty issues one shudders at the pompousness of him who would pretend to propound a plan and program of that coming comradeship of justice.

The truth is that we have not arrived at any consensus of public opinion as to what internationalism should be. There is not yet an ideal of international relations upon which the thought and conscience of civilized man is agreed. And if we have no ideal of what is right how can we hope to do right?

What is an ideal? Simply a mental picture of something which it is supremely desirable to have or to be. For all

practical purposes that definition of an ideal will answer, "a mental picture of something it is desirable to have." As such, an ideal is the most practical of all realities. It is a power behind action that has to be reckoned with, even by the frankest materialist. And how shall an ideal of international relationships be attained? How shall we arrive at this desired mental picture of what it is supremely desirable that internationalism should be?

Perhaps we shall be helped if we glance at the mental picture that obtained in Europe just about the time that the American Republic was being born. That mental picture is known by the name of cosmopolitanism. It stood for a relationship among all the peoples of the earth in which all national distinctions whatsoever were obliterated in a blaze of universal brotherhood. This ideal, this cosmopolitanism, found literary expression in England in the writings of two great authors who belonged to the close of the eighteenth century. One of these was Oliver Goldsmith, and I find on reading "The Traveler," these words: "I must own I should prefer the title of the ancient philosopher, 'A Citizen of the World,' to that of an Englishman, a Frenchman, a European, or to any other appellation whatsoever." And when we turn to Joseph Addison's *Spectator* we find, among other things, this interesting and significant sentence: "Nature seems to have taken a particular care to disseminate her blessings among the different regions of the world with an idea to this mutual intercourse and traffic among mankind." "I am infinitely delighted," says Addison, "in mixing with these general ministers of commerce as they are distinguished by

their different talks and different languages. Sometimes I am jostled among a body of Armenians, sometimes I am lost in a crowd of Jews, and sometimes I am one of a group of Dutchmen; I am a Dane, a Swede, a Frenchman. At different times I rather fancy myself like the old philosopher who, upon being asked from what country he was, replied he was a citizen of the world."

The Germany of Lessing and Herder—that Germany which died when Prussianism was born—that Germany was a cosmopolitan Germany. Lessing took the ground that it was a mark of *heroic* weakness for one to stand for national patriotism. And Herder, who never dreamed what was to happen in 1914, warned his countrymen against the repetition of what happened to Greece, Rome, Palestine as a result of national pride. The French equivalent for these cosmopolitan sentiments was reflected in the writings of Rousseau. Also in those of Diderot and D'Alembert, the great French encyclopedists. Then came the American Declaration of Independence, reflecting these cosmopolitan sentiments in its affirmation of equality and freedom. And Thomas Paine, the first man to use the term "United States," said, "The world is my country" and declined to be identified with any one nation.

Toward the middle of the nineteenth century a reaction took place, resulting in a perfervid passion on the part of each of the great nations for the perpetuation, cultivation and expression of its particular national type; the great nations vying each other with their own type to dominate. During the last fifty years this nationalism has spread to an astonishing degree, and it is well to realize the effects of this spirit of nationalism during this half-century of development. It explains a number of striking phenomena that came to light during the war. For instance, the socialists had taken the position that there could never be another war because,

they argued, if the workingmen of all the world stand together and refuse to fight of course there can't be another war. What happened? The French socialist discovered that he was closer to the French capitalist than to the Belgian socialist or the German socialist or the English socialist. In other words, he discovered that there was something dearer to his heart than even socialism—and that was nationalism. So, in Germany there started the cry—"Nationalism over everything!"—even over socialism, and from Germany it spread to France and from there to Belgium and from Belgium it crossed the channel to England. Scientists took the position before the war that science had a unifying influence, but they, too, found that there was something dearer to them than even science—nationalism. This explains the wonderful literary output on the part of all the warring nations, each contending that the nationalism which his people represents is the ideal type and that it ought to be foisted upon all the rest of the world because this is the supremely good and permanent type.

The same spirit of nationalism explains these celebrated hybrid phrases of "Pan-German," "Pan-Anglo," "Pan-Gallic" and, finally, "Pan-American," under the auspices of Mr. Theodore Roosevelt, the greatest exponent of the "*pan*" idea we ever had.

What is the cure for this narrow, chauvanistic nationalism as we find it among the great nations of the earth, including our own? Some answer: "The cure is in a return to the cosmopolitanism of the eighteenth century." Others symbolize the fusing of all nationalities by melting all their flags in an iron pot and drawing out *The Flag of Humanity*. But not by any such return to cosmopolitanism is true internationalism to be reached. Surely the life of every nation is precious, and just exactly as the individuality of every person must be preserved if we are to have an ideal social state, so, also, that which is fine

and distinctive in each national type must be preserved if we are to have a true internationalism.

It is a sorry mistake to speak of America as a melting pot. It is as fallacious as it has been popular. Rather should each of the distinctive national types among us preserve its own heritage. Each is to have its own particular thread, with its own color, woven into the fabric of an American type now in process of creation.

Two great spiritual factors, rather, must work out a true internationalism. The first of these is the cultivation of humility among all the strong nations of the earth. Let us consider this first great spiritual factor in relation to ourselves. My thought is that through moral instruction in the high schools of the United States we can reproduce the humility of the great Father of this Republic. He never boasted about his country. He never bragged of it or made extravagant claims for it. He was a man of few words and his inaugurals are models of brevity and reserve. And still that great personality of George Washington is the dominating inspiration of our country.

Be it ours to emulate the humility of George Washington. Let our light so shine before men that they shall see our good works and so glorify the democracy that shall yet be for all.

The second spiritual factor that enters into the ideal of internationalism is the adoption of a new mental picture of what it is supremely desirable that a nation should be; namely, "A member of an international society," an organ of an organism, a part of a whole, each contributing its own particular gifts toward enhancing the life of all the rest and receiving in return the manifold contributions of all the others toward the enriching of its own life.

(An address delivered in Washington, D. C.)

"God has given to us eyes, so that we may look upon each other with the eyes of the love of God. He has granted us hearts, so that we may become attached to each other and not to show enmity and rancor. Consider how God has been good to man! He has given him understanding, intelligence and sentiment, so that he may exert these divine faculties in the path of love and not in the way of harm.

—'Abdu'l-Bahá.

ORIENTATION

May Maxwell

O thou divine Bird
From gardens of light!
Thy heart-piercing song
Hath shattered the night,
Dispelling the gloom
And flooding the air!
The world hath not seen
But felt thou wert there.

O thou divine Rose
From gardens of love!
Thy form of substance,
Thy breath from above,
Exhales to the world
A perfume so rare,
That tho' still unseen
We know thou art there.

O thou divine Star
From the realms on high!
Thy radiant beams
Fill earth, air, and sky!
Bereaved of the Sun
The world unaware
Now turns to Its Glory
And sees—Thou art there!

WHAT CONSTITUTES A PRINCE

A heretofore unpublished account of a visit to the Maharaja of Jhalawar,
written by Lua Moore Getsinger after her year
of travel and teaching in India.

IT WAS His Holiness 'Abdu'l-Bahá who first mentioned to me His Highness the Maharaja Rana of Jhalawar and, as I was travelling in India, I thought a visit to his State might afford me some new experiences as well as opportunities to meet with India's most enlightened class. Consequently I wrote to him stating the source of my information concerning him and expressed a desire to meet him should it please him to grant my request. My letter brought a courteous reply to the effect that I would be received with pleasure and further stated that His Highness had had the pleasure of meeting 'Abdu'l-Bahá while travelling in England. Therefore I left Bombay and traveled to Shri Chhatrapur, arriving about seven o'clock at night in April, 1914. The ride from Baroda had been wearisome on account of the dust and heat coupled with the miles and miles of level, uninteresting plains, parched barren and brown.

I was travelling with a Parsee girl companion, who was familiar with several of the many languages spoken by the people of India, and I found her company invaluable, for otherwise I could not have made myself understood. We were thankful to reach the little railroad station at last, which terminated our journey, and to find a very fine modern automobile awaiting us. Our baggage secured, we were soon ensconced inside and flying swiftly along the remarkably smooth hard country roads. There was a new moon, giving just enough light to make the shadows weird and ghostly as we sped along through little stretches of leafless trees and underbrush! The stars were shining in myriads and the evening air be-

came cool and balmy. Now and then tall graceful palms loomed up. Across the plains we could hear the cry of foxes, jackals, and the baying of hounds.

The distance from the station to Jhalrapatan is some sixteen or eighteen miles, and knowing this I had settled back to thoroughly give myself up to the quiet enjoyment of all the mysteries of the night, when my little companion in a voice full of consternation broke out with—"Oh Khanum, where are we going? We have been riding ever so long without seeing a house even! Do you think these men are carrying us off to some place from which we will never be able to return?" Mahrie had never travelled, and I suppose the quiet moonlight, the mysterious shadows and whispers of the night, all made their impression upon her, too, but her impression was vastly different from mine! I had some little trouble owing to my hoarseness and the hum of the machine to make her understand that everything was all right and to assure her that we were not being carried off to the wilds! I do not believe she was quite satisfied, however, until the lights of Jhalrapatan appeared in the distance, and she was evidently relieved when we were safely deposited in a very comfortable bungalow—one of the Guest Houses of His Highness.

Upon my arrival one of the servants handed me a letter which proved to be an invitation from His Highness to dine with him that evening. It was already past the time, but as the carriage was waiting to convey me to the Kothi, the house occupied by the Maharaja, I felt I should go, and hastily arranging my toilet, departed. The private secretary was standing on the veranda to welcome

and conduct me to the dining room where I was presented to His Highness and seated at once without further ado or introduction to his other guests. I was seated next to His Highness, with an army officer at my left who began talking to me as though he had always known me. I was happy to feel the entire absence of conventionality, and to find myself like one of a happy group of friends.

I soon discovered the secret of this to be the remarkable personality of His Highness himself. He was a man of perhaps thirty-five or eight years of age possessing a temperament difficult to describe, inasmuch as he was at once both very dignified and extremely simple. His face was calm and placid, and at the same time very mobile, and expressive of a tender sympathy which might well adorn the countenance of a good pure woman, yet also of such forceful courage and unswerving will as might become the character of an ideal man. His bearing was both majestic and genial, and at all times and on all occasions he was most courteously kind to everybody, even his servants, whose loyal obedience to him was remarkable.

Lavish hospitality was dispensed on every hand. The guests were provided with such viands as could not fail to satisfy the most epicurean.

The Maharaja was a man of discernment, wide travel, and erudition. In all India it would be difficult, I think, to find a Prince more practically utopian, or more sincerely concerned about the advancement and education of the people over whom he ruled. His State was by no means the largest one in India, but according to its possibilities it was certainly one of the most progressive. By the charm of his altogether pleasing personality and the force of patient example, he was slowly but surely overcoming the age old and time worn prejudices and superstitions of his people, replacing them with tolerance, liberality,

and broadmindedness along ideal lines of moral, ethical, and scientific education.

He devoted time and money to the building of schools and libraries, and established co-education in his State. When he became the Chief of Jhalawar some years ago, there were four schools only; now there are fifty or more with applications for still others. He was wisely turning most of his attention to the youths, both male and female, fully awakened to the fact that the future good of his province lay hidden in their hands, and more especially in the hands of the mothers of the coming generations. He erected a beautiful school for girls in Jhalrapatan which I understood was to be perfectly equipped that they might be taught all practical things of life, as well as to become familiar with science and literature.

On the second day of my visit His Highness asked me if I would like to visit the different places in his State near his abode, and upon my signifying a desire to do so he appointed one of his officers to accompany me the following morning. When the carriage arrived as I was ready I did not wait for my guide, thinking he might meet us outside. We had driven perhaps five miles and were looking over the ruins of an old temple built perhaps twelve or fifteen centuries ago, when a very intelligent looking and extremely well-mannered gentleman came up quite out of breath saying, "Pardon me, but I was not late in keeping my appointment. I was at your place and service exactly at the hour set by His Highness, and I have followed you on my wheel. I hope my services may be acceptable to you." This was my first meeting with Mr. Ratalal Antani, Magistrate of Jhalawar. When I saw his card I felt sorry that one whose calling rendered time so very valuable should have been sent to conduct me through bazars, temples, schools, etc. Upon expressing something of this sort, he very quietly, though not without a

certain note of pride, replied, "My highest duty, as well as my greatest pleasure, is to obey the slightest wish of His Highness, our Maharaja!" The pleasure was evident in his smiling face, and the duty, one felt instinctively, to be a task of love.

His four following mornings were devoted to showing my companion and myself about. We visited the hospital, a new building, where we were most cordially welcomed. One interesting case here was that of a woman whose husband in a rage had cut off her nose and upper lip. But the hospital staff had made a new nose and lip for her from the skin of the forehead and sides of her face.

From there we visited the jail where the warden personally conducted us through the entire institution. And a more ideal jail could not be found. I was impressed immediately with its spaciousness and cleanliness. Sunshine and fresh air permeated every nook and corner. The cells were all of good size, with high ceilings, and immaculately clean. As we were passing among the rug makers, one man spinning cotton suddenly fell upon his knees before Mr. Antani, the Magistrate who had sentenced him, begging him to do something that he might remain in the prison as his time had expired, saying, "I am being taught useful things. I like my work and desire that I be retained here, as I have nothing and no place to go, when released. Let me stay to work and learn!"

I was then told that His Highness was endeavoring to institute a system of education and practical labour among the prisoners so that upon the expiration of their terms they may go out morally benefited and possessed of some trade or craft wherewith they can earn a livelihood and become useful citizens. His Highness regards crime as a form of disease, and is therefore introducing methods which will transform punishment into progress, adversity into ad-

vancement, and meanness into manliness.

Another interesting incident in connection with the jail must here be cited. One evening three or four days previous to my departure His Highness turned to me suddenly and said, "I am visiting the jail tomorrow morning early. I have some questions to put to a prisoner. Would you care to accompany me, or is one visit sufficient?" I accepted the invitation with eagerness and the following morning His Highness appeared at the door of the Guest House in his private carriage attended by two footmen and two mounted guards. As the jail was not far from the house we occupied, we were soon inside its huge iron gate, being welcomed by the astonished warden who had no intimation that His Highness was to pay a visit thus early in the morning. We were walking toward the prisoners when I noticed that the Maharaja was entirely unarmed, even his walking stick having been left with a footman at the entrance, and unattended save by myself. The warden was following a little distance behind us, while the keepers who had assembled in the courtyard remained in line like soldiers at attention, but unarmed, so far as I could see.

His Highness walked among the prisoners and talked with them as a kind father might talk to wayward children, listening with kindness and patience to their complaints which were few, and speaking encouraging words which brought the light of hope into their faces. With one prisoner he spoke at length. The man was weeping and evidently most contrite. As I could not understand the language in which they were speaking, His Highness explained that the prisoner before us had been the leader in a plot to injure and dethrone him. "I feel sorry for him," he continued, "for his grievance was against me personally and his crime was committed entirely through ignorance. The Administration compels me to keep him

here, otherwise"—but here he turned quickly away, not however, before I caught the expression of compassionate regret which had overspread his countenance.

Next we went to the Printing and Book-binding Department. On top of one of the presses was an old man sixty-five or eight years old whose face was seamed and bore marks of suffering. At a word from His Highness, he came down and knelt at his feet. The machinery was making so much noise that his voice could scarcely be heard, thus His Highness ordered him out into the courtyard. There in the friendly shade of one of the buildings he began talking to the man, who had again fallen upon his knees and whom he commanded to arise! All of the prisoners wear about their necks a stout cord from which is suspending a card bearing the name, crime and sentence. This man's sin was dacoity (robbery) and his sentence twenty-four years, sixteen of which had elapsed.

He stood before us then, an old man with clasped hands, quivering lips, drawn features, and frightened eyes—broken in heart and spirit, a picture of human suffering and hopeless despair, and the following dramatic dialogue took place:

His Highness—How was it that you found your way in here? What was the nature of your crime?

Prisoner—Dacoity, by Liege, that I must say I was tempted to commit in the year 1899—that famine year of dire calamity when hunger and thirst drove people to the verge of fearlessly committing serious crimes and thereby gaining their livelihood. Your Highness will therefore see there exists certain assuaging circumstances in my guilt.

His Highness—At any rate dacoity is a serious offence, which I believe by this time you have well realized. What do you think of your crime now? Do you feel that you did something for which you are sincerely sorry?

Prisoner—I feel most penitent, my Liege, and I am most ashamed of my guilt.

His Highness—What do you want now?

Prisoner—Liberty, my Lord, nothing more.

His Highness—Can you promise me that you will no more associate yourself with any crimes?

Prisoner—I assure Your Highness most solemnly that I will not.

His Highness—Then you are free!

At the words "You are free" the poor man stood for a moment as though stunned; then through the gloom of that twisted pitiful face a light began to dawn. It was the light of hope rekindled in a heart so long despondent that a few seconds were required ere it leaped into flame and transformed his entire being. With a great heart-bursting sob once more he threw himself in the dust before his Prince and the continuation of his sobs was the only sound which broke the tense silence that had fallen over us. Never shall I forget the scene! The Maharaja seemed suddenly like a great tree whose goodly thick-leaved branches were swaying in the heavenly breeze of divine compassion casting cool shadows of protection over all of us. (Curiously enough, I felt a great kinship with the man upon the ground and a cry welled up in my heart that the "Prince of Princes" might one day say to me, "You are free! Free from the prison of self.")

"Arise! Arise!" said His Highness to the man. "Go and have your chains removed!"

All were so astounded that no one moved until the Warden wonderingly asked, "Are his chains to be removed?"

"Yes," he replied, "that is what we are waiting for!"

Then a man came and cut off the iron bands which encased his ankles and his chains fell to the ground! Again my heart cried out to the "King of Kings" that the chains of desire and selfishness

might likewise be stricken from me that I might walk free from fetters, as he now walked back to His Highness, smiling in gratitude! He told the man to gather his belongings and come to the Palace, after which we departed!

I was told that evening that the man had been received by His Highness and given new clothes, food, money, reinstated in his caste and assigned some labour on a small farm near his native place. Surely man most resembles God, when he bestows generosity and exercises mercy. I asked His Highness if it were not a source of great happiness to be able to do such deeds. "Yes," he replied very simply, "and I hope I may never exercise my power for harm to any body." Would that all people to whom power is given would think likewise. We should have a different kind of a world to live in very shortly!

One very pleasant morning was spent in visiting the High School, which I found very well equipped in every way to facilitate the understanding and advancement of the pupils, among whom were some very bright and intelligent minds. Every pupil was given the same opportunity, whether he was of high class or low. This was due also to His Highness who regards, and was endeavoring to reward, capacity more than caste.

Later we met with the faculty in the Head Master's office, where we sat around his table and discussed religion from various standpoints for an hour or more in the most friendly manner imaginable. Among them was a Jain, a Brahman, a Theist, a Mohammedan, and an Agnostic. I found all of these gentlemen not only very intelligent but extremely broad-minded and liberal. And when we think that half a century ago such a meeting would have been impossible, we are justified in feeling that the veil of racial prejudices and religious differences is slowly but surely vanishing! And we can but feel en-

couraged in our belief that one great Universal Religion will soon unite all humanity, so that the Fatherhood of God and the brotherhood of man will be an evident reality and no longer a mere vision of dreamers and poets.

This little impromptu gathering, and its import, was talked of in the town; and that evening the minister and uncle of His Highness Maharaja, Balbhadra Singh, called to see us. It was near the dinner hour so we could speak only a short time, but it was long enough for me to recognize in him a sincere spiritual soul, as well as a man of learning. He called again the following morning with several other gentlemen and we discussed at length "Spiritual Teachers and Teachings," which terminated with a request that I should meet in his home that afternoon other citizens of Jhalrapatan and speak to them on the subject of "God's Messenger to the World," which included a historical sketch of the Rise and Progress of the Bahá'í Movement. Between seventy-five and one hundred people were present, and altogether it was a very pleasant occasion marked by genuine hospitality and kind appreciation.

At last came the time of our farewell dinner. The table was beautifully decorated in green and white, the shaded candles casting a glow of warm pink over all. After partaking of a sumptuous repast we repaired to the salon where an entertainment including Indian dances, songs, and music had been provided.

After this entertainment a servant appeared bearing a silver tray upon which was a bottle of exquisitely delicate perfume. Then began a most beautiful ceremony of leave-taking. His Highness took the perfume and put a few drops on the outstretched palm of each guest, after which each head was bowed that he might garland our necks with his decoration and amulet of heartfelt good wishes, "to speed each parting guest." And this was his silent "Goodbye."

THE GOLDEN RULE

“ALL things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law of the prophets.”

THE GOLDEN RULE may be well said to have existed always and to be a part of all religions. It is practically certain that no land which had at any time laid claim to a more or less true form of civilization has omitted some phrasing of this basic ethical teaching from its moral or civil philosophy.

In the oldest book in the world, the instructions of Ptah Hotep in EGYPT five thousand five hundred years ago, 3,550 years before Christ, is found this instruction: “If thou be among people make for thyself love the beginning and end of the heart.” Sixteen hundred years before the birth of Jesus, there ran an EGYPTIAN “vale” to the dead: “He sought for others the good he desired for himself. Let him pass on.”

Again before Christ—3,400 years—when the HINDU *Kingdoms* were being established along the Ganges, it was written: “The true rule of business is to guard and do by the things of others as they do by their own.”

Twenty-five hundred years ago, 600 years before Christ and 150 before Plato, Laotze wrote in CHINA: “Requite injury with kindness.” “To the not good I would be good in order to make them good.” Confucius advised: “What you would not wish done to yourself, do not unto others.”

The books and scrolls of the HEBRAIC law taught this truth. In a time-stained parchment believed to have been first inscribed some 2,500 years ago, is to be read: “Whatsoever you do not wish your neighbor to do to you, do not that to him.” And to strengthen this, the teachers of 600 B.C. added

immediately: “This is the whole Law. The rest is mere exposition of it.” And in the Law of Moses it is written: “Thou shalt love thy neighbor as thyself.”

The GREEKS in 1070 B.C. came yet nearer the wording of Jesus with: “Do not that to thy neighbor which thee would take ill from him.”

At the first BUDDHISTIC Council held at Rajagriha in 477 B.C. the scribes almost duplicated the advice of Egypt’s priests, writing: “One should seek for others the happiness one desires for oneself.”

When Alexander of Macedon marched into PERSIA in 334 B.C., he found there before him the most usual of all these closely paralleled formulae: “Do as you would be done by”—ran the Zoroastrian precept.

A century and a half before Christ the Law of ROME once more repeated the theme: “The law imprinted on the hearts of all men is to love the members of society as themselves.”

And CHRIST HIMSELF declared that the Golden Rule “is the law and the prophets.”

Again Mohammed gave yet another expression to it, for the KORAN instructs: “Let none of you treat his brother in a way he himself would dislike to be treated.”

Finally in this day is added still another instruction in the Revelation of BAHÁ'U'LLAH—“O Son of Man! Wert thou to observe Mercy thou wouldst not regard thine own interest, but the interest of mankind. Wert thou to observe Justice, choose thou for others what thou choosest for thyself.”

THE LIFE OF 'ABDU'L-BAHÁ

(continued)

BY JINAB-I-FADIL

WHEN the successful efforts of the young reformers of Turkey abolished the unjust prisons of a despotic monarch, 'Abdu'l-Bahá went forth from the dark stronghold of Acca into the light and freedom of Haifa and Mount Carmel. Here for eleven months, after the stifling atmosphere of Acca which had seriously affected his health, he breathed the pure air of the Mountain of God and passed his time in spreading the divine teachings. He was like a bird which had become free from the cage; and one day, without informing any one, he took ship and arrived at Port Said in Egypt, which was his first journey of freedom after the long years of exile and imprisonment.

'Abdu'l-Bahá possessed a great love for the beauty of nature, which is a mirror of the beauty of God, and he was extremely happy in the pure atmosphere of Egypt with its tropical trees and flowers. This was indeed a period of rejoicing when eager Bahá'ís from different nations, of every race and color, gathered 'round him with love and unity, hearing his deep teaching and happy with his happiness.

Although at the beginning of his stay in Egypt through false traditions the religious prejudice of the people was aroused against 'Abdu'l-Bahá and some of the newspapers printed incendiary articles against the Cause, before very long many theological groups, editors, and other prominent people, in their visits to him, became satisfied from the river of his knowledge and wisdom. They were attracted by the great power of his love; and realizing the necessity of the Bahá'í teachings in this miraculous age, opened their lips in praise and thanks to him.

During the morning hours at this time

the news-venders would bring the papers containing incendiary articles to the place where many Bahá'í visitors were residing, and some of the friends desired to make reply to them. On one occasion the friends brought the papers to 'Abdu'l-Bahá, expressing this wish. But he said—"These are the heralds of the Kingdom. God is using them to inform the people of our arrival. Let them write anything they like. They will come to investigate, realize the truth and themselves make answer." And after a few days this came to pass.

During those eleven months the name of the Bahá'í Cause and the greatness of 'Abdu'l-Bahá became more and more apparent and many souls were satisfied through drinking the pure teachings of Bahá'u'lláh. Although his journey to Egypt caused many of the Persian believers to beseech him to visit Persia since many thousands of them had been unable to meet him while at Acca, the religious prejudice of that land prevented him. His sojourn in Egypt also made his occidental friends eager to have him in their free country where his teachings might be heard without restraint. As their visits to Acca had been accomplished through many difficulties his friends of Europe and America wrote 'Abdu'l-Bahá many imploring letters urging his presence in their midst and these urgent appeals finally brought about the journey of this majestic spiritual teacher to the land of freedom in the west.

The year 1911 marked the journey of 'Abdu'l-Bahá to the western world. After spending some months in Europe he returned to Egypt. The following year, in 1912, his longest and last journey began. He spread his wings and soared to the United States and Canada

and later to England, Germany, Hungary, and France.

During this year of travel some of the friends of 'Abdu'l-Bahá were anxious for him to take passage on the steamship "Titanic," but he declined and afterward his wisdom became apparent when this great vessel sank in the depths of the sea.

His western journey consumed almost two years during which time he spoke in many different churches, synagogues, universities and various societies, spreading the teachings of this Cause,—the principles of the oneness of the world of humanity and the organization of the world under the banner of universal justice and love. He declared that the world of humanity is entering a new cycle and the spirit of Bahá'u'lláh is its spirit and its light. His effective call was reflected in many magazines and newspapers of Europe and America and resounded in the ears of the whole world, especially throughout the west. The scholars and thinkers who visited him were attracted to his unique personality and many of them said they had been longing to meet and know such a being—a mirror of the teachings of all the prophets, picturing the real life of the spirit.

Undoubtedly the journey of 'Abdu'l-Bahá to the West was in reality a journey to all the world, a unique historical journey, and we shall see in due time that the thought of the entire world was transformed. 'Abdu'l-Bahá planted in the atmosphere the seed of spiritual understanding and of reconciliation among the races and nations, the result of which will accomplish the unity of the world. In the Bahá'í world this journey created an irresistible motion which will increase age after age.

Also in his journey to Europe and America the purpose of 'Abdu'l-Bahá was to warn the people of the coming of the world war and he explained the prophecies of Bahá'u'lláh revealed forty years before referring thereto. In his various lectures he declared that a great

war was impending and the rulers of the nations, the men of power and authority, were under great responsibility. He called them to extinguish the fire of this on-rushing conflagration through the means of an International Court of World Parliament. Although many could not believe at that time the seriousness of his warning he assured them of the imminent danger. After his return to the East from this journey he said in many large groups—"We crossed oceans and seas and knocked at the door of Europe and America warning them of the great calamity, but they were in such deep slumber they could not be awakened."

In 1913 he returned to Egypt and to Haifa where many oriental Bahá'ís of different religions and nations who were most eager to visit him welcomed him and gathered in his presence like moths around the candle of love. Afterward, when the great war began and the door to Palestine was closed, when famine and difficulty arose, the heads of many families being killed and others cast into political prisons among the Jews, Mohammedans and Christians—in these tragic conditions the home of 'Abdu'l-Bahá became the door of hope for all the afflicted people. He protected them and helped them like a kind father and the people were filled with hope and happiness because he was living in their midst.

Although after his return from the West to Palestine some of the jealous objectors opened a new door of opposition and sought to cause some of the Turkish generals to oppose 'Abdu'l-Bahá, the general situation had become different; and especially after the war the tree of the freedom of religious thought, which is one of the great principles of Bahá'u'lláh, had spread its shadow in that land. The opposition was without effect and the light of 'Abdu'l-Bahá was reflected without veils to all the world.

When Bahá'u'lláh departed this life in 1892 the Cause had not been spread

in the west but from the time Bahá-u-lláh left this world to the year 1908 when the Constitution was declared in Turkey 'Abdu'l-Bahá passed through the most dramatic period of his life, due to the opposition of his enemies, and during this same time, through his divine power, he promulgated the Cause in Europe and America. The boundaries of the movement were extended, the number of the believers was increased and the influence of the Cause was felt more and more. Thinkers in every country began to investigate the movement so that during those sixteen years the history of the Cause is replete with many dramatic events.

The vision, revelation and might of 'Abdu'l-Bahá were so divine that long before the Cause was established in western countries he had issued a request to the friends in Persia to teach children English, and amidst all the trials and vicissitudes of Acca and Haifa he established a school wherein the younger Bahá'í generation might have contact with occidental education, knowing well that the time would come when they would have to act as interpreters or teachers in promulgating the Cause.

The last years of the life of 'Abdu'l-Bahá were passed in Haifa where, like a perfect gardener, he protected and trained the garden of the Bahá'í Cause, until the 28th of November, 1922, when he ascended from the sunset of his home to the highest world. This was indeed the midnight of grief and sorrow for his family and the Bahá'ís of Haifa and Acca as well as the surrounding region. No one was able to sleep; the grief of even the little children was uncontrollable. The sounds of weeping and lamentation resounded around the great home of 'Abdu'l-Bahá and many other homes throughout the whole night until morning.

When the news of this grievous calamity reached the outside world through cable the body of the Bahá'í Cause in all the globe was shaken and its blood congealed. It was realized that not only

the great Trainer of souls had passed, but the kind Father of all the world. The wonder of this most great bereavement was the fact that so many outside the Cause joined with the Bahá'ís in their sorrow. The following day when the blessed remains were conveyed to the top of Mount Carmel to be entombed in the resting-place of the Bab, which 'Abdu'l-Bahá had prepared for himself also, from the Governor of Palestine and other dignitaries, leaders of various religions, poets and distinguished men to the poorest widow and orphan of Haifa—all joined in lamentation for the loss of this heavenly bounty. The entire population of the city joined in the long procession wending its way up the slope of Mount Carmel.

'Abdu'l-Bahá was seventy-seven years old at the time of his ascension and during his varied life of exile and imprisonment had known unthinkable suffering and hardship. Through despotic power, through the prejudice and jealousy of religious ignorance he had contended with unimaginable opposition from every side, both to himself and his teaching. In reality the power of the Spirit protected his body so that all his years were passed in the promotion and administration of this Cause. Not for one moment was his thought free from his great purpose and not a single moment of his life was lost. Such a great work of brain could not be sustained except by such a powerful spirit. Let us clearly realize this point; if the immense volume of his personal and general Tablets, which were spread throughout the East and the West, were divided among the hours of his life we should see how great was his capacity. The work accomplished was of far greater magnitude than his years signify. The spiritual duties which he had performed and his sacrifices for the sake of his teachings were beyond imagination. In the last hours of his life he was like one having fully accomplished his task and about to take a journey.

Therefore almost suddenly, with but slight illness, he ascended from this world to the world of immortality. He called himself "'Abdu'l-Bahá" and in his life he was '*Abdu'l-Bahá* because all his thought and speech was of Bahá'u'lláh in explaining and spreading his blessed teaching. One could see in him only the embodiment of the Bahá'í Teaching. In reality, it was a divine necessity that Bahá'u'lláh should have such a Servant and that this great being should sacrifice himself for such a Glorious Light, to be an example for all the world.

'Abdu'l-Bahá accomplished his spiritual work and spread completely the teaching of Bahá'u'lláh, even his objectors and jealous adversaries gradually coming to accept and obey him, through the following great powers:—

First, the power of his *pen*, whose comprehensive and effective eloquence and sweetness were such that no one could resist. Each one of the friends to whom a tablet was addressed realized that it was written to him alone and was like a book of counsel for his especial life.

Second, the power of *divination* by which 'Abdu'l-Bahá knew each soul better than the soul knew himself. Also in reading letters he possessed this power, and he said "My heavenly Father gave to me a power by which I may know from the written word the spirit of every soul."

Third, the power of *love* and *forgiveness* which was so great in 'Abdu'l-Bahá that when his enemies saw the practical evidences of his love they thought he could not know their opposition. It was often declared that he loved his enemies more than his friends and on one occasion when one of the friends was telling him about someone whom he was helping very much who was his enemy even to the extent of seeking his life, 'Abdu'l-Bahá said—"I know him very well but he is sincere. I love a sincere man even my enemy. His opposition is from ignorance and after a while he will realize and repent."

On another occasion he said to one of his visitors—"You come to Haifa where the atmosphere is pure. This is the fountainhead of the river and the water is pure. Here there is nothing but love and purity. God created me for love to all his children without exception, even my enemies."

Fourth, his *generosity* which was so great as to suggest an absence of the sense of worldly value. The precious gifts brought him from different parts of the world for his own personal use would later be found in the possession of others. Every one received from the hand of 'Abdu'l-Bahá some gift, while at the same time his family lived in the utmost simplicity.

Fifth, his *fearlessness*. At a time when he was most strongly opposed by government and populace he would walk and speak among the people with such power as though an army were stationed behind him. His confidence in his spiritual connection with God, his severance and spirit of sacrifice were above the power of imagination.

Sixth, his *wisdom* and *administrative capacity* which suggested always the ability to administer the affairs of the whole world. He gave to each soul high or low, rich or poor, in the east or in the west, whatever was in accordance with the spiritual necessity. His power was manifested to each soul according to the degree of capacity.

Seventh, his *spiritual knowledge* through which 'Abdu'l-Bahá possessed the power to open all the sacred books and the teachings of Bahá'u'lláh.

Eighth, his *power* of *explanation* and *teaching* the Cause in such a logical, scientific and reasonable way as to reflect completely the spirit of this age.

Ninth, the *invisible confirmation* which was with him every moment of his life like the Shadow of God behind him. If every detail of his life could be seen with the telescope of deep intelligence it would reveal what a great, invisible Power and Will assisted him constantly.

WHY I AM A BAHÁ'Í

BY SHAHNAZ WAITE

YOU HAVE asked me, dear friend, —Why I am a Bahá'í First of all because the Bahá'í Revelation is the greatest circle of Unity ever drawn that included all other circles; its keynote is—INCLUSION.

Had any one brought to me this message of real love and unity and had I studied deeply into its basic principles and precepts, its ideals and direct aims, and not known the source from whence they came, I should have said—"This is the Voice of God—The new book of laws for this new era in which we are living; it is the very essence of Light, of Wisdom and of Truth, therefore I will strive to follow it."

Had an individual spent years in spiritual research, looked into every movement upon earth today, and extracted the very best, the light of truth from each, casting aside all that was in any sense dogmatic, sectarian, or self-seeking; had he read all the Sacred Books of the ages and of the different races and found the golden thread of reality running through each; had he impartially acquainted himself with the fundamental principles of every society, secret or otherwise; had he studied deeply the social problems of the day and the organizations founded upon them, their demands and their needs; also the ideals and aims of every humanitarian association, enlightened himself regarding all educational institutes, either in the fundamentals, or in music, art, drama and all that makes for the beauty of wholeness; all sciences and crafts; the solution of the economic question; the problem of the divine equality of men and women; the establishment of universal peace and the brotherhood of man—had he taken all this knowledge and inculcated it into one great Univer-

sal Movement, all inclusive, he still would have caught only a faint ray of the universal light which God has shed upon the world today, through His Light-Bearer, Bahá'u'lláh.

It is a Movement that makes for the perfection of man along all planes of existence. It teaches that his triune being must be equally developed, for each is dependent upon the other. Every law pertaining to the physical, mental, and spiritual realms must be obeyed, and man's triune nature unfold as a lotus, which has its roots in the ground (the physical), its stems in the water (the mental), and its leaves and blossoms in the air (symbol of the spiritual); and only can this bloom, this lotus of the soul arrive at perfection through the perfect condition of the planes beneath it.

I find a perfect balance between the spiritual and material, and that in reality they are one, only in different degrees, or rates of vibration, just as water is water whether it be a solid rock of ice or invisible vapor.

In it also are all mystical truths; all symbolism; all Sacred Sciences, as well as mundane ones; all metaphysical and occult laws, brought forth in a clear and practical way.

I find that man is indeed the "captain of his own soul" and that he himself is "heaven or hell," according to his own state of consciousness. That all the meditations and prayers in the world without deeds and service are of no avail. Meditation is but one wing, service to humanity the other; the intaking and outgiving breath of the soul.

The Bahá'í Teaching gives me absolute freedom of thought and action, and divine respect for other's viewpoints. It leaves me free to study whatsoever I

will, for Bahá'u'lláh has said—"Whatsoever lessens ignorance and increases knowledge—is, was, and ever shall be acceptable to God." And Abdu'l-Bahá has said—"I desire that you become students on the Pathway of REALITY." And I know that Reality lies back of every existent thing, if I but look for it. It may be covered from my sight, but it is there when my vision becomes clear enough to see it.

I am a Bahá'í because it leaves me unlabeled, in the sense that I belong to no one organization or cult in the old way of thinking, but the good in all belongs to me. Because I have learned not only to understand my own Bible, but to see the Oneness of Truth in all; to know what is literal, what allegorical, and what is purely spiritual; and to understand the symbolism in each.

The Bahá'í Movement teaches the ancient wisdom in a modern and simple way. Bahá'u'lláh has said—"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 essence and clothed it 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."

From the teachings of 'Abdu'l-Bahá I have learned the real meaning of "spirituality;" that it is not a matter of self-development by exterior means. It is not a formula that may be bought and paid for in cash. It is not obtained through physical, mental or psychological exercises; through fasting, incantations, affirmations, charms or through dieting, though all may have their place. It lies within, and becomes manifested in the outer realm through loving service, selflessness, love, justice, mercy, truth, honesty and all the active virtues of the soul.

'Abdu'l-Bahá has said, when asked how one could attain to the spiritual

life in this world, "Characterize yourself with the characteristics of God, then you will know the spiritual life." And again—"The only way to approach God is to characterize yourself with the attributes of Divinity—this is the Path of intimate approach."

I have learned that spirituality is like a seed; if the seed has the germ of life in it, then the earth, the sun and the rain will help to develop it. But the power of growth lies in the divine spark of Reality in the heart of the seed. If it lacks this spark, all the rain and sunshine in existence cannot change its dead condition.

So it is with the heart of man—unless the Spark of Reality is *actively alive* and responsive to the outer influences; unless it manifests in active Love to all humanity, and desires to serve all alike, to uplift and bless—unless this be true, then all the methods of spiritual development of all the schools and cults existent can never spiritualize that nature. Though one fast and pray; become a hermit and celibate, meditate, concentrate and affirm—still will the seed of the soul, wherein lies the dynamic force which changes the whole nature of man and lifts him into the higher vibration of the spiritual realm, lie dormant. Only through love and service does it spring forth into manifestation. *Then* prayer and meditation and communion with God gives added power and spirituality. This love and service must be real to have the spiritualizing effect so laboriously worked for by many.

"He who loses his life shall find it"—not he who seeks to develop latent powers, for the mere purpose of self-realization.

The Bahá'í Revelation teaches that there is more power in a simple loving self-sacrificing deed to develop "spirituality" than in a year of that kind of meditation with the thought centered ever on self and the development thereof.

And last, and greatest of all—this Movement proves its divine source and power in that it is unifying all races,

religions, classes and nations, into one harmonious whole, bearing a banner whereon is written—"Unity is the Divine Bounty for this luminous century."

It is establishing the Kingdom of Love on earth as it is in heaven. 'Abdu'l-Bahá has said—"The Bahá'í Message is a call to religious unity and *not* an invitation to a new religion; not a new path to immortality. It is the Ancient Path cleared of the debris of imagination and superstitions of men; of the debris of strife and misunderstanding and is again made a clear Path to the sincere seeker, that he may enter therein with assurance and find that the WORD of God is ONE—though the speakers are many."

The Bahá'í Revelation is not a religion in the old acceptance of the word. It is devoid of all dogmatic form and creed, and deals with man's relationship to his divine source and his own true, higher self.

Bahá'u'lláh has said—"He who knows himself, verily, he hath known his Lord."

If it be true—and we know it is—that "By their fruits ye shall know them"—then by the fruits of the power of the Words of God revealed through Bahá'u'lláh "to unite the hearts of His children and reveal to them His great Purpose,"—I recognize the divinity of the tree from which they spring, and that is why I am striving to be a Bahá'í.

AMERICA, THOU LAND I LOVE

America, thou land I love!
 O land of mighty mould!
 Humanity still waits for thee
 Thy promise to unfold.
 In time to come will millions fill
 The spaces empty now,
 On thy broad continent will ply
 The shuttle, and the plough

Will delve to win the shining wealth
 That sleeps beneath thy soil,
 And boundless plenty will reward
 The universal toil.
 But, Oh dear land, forget not thou
 To feed a purer flame,
 To dedicate thy giant strength
 To man's sublimer aim.

Here let the war of selfish greeds
 The strife of classes cease,
 And mutual amity unite
 Thy vast constituencies.
 That thus true freedom may arise,
 The mind, the soul, be free;
 A nobler, grander race of men
 May dwell from sea to sea.

Felix Adler.

IN SOUTH AFRICA

GLOWING ACCOUNTS have been received about Bahá'í activities centering around the spread of the Cause in South Africa.

Miss Fanny Knobloch has been in Cape Town for some months, occasionally making visits to nearby towns. She renewed acquaintances made on her first tour in that country, and personally has met and taught many who became vitally interested in the study of the Message which is to bring humanity into a spiritual unity. Parlor talks followed, and later a hall was rented for regular public meetings. "The world is one home" to a Bahá'í—the human family one family—and in far off Africa conditions are for the most part the same as elsewhere with the thinking people of the time. The New Day brings its new endeavors to all with capacity, and many, Miss Knobloch finds, are reflecting to a more or less degree the Light of this Age, all unconsciously to themselves as to its Source. When people with such manifest readiness hear the Great Truths brought to the world by Bahá'u'lláh, they are refreshed and overjoyed, and continue their search for Reality, becoming convinced that Reality is One.

Some of Miss Knobloch's subjects at public meetings were: "The New Era"—"Can Human Nature Change?"—"How Shall We Know a Manifestation?"—"The Day of God"—"Universal Peace"—and other timely topics. From all the reports received, we gather that the people everywhere in South Africa are more interested in Peace perhaps than any other subject. As 'Abdu'l-Bahá has so often said, in one way or another, "Why not try Peace?"

The following is quoted from a Cape Town newspaper: "A little lady from

Washington, an enthusiastic disciple or teacher of the Bahá'í Cause, is on a protracted visit to our town. She is not an emissary from any mission, but has come on her own account to spend all she has in time, money and zeal in 'spreading the Glad-tidings.' Last night she addressed a crowded meeting. Miss Knobloch said that the Bahá'í Revelation was the spirit of this age; it was the essence of all the higher ideals of this century. . . . The crowded gathering testified to the general interest in the speaker's subject."

Miss Knobloch is now in the Transvaal. She will remain in South Africa indefinitely, visiting all the principal cities. Later she will be joined by Miss Martha Root.

It is interesting to note 'Abdu'l-Bahá's instructions to Miss Knobloch while she was in S. Africa on her first tour, which so explicitly explain the Bahá'í attitude.

"... Thou shouldst say, I am a Bahá'í and am a friend to all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial and sectarian love. According to the explicit written command of Bahá'u'lláh, I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. We believe that the whole of the surface of the earth constitutes one home and all mankind form one family. With all we associate in the utmost sincerity and kindness."

پرنویم

جمعه ۱۸ خرداد

شماره چهارم

<p>مسح و رحمت جهانی و در نهایی تکلیف جهانی و بعد از آن در صومعه ای معتقد که در آن آتشین آستانه صومعه و بازار خود رحمت خود هم نبرد فخر و مجرات ایلی و بنام و یک از قبیل اشیا صومعه در قرابت مکتوبت قیده و شماره آینه است</p>	<p>از اختلافات خود فصل در اندیشه کز کرمت داد لعن کردن درایست سسی نامه چه بقعته انجالی است روش رنگش شب و در بارشده کسار بدخش و ملک بجا رسیده چون تکک نقاش بر پاینده شود خوش آنگاه با ما دوست فزونی بنیکر که چنان نغمه زان میگذرد مانند من از شهر جان میگذرد آبا کجا رخت و گدازد که نوان کابنای جوان کجی گزشت یاد این بقعه زاد چون حق برهن است کز حادثه زمان هر چه میمان است تامل کن میزند و رنگینش تا ناست و پاینده ماند پیش خند و کسب کند دل دنیا بسند خرد هست که زنده اجل بر منده هشتمه چندی بهاری ازادی کرده خود را نصف آینه وی گوی آردسته درش چو جنبان لای پنا پرنیزه از دیگر هر اوسان است بر هیچ کجا خرد در آن کشتاده چون ساختن غل سبب آید</p>
<p>چون جب از هم رساله و آفرین منبر در مقام کاشی بر هم بقعه و در هم که حضرت عبدالمهدی در ایام مسافرتان در یک در پیش یکی بزک فخر حضرتان بدو کسب بودند که در پیشین از ضایع میز مسند با و کای فخر در اوقات بدشستی سبب آید شده بود حسن سر و خطی بر اواز جان لبشت سپا و در نهایت فخر جان که در آنجا با یکدیگر میباشند و آن مناجح و مشیون با استماع میباشند سر قریب دوستی تن حضور دشت و خجین فخر آفریده میباشند و در نسبت بر هم دست بر روی میگیرند و در مصلح با یمن افرانند در آن گزینش در نبرد که که بی حیثیت و ارتباط علی با تو ارم تیرا شرف علی داد کرده و کسب در تکلیف فخر انظار داشت و میان که که اعمال و اذیت خود را در کسب ششماه در این مجال روز رشب مطلقان در آنجا این ارفقیم و تادیم بار که مانند منبر بر نموند و لفظی میخوانند و در شرف است مقرره راجع بر آن دست اورا و از کسب حضرت تعالی الله</p>	<p>نزدیک بقعه دوست کجی گزشت آورده بوج باو آن در ایرا همس گذر مش باقن لاد شده بر لب منبر داروزی رو شده آردی که دین بهار جان زنده شود خدان هر لاله با هم میگزیند آنگاه بهاری که در آن میگذرد گوید که مستبدین دل خود بجان با نغمه مثل رسم میگزیند یاد زان پیش که بر باد روی وادی ده امروز که نیم بهمن بی معنی است بیا و بدینیش اول فزونی خوش آنگاه بود دیده رحمت پیش سر را بیکد شده دین بسند دانه که جلال چنین میخوانند میگوید که درین چون چو نقدان کشته که خاک مرده را می کرده آنگاه بر رویانه از آنی که تمام بیا و جالی بقعه ای همسرا این چون آتش طور لاد مالش برهن بر ناله پیش عاشق دل سده از بر بهائیان بعد شرفی و شفیع مجذبه و آینه خونین کشتن رو کرده بای سوس بقعه ای که اوستا که که سر بر زده که در سبب در صورتی که در مقام پیش خوان بیوخته بیگ لاله که لطاف بار تا از آن بهار لطف ف با این تزلزل رسیده از زمین و نفس تا وصل نگار و ادش از پیش در باها کشید تاب و سینه تا گشت قدم نگاه بهی الاهی در عشق صفی که در مصفا یافت زودت بار و در صد ساله اشیا یافت زودت از نیستونی و از زمین صفی</p>
<p>ای حدیث از نهاده شنیده امش همی انصاف می تقدس است که در پیش و در پی ماوی که در کسب است اما تیرا شرف علی داد کرده و کسب در رساله و آفرین منبر در مقام کاشی بر هم بقعه و در هم که حضرت عبدالمهدی در ایام مسافرتان در یک در پیش یکی بزک فخر حضرتان بدو کسب بودند که در پیشین از ضایع میز مسند با و کای فخر در اوقات بدشستی سبب آید شده بود حسن سر و خطی بر اواز جان لبشت سپا و در نهایت فخر جان که در آنجا با یکدیگر میباشند و آن مناجح و مشیون با استماع میباشند سر قریب دوستی تن حضور دشت و خجین فخر آفریده میباشند و در نسبت بر هم دست بر روی میگیرند و در مصلح با یمن افرانند در آن گزینش در نبرد که که بی حیثیت و ارتباط علی با تو ارم تیرا شرف علی داد کرده و کسب در تکلیف فخر انظار داشت و میان که که اعمال و اذیت خود را در کسب ششماه در این مجال روز رشب مطلقان در آنجا این ارفقیم و تادیم بار که مانند منبر بر نموند و لفظی میخوانند و در شرف است مقرره راجع بر آن دست اورا و از کسب حضرت تعالی الله</p>	<p>تا از آن بهار لطف ف با این تزلزل رسیده از زمین و نفس تا وصل نگار و ادش از پیش در باها کشید تاب و سینه تا گشت قدم نگاه بهی الاهی در عشق صفی که در مصفا یافت زودت بار و در صد ساله اشیا یافت زودت از نیستونی و از زمین صفی</p>

شماره چهارم

پاییزه

مهر

قیمت شماره یک در محلی عالم

مجله خلاقیتی پرتوی جامع عمومی است

سایانه سه دولار است

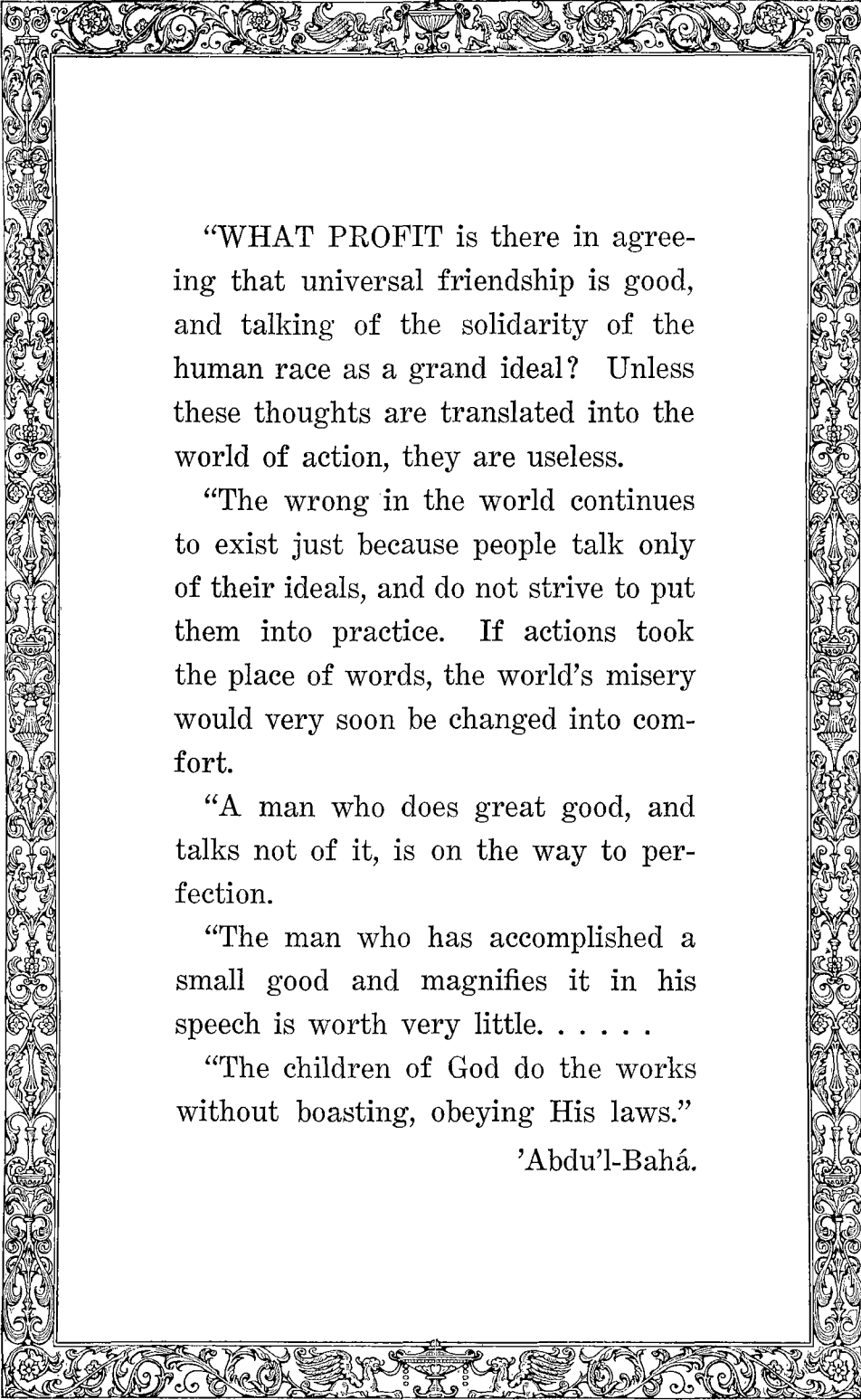
جولای ۱۹۱۶

ماهیکبار طبع و توزیع میشود

لا تظنوا اننا املنا اننا نعال

چون بدست بیاورد این سخن و چه عالی بعد است آنکه آنرا که راست در آن روشن است
 و چون بر سر یک هیئت بلا لحاظ شود هر چند معلمان آن بسیار بود و بهرین طریق آن اندک دشوار
 چگونگی است اغلب با اسیر بر یکس انبساط یعنی نظیر آن که در آن ساقی اول
 و این سیره و از اشیاء در مسائل محکم گشته تا امر عاویله جاری بوده است و این سیره
 منسوب به عاری بزرگ است اگر کسی که در حقیقت است باید و گوید دیدن هر سیره که در
 معنی و معنی آن شود و مرغ خیال برای کشف خفا و در فایده آن در این در این در این
 در معنی تربیت است و باطنی از آن زبان و بیان جاری کرده هر چند آن سینه را می توان
 در عالم وقت صافی در وقت گفتگو با پیران داشته باشد و اگر کسی در این در این در این
 نبیند نیست بحفاظت خویش داده و فهم و ذوق خود را با صبر و با صبر و با صبر و با صبر
 هیچ در سرا و فکری جدید و مرغ دنیا را شاعران مشهوری مطلع کند سینه بدهد
 این کتاب است و در تمثیل و در این در این در این در این در این در این در این در این
 شایسته هر نوعی است با نفس قبول شود و اگر چه هر سوره هیچ کس را که در این در این
 در عالم آن که ثابت و طبعی که با او در کتب است تا شب خود را در حق ترویج نیست
 مشهوری میداند و اصحاب هر چه در معنی و عمل در ادب است آن در این در این در این
 محبور از این کتابی است مانند زنده نشدن در این معنی و معنی و معنی و معنی و معنی
 سیکر است و محبت و عداوت است تخفیف در این زمین زنده نشدن معنی و معنی و معنی
 دشمن و دوست هر چه در این در این در این در این در این در این در این در این
 کمان این المعنی و معنی و معنی و معنی و معنی و معنی و معنی و معنی و معنی
 و این در این در این در این در این در این در این در این در این در این در این
 فان التوالت ما عاقت حذام و طمان دارد و هر چه آن خبر و کنه شیرین بود در این در این
 او دشمن جهان از شخصیت دشمن که راه که از آن در این در این در این در این در این
 و این بعد از این معنی و معنی و معنی و معنی و معنی و معنی و معنی و معنی
 اقتضا است حقیقی سبب محبت و عداوت است معنی و معنی و معنی و معنی و معنی و معنی
 مشهور است اشخاصی از این جهت تفویض کرد که هر چه حادث و صداق این سخن در این در این
 او بیایند و این سبب که نفس در صفتش بود و صفت بناه ختمش پیدا نشان در این در این
 عداوت و دوستی دشمنان در حقیقت و دشمنی و دوستی و دوستی و دوستی و دوستی و دوستی
 میان کن و در تقابل بنا و عداوت که نمودی با همه در این معنی و معنی و معنی و معنی
 که هر یک از آن در این در این در این در این در این در این در این در این در این
 اغلب جاه و چنان دار و بیشتر در جاه و بیشتر در جاه و بیشتر در جاه و بیشتر در جاه
 باقی ماند روح مسکنه و همه با او که در این در این در این در این در این در این در این
 و این سبب که در این در این در این در این در این در این در این در این در این

عدالت و انصاف را از دست داده و هیچ بنا توان و حکم الله انما است و در این در این
 سخن در این در این در این در این در این در این در این در این در این در این
 همین اشخاص عادی سخن یافته یا چه در معنی و معنی و معنی و معنی و معنی و معنی
 اغلب مقام و محبت است و در این معنی و معنی و معنی و معنی و معنی و معنی
 و حکم در این در این در این در این در این در این در این در این در این در این
 میرنده چگونگی است حد و است بین معنی و معنی و معنی و معنی و معنی و معنی
 و این سیره و از اشیاء در مسائل محکم گشته تا امر عاویله جاری بوده است و این سیره
 منسوب به عاری بزرگ است اگر کسی که در حقیقت است باید و گوید دیدن هر سیره که در
 معنی و معنی آن شود و مرغ خیال برای کشف خفا و در فایده آن در این در این در این
 در معنی تربیت است و باطنی از آن زبان و بیان جاری کرده هر چند آن سینه را می توان
 در عالم وقت صافی در وقت گفتگو با پیران داشته باشد و اگر کسی در این در این
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 این کتاب است و در تمثیل و در این در این در این در این در این در این در این در این
 شایسته هر نوعی است با نفس قبول شود و اگر چه هر سوره هیچ کس را که در این در این
 در عالم آن که ثابت و طبعی که با او در کتب است تا شب خود را در حق ترویج نیست
 مشهوری میداند و اصحاب هر چه در معنی و عمل در ادب است آن در این در این در این
 محبور از این کتابی است مانند زنده نشدن در این معنی و معنی و معنی و معنی و معنی
 سیکر است و محبت و عداوت است تخفیف در این زمین زنده نشدن معنی و معنی و معنی
 دشمن و دوست هر چه در این در این در این در این در این در این در این در این
 کمان این المعنی و معنی و معنی و معنی و معنی و معنی و معنی و معنی
 و این در این در این در این در این در این در این در این در این در این در این
 فان التوالت ما عاقت حذام و طمان دارد و هر چه آن خبر و کنه شیرین بود در این در این
 او دشمن جهان از شخصیت دشمن که راه که از آن در این در این در این در این در این
 و این بعد از این معنی و معنی و معنی و معنی و معنی و معنی و معنی و معنی
 اقتضا است حقیقی سبب محبت و عداوت است معنی و معنی و معنی و معنی و معنی و معنی
 مشهور است اشخاصی از این جهت تفویض کرد که هر چه حادث و صداق این سخن در این در این
 او بیایند و این سبب که نفس در صفتش بود و صفت بناه ختمش پیدا نشان در این در این
 عداوت و دوستی دشمنان در حقیقت و دشمنی و دوستی و دوستی و دوستی و دوستی و دوستی
 میان کن و در تقابل بنا و عداوت که نمودی با همه در این معنی و معنی و معنی و معنی
 که هر یک از آن در این در این در این در این در این در این در این در این در این
 اغلب جاه و چنان دار و بیشتر در جاه و بیشتر در جاه و بیشتر در جاه و بیشتر در جاه
 باقی ماند روح مسکنه و همه با او که در این در این در این در این در این در این در این
 و این سبب که در این در این در این در این در این در این در این در این در این



“WHAT PROFIT is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless.

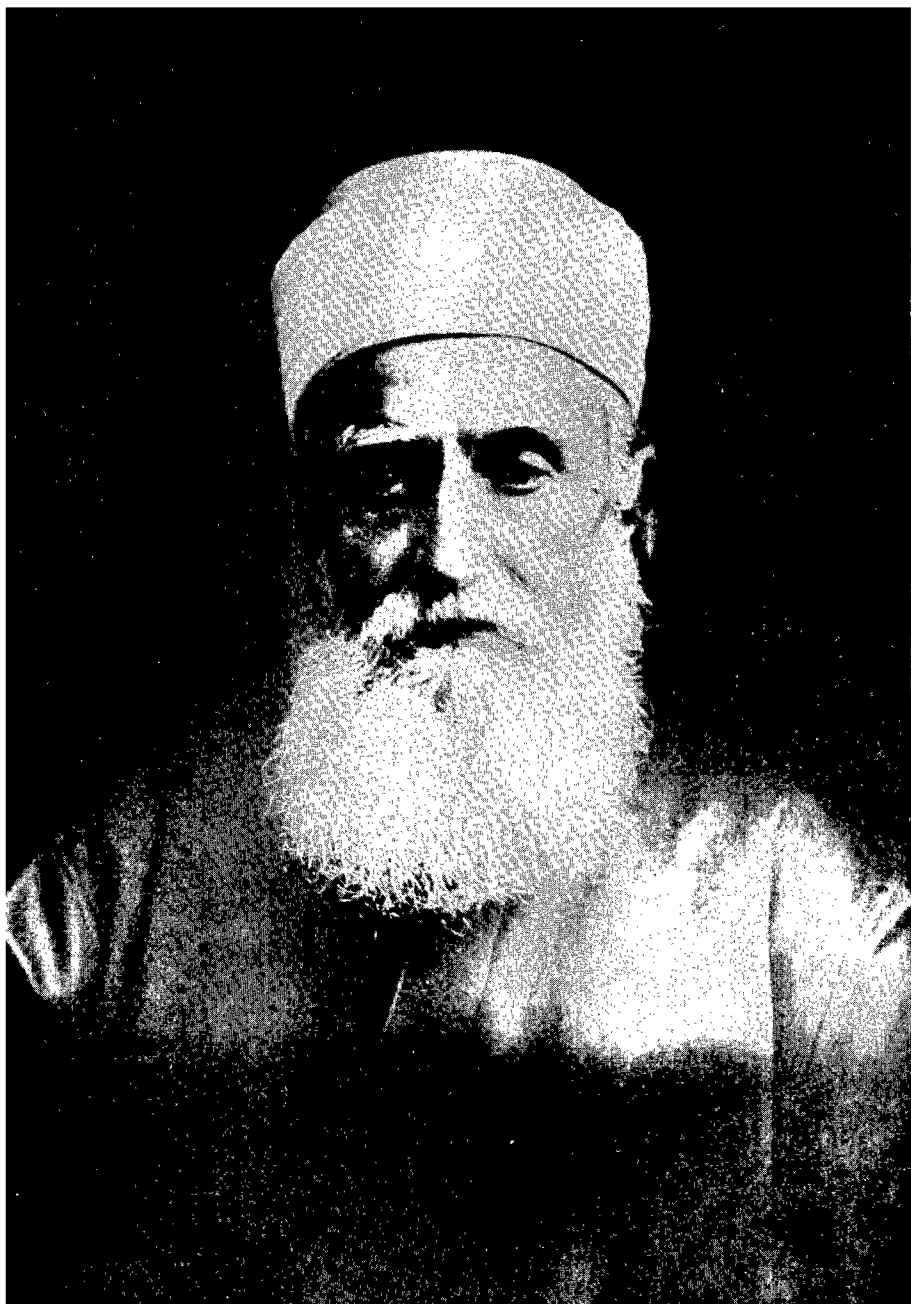
“The wrong in the world continues to exist just because people talk only of their ideals, and do not strive to put them into practice. If actions took the place of words, the world’s misery would very soon be changed into comfort.

“A man who does great good, and talks not of it, is on the way to perfection.

“The man who has accomplished a small good and magnifies it in his speech is worth very little.

“The children of God do the works without boasting, obeying His laws.”

’Abdu’l-Bahá.



'ABDU'L-BAHÁ'

From Photograph Taken in Portsmouth, N. H.

The Bahá'í Magazine

STAR OF THE WEST

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GR AVE DANGER confronts the whole human race, says the veteran scholar of Oriental affairs, Sir Valentine Chirol, at the Williamstown Institute of Politics, unless some way can be found to a peaceful readjustment of relations between the Occident and Orient. Never before, he says, has the white man stressed the color bar as he does today as the rampart of his racial superiority. Never before has the Orient denied his claim to racial superiority so emphatically as it does today. Thus it would seem that the struggle between races reaches its bitterest point where the races are most dissimilar.

These writers and lecturers who, like Sir Valentine, sound this note of warning in regard to the situation in Asia have no remedy to present. There is only one possible remedy that occurs to the discriminating mind. It is the remedy suggested centuries ago by an Asiatic and reaffirmed a generation ago by another Asiatic. It is the remedy of love. Bahá'u'lláh in promulgating His great principle of abolition of racial prejudice and the unity of all mankind is but amplifying and fulfilling the message of love which Christ put forth.

Thus while some students of Eastern affairs are sounding a sharp note of warning, Bahá'í teachers are spreading throughout the world the only teachings which can ultimately bridge the gulf between the East and West—teachings which are even now actually bridging the gulf so far as individuals are concerned, for thousands of Orientals and Occidentals, of every clime, race, and creed, are finding a bond of love in the Cause of Bahá'u'lláh and daily proving that sympathy can take the place of

prejudice, and that unity can supplant discord.

THE SOMBRE and tragic death of Major Imbrie has resulted in a widespread understanding of the Bahá'í Movement, to which the mob that killed him suspected him of belonging. Associated Press items and special articles in many metropolitan newspapers have heralded far and wide the part that the Bahá'í Movement is taking in the progress of modern Persia and have given fair and adequate descriptions of the principles for which it stands. Elsewhere in this number is printed a description of this Movement by Peffer, one of the most authentic and illumined writers on Eastern affairs, in a special article published by the New York Times.

Good can come out of evil, and God finds ways of converting even death into a benefit to the world at large. Thus the most unusual event of an American killed abroad as the result of religious prejudice has been the means of broadcasting the principles and teachings of that Cause in whose name he gave his life. And everywhere the reports about the Bahá'í Movement are most sympathetic.

AS TO THE unfortunate relations that have arisen between Persia and America over the Imbrie affair, there is no question of an amicable settlement of the affair. Persia itself repudiates the act. And those in this country who know Persia and understand what is going on there, have all the deeper sympathy for the progressive Persians who

are themselves often the unfortunate victims of fanaticism and traditionalism. The better class of Persians, who are striving for progress, are deeply humiliated at this unfortunate event at a time when the most cordial relations existed between Persia and America. It is to this country that Persia has twice turned for help to administer its finances and put them on a sound basis. This friendship and rapprochement between these two countries at the antipodes one to the other is destined to not only continue unbroken but even to grow stronger from year to year, 'Abdu'l-Bahá predicted.

THE SIDEREAL SKY of August is most brilliant. As one looks up at the midnight heaven strewn as it were with golden dust, one is reminded that the Greeks were the first to take a scientific rather than a fortune-telling attitude toward the stars. With this gifted race began the scientific observation and classification of those intricate patterns that cover the heavens; indeed, the Hellenes were the first to resolve this complex maze into forms and patterns, and to give a name to every constellation. And these names survive today, immortally outliving the quaint and picturesque mythology from which they were drawn.

With the Greek race, among other glories, abides the great glory of having given science to the world—not one science, but all science. Theirs were the first minds to face undaunted the mysteries of the outer existence and attempt to resolve them into terms of intellectual comprehension. Their courage, their intelligence and insight, their irresistible logic raised man from a slave-consciousness of being prey to incomprehensible magic forces, up to the proud position of earth's master. Modern science, founded by them, blossomed out into the later civilization of Arabic Islam with its great universities and cultures; and reaching Europe at the fall of Constantinople created the Renaissance, that birthplace of all modern thought. So as we gaze up at the indescribable beauty of the star-lit heavens, let us pay our re-

spects to those ancient Greek thinkers, the greatest among whom drank the hemlock cup that we might be free from superstition.

THE ASTRONOMICAL SCIENCE of today has penetrated to the very essence of the stars and can report their chemical and physical constitutions, measure their distance and even their heat. Yet it cannot answer the one question which is most important,—are the stars or their connected planets inhabited and if so by what kind of beings? Science can but hazard the conclusion that since star-stuff is essentially the same as sun-stuff and earth-stuff, the star-suns that stud our sky may reasonably be considered as passing through an evolution similar to that of our own solar system and to be the seat of life in various stages of existence. 'Abdu'l-Bahá, indeed, has made the definite statement that there are, throughout the universe, vastly other centers of habitation than our own. But what is the nature of these inhabitants of other solar bodies? And unto what patterns are their civilizations wrought? Here is room for fancy, for imagination, for scientific reasoning based on analogy. In our present state of mental powers no further means to answer these questions can be found. But there is a wholesome lesson in humility, at the thought that better ways of living may have been arrived at over there; finer and more intelligent civilizations, such as this earthly race has dreamed of as the Golden Age in retrospect, and in prospect as the millennium.

ALL DISEASE is one and is due to the loss of protective particles in the blood, is the latest theory of the medical profession as propounded in a new work, "The Nature of Disease," by J. E. R. McDonagh, F. R. S. C. Consequently the one treatment recommended for all disease is to restore those chemical substances necessary to the blood in order to enable it to do its normally efficient work. Is not this discovery by

science remarkably similar to the statement of 'Abdu'l-Bahá about disease, that it is due to the disturbance of the chemical equilibrium of the body, and that in the future the cure for all disease would be found in a diet calculated to restore the lacking chemicals?

It is comforting to be assured by science that there is but one cure necessary. This seems to presage the final extermination of disease itself. For if science can but discover what upsets the chemical equilibrium of the blood, one

can stop disease at its very sources. It would seem that the unfavorable emotions, working upon the body through the ductless and other glands, are the cause of much of this chemical disturbance of the blood. 'Abdu'l-Bahá has said that tuberculosis was due to sadness. As the human race learns to control its emotions, or rather, to surcharge the bodily and spiritual self with the one central emotion of love for God and man, disease will vanish as fevers vanish where swamps are drained.

'ABDU'L-BAHÁ in his various tablets and instructions has given us a clear understanding of the subject of healing. There are two causes for sickness, He tells us, "one is material, the other spiritual; if the sickness is of the body, a material remedy is needed, if of the soul, a spiritual remedy." But *all* healing is from God no matter what the outer and visible means used. Physicians have been proving in actual practice the efficacy of the following principle of healing given by 'Abdu'l-Bahá:

"All creatures are dependent upon God, however great may seem their knowledge, power and independence.

"Behold the mighty kings upon earth, for they have all the power in the world that man can give them, and yet when Death calls they must obey, even as the peasants at their gates. . . .

"The science of medicine is still in a condition of infancy; it has not reached maturity; but when it has reached this point, cures will be performed by things which are not repulsive to the smell and taste of man; that is to say by aliments, fruits and vegetables which are agreeable to the taste and have an agreeable smell. For the provoking cause of disease—that is to say, the cause of the entrance of disease into the human body—is either a physical one or is the effect of excitement of the nerves.

"But the principal causes of disease are physical; for the human body is composed of numerous elements, but in the measure of an especial equilibrium. As long as this equilibrium is maintained, man is preserved from disease; but if this essential balance, which is the pivot of the constitution, is disturbed, the constitution is disordered, and disease will supervene.

"For instance, there is a decrease in one of the constituent ingredients of the body of man, and in another there is an increase; so the proportion of the equilibrium is disturbed, and disease occurs. For example, one ingredient must be one thousand grammes in weight, and another five grammes, in order that the equilibrium be maintained. The part

which is one thousand grammes diminishes to seven hundred grammes, and that which is five grammes augments until the measure of the equilibrium is disturbed; then disease occurs. When by remedies and treatments the equilibrium is re-established, the disease is banished. So, if the saccharine constituent increases, the health is impaired; and when the doctor forbids sweet and starchy foods, the saccharine constituent diminishes, the equilibrium is re-established, and the disease is driven off. Now the readjustment of these constituents of the human body is obtained by two means: either by medicines or by aliments; and when the constitution has recovered its equilibrium, disease is banished. All the elements that are combined in man, exist also in vegetables; therefore if one of the constituents which compose the body of man diminishes, and he partakes of foods in which there is much of that diminished constituent, then the equilibrium will be established, and a cure will be obtained. So long as the aim is the readjustment of the constituents of the body, it can be effected either by medicine or by food.

The majority of the diseases which overtake man also overtake the animal; but the animal is not cured by drugs. In the mountains, as in the wilderness, the animal's physician is the power of taste and smell. The sick animal smells the plants that grow in the wilderness, he eats those that are sweet and fragrant to his smell and taste, and is cured. The cause of his healing is this. When the saccharine ingredient has become diminished in his constitution, he begins to long for sweet things; therefore he eats an herb with a sweet taste, for nature urges and guides him; its smell and taste please him, and he eats it. The saccharine ingredient in his nature will be increased, and health will be restored.

"It is therefore evident that it is possible to cure by foods, aliments and fruits; but as today the science of medicine is imperfect, this fact is not yet fully grasped. When the science of medicine reaches perfection, treatment will be given by foods, aliments, fragrant fruits and vegetables, and by various waters, hot and cold in temperature."

THE METHOD OF THE LEAVEN

BY J. E. ESSLEMONT

The author of this article is one of the best known exponents of the Bahá'í Movement. His recent book "Bahá'u'lláh and the New Era" is considered the most comprehensive outline of the Bahá'í Teachings.

IN SPEAKING of His favorite subject—the coming of the Kingdom—Jesus once compared that Kingdom to a handful of leaven which a woman took and hid in three measures of meal until the whole was leavened. We now know that the essential constituent of leaven is the yeast-cell—a tiny living organism which has three powers common to every species of animal and plant, the powers of growth, of reproduction, and of transforming the medium in which it lives. The tiny yeast-cell grows until it reaches maturity, then it proceeds to form on its surface buds which are by-and-by thrown off. These buds mature in their turn and soon produce another crop of buds and so the process goes on. In this way, when the yeast is of a vigorous strain and conditions of temperature, etc., are favorable, multiplication of the cells is exceedingly rapid. In a very short time the single cell becomes two, in an equally short time the two become four. In the same time again the four become eight, then the eight become sixteen, so with each generation the increase in the number of cells becomes more and more rapid. While this growth and multiplication are going on, the dough in which the leaven has been placed is being transformed. At first it was heavy and stodgy. Under the influence of the leaven it becomes light, spongy and fit for the purpose which the woman has in view.

When Christ started His Mission He was alone. He had a new Life such as no one in the world but Himself possessed. He was like a single cell of yeast, and humanity was like the lifeless lump of dough. But He did not remain alone. Although He had no children according to the flesh He had spiritual

children. By the time of His crucifixion at least eleven men and a few women had come to share this new life. They were the first buds from the yeast cell. Soon they grew and became strong in the faith and in their turn became the parents of new believers. Just as the yeast takes the substance of the lifeless dough and transforms it into living cells, so did they take ignorant, prejudiced, worldly-minded men and women and transform them into saints, through this wonderful God-given Life that was in them. And just as the yeast changes the properties, not only of that portion of the meal which it assimilates and endows with its own life, but also of the whole lump of dough in which it is working, so these early Christians had a transforming effect, not only on those who became "born again" through their influence, but on the whole of the society in which they lived.

There are many ways of transforming or reforming human society—by political agitation, by legislation, by military or ecclesiastical domination—but the method on which Christ chiefly relied was this quiet, unostentatious, vital method of the leaven.

A few months ago I had some correspondence, in Esperanto, with a German physician. I told him about the Bahá'í Principles, including that of the abolition of all prejudices—religious, racial, national, etc. He replied that he had one prejudice that he could not abandon—the prejudice that France was inhabited by a nation of madmen or fools. He proceeded to write at length about the enormities committed by the French in the Ruhr and elsewhere, waxing particularly bitter about the conduct of black soldiers employed by the French, and ended by declaring his firm conviction

that there would be no peace for Europe until the French nation was "crushed like a poisonous insect." He assured me that this conviction was shared by a large number of his fellow countrymen.

I have no reason to doubt the truth of this last statement and there seems equally little reason to doubt that a large number of French people hold just the corresponding but opposite view, namely, that there will be no peace for Europe until Germany is crushed into impotence. For centuries France and Germany have been bad neighbors, indulging in mutual recrimination, threatening and attacking each other, snatching territory from one another, each trying to attain security by achieving a position of dominance over the other. What has been the result? Since the great war the feelings of fear, hatred, and jealousy between these two powers have become probably more intense and disturbing than ever.

Surely there is a better way of settling international difficulties than this of trying to crush each other. Why not try the method of the leaven? In Germany there are individuals, not a few, who have risen above these national prejudices, who do not hate any man because he happens to be born on the other side of a national frontier, who believe that all mankind are the children of One Heavenly Father, that consequently all men are brothers, the whole human race one family and the whole earth one home; who sincerely desire that all nations of the world should treat each other with justice and good will, in the spirit of mutual aid instead of mutual enmity, settling their differences either by friendly discussion and agreement or failing that, by reference to an impartial international tribunal. In France also there are individuals who hold such views. In many countries of the world there are such. Suppose that in the whole world there are a million such people. That does not seem an extravagant assumption—only one in every 1,600 of the world's population. Suppose further that each of these gets one other in the course of a year to share his views

and adopt his attitude and that this process continues. What will be the result? At the end of one year there will be two millions, at the end of two years four millions, at the end of successive years, 8, 16 and 32 millions. Suppose we deduct 7 millions to allow for deaths or lapses and put the number at the end of five years as 25 millions. Then continue the calculation. For the next five years the numbers converted to the new way of thinking will amount to 50, 100, 200, 400 and 800 millions. One year more, eleven in all, and the figure reaches 1,600 millions—the total population of the world! The old way of attempting to dominate by brute force has been tried for many centuries. Is it not time to try this method of the leaven with fresh hope and determination? It has been tried in a partial way already, with strikingly successful results, but the times were not ripe for its application on the grand scale to the whole of human society. Now for the first time in history all the nations and races are being linked up into one community. The old barriers which kept different sections of the human race apart are disappearing and a great teacher can have practically the whole world for an audience. Formerly the dough of humanity was in separate lumps, now these lumps have been thrown into one and the yeast introduced at one spot can rapidly spread throughout the whole. Here is the opportunity for a new experiment in leavening such as the world has never seen, but for this experiment the old leavens will not suffice.

When leaven is kept working in the same sort of meal, week after week, week after week, its vigor gets spent and it no longer works as satisfactorily as at first. Then the wise housewife gets some good new leaven of a fresh strain, which works with new vigor. So it is in the history of religions. When a great prophet of God appears and founds a new religious movement, for a time His teachings act with great power, and effect radical transformations in the character and life of both individuals and

nations. Ignorant men become great apostles, proud persecutors become humble truth-seekers, enemies become friends, miracles are accomplished. But as the centuries go on the age of miracles seems to pass. Religion becomes for the most part formal, conventional, a matter of blind imitation, powerless to change men's hearts and give them newness of life. Sectarianism creeps in and the life of the spirit becomes feeble and paralyzed.

Then is the time when a new leaven is needed and a new prophet is sent whose teachings work with fresh and mighty potency. When Bahá'u'lláh appeared "in the fullness of time" He was like Christ, alone in the world, endowed with a wonderful new life, unique among men. But soon this life spread to others and already it is shared by vast numbers of individuals and is leavening the whole lump of humanity.

There are said to be two or three millions of Bahá'ís in the world today. Suppose there were a million and each of these got one other in the course of a year to become a Bahá'í also, then, according to the calculation we worked out before, in about eleven years the whole population of the world would be Bahá'í. Were only one-hundredth part of that million to be real devoted Bahá'ís, if the same rate of increase obtained, the process would only take six or seven years longer and in less than twenty years the world would be converted!

Here then is what our beloved master 'Abdu'l-Bahá hopes of us—that we adopt this method of the leaven. First of all we must get this new life ourselves and let it thoroughly transform and renew our own natures, then let us do what we can to pass it on to others, striving to get at least one other each year to become a true Bahá'í.

There is an important difference between the dough of humanity and the dough which the housewife uses to make

her bread. The latter has no intelligence or choice in the matter of its leavening. The housewife keeps it unleavened as long as she sees fit, then she uses whatever kind of yeast she chooses to leaven it and the dough has to submit with entire passivity to the process. But the individuals who constitute the dough of humanity have intelligence and the power of choice. There are many kinds of leaven in the world. Some, like the leaven of the Pharisees against which Christ warned His disciples, are poisonous in their effects. Others that once were good and potent have become inert and are unsuited to the changed conditions under which we now live. We can study the character and efficacy of these various leavens and yield ourselves to their action or protect ourselves from their influence at will. Let us choose the good fresh potent leaven that God has sent into the world through Bahá'u'lláh and give ourselves wholly to its life-giving influence. Thus and only thus can we play our part aright in this glorious task of transforming and revivifying humanity. Daily reading of the scriptures, meditation and prayer, and hourly living in obedience to the Teaching and to the Inner Light which enables us to appreciate their truth, to understand and apply them, that is the way in which to apply the method of the Leaven.

While 'Abdu'l-Bahá was in London in 1911, he spoke from the City Temple pulpit to the evening congregation at the special desire of the Pastor, the Rev. R. J. Campbell.

Before 'Abdu'l-Bahá left the church, he wrote in the old Bible used by generations of preachers, the following words in his own handwriting:

"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, the sign of the guidance of God."

MUSIC

ITS MATERIAL AND SPIRITUAL SIGNIFICANCE

‘**W**E HAVE made *MUSIC* as a ladder whereby the spirit of man may ascend to the Supreme Horizon.” —Bahá'u'lláh.

Truly it is said, “Music washes away from the soul the dust of every-day life.” Let me hear the music and songs of a nation and I will tell you the nature and characteristics of its people. Andrew Fletcher once said, “Give me the making of the songs of a nation and I care not who makes its laws.” Another has written, “Music is allied to the highest sentiments of man’s moral nature—love of God, love of country, love of home and love of friends. Woe to that nation in which these sentiments are allowed to decay.”

Ever 'Abdu'l-Bahá is calling us to love and unity, to divine harmony, which is the true Song of Life. Let me quote from Mr. McNutt’s talk on this subject: “Throughout all of 'Abdu'l-Bahá’s words there was shining one fixed eternal principle. As a great composer constructs a composition in a certain key—the key of F for instance—commencing his symphony in this key, then enlarging and opening his phrases and developing his subject into other keys, but always coming back to the primal key and finishing his melody in it, showing the consistency, the roundness and wholeness of his conception, so 'Abdu'l-Bahá revealed to us the *Spiritual Symphony* of true Religion, setting forth all his teachings in the eternal living key of Love; enlarging and developing His theme into different subjects, disclosing exquisite blendings, but always coming back to the primal theme, back to the great *Spiritual Motive* of the *Symphony*,

the Love of God, the motive which controls the universe, the motive around which the universe is constructed, the great Principle of Love.”

In the final analysis of all things, physically, mentally and spiritually, we are brought face to face with the great truth that Life is Love, and Love is Life, and its audible Voice is *MUSIC*.

M*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. If a person desires to deliver a discourse, it will prove more effectual after musical melodies. The ancient Greeks, as well as Persian philosophers, were in the habit of delivering their discourses in the following manner: first playing a few musical melodies and when their audience attained a certain receptivity thereby they would leave their instruments at once and begin their discourse. Among the most renowned musicians of Persia was one named Barbod who, whenever a great question had been pleaded for at the court of the King and the ministry had failed to persuade the King, they would at once refer the matter to Barbod, whereupon he would go with

his instrument to the court and play the most appropriate and touching music, the end being at once attained, because the King was immediately affected by the touching musical melodies, certain feelings of generosity would swell up in his heart and he would give way. You may try this: If you have a great desire and wish to attain your end, try to do so on a large audience after a great solo has been rendered, but it must be on an audience on which music is effective, for there are some people who are like stones, and music cannot affect stones.

Music is an important means to the education and development of humanity, but the only true way is through the Teachings of God. Music is like this glass which is perfectly pure and polished. It is precisely like this pure chalice before us, and the Teachings of God, the utterances of God are like the water. When the glass or chalice is absolutely pure and clear and the water is perfectly fresh and limpid, then it will confer Life; wherefore the Teachings of God, whether they be in the form of anthems or communes or prayers, when they are melodiously sung, are most impressive.

It was for this reason that His Holiness David sang the psalms in the Holy of Holies at Jerusalem with sweet melodies. *In this Cause the art of music is of paramount importance.* Bahá'u'lláh, when He first came to the barracks (Acca), repeated this statement "If among the immediate followers there had been those who could have played some musical instrument, i. e., flute or harp, or could have sung, it would have charmed every one." In short, musical melody forms an important rôle 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. What a motive power it is in all feelings of love! When man is attached to the Love of God, music has a great effect upon him.—'Abdu'l-Bahá in Tablet to Edward B. Kinney.)

IN THE NOTES of Mrs. Mary L. Lucas, a soprano soloist, taken while on her visit to the Holy Land, she records her instructions from 'Abdu'l-Bahá in her book, "A Brief Account of My Visit to Acca," from which the following is quoted:

"There was an utter absence of any desire or effort to impress one with 'Abdu'l-Bahá's greatness, which is majestic in its simplicity. When we consider that he has never been enrolled in any school, has always been an exile and a prisoner, has had no access to books, that in spite of all this, his knowledge is unbounded, truly we must marvel! An illustration of this is found in His answer to the musical question I put to Him. I have all my life been interested in music, have studied in America and Europe, and when I asked the Master some special questions in regard to this subject, I was amazed in one sense at His familiarity with it.

"He has never heard any music such as we are accustomed to, having been a prisoner all his life, and yet his knowledge far exceeds that of people who have had great advantages. This fact not only applies to music, but to all things.

"This was my question: 'I used to be very critical of people; would judge them; if they did not meet with my approval I would dislike them, but when I heard beautiful music all these feelings were forgotten, and the most intense love for these people, for animals, for the whole world, filled my heart and being.'

"I asked for an explanation of this, and I give you the answer. The Master spoke one whole luncheon and dinner consecutively on this point, and has given us but a crumb of His great wisdom:

"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. All pure things are pleasing and acceptable, therefore a pure voice is most acceptable and causes great enjoyment. It is natural for the heart and spirit to take pleasure in all things that show forth symmetry, harmony and perfection. For instance, a beautiful house, a well designed garden, a symmetrical line, a graceful motion, a well written book, a pleasing garment—in fact, all things that have in themselves grace and beauty are pleasing to heart and spirit. Therefore it is certain that a true voice causes deepest pleasure. 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 a mold. A sweet voice fits into the mold of nature. When it is so, this affects 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. All forms and symbols, when understood, gladden the heart.

“Melodies, though material, are connected with the Spiritual, therefore they produce a great effect. A certain kind of melody makes the spirit happy; another makes it sad; another excites it to action. All these emotions can be caused by the voice and music, for through the nerves it moves and stirs the spirit. Whatever is in the heart of man, music moves and awakens. If the heart full of good feelings and a pure voice are joined together, a great effect is produced. For instance, if there be love in the heart, through melody it will increase until its intensity can scarcely

be borne, but if evil thoughts are in the heart, such as hatred, it will increase and multiply. Some feelings occur accidentally and some have a foundation. Some people are naturally kind, but they may be accidentally upset by a wave of anger, but when they hear music the true nature will reassert itself. Music therefore really awakens the real nature, the individual essence, but the principal effect is caused by the Word, and when words are united to beautiful melodies the most exquisite harmony is produced.”

THIS WONDERFUL AGE has rent asunder the veils of superstition and has condemned the prejudices of the people of the East. Among some of the nations of the Orient music and harmony was not approved, but the Manifested Light (Bahá'u'lláh) in this glorious age has revealed in Holy Tablets that singing and music are the spiritual food of the hearts and souls. In this great dispensation music is one of the arts that is highly approved and is considered to be the cause of the exaltation of sad and despondent hearts.

“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 then looked away off out of the window, His face became illumined, and He said softly in English, “Music! Music! As if the words brought forth divine melodies to His ears, as if He were listening to the ‘Choir Invisible.’”—(*Compiled by Shahnaz Waite.*)

“Let us listen to a symphony which will confer life on man; then we can obtain universal results; then we shall receive a new spirit; then we shall become illumined. Let us investigate a song which is above all songs, one which will develop the spirit and produce harmony and exhilaration, unfolding the inner potentialities of life.” 'Abdu'l-Bahá.

IMPRESSIONS OF 'ABDU'L-BAHÁ

BY HOOPER HARRIS

YOU write me that many of the friends are anxious to know my impressions of Acca and of 'Abdu'l-Bahá. How shall I write so as not to feed the fires of superstition on the one hand, or fail to do justice to the greatness of the subject on the other? There are times when we find the symbols we call words entirely inadequate and when we know that, in spite of all effort to avoid it, we shall be misinterpreted and misunderstood. There are some who, if we allow the heart to express itself freely, will accuse us of emotionalism and over-credulity; and there are others who, if we restrain the heart and write of facts *as* facts, setting them forth in their physical aspect only, will accuse us of lack of spiritual comprehension. However, acknowledging responsibility to God alone, I shall endeavor to convey to all interested something of the impressions I received on my visit to 'Abdu'l-Bahá at Acca.

I would to God that all the people of the world could have seen and known 'Abdu'l-Bahá as I saw and knew him! Then, indeed, would war, strife and conflict cease, the fires of hell and hatred cease to burn, and peace and good-will reign on earth.

But if we write of 'Abdu'l-Bahá as a personality, as a man, we must describe him as the simplest and most humble and most natural man in all the world. He indulged in no poses, made no pretensions, asserted no superiority, claimed no special privileges, and in no way whatever sought to impress one with his dignity and importance. He ate with you, walked with you, talked with you, asked about your health, discussed the simplest matters with you and answered your most trivial questions. In every sense of the word, he was natural; and

in every sense of the word, simple. The physical eye observed no halo, saw no sign of supernatural power, detected nothing in fact that might not be noticed in any really good, and naturally dignified man. In a word 'Abdu'l-Bahá appeared to us so simple and so natural that we wondered what it was that some were able to see in him, who have set in circulation stories which have appealed powerfully to the imaginations of many and which may easily in time pass into records of signs, wonders and miracles. We found it difficult at first to realize that this simple, dignified, kindly and lovable man was the center of a spiritual power, of a knowledge and inspiration which was re-creating the world, and was the object of a love and devotion which no man in the history of the world except Bahá'u'lláh, his father, ever received in his life time.

And this love and devotion was not confined to his followers, but was seen in those who knew nothing of the religion of which he was the center. We saw high Turkish officials, Turkish women of high rank, and people of all classes and conditions come to consult him on their most important matters, to seek consolation and advice from him in their domestic troubles, and to ask for his prayers. Twice a week we saw the poor gathered around him to receive gifts at his hands, their only benefactor, their only real protector, in this prison city of squalor and wretchedness; we plainly saw, even with the physical eye, that there was something in this simple, unpretentious man which caused all around him to lean upon him in all things, and to regard him with an unusual love and devotion. What was it in this man that conquered all who came in contact with him? This man to whom all about him

went in their troubles, but who, himself, if he had any troubles, never mentioned them, except to rejoice over them as victories? This man who was so universal that from him we never heard the word "I?"

As I write these words tears fill my eyes and run down my cheeks. I whose heart has often seemed to me like a stone; a man hard-headed and combative by nature; accustomed to indulging in plain speech, and, in argument, to giving and receiving blows; one who has never been regarded as sentimental or emotional; I, as I recall my impressions of this man, am obliged to confess that my heart melts like wax, that the tears blind my eyes, and that all desire for controversy and argument, except as God may will, has been taken out of me. What, I repeat, was the strange power of this man, so simple, so natural, so unassuming; who asked for himself no special consideration or reverence whatever, but who continually pointed us to the things of the Spirit and to God?

To tell this so as to make myself understood is beyond any power which God has given to me, or to any man. There are some things which the heart can comprehend, but the tongue cannot utter.

In a tablet to me, 'Abdu'l-Bahá once wrote, "Turn with thy heart to the heart of 'Abdu'l-Bahá and the hidden mystery will be revealed to thee." I have obeyed this command, and the mystery has been revealed to me—but I cannot express it in words—not even he can do that. The mystery, however, is no mystery at all to those who met 'Abdu'l-Bahá heart to heart. Only through the Spirit can the reality and power of this Man be apprehended. One is reminded of the Words of Jesus: "No man cometh unto me except the Father draw him."

In spite of all I have said, however, I will try and give you an outer description of 'Abdu'l-Bahá. He lived a life of imprisonment, of constant anxieties and of hardship, and when I saw him he looked his age, but no sign of physical weakness was apparent. On the contrary, he impressed you as being full of strength and

energy, an example of splendid manhood. His hair and beard were grey, and the thoughtful lines on his face and forehead were in keeping with his years. His beard was not very long nor full, but of silky, fine quality. His hair, which was the same color as the beard, he wore about level with the shoulders. His nose was large, slightly aquiline and finely moulded. His mouth was large and firm, but without in the slightest degree being hard, indicating a combination of firmness and kindness. His forehead was high, broad, and full, giving the impression of great intellectual power.

The wonderful thing about the Master's physical personality was his eyes. At this writing I must confess my inability to tell what it was about them that made them so remarkable. Whether they were black or blue or grey, or a combination of colors, I cannot say. In fact they seemed to change even as I looked at them and into them, as I did more than once. Of this, however, I am quite certain,—that I cannot think of 'Abdu'l-Bahá nor pray without seeing those indescribable eyes.

But one tires of physicalities. The important matter is to try to realize the fragrances of the Spirit that were wafted from that White Spot (Acca) and from that pure heart. Truly, there was that at Acca which was not to be seen with the physical eye, heard with the physical ear, or understood with the intellect,—a something which the heart felt and the soul alone apprehended and which cannot be reduced to the physical symbols we call words.

When 'Abdu'l-Bahá spoke a something was set in vibration over and above the physical words, a something which was spirit and life and which bestowed spirit and life; and it would seem that the outer words were merely a means of contact or a physical medium of connection between the soul and this Spirit and Life which was imparted to the soul. That which the soul received from the words was far more than the mere outer form of the words would seem to warrant.

For instance, I asked 'Abdu'l-Bahá for

the answer to a question which had troubled me for a year or more. He answered me in a few words without apparently any particular effort at explanation,—yet his simple statement conveyed to me immediately an understanding of the whole matter that perfectly satisfied. Perhaps the same words spoken by another would have made no impression, for they were in the form of a simple statement without proof. Uttered by him, however, they seemed to change the whole current of my thought, create a new consciousness in me, and supply me with the power of comprehension; so that a matter which had puzzled me for more than a year was cleared up in an instant. I trust this will convey to you my meaning,—that the real power at Acca was the power of love and knowledge, purely spiritual in its manifestation, a matter of the heart and of the soul, and had no connection whatever with physical miracles and phenomena.

To realize who 'Abdu'l-Bahá was, to understand his relations to Bahá'u'lláh and to Christ, to comprehend that he needed no other glorification, commendation or exaltation than that he was 'Abdu'l-Bahá, to know why it was that he commanded that no other name or title should be given to him, and that by no explanation or interpretation could the station of 'Abdu'l-Bahá be made any more glorious than it was,—one must be able with the spiritual eye to see the things of the Spirit.

If we are to be content, as he was content, with his simple designation as the Servant of Bahá, and have no desire to refer to him by any other title,—like him we must realize that we are nothing and that God is all, must eliminate the ego, surrender the self and allow God to do His work in us, instead of imagining that we have any power to accomplish it within ourselves.

To be able to apprehend the station of 'Abdu'l-Bahá is to apprehend, at least in part, the great truth of renunciation, of absolute surrender to God. Surrender to God! How easy to say, but how

difficult to really understand and do! It means to be conscious of our nothingness, and to open our souls and let the fragrances of the Spirit blow through them, to feel that God in us is doing our seeing, our willing, our thinking, and relieving us of the responsibility. It is to understand that He is the great burden-bearer, on Whose shoulders is the government of all things. Here is a vicarious atonement worth having,—a vicarious atonement which brings rest and peace and real salvation.

Who are we and what can we accomplish? It is true that the station of man is very high, but it is high because of his capacity to receive from God. The breeze of the Spirit blows by the rocks and by the trees and by the animals, but they are unconscious of it. Man, however, has the power not only to become conscious of it but to be the instrument of it in the enlightenment of mankind and the vivification of the world. And this is a matter of simple faith. When we realize that we are nothing and know nothing, and stand humbly before God, we shall be clothed upon by the Spirit.

Jesus said: "Consider the lilies, how they grow; they toil not, neither do they spin and yet I say unto you that Solomon in all His Glory was not arrayed like one of these." With all our toiling and spinning and fretting, the best that we can do is to clothe ourselves with mere garments of fig leaves, with mere symbols to hide our ignorance. But those who have found the secret of turning to God in perfect self-surrender and sure faith receive a spiritual garment inexpressibly beautiful. The secret of real spiritual power is the renunciation of the self and dependence upon God.

This spirit of renunciation and of absolute submission and surrender to God is the Spirit in which one was bathed at Acca. The lesson of complete reliance upon God for all guidance and for all knowledge is the great lesson we received there, for when we submit to God we realize His Love in us and it radiates from us. The Master has said that when

we "receive the confirmation of the Holy Spirit we need no other teacher." But we cannot get that confirmation until we learn to rely on the Spirit wholly.

I trust that we all may learn this great lesson, and cutting ourselves from all outer personalities, lean entirely upon the Inner Reality of which the Prophets are

the authoritative and confirmed outer Manifestation. To be free from personality, we must be free from our own personality. Once we have attained this freedom, other personalities will cease to trouble us. Escaping our own personality, we must find refuge in the Love of God.

"The mission of the Prophets is no other than the advancement of the education of the world of humanity. The Prophets are the real teachers or educators. The Prophets are the Universal Instructors. . . .

"The Greatest proof of a Manifestation is the Manifestation Himself. We do not have to prove the existence of the sun. The sun is independent of proof. He who has sight can see the sun and prove it for himself. It is not necessary to seek for other proof. For instance it is a fixed fact that nothing could grow upon the earth without the light of the sun. It is easily proved that without the sun's heat and light no animal life could exist. The sun's light is indispensable; its heat essential. This is the sun's greatest proof. . . .The great Prophets did not enter school to be taught of men, yet so many things did they manifest that at last we must admit that the world is not able to destroy the wisdom of the Prophets or grow without them. . . .There must be a Standard. . . .The Light of God will shine, must shine. . . .Although the Christ was not a great and honored man; although He was of such poor and humble condition that He was born in a manger, yet He changed the whole world by His Power and Divinity. What proof could be greater than this? How can any one deny His proof! In the same way Bahá'u'lláh came from Persia which is not an important nation of the world. He did not go to school and yet so much knowledge was manifest in Him that we must confess that it is impossible to deny His wisdom and His divinity. . . . The Manifestations of God are sent when most needed."

'Abdu'l-Bahá

BOOKER T. WASHINGTON AND TUSKEGEE

BY LOUIS G. GREGORY

IT WAS TWICE my grateful privilege, during the lifetime of Booker T. Washington, to visit Tuskegee Institute, Alabama, in connection with the teaching work of the Bahá'í Movement. In response to a cordial invitation from the great educator I found myself landing one day from the train on the institute's grounds, where we were met by a lieutenant from the school regiment and a detail of student cadets. The welcome in the shadows of the evening was hearty and impressive. We were escorted to comfortable rooms in Huntington Hall, refreshments were set before us, and our guide advised us that a meeting was planned for that evening in which it would be possible to see the entire student body and to hear addresses from two of the graduates. There we went. The boys and girls, all uniformed, filled the chapel. Plantation melodies were sweetly sung and the two speakers, with a simplicity that held attention, told of the success of their work in spreading the spirit and ideals of Tuskegee in their respective communities.

The next morning at five we were awakened by the noise of drums summoning the students to arise, eat their breakfast, and start the day's work. Our own breakfast was scheduled for two hours later, after which a lieutenant guide took our party sight-seeing. *And there was something to see!* As schools go Tuskegee Institute is very large; it is also a city beautiful. At the time mentioned there were a hundred and twelve buildings, many of them large and imposing, all erected by student labor. Among the more interesting of these are the Boys' Trades and the Girls' Trades buildings, wherein a great variety of industries are taught, the Carnegie Library and Museum, the great dining hall, the hospital, dormitories and chapel, the ad-

ministration building, and the small building which forms an observation station and houses the scientific collection of Prof. George W. Carver.

This learned professor manufactures many varieties of foods and other useful things from the peanut and potato. The ingenious Gulliver tells of a professor who spent his life trying to extract sunbeams from cucumbers. This is in striking contrast to the work at Tuskegee, where only practical ideals are considered. Thoughts are wed to things.

The aim of education, as pointedly stated by the principal, is the training of head, hand, and heart. To this end, things feasible are attempted. All work is correlated. All thoughts have an object. The student in arithmetic must know how to measure the walls of the room in which he studies for paper and plastering and the floor for matting, etc. The class in grammar analyze the sentences and parse the words in the annual report of the school's secretary, incidentally discovering their own relationship to the whole. The geography student discovers oceans, rivers, bays, straits, continents, islands, etc., after a rain, in the pools and waters without.

After a morning of sight-seeing we found ourselves in front of the main buildings. Masses of students were all drawn up in regimental order. Accompanied by the institute band they marched to the dining hall for luncheon, passing in review before the principal whose vigilant eye was ever focussed upon the details of the work. Now he rides on horse-back over the great farm and now he inspects the departments of industry or of the academy, checking up on anything remiss. How like a general of peace, directing his army!

The afternoon was filled with more sight-seeing and after an excellent sup-

per we went to the chapel to hear the rhetorical. A student was delivering a peculiar kind of oration, for in his hands he held a pair of trousers which he had made in the tailor-shop. His speech in simple English described the process in detail from the crude material to the finished product. A girl arose and told of raising beets. She held samples in her hand and gave an interesting report of the latest ideas in gardening to this end. A boy spoke of the duties of the officer of the day in the regiment, which place he held; the guarding of the buildings and the care of the walks and grounds were among these duties. A girl stenographer to the secretary discoursed about her work, illustrating its gravity by reading, amidst the laughter of her fellow students, a list of delinquents to whom she had addressed notices that day. Thus stock and poultry raising, and every other form of labor to be found in that vast plant, would have its turn for verbal expression and demonstration. And in this way training in elocution was cleverly united to industry. Talks about things done are generally more interesting than theories.

The next morning the director of the Bible Training School invited me to address the students on the Bahá'í Movement. Their reaction to Bahá'í ideals and principles was most enthusiastic. Indeed, the Bahá'í ideals appeared to harmonize wonderfully well with life at Tuskegee. That school community is indeed a bright spot in the world's civilization. All elements, from the least to the greatest, impress the visitor as being extremely polite, gracious and obliging. Each one seems concerned about the happiness and welfare of the community. Each is willing to serve anyone who comes down the pike, whether white or black, known or unknown, native or foreign, friend or stranger. One of the stories told is that of a man who plotted with certain envious and evil people to journey there to murder the principal. Having come for this purpose, while awaiting an opportunity, he fell sick and helpless. He was treated so kindly by

the institute people that he confessed and abandoned his wicked plot.

The people of Tuskegee Institute are all busy. No room for drones is found in that community. To them the world is a work-shop and in effect they seem to know that work is worship. This great service plant with its two hundred teachers, fifteen hundred students, its millions of endowment, its transformation of a county, its original system of pedagogy, its liberal and progressive ideals, its foundation being laid and its superstructure being erected by one who began life as a slave on a Southern plantation, furnishes one of the most romantic chapters in the world's history.

Booker Washington walked across two states, sleeping enroute under the wooden pavement of a side-walk in Richmond, for the chance to enter Hampton Institute and work for an education. He overcame a thousand difficulties. He rose and fell and rose again! "He made by force his merits known" and passed from this world in the prime and vigor of manhood, but not until he had completed an enduring monument. After his passing, his friends throughout the nation rallied to the support of his work and under the leadership of his successor increased the endowment so as to place it upon a secure foundation. His tomb and monument are both on the institute's grounds.

A second visit to Tuskegee was made about two years later. It lasted only a day but in it were given two Bahá'í talks, one at the model school, and the other to the boys of the three highest classes, whose schedules had to be rearranged for this meeting. I never have found anywhere a heartier and more enthusiastic response to the Bahá'í message and teachings.

A chrysanthemum show was the sight-seeing feature of this visit. It was all very beautiful. These specimens of the science of horticulture were many in number and surprising as to development and growth.

The teacher in charge of the boys told me one of his interesting experiences

with the principal. During the early days there in the work, Mr. Washington one night sent for him, told him of the misdeeds of certain of the boys and asked what he thought should be done about them. He was greatly surprised to know that such things should have occurred and not less so that the principal should know about them and he, directly in charge of the work, should be uninformed. His reply was very emphatic, that boys who acted in such a way were unworthy and should be sent home to their parents. They were unworthy of the school. But the principal, darting a quick glance at him, said in reply:

"Stevenson, the easiest thing in the world is to get rid of somebody: but what I wanted you to think of is how to help somebody."

And thus this teacher, powerfully impressed by his great principal with the true aim of education, evolved a plan of discipline by which he has been for years able both to serve and save the boys.

The secret of the greatness of Booker Washington was easily discovered in meeting him first hand, in proximity to his life's work, or even now may be seen in reading his books. The influence of such men as Roosevelt, Taft, Huntington, Rockefeller, Carnegie, Ogden, Pea-

body, Low, Rosenwald, Frederick Douglass, Paul Lawrence Dunbar, connected with his school one way or another, shows how he was regarded by men of thought and action. Everywhere he travelled, North and South, people filled his audience rooms and supported his ideas. Among his elements of greatness was the fact that he always had a program of construction. He never failed to express gratitude for any aid extended his cause, even the slightest from the most obscure individual being no exception. He believed in concord among all races and faiths although himself nominally a member of the Baptist church. His speeches contained no sadness, but abounded in entertaining humor, stories with a point, stalwart optimism. To express it in a word, through his genius he had discovered the spirit of the age and upon this foundation were built his wonderful successes.

It is obvious that Tuskegee Institute is built upon the Bahá'í ideals of co-operation, service, mutuality, unselfishness, and consideration for others. Its president welcomed light from every horizon. That is why his work stands. The only stable achievements of this day are those made in the light of Divine Knowledge.

Rarer than gold of sun,
Lustre of moonlight blue,
Perfume of daintiest rose,
Ray of diamond dew,
Spirit of God stream down
And let me shine in You
Take from my face its frown;
My failing lamp renew.

H. N. Wilson

KEEPERHOOD

BY DR. FREDERICK W. D'EVELYN

THE EXPERIENCES of the past few years have wrought havoc amongst our conventionalities, and of these, perchance, our phraseology affords many marked examples. Few today ask the question, "Is man his brother's keeper?" This has become tenderly modified to the surmise—"Can man become his brother's keeper?" The answer to this admits of affirmation.

The present condition of the world at large is admittedly one not of "Keeperhood" but of detachment, prejudice and unrest. In this estimate, we do not accept the condition as one of helpless, debased and hopeless discontent. Nay, rather let us interpret its significance as an awakening, militant, potent and creative; one of the delayed "mysterious ways" that are leading up to the fulfillment of those promises, specifically associated with our ultimate destiny. This world is on the arc of ascent, and will attain to its loftiest predicted and predestined heights, and the ethics, the mechanism, and the conduct of this great awakening is the dominant issue of the day.

Have we in mind the kind of man we require for this ideal and practice of "Keeperhood?" If so, is it within human capacity to reach to that station, or attain to that reality? Successful "Keeperhood" must needs be based upon a universal attribute. The efforts to secure such a qualification have produced many varied movements, some national, some regional; some communal or fraternal, each of which has lived and maneuvered within its respective arena. But a "Keeperhood" that finds oneness as a reality, or "unity" as its fruitage, *is still non-existent.*

It has been claimed that Napoleon's downfall was caused by his inability to

realize that there was such a thing as a national conscience. If in Napoleon's day a national conscience was deemed of such potency, what kind of conscience would be needed today in a world of close contact and unavoidable inter-relationship?

An early statesman of this country urged the people to think "continentally;" later a statesman of another country urged his people to learn to mind "imperially." Many varied forms of statesmanship have come into being in the intervening years. The need of the present is a statesmanship that would urge upon the people of the world to think inter-rationally, with the entity *man* admitted as the basic standard of service. Such statesmanship would become successful, being universal in its measure, and divine, as distinct from simply human which is the inevitable valuation of all measures that are narrowed by limitation.

With those who might desire community practice rather than world-wide effort, we are readily sympathetic. However, the experience of community life actually demonstrates the ready adaptability of the ideal to the wider field—the universal. In the community each must contribute to the common welfare a measure of personal surrender. He cannot do as he likes. His fellows limit his actions. He is penalized if he "walks upon the grass;" if the consensus of community opinion has decreed the grass shall be protected. The community interdependence necessitates a mutual relation, in short a "Keeperhood" which compels the individual to recognize its presence, necessity and equity. This is an affair of daily experience, and as such demands no further emphasis or elucidation.

It is claimed by some that the world

is still marching to the dying music of great traditions, and there is no captain of civilization at the head of our ranks. But a new cycle is at hand. The century is the twentieth. There is a rising sun. Bear patiently! Amidst the dark shadows, we perceive a brighter dawning, and venture to answer our opening question, "Can man be his brother's Keeper?" in the affirmative.

The solution of all human problems, be they social, political, racial, ethical or economic, are based upon this affirmation. This acclaim finds its spirit in the words of 'Abdu'l-Bahá—"the nobility and glory of man consists 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 attains to that state for which he was created."

Further we are admonished that the Reality of man is the throne of the Divine manifestation. This is the assessment, the Bahá'í valuation of the world of humanity, of every human being, independent of race, caste, nationality, creed or color. This is at the same time a declaration of the faith that is ours, and a message of assurance.

To admit man as the "dawning-place of righteousness" the doer of rightness, is to truly exalt him to an ownership from which he has long been ejected, to his manifest loss and deprivation. Man today is a product of this dispossession. To reverse all this, concede original rightness as distinct from original wrongness, becomes a process of restoration that obtains for the world of humanity a rational relation to its Creator, and a mutual beneficence with his fellow-man. Such a concession carries with it a station of "Keeperhood," of oneness, of unity as the fruitage of a common bestowal. A kinship that is mighty, powerful and supreme.

The "Reality" of man is the "pos-

session" inevitable between God and man; the Creator and the created; the Maker and the thing made. Its "possession" is the brand-mark common to all mankind. It is the birthright of humanity. That it should become the Throne of Divinity, is the eternal sequence to an "Action" which is perfect and a "command" that has effect. In this there is no uncertainty. Hence the affairs of man should be founded upon his Reality; not upon his Equality. "Reality" is the bounty of God. Equality is the counterfeit of man. Today in the twentieth century our activities are basically counterfeit. Our ways, our morals, are accommodated thereto. There is no world acceptance of the "Reality" of man as a dynamic element of oneness. It is left out of all our problems. "Keeperhood" thus deprived of the spirit becomes a mere surmise of the imagination, a veritable delusion.

What is the way out of this disastrous confusion? To recognize a cause is the first essential step towards a remedy. There has been great material and scientific advancement, due to a divinely creative influence of unique potency. In the field of spiritual existence, wherein the "Soul" and "Spirit" of man are the entities, we maintain a complimentary progress would have been made had not time-long traditions and prejudices—racial, religious, and patriotic—obsured from vision and from understanding the policies of God, manifested to the world of humanity for its guidance, and for the establishment of a divine civilization.

All must agree upon the fundamental principle of "Keeperhood" as the basic principle of the oneness of the Kingdom of humanity. We must learn to recognize on behalf of our fellow man an unbroken line of continuity, an unbroken inter-relation between God and the world of humanity. This continuity is announced as the "Voice and Will of God." Its proclamation and evidence is sent forth in the "Temple of Man." This "Temple" is the Manifestation,

the demonstrator of the pre-affirmed, unbroken continuity, and is essential as a basis upon which "Keeperhood" may find its foundation. The present confusion of the world's affairs, be those affairs social, political, racial or economic; be they in sphere of influence, individual, national or universal; is due to the non-recognition of this message from God. In the Bahá'í Revelation, in the teachings of Bahá'u'lláh, we find the guidance for the cycle of today; the pronouncement of the principles by which a social, economic, racial and spiritual unity can be attained.

In those areas where the application of these teachings has been established, a full and complete "Keeperhood" has been confirmed. The elements of that up-building have been the most varied in race, creed, sect or color. Age-long traditions and prejudices have been set aside, obliterated, and forgotten. A spiritual unity has grown up based upon the common birthright.

The station of the Manifestation, be the manifestor a Moses, a Jesus, a Mohammed, finds its unity and oneness in constant and innate relation to the All-Source, the one God, whose commission of endowment placed therein "the Essence of Light."

We commend with full sincerity of conviction and humility of suggestion to all humanitarian activities, that they can find a marvelously potent orientation for their missions, and challenging

possibilities for fruition, by conceding to "Keeperhood" a foundation based upon a spiritual station, a reality that finds a deeper oneness than all differences and a unity underlying all diversities.

Why continue to impose fatal limitations to God's purposes, in futile experimentation? If viewed aright in the permitted illumination, "Keeperhood" is not such a mysterious problem. There is no power outside and beyond the heart of man that can prevent its attainment.

Thus recognized the process is simple though the method be revolutionary. Man must have restored to him without let or hindrance, his spiritual birthright. This is his, separate him no longer from it. All existence must be in conformity with Divine Law. The bounties of God are not monopolized. The favors of God are not localized. They are as universal as they are individual.

This is the message of the Bahá'í Revelation. This is the knowledge that changeth the earth of men's hearts, and maketh them even as the Keeper's of Men. This is the knowledge which is praiseworthy, not the limited learnings produced by veiled and obscure imaginations, which men often borrow from each other. Be of those who know, and "Keeperhood" will become the confirmation of the birthright of the Spirit in the oneness of the world of Humanity.

BAHA'Í NEWS NOTES

THREE LETTERS from the Spiritual Assembly at Haifa, through Mirza Badi Bushrui, Secretary, have been somewhat delayed in reaching the friends, and now necessarily must be briefed.

Most important is the information concerning the spread of the Cause in Persia, new Assemblies having been started in several important cities. Intercommunication between the Assemblies is a vital constructive service very much appreciated and always helps the friends to live in a world of joy and happiness.

The first circular letter from Yezd is full of enthusiasm about the deep interest in the Cause by the people generally, and reminds us that many sincere souls joyfully drank the cup of martyrdom in that city, notably in 1903, accounts of which have been variously written. "As it has always been the case," Mirza Bushrui writes, "sword and persecution had the opposite effect and the Tree of the Cause sent down its roots deeper and yet deeper into the hearts of the people as indicated now by the activities of the friends."

In Kashan the Girl's School had its commencement, and many graduates successfully completed the prescribed courses showing excellent progress. Mirza Ali Akbar, who was for a time with 'Abdu'l-Bahá in this country and who will be lovingly remembered by many, is constantly teaching the Message of the Cause, sometimes suffering persecution and banishment to other cities.

The news from Anzali, a Persian port on the Caspian Sea, contains an item of great interest which we quote: "One of the friends, perceiving that the Beloved Guardian of the Cause expressed the wish that the foundation of the Mashriqu'l-Adhkár be laid at Anzali, joyfully stepped forward and offered his house

together with all the furniture therein to be used as the Mashriqu'l-Adhkár, and the property has been legally registered as such through the Bahá'í spiritual Assembly. A Bahá'í library has been established and meetings are held weekly."

Bujnurd, Persia, has established a Spiritual Assembly after years of striving. All obstacles were overcome through the power of the Holy Spirit.

From Bandar Abbas, on the Persian Gulf, comes the good news of increased activities and the joy of new souls finding their way to the Path of Truth.

The friends in Isfahan have purchased a site for a Mashriqu'l-Adhkár. One of the friends offered an additional acre of ground, and now in the near future it is hoped a Temple will be built on this site.

"Another proof of the fact that sword and persecution cannot by any means uproot religious convictions," Mirza Bushrui writes, "is the wonderful activity of the friends at Sangsar, Persia. The opposition and persecution of last year has doubly strengthened the foundation of the Cause in that town."

The friends at Abadih have expressed great appreciation of all circular letters from Bahá'í Centers. Two travelling teachers who visited this Center attracted the people greatly and interested many in the Bahá'í Message.

From Karachi, India, this encouraging note: "Our number is daily increasing and we have no opponents either within or without the tent of our unity. Every man in this town has heard the glad-tidings and loves them that work to bring near the ideal of human unity."

In Rasht, Persia, the Cause is progressing in a most remarkable way. New activities are continually started, and while there has been considerable opposition, through it the friends have become more quickened, and they have been protected through invisible forces. The Woman's

Public Speaking Committee gave a public entertainment where the wonderful progress the women are making was most manifest.

Some persecutions have occurred in and near Abadilh, but through the efforts of the nearby Spiritual Assemblies all is now quiet.

The friends in Mashhad, Persia, as well as elsewhere, have been persecuted, but through it all they have had miraculous protection and no lives were sacrificed.

From Poona, India, comes the thrilling news that a woman has been elected to serve on the first Spiritual Assembly,—and the words of the Master are being fulfilled day by day.

The 4th All-India and Burma Bahá'í Convention was confirmed by the Divine Power. The unity of thought and concentration of mind was directed toward the one idea of proclaiming the Bahá'í Teachings.

The newly elected Assembly at Bombay, India, is making great progress with their work of advancing the Cause. One of the Indian friends who spent some time in Syria and the Holy Land has been touring India and has had wonderful success. With his learning, sincerity and loving spirit, he has appealed to every one, and a particularly interesting contact was with the Qadian Community in Punjab, the members of which are noted for their modern ideas and very liberal education. Some have already become Bahá'ís.

From Ishqábád, Russia, we have the story of the acceptance of the Bahá'í Teachings by a Russian of the Mujik (rich merchant) class, who in turn brought five of his relatives into the Cause, and now all of them are touring the nearby villages proclaiming the Truth. Thus the leaven works.

Kerman, Persia, with a mixed population of Moslems, Zoroastrians, Jews and Indians, is becoming a real center of activity. The eloquence and learning of the Bahá'í teacher sent there has drawn many souls to the Cause. One of the Bahá'ís was imprisoned for his faith, but

after his release, the friends became more enthusiastic.

Reports from Qazvin and Kermánsháh contain very encouraging information about the spread of the Cause, the latter city is on the high road between Baghdád and Teheran and is daily growing in importance.

The news of the good health of our Beloved Guardian as given by Mirza Bushrui in the following excerpt from his letter, will bring the greatest joy to every heart:

“With a heart humbly beseeching and a feeling of intense yearning to find him soon in our midst, we have the joy to announce that the health of Shoghi Effendi is good. The unanimous response of the different centers to his holy appeal to become true exponents of the high principles of the Cause will, indeed, attract him back to the Holy Land. This is our daily prayer at the Holy Shrines every time we bow down humbly in hope that every one of us might become as the Lord hath wished us to be. . . .

“In the spirit of the injunctions of the Master may we not, therefore, unite to act in such wise as to fill the very atmosphere in which we are with so much love and spirituality, the radiation of which will surely attract Shoghi Effendi to Mount Carmel, and then may we come face to face with the Beloved Master, 'Abdu'l-Bahá, humbly cognizant of the fact that we are doing our best to abide by His Will.”

At the annual meeting of the Green Acre Fellowship the suggestion was made by Dr. Cohn that a convention be held at Green Acre next season. This idea so appealed to the members of the Green Acre Fellowship and to the Trustees, that plans have already been formed for this convention, which will be held next season during the second week of July. On the following page are given the splendid suggestions of Dr. Cohn for a greater Green Acre.

A GREATER GREEN ACRE

BY MICHAEL A. COHN, M. D.

"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 Mashriqu'l-Adhkár is in progress, the focal center of the devotional, humanitarian, social and spiritual activities of the Cause." Shoghi Effendi.

THIS is my second summer at Green Acre. Last year my wife and I traveled in Germany, Switzerland and Italy, visiting some of the most gorgeous spots of the European continent.

It may seem surprising but is nevertheless a fact, that all through our fascinating journey we caught ourselves saying to each other: "Don't you wish you were back in Green Acre?" You see we had spent the previous summer at Green Acre, and it certainly was the most beautiful summer we ever had.

Now we are happy to be here again. We feel perfectly at home in this quiet and serenely peaceful atmosphere full of inspiration and human fellowship.

We can see vast improvements both in the physical, as well as the spiritual Green Acre, as compared with two years ago. Certainly the entrance to the Green Acre grounds has been made a thing of beauty; also the Inn, and especially the cottages adjoining the Inn, have been greatly improved.

The trustees of the Green Acre Fellowship certainly deserve credit for their splendid efficiency and devotion to our Great Cause.

But all this is not enough. Green Acre is so marvelously situated, and has such an amazingly interesting history behind it, that plans on a higher scale and far wider in scope should be considered at this annual gathering. Therefore the following suggestions are submitted for consideration:

First—Along the line of physical improvement. I am glad that you decided upon certain improvements, but instead

of making temporary alterations, why not build the entire extension next spring, adding the necessary rooms and bath rooms which are in great demand? I am in full agreement with those who are planning next year to put up substantial tents on the grounds facing beautiful Piscataqua river, to accommodate a great number of our friends who enjoy tent life.

The entrance to the Fellowship House very much needs our horticulturist's attention to harmonize with the perfectly beautiful Fellowship House and most artistically tasteful furnishings.

As to the Arts and Crafts: I am sure you believe with me in the necessity of the expansion of activities in Green Acre. We all believe in service. Why not give us all—young and old—a chance to express ourselves in diverse ways, manually, intellectually, artistically and spiritually? What is life but expression?

I understand there are plans to start classes in chemistry and physics. Very good. This work might later on develop into extensive laboratories for research and experimentation. Shops for making beautiful, simple and durable furniture and wrought-iron work, would, I am sure, prove a success. Many of our friends all over the country will be happy to get some souvenir made in Green Acre. We will thus create beautiful things, learn a craft, and perhaps make it pay sufficiently to be able to extend and expand still further from year to year. I also like the idea of a small theatre very much. We should also do illuminating, printing, engraving, illus-

trating and book-binding in Green Acre. There is a crying need for real artistic production in this country. It is surprising how much one can do under the guidance of a master hand.

Let us train the eye and the ear, the hand and the heart, the mind and the soul, and make life grander, larger, fuller; let us unite the crafts and the arts and the sciences with the great Light of the Spirit.

Only thus can we grow and create.

Perhaps later on we may have a great studio where painting and sculpture may be taught. We also need a library and a small art gallery; a social room for adults and a playroom for children.

Make Green Acre a center of attraction for lecturers, authors, actors, teachers, musicians and artists where they may spend their summer vacations with benefit to themselves and all of us. That will make it attractive for a great number of people who are interested in intellectual and spiritual advancement.

Of course, the pivotal question is, where to get the funds necessary to realize all these grandiose plans.

Let me assure you, friends, that all you need to start with are zeal and courage. "Where there is a will there is a way." Give the world your message and you will be surprised to see how wonderful a response will come, once you make the serious effort to do things. We are all idealists here, are we not? Let us hitch our wagon to a star and do things in a big way.

A Green Acre Congress. I suggest that we call a great congress in Green Acre for the summer of 1925, inviting all the Bahá'ís of this country and Canada to meet with us on this beautiful and consecrated ground. Let us hold an international and interracial parliament of man for the promulgation of universal

fellowship and the inculcation of divine love in the human heart.

I believe that at no time in history was there greater opportunity to effectively present to the world our ideas and ideals than there is now. The world is undergoing a stupendous reaction as a result of the war and the so-called Peace Treaty. Humanity seems satiated with hate and strife, and is reacting with a feeling of spiritual revulsion to war and revenge. The nations are beginning to see the wretched failure of competition and struggle among individuals, nations, classes and races.

Now, therefore, is the time to give our message of love and brotherhood to the world.

In this country and at the present moment it devolves upon the Green Acre Fellowship to vitally contribute to the accomplishment of this ideal condition. I feel sure it will be a labor of love for all of us.

This congress of 1925 if carried forward in unity, harmony and love will stand out as a Beacon Light in the annals of American Bahá'ísm in general and of Green Acre in particular. In the years to come an expanded Green Acre should become the Acca of America, that is, a great spiritual center where Bahá'ís and their friends will gather as devout pilgrims from all over the continent to commune and hope and rejoice in this gloriously beautiful haven of rest, recreation and spiritualization.

The modern world is permeated with sordid materialism as never before. Let us serve as the Prometheus bringing the fire of the soul to our people. From Green Acre should come the manifestation of the new life, the life of the ideal man and woman, the life of the true spirit of love and truth and freedom and justice.

WORLD THOUGHT AND PROGRESS

NO GREAT civilization has ever outlasted the demise of its religious faith. If the moral bases of our culture are in imminent danger, the danger can be averted only by a new crusade on behalf of social righteousness and personal integrity, animated by a religious view of life, for which the human spirit transcends nature through kinship with absolute Spirit. (Professor Leighton in his book, "Religion and the Mind of Today.")

THE GOD of the Bible is pre-eminently a God for man's use here on earth. If there is one thing vividly discerned, even in the dimness of the prehistoric, it is this. According to the Scriptures, He is our paramount daily asset. He is the one factor on which we can count that never fails, once we have learnt how to count on Him. He assumes our cares; He stills our anxieties; He furthers our plans; He prospers our work; He heals our sickness; He gives us in abundance everything we need.

This is not figurative; it is literal. If it seems contradicted by common experience, it is because in common experience people have not learned how to utilize His generosity. . . .

"The secret of the Lord is among them that fear Him, and He will show them His Covenant."

They who discover that secret, and learn to understand that Covenant will find it as I have said. The Universal Father is not only a help to those who trust in Him; He is behind their efforts, and takes on Himself their responsibilities. He is an Almighty Resource, an Infinite Peace of Mind. . . .

If the Bible is true, the mighty works which were done of old must be possible today. If they are possible they must be possible according to law, and if there is such a law it must be our part to discover it. It is this discovery, this

rediscovery which, it seems to me, the modern Christian world is making through the knowledge of God as Dynamic Energy and Practical Working Force. . . .

To me it seems to stand to reason, that the Ideal of God must change with change in time, progress, and mental condition. This does not mean that God changes, but only that our conception of Him must. It is not possible for us today to have of Him the same Ideal as that of the first Christian century, or of the last Christian century, or of the Middle Ages, or of the prehistoric ages. We can only have our own.

God as the Universal Father is a God with whom every human being can be satisfied. He meets all needs; He appeases all longings. In proportion as this God is our God, discords will melt into harmony, wars will cease, nations will be seen as co-operative rather than as competitive, differences between churches will grow futile, while the individual will come to demonstrate that Love so much talked of and so little shown by evidence.

That Christians have much to do before they can reach this Ideal must be obvious to anyone. That is to say, we are still in a state of only partial development. In comparison with those who were seeking God two and three thousand years ago, we have made not a little progress. In comparison with those who will still be seeking Him two and three thousand years hence, we are far behind. (Basil King in Harper's Magazine.)

IS WAR PERPETUAL, inevitable and instinctive? Is it a school of moral elevation and nobility, as Treitschke and other militarist writers of Germany used to describe it? Or is it simply one of the phases through which humanity must pass in its rise from lower to higher things?

On this fundamental issue, which

divides the world today as yesterday, I take a definite stand. I believe all war is, and must remain, savagery. It is not a school of morals, but one of demoralization which must end with the growing intelligence and humanity of mankind; and I believe that in some generations from now it will be as dead as the stake and the duel. . . .

Unless all the false glory of war be wrenched away from the minds of people, the lure of war will still remain in their imaginations and in their hearts.

What we want above all other things in this tortured world of today is that all the intelligent human minds should set themselves to work to tear off the hideous and lying mask from the face of war and expose the dirty, bestial and futile thing war is. And it is the men of letters of the world who can best do that. . . . (T. P. O'Connor, in T. P.'s & Cassell's Weekly.)

WHATEVER may be the origin of material improvements brought about by science it is more and more looked upon as an amazing power that never retreats, and whose conquests are final. . . .

But we must not forget that science and morality are far from progressing on an equal footing. . . .

Science can contribute to the welfare of humanity as well as to the relief of its

miseries, but it is also capable of working for criminal ends. . . .

The deep idea of natural law slowly implants itself in minds which only saw at first in science the possibility of increasing our power over things. . . .

The progress of science, teaching us to make better use of natural energies and discovering new ones, will widely contribute to the solution of social problems, the greatest problem of our time. (Emile Picard, in the *Revue des Deux Mondes*.)

THE Bahá'í, a religious sect which was founded in Persia eighty years ago, has subsequently spread all over the world. Bahá'ism is an ethical and spiritual code rather than a new religion. Its adherents are not compelled to leave their own faiths. It recognizes the Jewish prophets, Jesus and Mohammed, and preaches a return to their doctrines without the later addition and modifications of theologians. The followers of Bahá'ism therefore include Mohammedans, Christians and Jews; but, as it started in Persia, it probably has drawn most heavily from Mohammedanism. . . . The Bahá'í sect preaches equality of women, education for all, a universal language for the whole world and peace through international tribunals. (Nathaniel Peffer, in the *New York Times*.)

IN the Persian section are published three pictures connected with the Shrine of the Bab and of 'Abdu'l-Bahá on Mt. Carmel. These pictures show respectively the newly built approach to the Shrine; the garden of the shrine with a view of Haifa and of the harbor below; and the view from directly in front of the shrine looking down through the German colony to the harbor.

In the near future a series of terraces with fountains will lead from the Ger-

man colony directly to the shrine.

Mt. Carmel, 'Abdu'l-Bahá has said, will some day be covered with hospices and institutions of learning. A great future was also promised for Haifa. Already authorities in Palestine are planning extensive docking and harbor facilities with a view to making Haifa the leading port of the Eastern Mediterranean, as, indeed, its strategic situation warrants. Haifa is undoubtedly destined to become a great world center.

بازدم

حجسته

شماره بیستم

اولت و بکند بیدار است و خوی تربیت که در اولت را تبدیل کند اما تا شکر کعبه و بقره
 نافذت صفای کعبه که در حقیقت از کمال و استعداده مندرج و مندرج است بقره ظهور کرده
 و آن طایفه را نور است که بعد از شکر تا شکر طایفه و ترقیات مختلفه را در جلوه کبریا
 از سیاحت فرخنده داشته علاوه بر آنکه مکرر مشهور است و در حقیقت گشته اند
 صفای است و اولت غیر مرتبه بجهت آنکه نتواند در بیان سرور گشته اند
 شد که گویند که علم یک روزی قواست شخصی که تا هدی را بنده قات کند بتبیین
 اخلاق نظری نیز قافله باشد چون اگر نتواند این را بهم نتواند و همچنین میگردند که
 که در صدها تنذیب اخلاق خود را بنده و بلاخره در حقیقت در مقام است
 خصلت ناپسند طبیعت عظیم و بلا نتواند و عجز و اراده نمیتواند اخلاق را که
 قادیست در دو جهان را شرح نموده ریشه کن نماید بلکه بیست و هفت
 قوه مجربان ملکات و صفاتی واقع میشود که در نظریات آن تکلیف نیز در
 پس از خود در آن صفای است و اشد غرضه ملخ نماید تقدیر فرخنده نمود که قایلین
 بنده علم و اراده و مستعدین تاثیر و تاثر تربیت در عدم تغییر است و عدم تبدیل
 که در طبیعت با آنها تا درجه قواش نظر دارند و بنا بر المیسه لایق بسور نماید از
 خدمت و کوشش بی نمود و از جهه تقاعد و زنی که چون در وقت بیسوره امید
 نمید به تربیتش نماید و غفلت با این که شکر فائق نمیرد باند خدمتش بد و از تربیت
 که نسبت با آن
 برای تصنیف قوافل
 و تنذیب لغوی
 لیبی قیام فرموده
 و راحت و حیات
 خود را زاهدی
 این تصور و تدبیر
 کردند تا عالم کون
 بنشیند آن استیسا
 کردند و عرصه بیخ
 با تغییر بنای تبدیل
 فرمودند بر آن صفای
 صفای و موعظه

بشکاف ایشای بآن تفریز کردند و گمانا از آنکه فرود کشیدند و حشمت زرد آن همه کس
 و ضرب شدید و آرد آورده آن خود بسند که کما کند خود رسیده و خود را فرض نمایند
 بصیحت مجد و آرایش تا خنده و پس فرول مندرگشت در پیشگاه امینیه بافت بر
 در روز رسیده زن قوتل منقول در حقیقت با یک زن از کمالیه دیگر سوار بر کبریا
 جوانه ایراد آید آن موجدش دوست در آورده و تمام سرختم قوتل را از در پیش کشیده
 و بخواست پاره نماید و غیر بر او انداخت در این طایفه بعضی از پیش با شاه میگردند
 اقدامی کردند و در حقیقت امریکا این حاکمات و قویات و قایلین که کما کما
 آمده و نمایند های قوی اروپا که تقوی لبرق زو یک دارند در این احسان شکر
 یک لحاظ در صدها موجوده ما این ایراد و اوقات استخاره در یک واقع نماید که کما کما
 امریکای با دوران آثارات خاندن نوشته اند از یکدیگر فرزند که اناطه هر یک ازین دو ملک
 استعاده از سرفراز و تجار و کارخانگان و دیگران که در آن ملک دیگر دارند باید بسط
 قوای آن ملک و گشتن ایشان در حرم و محافظت و در آن معاضد شوند که اناطه منقول ملک
 عالم و نیز سزا و اکت های و بیعت سخن به یک ازین دو ملک که در ملک و در ملک
 در حقیقت این خان سرور و حجت باشد که اکت است و در بیعت متعین حاکم عالم و افغان
 و اختصاص داشته باشند با وجود چنین مواردی در صدها موجوده و در امریک
 متبیر و سوره و بیلهای و مساوات محافظت نمایند تا اناطه ملک و در ملک آن
 در حقیقت می باشد
 که این را نمود و قوافل
 حکومت ایران بدست
 قبل از آن اظهار است
 که تکیه بر مستحیج
 عبارت خواهد بود
 و نیز در خواست قوافل
 مایه قوافل در قوافل
 و قوافل است یکدیگر
 اول برای قوافل
 و آنکه حقیقت است
 یکدیگر مصلح دانست
 که چه قوتل را



مقام اصلی رضوی در تبرک که در سال ۱۳۰۰ هجری قمری
 حقا بنامش است

در حقیقت می باشد
 که این را نمود و قوافل
 حکومت ایران بدست
 قبل از آن اظهار است
 که تکیه بر مستحیج
 عبارت خواهد بود
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 اول برای قوافل
 و آنکه حقیقت است
 یکدیگر مصلح دانست
 که چه قوتل را

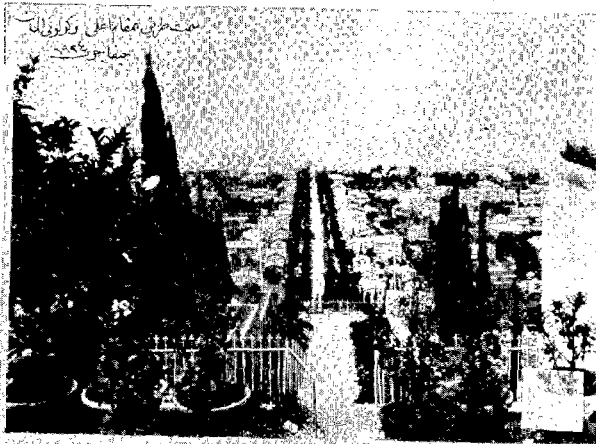
توحش و بر بریت را از اوله فیه نیست خارج کرده و با اوله علم و اراده طایفه
 جمل و نوافل را در ارض عالم فیه نه زایل فرمودند ازین که بر او حقیقت نظر کرد
 سر بان حقیقت تمام و از انوار لاسه نصاب و سر مختلف منصفه کردیم ح . نسبی
 حاد و قوافل در یکا در طایفه مندرج است
 مصلحی که خواجه پیشه در ابتدا امریکاء خرد روزی در طهران همچنان وی و تنذیب بر
 و احسان است پس می شود در روز نوزدهم شرمناخی و پس قوتل امریکاء در طهران
 یکدیگر را و دیگر در آن هنگامه و حاضر و شایسته و زکراف برادر جمیع قوافل
 که در این است در اوله آورده و در حقیقت منصفه امریکاء را تا شکر که در قوافل
 در حقیقت است در اوله آورده و در حقیقت منصفه امریکاء را تا شکر که در قوافل

مجموعه شایسته امریکاء برساند و اکتا در که چه باقی است تیسرا را در قوافل نماید و قوافل
 باید که اناطه احقرات خود را نشان دهند و در قوافل همه حضور برساند و اکتا در قوافل
 حکومت را در میان خود مسافرین تیسرا را در قوافل نماید که تا مدتی لازم است قوافل را
 و اکتا در قوافل کافه میشود که همان تکرار اسان این حرات مسدود شود و در هر
 در لغت سیاسی اینهاست که آیا تکیه بر قوافل خارج در این بود و یا بجهت تصایف و حیات
 جنبانی باعث شکیب نمودند که در آن روز در قوافل حاد و قوافل است و این از سیاحت بود از آن
 که بی طرف سبب شد که اناطه پیش ازین در صدها آورده و با اطلاع از امرها
 بر آمدند که چون تاسیسات شد که تجدید تحقیق و تبیین و افغان و در حقیقت
 در حقیقت است در اوله آورده و در حقیقت منصفه امریکاء را تا شکر که در قوافل

سخن پناه

و احقیقت و عظمت اسلام و مسالمت با این آن موجب که نفوس از پریشانی ارباب و
 و عبادت متواضع و موثر و نجابت باشد و در خلق توحید و عبادت ذات الهی قرار گیرد و
 مسرفت مانیا و مقدسه حاصل میزند و از آن عبادت و وظائف پسندیده مانند
 زنده از هر یک کردن و مخیران و وساری دیگر مثال آن کجاست می باشد نه بر رخ آرایه
 سادات و ارباب سعادتمند زودات و طلاق در وقت سالیان از آبا و اجداد
 ابراهیم و هب و میرتب در وقت مسرعت مسرعی و معلوم بوده و در ترتیب سمس
 اسلام حال ارباب اختیار و حریت یافت گذارده شد و در آن فتنم الانه و افواج کوازه
 که گفته اند بزهد و اهد مرضی و نیز نایب انبش لایب شیعیان الطلاق حاکم که برکت فرزند
 و طلاق مجرب پسندیده نه و سعادتمند که بای عزت و عدم توفیق این زودان
 جوان اساسی و لایری است که چاره جز طلاق نه و از بزودت که در عالم کسبی
 نیز طلاق مسمول و جاری است که سعادتمندان علی بنیت و از تربیت سعادتمندان
 که در عالم کسبی یا پیش از آن زمان اسلام زندگی نمانده نه نه در این سال سال
 بلکه در این عالم از مسند نهی از مسکرات نیز چون که مسکرات است که استقامت مسکرات نشانه

در این است اسلام تبلیغ
 و برای مسکرات مسکرات
 سنده و در شان اعیان
 ممنوع نبوده سبیل است
 که حساب و کسب مسکرات
 استقامت کرده در زمین
 سراج و احوال و دنیا
 و خصوصاً داشت
 و تحت در شی بر از سزودن
 قبل در کسکتاب ماست
 موجب مسکرات مسکرات



علم و اراده را در هر اشیاء فطریه و آثار اخلاقیه سودمند و صنعت از این مسکرات
 و تفسیر را تصور کنین تقنی و تربیت جوامع طبیعی را بکلی تغییر ندهند و در این مسکرات
 خلیفگی نماند آنجا که دشمن بشیم حرف هر چه تربیت شود لولو لا کرد و مسکرات
 که هر چه عیالان شود بخلاف بینایم که تربیت در میان هر را خون کند و مسکرات
 و از هر اشیاء که در این لطف و اید طلس رضیع را اوج رضیع رساند و مسکرات
 که بود که جیتر را بر سر بر اثر نشاند آنجا که مسکرات قول کانت و در شمسور را پانزده
 تربیت تربیت حکلات نظریه تغییر نپذیرد و غرض طبیعی که تابع سخنان و دعا می باشد
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 مسکرات غیر در
 تربیت شد پند
 و کله اند و غیره

اخلاق انسان

اخلاق فطریه بنان تعالیم اخلاقیه تا تأثیر باید و طلمات حال که عادات سیمی با اولاد
 نفسانی و مکالات نهانی تحویل جویید رایش عالم شود و تربیت باغبان کامل نیست
 یا به و شبستان هیبت بنیو مسارف و آداب روشن گردد و شیعیان که تربیت است
 و میوه بری حلقه شربتانه گردد عمل لیلیت با به و فقیه برتم حق تجارت
 عملی شود شخص ناوان سستم و ناگرد و جهان توحش جنبش ترک دنیا کار تربیت

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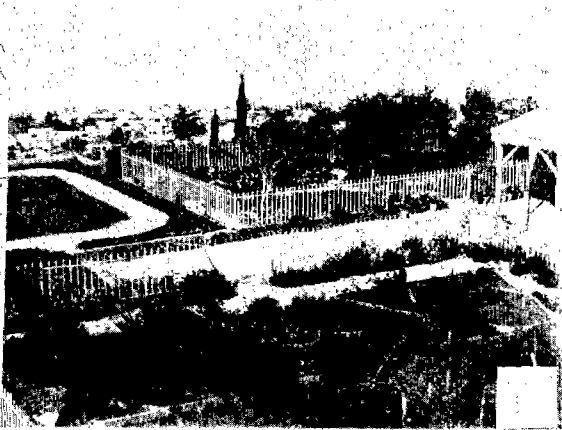
بازدم

مجموعه

شماره پنجم

و با کمال صبر و آواز نرم گشت کارخانه که اول بخت گرامت کرامت ازین مسکول
 پادشاه و گویا ابواب چواب هر وی و حرکت بسته شد ندانست که چه جواب گوید کونان
 از شهرت و غلبت سرخ شده و با سرنگ سر از بر آید کان گشت نماندم پادشاه دست
 صبر بر پادشاه پیش گذار گشت کشت برای کمال اعمال علیه آرزویش نماندی که یک
 سببش که من هم نماندم نشسته که قواض خود دلیل بر غلبت تمام شخص است چو کمال
 که او قیامت و علم برود انهار و زوزانی اطوار و سبب ریاچ است بانه بیوج نماید بیکه
 بسکون یافته و آب بر کوه بریزد باندک عارضه بکشش آید و بر فاش نماید و در غلبت
 باز نماند و شمار و نو که شکستی وارد نه و در غلبت و نهال بخت مرگه چندان
 خفته بر آن مایه زنی تنم آورده و در این طبع و استقامت و محنت فایز گشت باه

در جم و عطف طرف قیاس و نسبت نه زرد آن عهد آرزوین چنین نشود کونان
 و اظفار استیج در دسترا قطعه و محرق نماید قریبای صیوب این عهد را نه شده که اینه
 و عمارات را در زوایا قیل منهدم و نه بود سازد هیچ یک ازین کات معدوم و سبب بجهت
 میان و در این کن که بست سبحان واقع در ظل بنام صبح هیچ شمع که بر طرف صبح
 نماند تمام ابواب آسایش و سعادت را در وجه و معار و کار ذکر و ذلت این و در این است
 سد و در غلبه وجود نه داشت و ازین نکته با غلبت کرد که در عالم بخت تا سه سال
 نماند بود و حیران عدت نبود که بقدرت بر خیزد و با بعد از سه قون در این قطعی
 چنانکه عدت یافت و قدرت گرفت و قیاسی شد که نظیر آن در عالم بساط کونان
 باید که جای بجا بر موی قسطنطنیه بختین پادشاه سرخ آید همین وجود را کونان
 و تقدیب و شمشیر
 تیره می نمودند و شمشیر
 واقع در عمارت
 استع آن خراب
 قوت و عدت
 اسلام پس ازین
 سال از عدت اسلام
 شروع شد و بخت
 پس از سه سال
 بود و در وقت
 واقع در این
 متعاب و بخت



بصه ارشاد
 قبل و در مسکن
 راجع با اسلام
 و آن کج و در خصوص
 غرضت و عمارت
 اسلام و عمارت
 نشانه یافت کرد
 تمام هم کرده اند که
 بر جسد نقل و غایت
 و تصرف بسیار
 و در آن کات
 شروع شد و در این

از جهات قضاة چنانچه اقتضای حاجت و عمارت اختفا نمود بعد از آنکه منصور از غزوات
 اسدی تصرف مالک و کوهلانه نبود بکده دفاع از غلات اعراب و نشر اسلام
 بود در این یک نکته باید یک وقت شد که طایع اسلام تا چه اندازه مطایع
 و لشکران لر بعت و رجب و لانم چو که در این هر باب جاهت عادت چنان بود
 که در شرا را بعت و دب نشنند خداد و صدیه باشند و از غزوات شریک که آنرا از
 و گوگرد و در حرکت ترابستور سازند چنانچه در این عهد از غیرت و دانا نموده شد که
 ازین خوشین را بجهت مرده شوهر بماند و در اسلام از آن عدت و این نمود چنانچه
 در تمام ذم از آن در آن مقدس است و او را بشرا هم باید نمی چلی و همه سواد و بکلیتم
 یعنی چون یکی آن جلال را بولادت و عمری را بایش نرود و همه در ختم شده و در اول
 از شدت شرم و خشم سیاه میشود و نیز از خصوص مسولیت و محاربت از آن درگاه
 آتشی است و او را خود کرده سلفت باقی و ذب بقت باید بشیر که که از زمین کشند
 تا چه اندازه طایع اسلام مری بود مرگه اسلام نصبت در ارض در آن ارضی شده و در
 آنجا هر چه بود در هر چه بود و در هر چه بود و در هر چه بود و در هر چه بود

چنین بود اوله بیدان را شد که در همین این اوقات جنگ و قاتل نام و برن در امر
 موسی و نیرمان او در پیش بکده در عمارت تاریخ دین اسرائیل و حضرتش و اقدار
 و نسبتا و چنین واقع و بر طبعین کتابت سرتاسر و روشن است و چون اوقات
 با بخت و قاتل دوره اسلام متعاب کنی می بی که اگر از بخت قاتل یعنی در اسلام
 شتیه می شود در امر موسی چنانچه برضا صفت خواهد بود چو که در غزوات اسلامی
 از پیشتر و مضنا و نمان و خضار و آن که در حرکت عهد اسلام بوده اند لازم بود
 و حیوانات و اشجار و نباتات و اینست و فراموش را هم در دم کردن امری بود
 فرمان آتشی قطعه نمیشد بخت و درخت عذاب هر چه بود و در دوره موسی که در
 از مواضع قران چنان بود که از اندیش انسانه حق نمان و اظفار اهدی را با گشتند و
 نامت حیوانات را قبل رسانند و اشجار را متعاب و در اوقات از مدهم و همه
 منهدم و قلی از خاکستر سازند و اگر چنان نماید خف فرمان آتشی و صاف خواهد
 چنانچه بر غیرین کتاب عهد عتیق واقع و مسلم است و در بخت اگر بدقت
 جنگهای دوره اسلام با این جنگهای عهد عتیق و خافه که تمام بخت در آن

شماره پنجم

ص

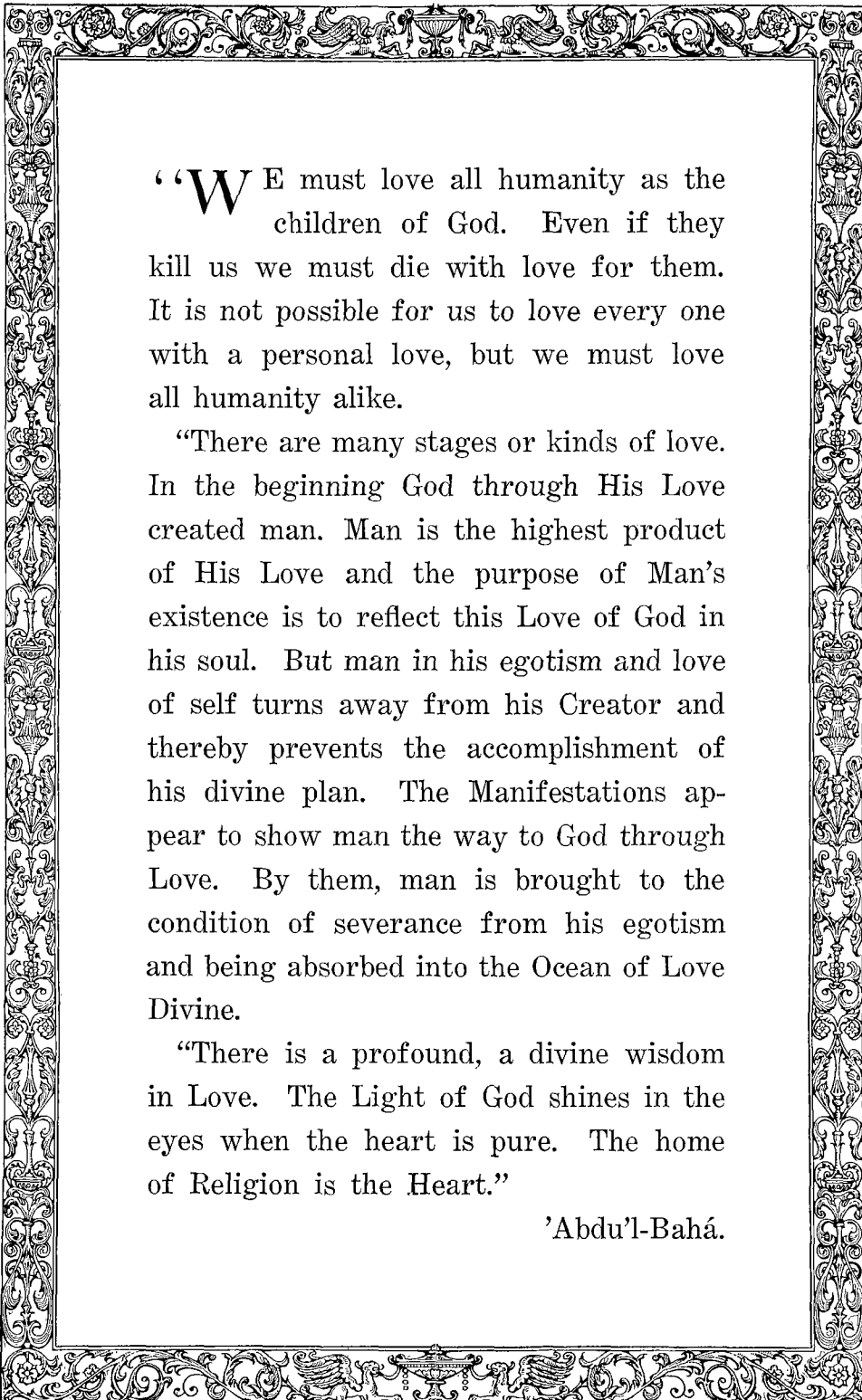
پانزدهم

مجله خلافتی روحانی عمومی است
ماه یکبار طبع و تفریح مشهور
گشت ۱۹۲۴
قیمت اشتراک در هر مجلدی عالم
سالیانه سه دلار است

توضیح

فراگردشیده گردن سخی در ستایه و عمومی و سرافرازی کردن و بیوسنی بی نیازی در حق خود مشتاق و خوشین را برتر و بالاتر حقشاید سخن الجحست و التمام شتون چنین هست که ریشم استعداد و عجب بنا دوست شید بیت از عروبت که در موی با رنگ افش کردن و در برین جلدت نواضع بین خوشین را وضع و نظیر شتون و عمارت فاشی فرقی کردن و اکثریت نمودن یعنی لغاتی در بر برتبه که است تمام را بدین نظر از برای سرافرازی خویش گرفته و دیگران که در آن رتبه نیستند و در نظیر دیگر در یک طبقه در عمارت است با آن چنان چشمه که گوید خود در درون کتف است در آن در رتبه یکسان میباشند و همچنین که در هر شورا محمود تر است چون در رتبه نخست باشد بر هر که باشد سیم و زده و کفنی که با این داشته و در عمارت و شروت است را با این باشد خوشین را از نظر برتر کرده و چنان جلدت یا تابان آن شام افتد و در هر رتبه یکسان است با اینها اصل المسالکین با اینها در آن پاسبند و در است با آنای که حاضر بود و بنگار آن بر چوین مقدم دارد و از آن که باشد با نایه را امری عرض داشته و در هر رتبه و در جهان و عمارت نشانه بلکه آنرا در زری دادند که در داخل در صفت آن نسبت خلیفه موجود است و از حقش نیز میسرند و اگر در شکر که مراد را رسد که وی که مکتبش تمام قادر سخن و نیز با یکبار در جاه و مقام مکتفی و بار بودی که نمودر گشته و خوب شایان نشانیست را نکرده و در هر حال با بر زیر دستان هم در متوجه قلمم بگویم مانند این که در منصب بر چه باشد و برای هر که باشد مانند لایستی بر اندام که بالا خرد شرف دارند و در عمارت امری است عویش و عاریت و رنگی است غیر ثابت که اگر از سبد اول و ذی گردد و از آن که باشد فقط ای در تاریخ نه از ملکات عدل و مساوات با نام نیک و گداز نام زشت را رنگین در حق آن بعد مذکور باشد و نیز ایلم و دانش و جو در از این نیز منضم سلیم نشانه شد که دانش و عویش و مساوات و از آن عجبیه در علم حیوانات و حتی از نباتات و جو در ادراک انسان هر قدر در عویش و عویش و مسترس بآن نداشته و در صول قریب هم آرزو شوند و خدا خدایند و از این اعلم از آنکه خود خدایند و ارشته و با تجارت و معاشرت و در واقع نفس آنرا باشد و خلق تربیت را که با کلی حاصل نموده خوشین را برتر و بالاتر از حدی گرفته است بلکه در عالم خورشین ناقصی ذره غیر مشهور و دیگر نا بود و در صدق چند توانیم با این دانش ظاهر در ارضها از حاکمات و مکتفی قشاید که بود و کسب بکار حاکم را یکی از آن میگذری مسکن با پیش که عویش است و در عویش است و در عویش و در عویش در اطوارش جوید و در مقام این صفت نوازین خصلت مکتفی نیستند در وطن

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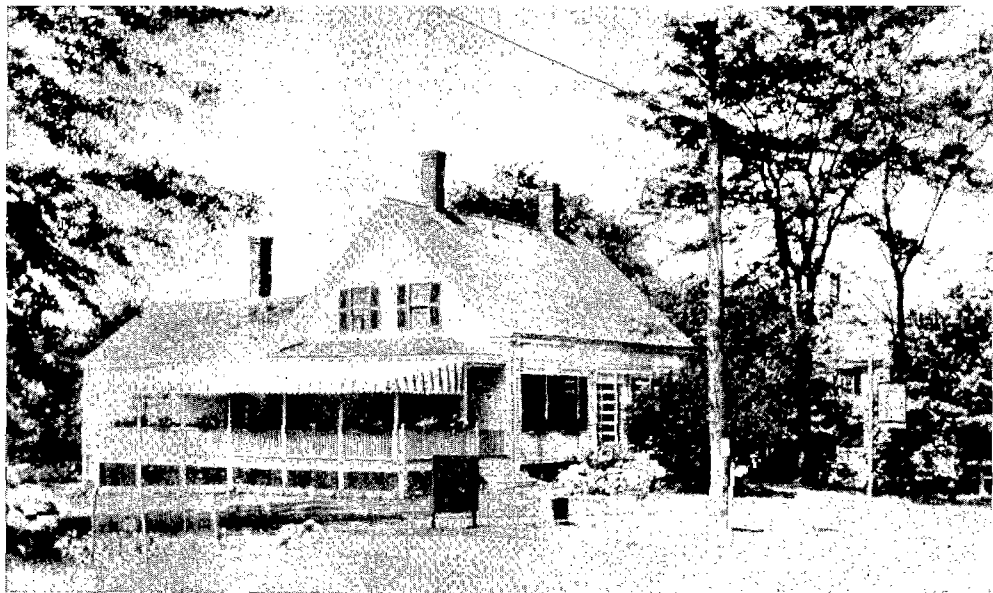


‘WE must love all humanity as the children of God. Even if they kill us we must die with love for them. It is not possible for us to love every one with a personal love, but we must love all humanity alike.

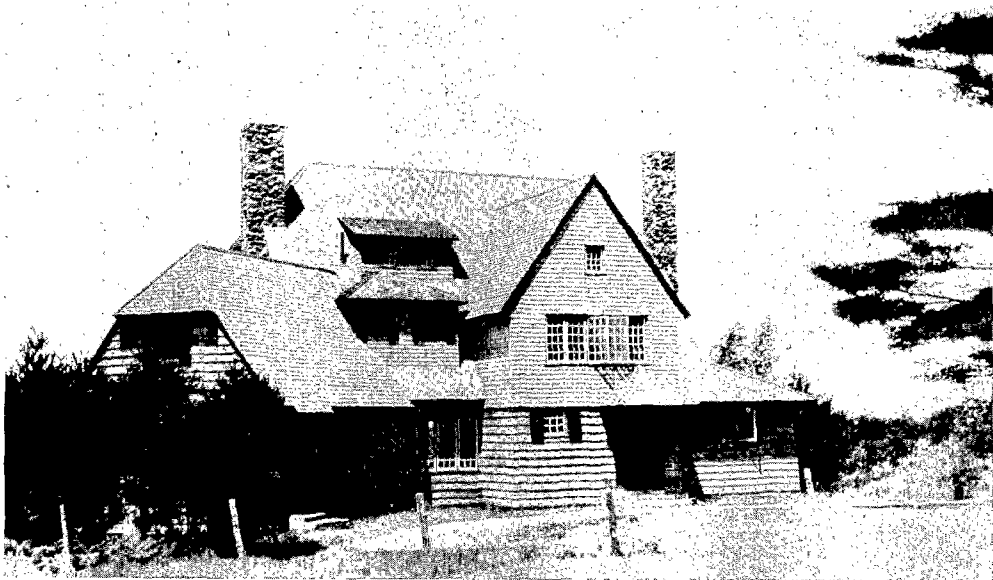
“There are many stages or kinds of love. In the beginning God through His Love created man. Man is the highest product of His Love and the purpose of Man’s existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of his divine plan. The Manifestations appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and being absorbed into the Ocean of Love Divine.

“There is a profound, a divine wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of Religion is the Heart.”

’Abdu’l-Bahá.



Tea House, Green Acre, Maine



Fellowship House, Green Acre, Maine

The Bahá'í Magazine

STAR OF THE WEST

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ALITERARY PHENOMENON without parallel in the course of history is due to the widely-diffused, high average of reading comprehension on the part of the population of this country. There have in history been instances of higher average intelligence in small centers of population, such as Athens and Florence, but never such intelligence diffused through a population of immense mass. It is this wide diffusion of intelligence that enables the more successful weekly and monthly magazines to obtain circulations of from one to two millions. Computing the readers as averaging five for each magazine sold, a magazine with a circulation of two millions wins an audience of ten million people for its articles. Discounting somewhat a possible over-optimism in these figures, it still leaves audiences of a size such as writers in the past have not one tithe attained to. Syndicated articles in newspapers of wide circulation reach perhaps a still larger number of readers. The immense influence of our popular writers thus becomes a matter of deep concern to the body public, as to whether this influence is exerted for good or for bad.

As in life itself, it would seem that the good and bad are mingled together on a news-stand. Fortunately, however, there is a natural segregation of vice. For the evil influences are all concentrated in certain magazines the reputation of which everybody knows. While on the other hand the great part of the news-stand magazines, those piles of printed thought, are wholesome in tone and bene-

ficial. By means of them those writers who have helpful messages are enabled to spread them simultaneously to audiences of millions from the North to the South, from the Atlantic to the Pacific.

MUCH GOOD is being accomplished by what may be called the *uplift* syndicate writers, whose short and breezy exuberations adorn the pages of our newspapers. A daily poem, a sermonette, a bit of helpful philosophy grasped from the welter of life, a vital editorial that rings out like a grand oration—to think that these daily messages are cheering and uplifting millions is in itself a bit of gladness to those who love their fellow men. It is also evidence of the longing of the great heart of humanity for the serious helpful handclasp, for the spiritual encouragement in times of depression or distress. The letters that come from all parts of the country to these syndicate writers, testimonials of heartfelt gratitude, are most touching. God, said Lincoln, must love the common people, He made so many of them. It is true also of these writers for the people that they have a great love and sympathy for the common man, their brother.

CO-OPERATIVE METHODS are to be studied intensively by a new international organization for that purpose, if the fifteen leading organizations interested in collective buying and selling carry out their present plans. Numerous colleges and universities have expressed a willingness to join in the in-

vestigations and to furnish a home for the proposed international institute. Government officials will lend their aid and bankers are watching the movement with keen attention.

There is a general impression abroad in the world that too large a proportion of the ultimate price of commodities goes to the middleman and jobber, who are neither producers nor final distributors. In agriculture especially too much of profit goes to the financiers who manage the marketing of the products. The cooperative movement is therefore of extreme interest for two reasons, first, that it promises greater justice to both producer and consumer; and secondly, because co-operation is the spirit of the century and a form of human activity which, as all Bahá'ís know, is destined to create marvelous new values for the human race.

GREEN ACRE is coming into its own. Shoghi Effendi's noteworthy statement, "We are all hopeful that it may become, whilst the work of the Mashriqu'l-Adhkar is in progress, the focal center of the devotional, humanitarian, social and spiritual activities of the Cause," is having a marvelously inspiring effect upon the Green Acre consciousness. At the annual meeting held in August the idea was announced and enthusiastically received that Green Acre is in reality Bahá'í and that its success lies in the closeness of its adherence to the sources of such aid and confirmation. One of the most significant results of this new spiritual stimulus was the decision to hold at Green Acre next summer a week's convention of Bahá'ís and others interested in a universal platform. This convention will undoubtedly have most important results in bringing to the Bahá'ís of America a greater realization of the spiritual power and atmosphere of Green Acre, as well as in bringing to Green Acre a greater interest and devotion on the part of all who love to see its universal principles more widely established.

THE INTERNATIONAL UNIVERSITY is the latest dream of educators and workers for world peace. The President of the World Federation of Educational Associations, Dr. Augustus Thomas, has been investigating for the Federation the feasibility of establishing a World University. Offers were received from Barcelona, from The Hague, and from San Diego, Calif. The proposal was to establish a four-year course, half of which should be spent in foreign travel.

In Brussels there is already in existence a remarkable clearing house for international intellectual co-operation—the Union des Associations Internationales, with a membership of over two hundred international associations of various kinds (science, health, law, economics, literature, education, trade) a bibliography of some twelve million cards, and a library of more than one hundred thousand volumes upon international matters. It has also an international archives department, an international museum, an international summer school, and plans for an international encyclopedia. This Union is now planning for the establishment of an international university to form a center for higher international education. It proposes to complete the intellectual education of a certain number of students by instructing them in the principal aspects of all leading problems, and in this way, in the course of a few years, to create among these men, who will be called upon in their respective countries to exercise influence in public affairs, in politics and in education, an "elite" consisting of several thousand individuals qualified to co-operate in the establishment of an international entente and in the work of the League of Nations.

In a more distant quarter of the world in India, Rabindranath Tagore has recently expanded his school for boys into an international university, the aim of which is to spread through the East the knowledge and understanding of its own various cultures, and then to bring about

an interchange between the East and the West which may result in the greater unity of mankind.

And it is known, of course, to all who have followed the history of Green Acre, not only that Sarah J. Farmer set aside a magnificent site on the hill named Monsalvat for an international university which she had conceived, but also that 'Abdu'l-Bahá in visiting Green Acre went to this site and assured those who were present there with him that such a university would assuredly crown Monsalvat, nay, that this international university was actually in existence in the world of reality.

Of all such international institutions, the university pre-eminent, that which will undoubtedly become the center of the whole world's education, is the one to be established on Mount Carmel. In days to come the greatest scholarship of the world will flock to this holy spot; and to obtain one's education, or even a part of one's education there, will be esteemed the greatest prize of the intellectual life.

A GREAT DEMAND is being made for instruction in religion in the public system of education. In Minnesota this has resulted in a course in religion worked out by the Minnesota Council of Religious Education to which the public schools of Minneapolis will devote three half-hour periods each week. Pupils are to be excused to attend these classes during school hours, and the work is to be under the direct supervision of an interdenominational committee of ministers. This is a step in the right direction. In the common lack of any religious instruction in the home, the hour given weekly to this subject in the Sunday Schools is far from sufficient. If true religion permeated more the daily life, there would be less crime, suicide and insanity; and there would be more righteousness, love and happiness in the life of the family, the city and the nation.

‘**T**HE HEART OF MAN is a garden. The real garden is in order, well planted, watered and cultivated. This is not so with the jungle. The jungle gives no evidence of cultivation. Where there is no gardener, disorder prevails. Wild growth produces nothing. Human education is of great importance. It is especially necessary to educate the children. They are the young tender trees of God's planting. But the supreme education is Divine Teaching. Through it the most ignorant become wise and the lowest are elevated to the loftiest heights. This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's education under the inspiration of the Holy Spirit is better than ten years' material training in the universities of the world. Bahá'u'lláh has said that two steps are necessary for human development: Material and Divine Education. . . . Education makes of man a man. Religion is Divine Education. 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 of materialism and reliance upon the senses. These roads lead in opposite directions. . . . Divine Education is the sum total of all development. It is the safeguard of humanity. . . .

“In this age every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization.

‘**T**HE powers of mind are the bounties of God given to man to lead him toward spiritual happiness.—'Abdu'l-Bahá

A TRULY SUCCESSFUL LIFE

BY ORROL L. HARPER

OUR MODERN WRITER, H. G. Wells, sums up success as follows: "The only true measure of success is the ratio between what we might have been and what we might have done on the one hand, and the thing we have done and the thing we have made of ourselves on the other."

According to Wells, complete success depends on perfect productivity. Every thing was created for a purpose. The purpose of an apple tree is to produce apples. The purpose of a vegetable garden is to produce vegetables. The purpose of man is to produce an individual expression of human life.

Each human being feels that he is a little different from anyone else. Instinctively he clings to that tiny stifled kernel of individuality which he vaguely apprehends somewhere within him. That individual kernel is the particular aspect of life that animates each of us. It is the special capital which you and I have to invest in the business of life.

In the business world the most perfect investment of capital is the one that will yield the greatest amount of content, happiness and financial return to the greatest number of those individuals who are directly or indirectly connected with the investment—whose lives are directly or indirectly influenced by the fluctuations in the productivity of that particular investment, of that particular capital.

And so it is with our capital of life. Our life is a success in proportion as its investment brings happiness, not only to ourselves, but to other members of the human race that contact us directly or indirectly.

Everyone is seeking happiness, but the acquirement of that happiness depends on how perfectly we fulfill the purpose of our creation.

We were created to manifest the po-

tential possibilities of our nature. "Each soul has a degree of perfection to which it can attain."

The Divine Source of all perfection, like a Great Sun, is *seeking expression through His creation*. "Life radiates throughout all creation according to the degree of receptivity."

Each individual member of society is like a mirror, which attracts and reflects the rays of the Supreme Sun in proportion to its capacity, its power of receptivity. Our mirror is our physical identity; and as there are no two phenomena exactly alike in creation, the radiation of life intelligence from each human existence is different. You and I are distinct and different from anyone else in the world, and we are different from each other.

It is only when *all* individuals reflect in completeness the best and highest intelligence that is in them that the human race will attain its zenith of perfection. Not until then will the purpose of creation be attained.

You and I have a special individual contribution that the whole race needs. All the people in the world need what we have to give them, and we need what all other men have to give us. We are all members of the human race. Do you realize that you and I suffer by the degeneracy or lack of development of any part of the race?

Man is most truly a social being. In the social mass which surrounds him on every side, he must exist, he must find his highest possible development, he must find his happiness. In this human mass, by way of this mass, because of this mass, he must live, he must produce, in order that he may raise the consciousness of the whole mass.

A complete production, a perfected

race consciousness is the purpose of creation. The world of thought, the world of things, and the world of created beings await each human contribution. The latent powers of all humanity must find expression if the race consciousness is to reach its highest level.

How is this individual and universal unfoldment of life to take place?

Man is faced by two obvious extremes—the unknown and the known, the abstract and the concrete, the Infinite and the finite, the Ancient Essence and its activity in the world of nature. These two extremes must be drawn together if our life experience is to produce a complete circle of enduring significance.

Man, each individual man, is a center around which this circle of eternal existence may be drawn. Complete man has found his individual center and described his circle. Incomplete man is, as it were, standing in the midst of existence. On one side of him is the Unseen Reality of eternal significance, the world of spirit, the Source of Life. On the other side is the world of matter with its phenomena of particulars.

Man stands at the point where material life ends and spiritual life begins. Man is at the apex of material creation. Physically he is the product of the evolving elements. He contains within himself the perfections of all the kingdoms below him—the mineral, vegetable and animal. Spiritually he has the possibility of individualizing some of the perfections of his Creator. 'Abdu'l-Bahá has said that the world was made for man, and man was made for God.

The success of man depends on learning to keep his balance in life. By turning to the direction of the Eternal Essence he receives all inspiration; and by turning back to the material side he can find a place to put that inspiration into active use.

"We manufacture ourselves—and the shape we assume is after the pattern af-

forded by the fortuitous impacts of the world. We conform, we strike a mean with other men and the material world. Too often we become artificial entities, standardized parts, a cog in a machine that goes 'flipping around and around with the rest of the clockwork.' The infinite depths of selfhood are dutifully glazed over, hidden from the world, so that even to himself a man becomes a shallow and obvious thing—his motives to be calculated like motions of a linotype machine." Too often do we relegate that better and infinite self to a vast distance while we whittle down our soul to make a pawn of ourselves. Our equilibrium is gone, and we are lost in the whirl of material things.

Take the man who loses himself in the mere material aspects of a business life. He revolves pitifully and perpetually in his vicious orbit—doing more business that he may make more money, making more money that he may do more business; striving to lift himself by his own bootstraps, to manufacture by his persistent ardor that "worth of life" which inexorably evades him until he finally dies, disgruntled, in the harness, or adopts the inadequate subterfuge of a "hobby or suicide." He has set himself to the task of molding material things; and they have molded him.

Just as much danger of lost opportunity lies in going too far on the other side, in the direction of the Unknown Spiritual Essence.

Three distinct types of so-called spiritual men live in a precarious condition if real success be their aim.

1. The man who spends his whole life denying the existence of matter is in danger of becoming a rank giant of materialism. One cannot deny a thing he does not recognize. Denial is recognition. If you really want to remember a thing, just try to forget it.

2. A man who constantly affirms the existence in himself of a perfect Divinity may produce two destructive results:

His reiteration of the "I am perfect" idea is likely to augment an already enlarged ego.

The effort to keep his mind concentrated on an unseen, abstract Reality will cause the man to become lost in the wilderness of his own imagination.

3. The praying mystic who never mingles with the masses cannot make a success of his life, for ideas are of value only as they are put into action.

Everything in the world can speak to us of God—for each is His creation. Every created thing manifests some of the perfections of its Creator. Just as in a painting we recognize some of the qualities of the artist who painted it, so in every created object can we discover some attribute of the Creator.

From a study of the micro-cosm or little world we gain knowledge of the macro-cosm or greater world. "Do not think thy body a small thing—for within thee are deposited the mysteries of the universe." From a study of the known we can gain knowledge of the unknown—for the seen is a reflection of the unseen.

Our ideals must find concrete expression if we are to discover the true worth of life. Our work, our daily life supply the time and place for putting our inspiration into active use. The secret of success is to hold the balance between the two extremes.

If we are to make a complete success of life we must acquire such powers of insight, of memory, of equilibrium that we can plunge wholeheartedly into the turmoil of the workaday world and at the same time retain the desire and the power to return to the Fountain of Life for renewed inspiration.

The truly successful man makes each task the most important thing of the moment. He glorifies labor—for he is putting into that work his vision of the Infinite. He holds his balance, as it were, in the center of the significance of things.

The man who has made a success of his life has brought into active expression the innate perfections of his individuality. He has accomplished an organic union of all experience. He has attained a constructive existence. He has united in his life the ideal and the practical, and has contributed his best gifts to the race.

Why does Abraham Lincoln live in our memory? Because he made a success of his life. He individualized the perfections of his nature to such an extent that the mere mention of his name makes us think of justice, freedom, tolerance. Lincoln accomplished an organic union of all experience. He was inspired with ideals and he found a way to make his ideals of concrete benefit to the human race. In his emancipation of the colored race is one of the world's most striking examples of an ideal, ardently conceived, and later carried into action. Through his own effort, Lincoln described an eternal circle of enduring significance and made of his life a success.

A few years ago I had occasion to visit a mammoth copper works and watched copper pass through its numerous and varied stages of cleansing and refinement before it was ready to be melted and molded.

Indelibly stamped on my memory is a scene in the furnace room of that copper mill. The object of peculiar attraction was what appeared to be a huge fire dipper, about a yard in diameter, attached to a long metal arm that held it in midair.

As I looked with wondering gaze a giant furnace opened its door and revealed a solid bed of fire at white heat. Almost immediately the mysterious fire dipper began to move toward the furnace—propelled by some device that held its long metal arm.

The cup entered the furnace and turning on its side dipped deep into the flaming bed and brought up a full measure of liquid fire.

Slowly the great hot cup of liquid was drawn out of the furnace and with uncanny exactness swung a half circle and stopped above a row of metal moulds.

An invisible power turned the handle of the dipper and copper-fire was poured into moulds to cool.

The picture stirred hidden thoughts within me. Out of the pregnant atmosphere there sprang an idea. Before me was a perfect symbol of a human soul that had attained to eternal individuality.

Immediately I wanted to know what the dipper was made of that would allow it to hold its shape while it carried molten copper. The guide informed me that it was made of steel, a metal that had a higher melting point than copper. The wonder of the idea increased. I imagined how the steel dipper must have looked before it began its work of carrying molten copper. It was cold and black like steel; but as it dipped and carried and poured it gradually took on the qualities of fire. Its own qualities of steel were gradually replaced by qualities of the fire. Its coldness became heat; and its darkness took on the luminous radiance of the fire. The only thing it retained was its shape and its strength. If it had not retained its individual form it could not have been of use in conveying molten copper to the moulds. If it had melted in the fire as the copper did it would have been one with the fire; but it could not have been used as an instrument for service.

Let us think of the fire as a symbol of the Holy Spirit, Infinite Love, Knowledge and Wisdom.

The cold, steel dipper represents the natural man, the incomplete, untrained man, dominated perhaps by hate, prejudice or selfishness, the man whose spiritual susceptibilities lie dormant, the man who is in danger of being lost in the mad whirl of material things.

The red-hot dipper of fire suggests

the awakened, regenerate man in whom ignorance has been replaced by knowledge and science, the man in whom understanding and wisdom have taken the place of prejudice, a man in whom hate and selfish desire have been consumed by the fire of love for the universal good. The red-hot dipper symbolizes an eternal individuality that is of use to its Maker.

A man has stood at the balance point of life. He has dipped deep and often into the Unknown Essence of Truth and Inspiration; he has then turned to the side of earthly experience and put that dipper full of knowledge or inspiration into practical moulds. Always he holds his balance.

This process of alternation between the ideal and the practical develops in the man great resiliency and powers of equilibrium. He holds his balance always.

As the tipping, balancing and moulding process continued, the coldness and darkness of the steel cup of the natural man was gradually replaced by the heat and radiance of the fire of a Supreme Reality—until the stage of evanescent service was consciously reached—until at the ardent desire of the tenant of the human house, the Divine Owner of that house entered his own domain.

Propelled by the unseen force of Universal Law, and animated by the qualities of an All-Perfect Essence, the man finds his highest use in letting the Supreme Intelligence use him. A natural man, living a natural life, in a natural world has become dominated, saturated with the inspiration of ideals that animate him.

In the happy accomplishment of his work man thus finds his highest form of worship; and in the perpetuation of his kind he contributes his individual characteristics to promote the progress of the human race.

We all want happiness, but we can only find it through the happiness of all mankind. Instinctively we desire a per-

manent existence of individual significance. We can only find it by making our life of service to the race. By selfless service to the universal good, all work will become a joy.

Do you crave success? Then be yourself—your ideal self. Stamp the world of thought, the world of things, and the world of created beings with the best and highest intelligence that is within you!

Find the center! Hold your balance! Work! Be happy! Put all your love and energy into a complete production for the race.

Man is truly successful in proportion as he voluntarily yields himself to a complete expression of the particular aspect of Divinity that is seeking individualization through him.

Such a man proves the statement that "He who would find his life shall lose it, and he who loses his life shall find it."

But someone asks, "How can I find my center? What is my special work? How can I know when I am fulfilling my destiny?"

The answer is so simple, and yet for some so difficult to fulfill. Live one day at a time. Know that each day will bring forth just what you are fitted to meet at that time. Know that each task, each problem, no matter how simple or how complicated, is your special duty, your special opportunity, your special work for that day.

Everything that comes to us is an opportunity for growth. The Divine Urge within us is ever seeking to make us more

perfect instruments for Its use. No matter what the work is that each day brings forth, it is the special work for us that day.

If we can do that work, meet that problem, even accept that bit of suffering with the best, happiest and most perfect part of our nature, for the love of service for the universal good, we have not only made a success of our day, but we have created in ourselves the capacity for greater service. 'Abdu'l-Bahá says that the reward for service is a greater capacity to serve.

"Radiant acquiescence" is the key that will free one from the prison of self and its limitations. Radiant acquiescence makes us strong, increases our capacity for doing.

The minute we have greater capacity, more work will automatically be sent to us. If we go out to search for our special work we will never find it. But if we meet the tasks of each day in the highest and most perfect manner possible for us at that time, we are preparing ourselves for our special work. And when we are ready for it, for our special work, it will come to us.

It is coming to us every day. It is seeking us. Our capacity is a magnet that attracts it.

Live each day as we would live if we knew it was our last day on earth. Make each task as a form of worship and gradually our outer life will become illumined by the Creative Fire that animates us—and our individual destiny will find fulfillment.

THE HONOR OF MAN

EXPLAINED BY 'ABDU'L-BAHA

THE DOORS OF HIS GRACE are open to us, wide, wide open, but we must try; we must be attentive towards God; we must be occupied with the service of the world of humanity; we must be more alert and mindful; we must appreciate the bestowals of God, and we must conform to this ever.

You observe how darkness is over-spread in the world, mankind being submerged in the sea of materialism and occupied with the world. They entertain no thought save that of the possession of this earth, having no desire save this fleeting mortal world. Man's utmost desire seems to be to obtain for himself a livelihood, comfort of mortal type and to be content with simply the physical enjoyments which constitute the happiness of the world of the animals, and not the happiness of the human world.

THE HONOR OF MAN is dependent upon another type; the happiness of man is of another kind; the benediction of man is of another type; the joy of man is through the gladtidings of God. The honor of man is through the attainment of the knowledge of God, the happiness of man is through the love of God, and man's greatness is dependent upon his servitude to God. The utmost development of man is in being ushered into the Kingdom; and the result of human existence is the quintessence of eternal existence. If man becomes bereft of these Divine bestowals, and if his joy and happiness be confined to the material kind, then what distinction or difference is there between the animal and man, for the animal happiness is greater in magnitude, as its means of livelihood are more feasible! Man must strive in order to acquire natural live-

lihood; and in order that he may be comfortable; but man's need is in the acquisition of the Bounties of God. If, from the Bounties of God, spiritual susceptibilities, and spiritual gladtidings, man becomes bereft, his life in this world has not yielded any worthy fruitage; but, together with the physical life, he should be possessed of the spiritual life; together with the physical comforts he should enjoy spiritual comfort; with the bodily pleasures he should enjoy Divine pleasures; then man may be worthy of the title man. . . .

“YE SHALL KNOW them by their fruits.” What are the fruits of the human world? They are the fruits of man. If man be bereft of those fruits, he is precisely like a tree fruitless; and the man whose effort is lofty, who has self-reliance, will not be content with suffering his life to be entirely animal in type. He will seek to be one of the Kingdom, he will long to be in heaven, though he might be walking on earth; though his outward visage be earthly in form, he will endeavor to have his real innate visage that of heaven. Until this station be attained by man, his life will be utterly devoid of results. The span of life will pass away in eating, drinking and sleeping, and then this life will be left with no results, no fruits, no traces, no illumination, no potency, no spirituality, no life everlasting, and no arrival at the plane of the utmost attainments of the human world!

WHAT MUST BE the result of a human life? It is evident that the goal is not to eat, sleep, dress and repose on the couch of negligence. No, it is to find one's way to reality and understand

the divine signs; to receive wisdom from the Lord of Lords and to move steadily forward like a great sea. . . Every soul is known by his conduct, manners, words and deeds. Therefore, we must strive with life and heart that day by day, our deeds may be better, our conduct more beautiful and our forbearance greater. That is, to cultivate love for all the world, to attain beatific character. . . Man becomes pure through the power of strength, through the power of intelligence and understanding. He becomes simple through the great power of reason. He becomes sincere through the power of intelligence not through the power of weakness. When man attains to the great state of perfection his heart becomes pure, his spirit becomes enlightened, his soul becomes tender and receives these qualities through great strength. This is the difference between the perfect man and the child. Both have the great, simple underlying qualities. But the child through the power of weakness and the man through the power of strength.

THE CAUSE OF GOD is like unto a college. . . The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study in their deportment and deeds; otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the religion of God. To them the Cause of God must be a dynamic force transforming the lives of men.

What is the sum total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any other thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant but having no grains of wheat or barley the result is not achieved. The aim has been not the lux-

uriant verdancy of the field but the richness of the harvest. I hope all will do their utmost to crown their lives with abundant harvest.

THE HUMAN REALITY stands between two grades, between 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 man to become predominant, man would become the most superior being in the world of existence.

It is possible to so adjust one's self to the practice of nobility that its atmosphere surrounds and colors all our acts. When these acts 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 to try to be good any longer; all our deeds are the distinctive expression of nobility.

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 transmuted into love for man.

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.

THE CUP-BEARER

Written When 'Abdu'l-Bahá Was In the United States

Within our gates has come,
A Messenger Divine;
The Cup-Bearer of Oneness,
Bringing Immortal Wine.

Drink this Wine Celestial,
Oh! Thirsty ones of earth;
'Tis soul refreshing nectar,
To give us all new-birth.

It fills our hearts with love,
Eternal, pure, sublime;
Transforming all creation,
Into a Heaven born clime.

It glows within our souls,
Like sun at noon of day;
Purifying and cleansing,
Taking all sin away.

Oh, Nectar from on High,
Poured forth on all the world;
One drop is worth a ransom—
One drop a priceless pearl.

All hail! 'Abdu'l-Bahá!
Oh! Messenger Divine;
May all the nations praise Thee,
For this Immortal Wine.

Margaret Duncan Green

MAN AND THE ANT

BY STANWOOD COBB

Dr. Forel is the world's great authority on ants. His collection now lodged in the museum of Geneva is the largest in existence. He has added three hundred to the known species. In addition, he has in former days been a psychologist of note, a great temperance worker and a distinguished humanitarian. His connection with the Bahá'í Cause is remarkable. At the age of seventy, discovering that Bahá'u'lláh had years ago enunciated principles such as his own soul had evolved and longed to see put in practice, he felt it but logical to call himself a Bahá'í and follower of that great Prophet. 'Abdu'l-Bahá, a few years before His passing, wrote a long Tablet to him in answer to his inquiries in regard to the nature of existence, which was published in The Baha'i Magazine—the Star of the West. This Tablet, satisfying the venerable scientist's metaphysical inquiries, made him a still more devoted Bahá'í.

THIS IS NOT a fable, but a little pilgrimage to the home of Dr. Auguste Forel, who admires the life of ants more than he admires the life of men. In his latest book, "Man and the Ant" he asks in all seriousness—"What can we do to become more like the ants while still remaining human beings?"

Man, he finds, has not yet reached the stage of true social development. "By hereditary disposition man is a natural egoist,—individualistic, passionate, rapacious, dominating, vindictive and jealous, eager to exploit his fellow beings, to tyrannize and oppress them in order the better to enjoy life himself.—But," he goes on to say, "the social instinct of the ant, little by little accumulated in his hereditary memory and coordinated by it, is much more sapient than that of the 'homo sapiens' of Linneus."

It was this lover of the insect the life of which represents the most successful social organization on this planet,—it was Dr. Auguste Forel, specialist in psychiatry, life-long ardent worker for temperance, and the world's greatest authority on ants, whom we were privileged to visit.

"I have just received your card," he wrote, "and I pray you to come and dine informally with us at noon Monday next. Our house is called 'The Ant's Nest' and is fifteen minutes from the

station of Yverne. I will come to meet you if you will telephone the exact time of your arrival."

So Monday morning found us,—my wife, Lady B., and myself, starting on our pilgrimage to greatness. Through the windows of the train shone kaleidoscopically the splendors of the Lake Geneva littoral, Vevey, Montreux, Territet that scenic gem, the Castle of Chillon, Villeneuve, and at last Yverne, charming village at the entrance of the Rhone valley on the Simplon route and the goal of our journey.

Upon our descent, there peered at us, through blue glasses, eyes the keenness and intelligence of which were later revealed to us in the privacy of the home; and there advanced to greet us a man old in years, crippled physically by a partial paralysis, but with a mind and heart of eternal youth.

On the twenty minutes walk to his home he talked to us eagerly of his work for temperance, emphasizing chiefly his efforts to raise the Good Templars above the dogmatism of nationality and religion, so that they could concentrate fully on the one important problem of temperance for which purpose they were organized.

"Why," he had said to a bigoted Protestant clergyman who was at odds with a Catholic priest in one of the

Austrian chapters of the Good Templars, "Why spend your time arguing about the next world when you should be working to perfect this?"

By such sturdy common sense, by his insistence upon universality, he finally won his point and achieved the neutrality, as regards politics or religion, of the Good Templars in Austria, Bulgaria, Hungary and Switzerland,—countries in which religious differences had long been a source of controversy and difficulty in the work for temperance.

Dr. Forel, it will be remembered, was one of the first to demonstrate the evil effects not only of drunkenness, but also of that habitual moderate drinking which produces upon the body the effect called "alcoholism." Strong as are the arguments for prohibition furnished by the disasters, individually and socially, of drunkenness, they do not weigh with the average mind as heavily as the facts which have come out as a result of the psychological tests into the state of chronic though mild "alcoholism." It was the proof furnished by Forel and others, that even mild habitual consumption of alcohol produces temporary paralysis and chronic degeneracy of the nervous tissue, diminishing greatly the quantity and quality of the work done in such a state, that brought into the temperance movement in America the rank and file of manufacturers and business men. The financial and moral support given the prohibition movement by these men of affairs was one of the chief causes of the successful passing of the Nineteenth Amendment.

"America is ahead of Europe," said Dr. Forel. He is still working indefatigably for prohibition in Europe, where whole populations are alcoholized. On purchasing his own estate at Yvorne he had the vines pulled up, and turned the vineyard into a fruit and vegetable garden. He himself neither drinks nor smokes, and his diet is of the simplest. He has worked ardently for temperance since 1885.

He told us with deep disgust of how in a recent trip to Brussels, in searching for lodging, he happened into a house where four drunkards surrounded one poor woman with their noise and ribaldry. To him these things seem disgusting and abnormal, and cause him to point to the life of the ant as more admirable than our own.

II

While talking we pass through the simple village of Yvorne and reach the "Ant's Nest" where Madame Forel greets us with simple and unaffected cordiality. While we wait for dinner Dr. Forel tells us of his studies in hypnotism and the cures he has effected by use of it. On the wall he shows us an oil painting done by a grateful patient of his, who after a fall from his horse had been unable to paint until healed hypnotically by Dr. Forel. Often he has used hypnotism to cure inebriety.

Finding I was interested in the subject and could read German, he gave me before leaving a copy of his book "Der Hypnotismus, oder die Suggestion und die Psychotherapie," not yet translated into English or French. Dr. Forel, by the way, writes with equal facility in German or French, the greater part of his writings being in the latter language.

Madame Forel now announced dinner, and we were shown to our places around a long table where were gathered in addition a daughter, a daughter-in-law, a guest, and seven grandchildren spending here their summer holidays. Truly did the house deserve its name!

But all went smoothly, as in a true ant society. The children were quiet and happy, the adults enjoying simultaneously a good dinner and an inspiring conversation, while Madame Forel, unflurried, dispensed food and hospitality.

After dinner came the longed for visit to Dr. Forel's study, which was of the kind that every writer and scholar

longs for,—large, lined with book-shelves overflowing into two rooms. Space in which to think, space in which to gather materials for study. On different shelves were collected pamphlets and books bearing upon the subjects he was most interested in. In addition to his specialty, the ant, he has made a deep study of the chief problems of humanity.

War and Peace, Prohibition and other humanitarian subjects have absorbed his attention and attracted his pen.

Then we are shown his own publications, most important of which are his "Fourmis de la Suisse" and "Le Monde Social des Fourmis." In addition to his bound books were two shelves full of articles and pamphlets written by him. There were also translations of his works into Russian, Dutch, Italian and other languages.

With trembling hands he took down and showed us the most precious volume of his library, "Recherches sur les Moeurs des Fourmis Indigenes" by Pierre Hubert, Geneva, 1810; a book which his grandmother, noting his already deep interest in ants, had presented to him at the age of eleven, and which had inspired him to make the study of ants his life work.

In answer to my question as to how early he had begun to study the ant, he told me that this passion was manifest from the age of seven. At the age of eleven, indeed, he made a discovery in regard to slavery among ants which not even Hubert nor other writers on the ants had noted. During his school life he spent every Saturday afternoon and every Sunday in observation of these fascinating insects. In addition to this he utilized every opportunity he could while walking the two miles to and from school each day.

He also remarked that while his theories had changed with the years, the actual observations and facts noted as published in his first book on the ant at the age of twenty-four, "Fourmis de

la Suisse," have stood the test of fifty years of maturer research and are included practically unchanged in the latest edition of his work. This, he thought, was a striking example of the superiority of fact, as derived from direct observation, over theoretical speculations.

I thought as I heard from his own lips of the early display of his great life specialty, how important it is not to belittle or restrain the hobbies of childhood; how these hobbies may and very likely will prove of greater import than the studies inflicted upon the child by the maturer judgment of a teacher or of an educational system.

Evidently Dr. Forel has the same opinion, for in his book "Man and the Ant" in which he compares the social life of each and draws lessons from the life of the insect to benefit the life of man, he says, "The universities must be decentralized as well as the scholastic authorities of all ranks, in order to liberate the pupils from the yoke of bureaucracy and from the terror of examinations. The pupils should be organized as in the "New Schools"—(schools of the freer type in Europe corresponding to the "Progressive Schools" in America)—and there should be the least possible obligatory instruction."

After a most interesting tour of his library, in which among other things we noted the pictures of Goethe, Haeckel, and Darwin, favorites of Forel (though he told me he found Haeckel much too dogmatic, contrasting unfavorably with the modesty of Darwin),—he insisted upon our sitting down in a trio around him while he bestowed upon us the greatest possible pleasure,—that of hearing him expound to us his chef d'oeuvre, "Le Monde Social des Fourmis."

Holding the five volumes one after another on his lap and turning the pages with his left hand on account of the paralysis of his right hand, he gave us for upwards of an hour a lecture on

the life of the ant illustrated by the pictures in his book.

How wonderful is the mind of genius, never aging. This great thinker, crippled in body and brain though not in mind, expounded to us the habits and life of his beloved insect with the joy and enthusiasm of youth, and with a mental clarity which defied all infirmities.

III

"See," he said, "I will show you something very interesting. *The ant has a social stomach.*"

What that meant we were soon to see by aid of an illustration showing the ant as having two stomachs, the anterior one being the social stomach, the posterior one only being devoted to individual uses! Over fifty years ago, Forel told us, he had demonstrated the uses of this social stomach. Segregating several ants and causing them to fast for two days, he had then allowed one kept separated from his mates to partake of a liquid food dyed blue by means of cobalt so as to aid observation. A marvelous thing was noticed. With a self-abnegation that only the ant is capable of, this little creature did not absorb the food but kept it stored in his social stomach. As soon as he was allowed to go to his mates he regurgitated this food and fed them with it, not until then permitting a small amount to enter his own stomach for personal nourishment.

The opening from the social to the individual stomach is controlled by four valves which seem to operate by will. But this will, as has been shown, is not one of egoistic greed, but of social self-sacrifice. In general, Forel told us, nineteen-twentieths of the food eaten is devoted to social uses, and only one-twentieth to personal uses.

Can one refrain from admiring such abnegation of self; or from drawing from it an application to our human needs? Forel does both. His interest in the ant is illumined by a vision of

what humanity might be, were it organized on this social basis.

Many other wonderful things Forel explained to us,—things which are perhaps commonly known but which took on new life from his zeal: the keeping of slaves; the devotion of ant nurses; ant-battles; assassin ants who steal into nests and kill the ant-larvae; and other fascinating details of ant life.

One subject explained by him is worthy of full elaboration here. When ants are attacked they secrete and eject a sticky substance which gums up the antennae of their foes. Since ants not only smell and touch through their antennae, but use them largely instead of their eyes for guidance, an enemy with befouled antennae is as helpless as a wireless station similarly injured. But what most interested Forel in this affair was the marvellous chemical power of the cell which manufactures on sudden demand this gummy substance. He showed us a picture of such a cell magnified five hundred times. There being no heart in the ant, each cell has control of its own supply of blood. Upon notice of danger, this particular cell draws from the blood at its command the chemicals necessary for the manufacture of the gum.

Forel's observations in the world of nature furnish him with the material for his philosophy, which is strongly monistic. In the intelligence, skill, and self-sufficiency of this little ant-cell, which magnified five hundred times is not as large as a cent, Forel sees a world of significance. In the microcosm he sees the macrocosm. He is not only a naturalist of the highest order, but a great humanitarian and philosopher.

He condemns mankind for being far too egocentric. Though wonderfully advanced in the arts of civilization, man has failed to develop a social instinct sufficient to organize the world he lives in. He has still the savage instincts of the jungle, and his inherited anti-social individualism threatens now to destroy

the very civilization which his intelligence and creative imagination have built up.

Forel, for the last decade, has been working out an ideal program for humanity based upon the social life of the ant. He has elaborated a very feasible method of international union which would inhibit aggressive nationality and abolish war. His program also includes ideas which if put in practice would bring to pass a world culture based on the enlightened application of science to social problems, on justice and unselfishness.

It is a splendid civilization which Forel has envisioned. "The world organization of the nations is inevitable," he said. "There is bound to be a world state, a universal language, and a universal religion. The Bahai movement for the oneness of mankind is, in my estimation, the greatest movement today working for universal peace and brotherhood."

At this moment the bell rang announcing tea, and we descended to the dining-room to partake of that farewell hospitality before starting for the train. Dr. Forel was tired, but as his wife assured us, not harmed by his mental and physical exertions of the day. These last moments with him were the sweetest and most intimate of all.

"I regret," he said, "that I cannot do more now for humanity. As you see, I cannot lecture, nor work much."

“UNITY OF RELIGION AND SCIENCE is one of the principles of Baha'u'llah. 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. There is no contradiction between True Religion and Science.

We are familiar with the phrases "Light and Darkness," "Religion and Science." But the Religion which does not walk hand in hand with Science is itself in the Darkness of Superstition and Ignorance. If Religion were in har-

mony with Science, and they walked together, much of the hatred and bitterness now bringing misery to the human race would be at an end.

It is to be noted that Dr. Forel has little use for the life of thought only. His observations of the ants, and his own good heart make him value above all things action for the common good.

To comfort him I said, "But by thinking and acting in the past, you can act now without acting. It is like money accumulated in the bank, which earns interest. So your past life of thought and achievement goes on producing its influence, though you are crippled as regards activity."

He was pleased with this idea, but said, "One must not exaggerate personality."

How absolutely modest he is! There is no shadow of a thought of personal greatness, of fame, in his consciousness. Only a love of work, of truth; and a burning desire to further a happier organization of humanity, along the lines of social service exemplified by the ant.

It is for this vision of a socialized humanity that I love Forel; of a glorious civilization where each serves each and work is for the benefit of all, not for self only. This is the dominant thought and motive of his life.

Forel, humanitarian, thinker, I salute you in spirit as I saluted you when I left your house, humbly and lovingly. And I catch in return your smile, wise and kindly, and your great word of farewell—

"I regret that I cannot work more for the cause of humanity."

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." 'Abdu'l-Bahá.

THE LEAGUE OF NATIONS AND THE UNITED STATES

BY HOOPER HARRIS

“And 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 shall be exalted above the hills; and all nations shall flow unto it.”

Isaiah 2:2.

IS there any spiritual significance in the somewhat strange phenomenon that the United States persists in remaining aloof from the League of Nations, in spite of the fact that Woodrow Wilson was the father of it?

All of the prominent political leaders of the nation recognize that the question of the League of Nations is one which must be approached with the utmost caution. In fact, in their recent conventions, both of the great political parties found a way to rid themselves of the responsibility of dealing with this momentous question directly, one of them by substituting for the League of Nations a something that it vaguely denominates “A World Court,” and the other suggesting that the question be disposed of by a referendum to the people.

Those who are still old-fashioned enough to believe in divine Providence and that the Almighty uses nations to achieve His purposes and who are familiar with the teachings of ‘Abdu’l-Bahá on the subject of universal peace, are not at all surprised at the attitude taken by the politicians, but, on the contrary, are pleased to see them take this attitude, since the question of World Peace is distinctly a religious one, as indicated by the quotation from Isaiah above, and too big, and too sacred to be made a political issue by contending political factions.

In his Tablet, or letter, to the Hague, ‘Abdu’l-Bahá wrote: “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 fulfill this sacred task.* . . . and again, “Universal Peace is a matter of great importance, but *unity of conscience* is essential, so that the foundation of this matter may become secure.”

It seems strange indeed that the name of God is never mentioned in the discussion of this great question. Yet that the Great Peace, or “The Most Great Peace,” as Bahá’u’lláh calls it, would come, is the central thought in every one of the great religions of the world, and there is no teaching on which they are all so perfectly agreed as that of the coming of the “Millennium” or the “Reign of Happy Time” or the “Perfecting Period” or the “Day of God” or the coming of Him who would rule “The Sea-girt Earth without a rod and without a sword.”

The effort to establish Universal Peace and to bring in the long hoped for Era of World Amity and Concord cannot possibly succeed until God is recognized as a party to the agreement. To make it possible it is necessary that there should first be unity of world conscience to afford what the lawyers term “a sufficient sanction.” No Nation would venture to defy the united conscience of mankind. Therefore ‘Abdu’l-Bahá in his Tablet to the Hague says that to the principle of Universal Peace there must be added the independent investigation of reality; that is to say, the right and duty of every

soul to investigate reality for itself; the oneness of the human race; the recognition of the truth that religion should be the cause of fellowship and love; a universal language; the unity, or equality of men and women: the most appealing solution of the industrial problem by means of profit-sharing (a principle that the great industrial concerns, many of them, are more and more recognizing); the rehabilitation of religion as "a mighty bulwark;" the freedom of mankind from captivity to nature, through an "ideal power;" the combining of the material and divine civilizations; and the promotion of justice and right.

Until the world's conscience is unified with respect to these apparently elementary principles, for no one will deny them and yet few seem willing to abide by them, the establishment of Universal Peace is very difficult, if not impossible, and certainly requires something more than a mere diplomatic arrangement to bring it about.

The establishment of The Most Great Peace is God's affair, not man's, for, says Bahá'u'lláh: "Religious hatred and rancour is a world consuming fire and the quenching thereof most arduous, unless the hand of divine might render assistance."

When we add also racial and national prejudices, the task becomes almost hopeless. However, those who have faith in the promise of God through all His Divine Manifestations and who have seen evidences of the truth voiced by Cowper, that God moves in a mysterious way His wonders to perform, feel sure that the hand of Divine Might has given and still is giving powerful, if unseen, assistance in accomplishing the Desire of the Nations and establishing the Mountain of the Lord's House in the top of the mountains, which is none other than the Supreme Tribunal decreed by Bahá'u'lláh.

Of course we are not prescient enough to be able to say just when or how this

great country is to fulfill the mission it has already undertaken, but we feel sure that it was not for nothing that 'Abdu'l-Bahá prayed for the American flag, and begged that this great country which was free from the ancient hatreds and prejudices of the old world would lead the other nations of the world in the effort to establish lasting peace. While in this country he repeatedly emphasized this hope, to create in us the belief and to stimulate the desire to accomplish this, for he already knew the great part we were to play.

When Mrs. William H. Hoar was in Acca in 1900, she asked 'Abdu'l-Bahá the interpretation of the second verse of the second chapter of Isaiah concerning the Mountain of the Lord's House, and the following is his reply in part, as taken from her notes:

"Since the time of the appearance of man this land has prospered and in the future it will be the 'Land of Desire.' Building up Zion also means the improved condition of the country itself. Before the coming of the Manifestation, Syria was in a very bad condition but by the blessing of God it is blessed (Isaiah 2:2). Within twenty years war will cease—peace will begin in 1917.

"(This truth is to come to the *President of the United States* and it will spread to the other heads of nations through our country.)"

The last paragraph, the one within the parentheses, Mrs. Hoar omitted from the typewritten copies of the notes which she distributed because the statement was so startling that she thought the interpreter, Mrs. Lua Getsinger, might have misunderstood. When this country went into the great war in 1917 she understood something of what 'Abdu'l-Bahá had meant, but it was not until the war was over that she confided to the writer what she had done and showed him her original notes with the paragraph in question designated by a cross mark before and after it. If we take this statement in connection with the statement made to sev-

eral people both in Europe and the United States, that one spark from the Balkan War would explode the powder magazines of Europe and bring on the great war and that it would occur in 1914, we can readily understand that 'Abdu'l-Bahá was conscious in a world beyond the knowledge of mankind, and that he knew even then the part the United States was to play. But the great spiritual teachers never bind the consciences of men by laying down programs in definite terms. They love to speak in parables and to give hints, leaving the working out of the program to the power of the Spirit.

In the notes, 'Abdu'l-Bahá is quoted as saying: "Within twenty years war will cease—peace will *begin* in 1917."

There is a vast difference between peace and "the beginning of peace." On one occasion Christ said to his Disciples, "Do not be afraid of the world, I have conquered the world." He did not say

that he would conquer it, but that he had conquered it, and yet he was on his way to his own crucifixion, and those whom he was addressing were on the sure road to martyrdom, for everyone of them was killed. In spite of that, however, Christ knew that He had conquered it, and He saw millions upon millions of people and the proudest and greatest nations of the earth acknowledging Him as their King, and following, however poorly, His teachings as their religion. In the spiritual sense, when the seed is planted in the ground of will the thing is already accomplished; and when, in what seems to be the fulfillment of a Divine plan, the United States, through its President, called upon the heads of the other nations of the world to join it in the establishment of World Peace, a seed was planted in the conscience of mankind that will surely bear fruit; and though we may not be able to see it, the Victory of Peace has already been achieved.

“MAY THIS American Democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the 'Most Great Peace,' and through this nation of democracy may these philanthropic intentions and institutions be spread broadcast throughout the world. Truly this is a great and revered nation. . . . The intentions of its people are most praiseworthy. They are indeed worthy of being the first people to build the tabernacle of the great peace and proclaim the oneness of the world of humanity.

“THE PURPOSE OF PEACE is to destroy antagonism by finding a point of agreement. We cannot induce men to lay down their arms by fighting with them.

“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.

“These Precepts were proclaimed by Bahá'u'lláh more than fifty years ago. He was the first to create them as moral laws. Alone and unaided He spread them. Writing to the sovereigns of the world He summoned them to Universal Peace, proclaiming that the hour for unity had struck.” *'Abdu'l-Bahá.*

ADVANCEMENT OF SCIENCE

BY C. A. WRAGG

ONE OF THE MOST hopeful signs of the reconstruction of the world on the principles of true civilization appeared in the 94th. Annual Meeting of the British Association for the Advancement of Science recently held in Toronto, Canada. It might be said that the keynote struck by the most responsible speakers was the necessity for the constructive use of the discoveries made by the masters of mathematics in the interest of the physical well-being of humanity and of international good will and unity.

Although nominally a meeting of British scientists, the international spirit was evidenced by the fact that there were present French aeronautical experts, Swedish meteorologists, Hindu physicists, a Polish count (whose paper on The Science and Art of Human Engineering is worthy of a special article in the Star), and a number of mathematicians and specialists in several branches of science from the United States.

Much of course was said about the value of science and its power to promote the well-being of mankind throughout the world. A paper was devoted to the subject of "Modern Developments in Science Teaching," in which up-to-date methods and experiments were described, and a comparison made of science teaching in various countries.

Professor D'Arcy W. Thompson, in one of the most inspiring public lectures that the writer has ever heard, entitled "The Shell of the Nautilus," traced for the enraptured listeners the beauties of natural forms prevalent in nature back to their common basis in the logarithmic spiral. The title of the lecture proved to be a mere "shell" on which the speaker built a word picture of the majesty and inner meaning of the phrase "God geometrizes," that it would be impossible to convey without a verbatim report.

This beautiful curve, this mystical form appears everywhere, in the shells brought from the sea, in the construction of the spider's web—appearing mysteriously as the female of the species laboriously forms the section of her home with mathematical correctness—in flowers, in the spiral nebulae; and always, to him, suggesting an instinct so unerring, a law so universal that he was convinced, by its repetition in such widely different expressions, of the existence of a great Universal Designer Whom he dared not name, but before Whom he must stand in silence and in awe.

A true vision of the Creator's intention in endowing man with the intellectual capacity for scientific methods of gaining control of nature was revealed by the President of the Association in the Presidential Address on the establishment of universal health through science, in which he closed with these words:

"Science, indeed, knows no boundaries of nations, language, or creeds. It is truly international. We are all children of one Father. The advance of knowledge in the causation and prevention of disease is not for the benefit of any one country, but for all—for the lonely African native, deserted by his tribe, dying in the jungle of sleeping sickness, or the Indian or Chinese coolie dying miserably of beri-beri, just as much as for the citizens of our own towns. We have come out into the light. Man has come into his heritage and seems now to possess some particle of the universal creative force in virtue of which he can wrest from Nature the secrets so jealously guarded by her, and bend them to his own desire."

How significant are such utterances of a growing awareness of the Principle that Science and True Religion must go hand in hand!

UNITY THROUGH LOVE

HOWARD MAC NUTT

IN CAIRO, among the glorified men and servants of God, among the Bahá'ís we met there, was one, a Sheikh, who had come from the desert country south of the Soudan; a Mohammedan by birth and training; a very beautiful soul, a glorious man to look upon; the very incarnation of all the desert men who have ever lived. The voice of Mohammed was singing in him as he chanted his Koran. He had memorized the Koran, a book about as large as our New Testament, and was able to recite at will any part of it; a Mohammedan by training, now a Bahá'í, a beautiful man in spirit, a very high man.

One day I asked him this question: "What, according to your idea, is the central and essential principle of the Bahá'í Teaching?" He looked at me with his deep desert eyes and said: "This is a very wise question!" Then he answered: "To me the central principle of the Bahá'í Teaching is that God is speaking in this Day through the mouth of His appointed Messenger, purifying the souls of men from superstitions and ignorances." . . .

This was the Sheikh's answer to my question; a very great answer, great because it is simple. It takes a high and lofty soul to voice a great truth in a simple way. And this was a simple answer because it was great, for the Truth of God, the Religion of God is always simple and never complex. This was an answer directly to the point of the question. I would have crossed the ocean to receive this answer from Shiekh Hassan as to the essence of our Teaching.

Now if he had asked me this question, I would have answered him in this way: "The essential principle of the Bahá'í Teaching is the unification of the reli-

gious systems of the world." And these two answers are one, because the method by which the religious systems of the world can be unified, and the only way it will ever be accomplished, is to purify the minds and hearts of men from superstitions and ignorances which now becloud them and cause them to differ. It is on account of superstitions and ignorance that we have all this divergence and variance, this division into different religious systems.

Therefore unification is only to be attained by purification from superstitions and ignorance of God, for when men come to see God aright they will come to see Him alike

All the religious systems, Brahman, Buddhist, Mohammedan, Christian, Zoroastrian, Jewish, await the coming of a Manifestation who will accomplish this Unity and bring about the Brotherhood of Man. There would be no use for Him to appear if He did not accomplish it. If a Manifestation appeared to the Mohammedans alone, He would only intensify present conditions and not correct them. If He appeared only to the Christians, He would be repudiated by the other six systems and would not fulfill His promised mission of unification. He must appear to *all* as the Divine Messenger who is to establish unity; otherwise He is not the promised one to any. This great promise, I say, is a fixed principle in all the religions, that a Divine Man shall appear, the Manifestation of the Word in the flesh shall come and accomplish the unity of man with God and man through the unification of knowledge.

How does Baháh'u'lláh do this, practically? How does He effect this wonderful miracle? How has He been able

in these "latter days" to number with Him as His followers, millions of men and women from all the religious systems of the world? Has such a miracle as this been witnessed in the history of the centuries? How is it that in some fifty years or more, the Bahá'ís are distributed throughout all the countries of the world and represent the earnest, thoughtful, truth-seeking element of all the religious systems? Is this of man, or of God, this miracle of Unity?

It is easy to see how Bahá'u'lláh accomplished this blessed result. First, by appearing as the essence, fulfillment and outcome of all the Religions, He embodies and completes their prophecies. Then having appeared to them as the Promised One, He reveals Teachings which purify them from superstitions and ignorances—Teachings which solve the vexed spiritual, philosophical and scientific difficulties in each. He answers their questions of interpretation with a Divine illumination and unlocks mysteries of symbolism which have confused and perplexed minds and souls for centuries. And so it comes to pass that the divergencies existing within each system of religious belief are healed, and still more blessed is the result that harmony and reconciliation of each system with the other systems is brought about. This is indeed unification, the true unification through knowledge. And this is of God not of man; opening the seals of all the Heavenly Books, opening the souls of the Religions by the breath of the Holy Spirit. This is the miracle of His Manifestation.

But still further. After Bahá'u'lláh, the Manifestation of God has appeared

to all the Religions in such a way that no one who knows his own religion or his own Prophet can deny or oppose; after He has breathed upon them the Spirit of Unity through knowledge, we find His Word setting up the true Kingdom of Bahá'í belief, setting up the true Will-dom of God "within us" as Christ promised, by a central Bahá'í requirement, by the essential Bahá'í Teaching of Unity through Love. That is to say, although we may be unified in belief in Him as the Promised One, and unified in the knowledge He reveals, yet we are still below the standard of true Bahá'ís unless we are unified in Love for each other.

This is the Unity that 'Abdu'l-Bahá was ever pleading for, continuing the benediction of Jesus Christ, "A New Commandment I give unto you, that ye love one another, even as I have loved you;" continuing Mohammed's vision of the Kingdom, "Ye shall sit upon thrones, facing each other; your salaam shall be Peace; all grudges shall be taken out of your hearts; ye shall love each other freely."

So the Command of God to the Bahá'ís is that we must live together in love, harmony and agreement, not only as a race, nation or community, but as a great human family, as humanity, as children of the same God. Unless we do this we are not the true people or true followers of the Light, for we cannot receive Him as the promised Manifestation of God and disobey this His central teaching. There is no other principle in the Religion of God than Unity through Love, for God Himself is Unity and Love. . .

(From an address by Mr. MacNutt delivered in New York after his return from a pilgrimage to the Holy Land.)

BAHA'I NEWS NOTES

JINAB'I-FADIL has been most active in his very effective service as teacher and speaker in the several Cities he has visited in the last few months, and every one appreciates his wise and experienced assistance. Since the Convention in April, he has been in Washington for a closing season there; then in Philadelphia for a few days; later in Brooklyn, New York and vicinity for several weeks. From there he and his family traveled to Worcester, Mass., where he renewed acquaintances and filled the engagements made on his previous visit. After which he spent several weeks in Dublin, N. H., where he met many prominent people, and with his illumined talks and explanations, interested his hearers in the Light of the New Day. The last two weeks in August were spent at Green Acre where again there was opportunity to enlighten those who were searching for Truth. His talk on the "Evolution of the Knowledge of God" was one of the most instructive he has ever given. It was a clear explanation of the preparation and education necessary to the understanding and acceptance of the Divine and Authoritative Word of all the Prophets. Likewise his talk on "Immortality" which is so comprehensive now with his improved English presentation, is a spiritual gem which clears the vision, and which makes the life everlasting very real—proving so conclusively that "this grand and glorious creation, man, does not terminate in mortality." The several morning classes which he conducted were the means of bringing deeper and deeper truths to the consciousness of those who availed themselves of the opportunity to travel further on the path of Truth. Sometime during the month of October Jinab'i-Fadil and his family will leave for the Pacific Coast Cities for an extended visit.

Miss Agnes Alexander has been on a teaching tour in the Hawaiian Islands, and has been divinely confirmed in her noble efforts to spread the Bahá'í Teachings for world unity. She is really thrilled with what is being accomplished in the Islands, especially in the schools where all have equal chance for education. She has addressed people of various races and beliefs, and the field is ripe with eager souls who have awaited the coming of a severed teacher. In churches, Y. W. C. A. gatherings, in High Schools and Buddhist Temples, she has given the Message of PEACE, and her talks have been widely published in both English and Japanese. All state "We have never known any one more deeply spiritual." With such attainment—so essential and dynamic—it is no wonder that she is winning all hearts. A Japanese, Souno Inouye, who was educated in this country and who served in France during the war, has an article in "The Honolulu Advertiser" which gives a fine estimate of the work accomplished. He writes:

"That even this staid district is keeping pace with the changing world—not only in material things but also in the higher concern of the spirit—is happily evidenced by the wide interest aroused here about over the Bahá'í Revelation. . . . Its Utopian doctrines are now captivating both the haole (white) residents and the younger Orientals. . . . the local expounder, Miss Alexander, is a widely travelled lady, possessed of radiant eloquence and much charm. She addressed audiences at the high school, the Christian church and the Buddhist temple—which certainly testifies to the amiable and all-embracing character of her message. . . .

"Forty years ago the only religion preached here was a dogmatic brand of Christianity suitable to the native minds of the day. Later on, Buddhism and

rational Christianity arrived; and now comes this highly sophisticated Bahá'ism. All this proves that Kona is truly progressive, even in her spiritual yearning.

"Among its up-to-date features the Bahá'í religion advocates the spreading of a universal auxiliary language, Esperanto. If such a lingo really prevailed throughout the world, this territory, the dwelling place of assorted races, would have been spared among many other annoyances, the infinite bother of posting at the public places proclamations and notices composed in six or seven varying languages. Also, that official nightmare, the language school, might never have sprung. Assuredly an international speech, when widely adopted, would do more to slay petty prejudices and erase provincial ideas than all the religions and languages have accomplished hitherto among the erring tribes of mankind.

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"The founder's original Teaching champions a religion purely based on science and reason—minus all miracles and superstition; it declares an equality between men and women; it offers a tempting solution of the economic problems; and noblest of all, it preaches the eradication of all national and racial prejudices. . . . Miss Alexander is proceeding on her well-arranged program of speaking at all the principal settlements of Kona. May this desirable Movement for charitable and liberal thinking, so auspiciously started here, abide and flourish to the lasting benefit of this land."

ON MONDAY, AUGUST 4TH, many Canadian writers were gathered at Muskoka Assembly, Lake Rosseau, Ont., for the celebration of Canadian Literary week. On this occasion, Dr. Albert Durrant Watson of Toronto addressed the Assembly on "The Larger Christianity as Reflected by the Modern Persian Mystics," the speaker taking this opportunity to impress upon the large group of progressive scholars as-

sembled, the significance of those principles of unity and universality which are the central sanction of the Bahá'í renaissance.

After giving a brief account of the history of the Bahá'í Movement, the speaker impressed the necessity for the abolition of all prejudice of race, religion, and nationality, in order to unite the peoples of the world in a new era of love and light and peace. The address was heard with enthusiasm, many inquiries for information and literature being one of the immediate fruits. The Assembly is a permanent institution and further progress is expected here.

ATAHITIAN BAHÁ'Í goes home: "and they accompanied him to the ship." This they did in the days of Paul, in the days of brotherhood. It was, therefore, with courtesy and commendable good spirits that a group of San Francisco Bahá'ís accompanied Ariane Drollet to the ship upon which she was embarking for her far-off home, Papeete. Ariane had spent well nigh two years in the cheerful home of Mr. and Mrs. John D. Bosch at Geyserville, Calif. During that time she had inquired deeply, studied faithfully, and thus came to treasure in her soul many of the great meanings of the Bahá'í Teachings. A ready soil, that under the Master's guidance will bear rich fruitage amidst the islands of the seas in days yet to come. Sometime ago Ariane's father visited the San Francisco Assembly, and full well do the friends there remember the Bahá'í meeting at which he prayed most reverently in the soft-toned Tahitian tongue the prayer "O God! O God! Unite the hearts of Thy servants!" And probably this was the first time in all history that such a service was rendered. As the friends listened there seemed to awaken within them a veritable "soul-reflex" outborn of that oneness that had even then conceded the common claim, "Verily, Thou art their Helper and their Lord."

WORLD THOUGHT AND PROGRESS

WE SHOULD PRAY out the bad and pray in the good; dismiss from our mind the trouble which seems imminent and restate emphatically the great promises of God; forgive the sinner and accept forgiveness for the sin

MARVELOUS RESULTS will come if one will turn in thought to God and Heaven, deny the existence in Heaven of the wrong thing felt or thought, and then realize that in God and Heaven the opposite condition prevails. One must dismiss from his mind completely the thought that the wrong thing felt or seen is permanent, and then follow instantly with the realization that the opposite condition exists here and now.

"LET US consider how we can turn the strength derived in the quiet hour into the daily routine of the world of action. For the test of every life is, after all, how do the hours of contemplation harmonize with the hours of action?

"We should be living in the Kingdom of God a little more vitally all day

"The moment one awakes to the fact that one lives in God's world here and now, one begins to see in every event that comes a part of the beautiful symmetrical plan of God

"Gradually this practising the presence of God, or living in the Kingdom of Heaven, will become a habit

"Take in all of God that you can, and practise frequently the deep breathing of the soul. In other words, one can enter the Kingdom only by prayer and meditation." (*Glenn Clark, in The Atlantic Monthly.*)

"RETURN TO THE WEST! Thy time for peace has not come. Thou wilt commit some errors yet. Only be pure in spirit—vanity is the worst impurity—and through thy errors thou wilt learn.

"He paused, closing his eyes. When he opened them again, they were clear and keen. He said to me,—

"India needs love. The West has given her criticism these many years, therefore give the West love, till she learn to love this land of the Sages. I am quite clear in what I am saying, love her; and she will fulfill her destiny. The West still believes that knowledge will give her God; we think that God can be found by Bliss alone. A decade of intense loving will enable her to accomplish a century of God-realization.

"But Holy One, I cried, I am most pained and bewildered. What of conversion? Shall I go West as a missionary of Brahman?

"Thou of thyself canst convert no one, my son, he replied thou mayst not convert, but speak thou of God to any one who has time to waste

"People should not be converted from one religion to another, but from all religions into the Eternal Religion

"Desire then to convert the human into the divine, the temporal into the timeless, to convert all men not to one religion, but to the *essence* of all religions!

"The following week, I set out on another pilgrimage to the New World. . . . And on the western horizon I saw dimly, but ever growing more and more clear before me, the beloved Face of my Brother." (*Dhan Gopal Mukerji, in The Atlantic Monthly.*)

بازدم

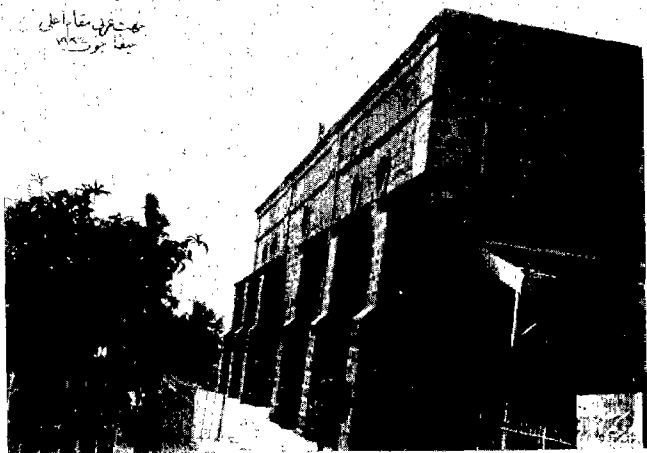
حجج باختر

شماره ششم

از خود بود که پس از چیزی مسرکه آنگرد و او را حمله اولی با مبد و هم در آنجا که در کجای خنق
 خنق گردید و در عین این اوقات غارت و راهب مسیحیان خود را اول ایام گرفتاری که در آن
 جنس بودند که این قسم در راهب است که غیر مستقر و مخالف با عجم و دین مسیحی را یکی بجز
 تا یکات ایستاد در راه آن کجا که تحت لفظ مستغفبه منورند هر چند اینجاست در ایام
 قدیمه بر سر تخت در راهبهای رزمیه مسطره بودند ولی در اینصورت غلبه نوزاد هارسیس یکی
 افکار متقابل پیدا شدند مسلم را و او از قرن اول و او اول قرن دوم اسلام حاکم
 اگر که مسقطه غلبه بر این و تمام کلمات و کایت مستغفبه آن و نفس در روایت همان
 مفهوم تحت لفظ خانع بودند و از این رویداد میسر است که کجاست ذات ای که که مسعود
 ظاهری بعضی کایت قرآنی است که در عرصه های اولی در آنجا که ظاهر و غالب بودند
 که نفوس مستغرقان را که ظهور این مملکت غیر مستقره را تطبیق با عقل کرده و مستغفبه
 نام بودند و در آنجا نشان مستغفبه در سیرای ایگرا که همین جهت مسعود که کیشی نام
 هر طایفه و کثیر مستغفبه گشته و با اینصورت در آن زمان مسعوده و فدا شده اسلام که
 نه اوجیه که در اشعارشان زینت کنی که نامی حاکم که در آنجا که کجاست و ظاهر
 در نشان آن احترام مستغفبه که آنرا چه دروش با سپه و حیا ز سپهر است که در و کوشی
 مستغفبه چنانچه مسعوده است که شتر می سرانند جدول الدین رومی را در اوقات در حال

صرف در ساسانیان که کل حال از فواید عظیم بود بلکه موجب تفرق و اختلاف
 و از آنکه در هر طایفه در آن میکوشیدند تا هم قری و دستگیری روایت که طایفه
 خود را اعلی و اشرف ثابت نمایند و شاید تصور میکردند که این عجب رضای خاطر
 آن نفوس مستغفبه است خائف از آنکه آن ادراج مجوده را با هر از شهرت نام درین
 جهان من و آرام قدم نموده باشند بیکه نام تمام شدن جهانیه خود را فدای نایس
 اساس مستغفبه است که نموده و در هر که آن مقامات را بنامی خود خواندند و نام کینه
 عجم آن قبیله عکس و او در مینه و کل مطالع افوار یک مده منیر و همی که با هر قبیله
 و تفاوت سسرون و اشراق نشان از جهت تفاوت و امتیازات و مستغفبه است
 مورد مانند آنکه تاسیس از ریشه برای فخرت و عبادت و از هر جهت موسی کلیم و
 در هر یک شنبه در آن حضرت سیح روح هم و زره در روایت حضرت محمد رسول الله
 در هر یک و کلیم بود که موجب تحسین آن ایام گردید و اگر نه در ایامه و زمانه که مابین طایفه
 و غروب شمس است تفاوت که موجب امتیاز و جفا صفا که در آن ایام است
 اشم و آنگاه یک وایر کینه و سبب هر سه وقت نام خدا و دنیا و او کلمات و کایت او
 مذکور هر چند شکل یا اشعار است و لغات مستغفبه در آن تمایز و تفرق عبادت مشرف و در
 نامت این طرف یک روح و مضمی عجمی موجودین عبادت خدا و تفرق دنیا و کوشی
 آنگاه در کتب مستغفبه

در عبادت کل باستان
 مدن اخلاقی عالم
 بنای نه دلیل مرفوع
 محصور بی انقال
 مندر وجود در جوی
 آفتاب نیویوک
 سنج جلای باستان
 از مریض نشان
 خیر خلق قطع باجر
 ای یکا در سنج عجم
 در کتب خنق مستغفبه



رطوبت مهاس
 منیز و در حکایت
 گشته که الفیاض
 سیرانی نوزاد
 اور و فریب کربیه
 حاضر مستغفبه
 پس از فرقت از
 صلوات مستغفبه
 او را در تهنیت
 صلوات یافت که
 پیوسته و در زمان
 نام در ایا که

سند تقسیم ایران و او را مملکت او را با قدر است که حضرت را در اینها رسبای از خود نموده
 مجسم ساخت حکایت و صاحب بنامه در این کتاب پیش از این کتاب است که عبادت و در این
 محققین کنایه صفی بنامه در این روزی کومت و در کوشی و فرسوزی در این شهر در این
 بان که در این کتاب یک مملکت در این کوشی و در این کوشی و در این کوشی و در این کوشی
 یافت به نام ایگرا این امر هر سال را در سید و در این کوشی و در این کوشی و در این کوشی
 در این کوشی و در این کوشی و در این کوشی و در این کوشی و در این کوشی و در این کوشی
 سنده امریک قائم بها در ترویج و تفریح میاد تا شسته که در این کوشی و در این کوشی
 به است بر این برای نشان نشود و در این کوشی و در این کوشی و در این کوشی و در این کوشی
 و در این کوشی و در این کوشی و در این کوشی و در این کوشی و در این کوشی و در این کوشی

پایزدهم

حکایت

شماره ششم

باید که در سوره اوله عقیده جا احساسه شیده بر هده حقایق جدیده مندرسه اسلامی در کتب
 و در کتب که در پیش آید و بخوت که حضرت رسالت ترشید در کتب نوشته و اشده چنین در
 که نوحی اسمعین سزاده خرمی از مدینه بکده آمد که قریش را بر این میارید با و نشان خود
 از قبیل اوس جهادت سازد و بر یکی از اشراف که وارو در چون طرح مقصد نمود
 که شخص انظار رسالت و بهرامی کرد و لاگنت این نام خود در میان قریش جا در
 شده که آنرا با جا را به مقدم اصلا کینیم و پس با بنیت در این میارید با نری که انظار
 و اعیانه بازه نموده و خویش را رسول خدای عیب بخوبی و چشم او گردیده و ساز بر چهره
 جوانی را از طریق نایگان خارج میسازند و بر مبردست و طریقه آبار و نایگان
 نو کوشش نمایند اسمعین از محل کفایت رسیده آتشش بر آسازاد و لاگنت که نام
 چ چیت خویش را می گفت که کن که سواد کما قش گویش برسد و الا کوشش در این
 خواهد کرد اسمعین و حال چ بر کفایت گشت و فلان سر بر این تمام و بش می گشت
 و از خوف تیره سحر خویش را ساخت و محالطت بکرد که سواد سخن را کفایت کرد در این
 حکم همین در گویش برسد و لا پس از آنکه قیده حاصل نرود و شخص حقیقت رفت و بهر
 متصد و قیام جدیده را ابراهیم که قش و قش را قیامت طرد و نواز حقیقت موز کردید

هر چند بعد از ظهور حضرت ابراهیم با شقیات آن سیر عظیم الهی فلسطین و مصر عبادت خدا را
 پرستش و عیق ملامت تبدیل نموده بودند ولی در اواخر اقامت یعنی در وقت ظهور حضرت ابراهیم
 عادت صانع خدایان یعنی دسترو بود که کفایت و موهبته جان درین الهی کسان
 باسم خدای سر اسرایل خوانده میشد اسرائیلیان نیز برادر ابراهیم و سرانجام ابراهیم را
 نمرده نشاند و جان عقیبه و عیالند ما لکن خود بودند
 در شاهه انجمن عامل که چون در شقت عجزان بکده نماند رسیده و فساد و تباهی با حال
 تعویب عیال بچی مالک و اقامت بود لطف شاه آله الهی بکل مدرس موسوی را در پیش
 اسرائیل بر نجات و ناسخ کرد که او را بعد از کمال مسائب کبیره و مقامات بالای بی وفور
 بقره ناید سواد و بر جسد و ظلم و ظلمین غائب و فانی نموده سلا اسرائیل را از کمال
 و عبرت مسرت کلمات و او در قمر نور را در جود و شاهی ششیده که در خون و اتیان او
 برای افتاد و آن در قیاسات و استقامت ظهور رسانیدند در سایه و بیانت موسی
 به طوق قدیم یعنی ارض کسان که اسرار فلسطین مشهور است رحمت نموده و در آساز
 با نماند شرکت و اقتدار کین و مستحق گشته اند و کفایت که در معلوم و حکم
 به مصلح و امم در نیت باشد و در حضرت و در نیت بر جمع اقوام و اخوانیست مستند

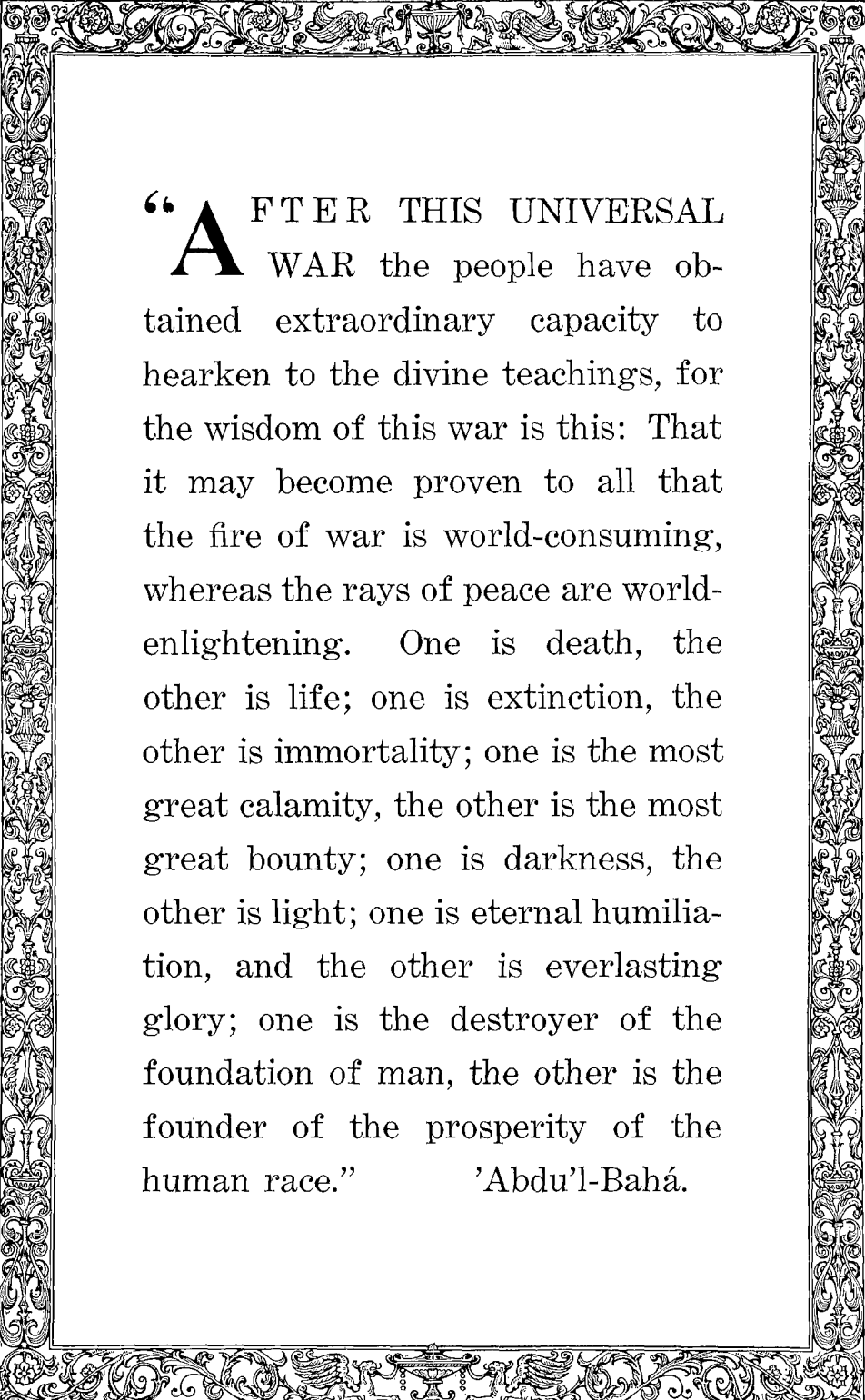


ترقی و تکامل عقاید
 در وهای از او نماند
 و ترقی و تکامل عقاید
 و در نیت مستند
 بتجدد حاصل بشود
 و در اصول و قبول آیه
 سوره در مجموع حقیقت
 از روی عدل و شهادت
 و آن سوره را بطور
 از تعبیر و کلام
 خاصانه بوده و پیش
 لایحه از شاهان
 قبل

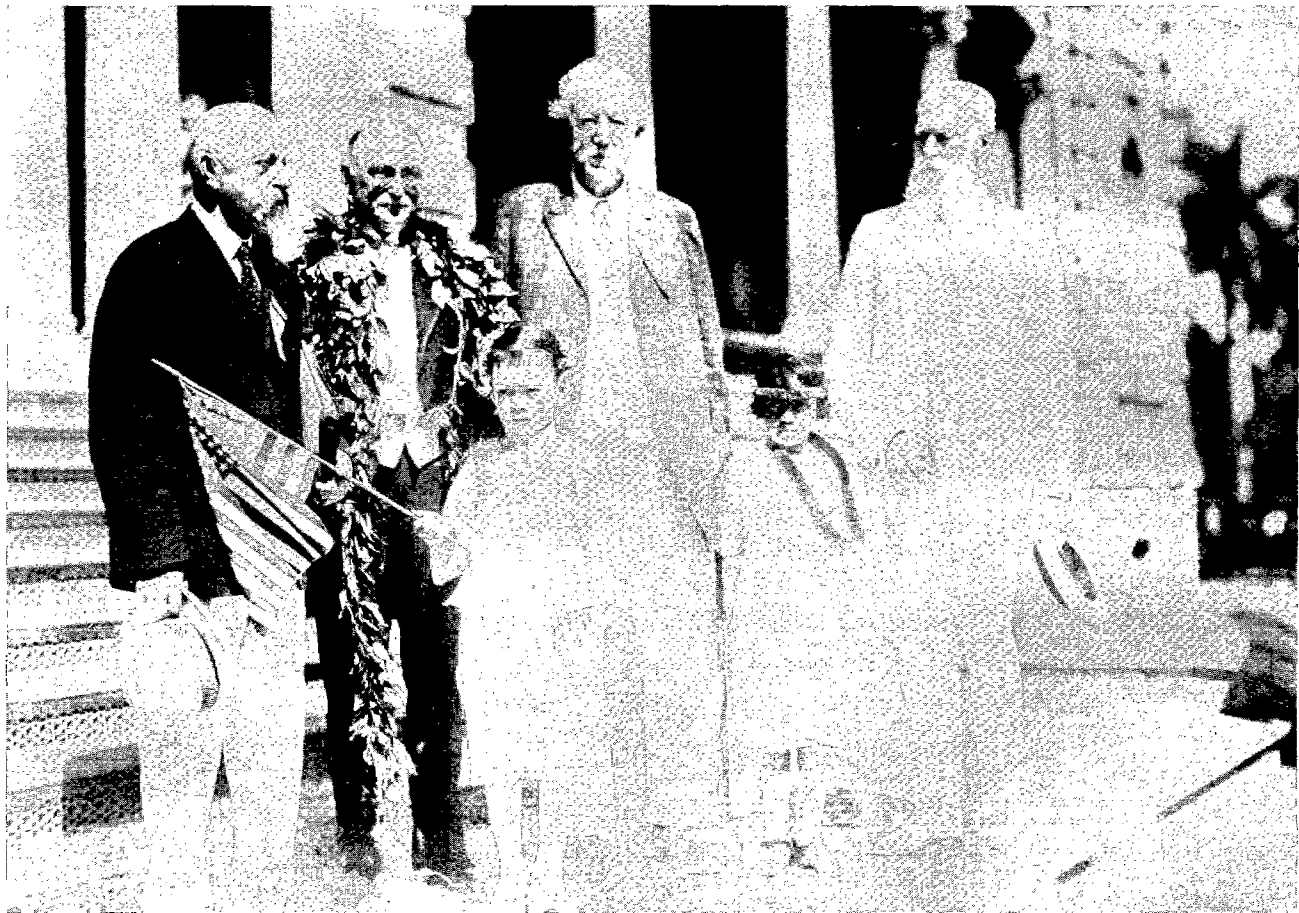
انگاف و عقاید
 مبدل با بنای
 در قوه شده و کلام
 و در دستان کلام
 صلح و صلح برادر
 لرود و قرب
 ششده سال
 بیخه نماند حجت
 سلیمان برین در
 مجلس و در کلام
 پیروی احکام
 رفته و اولیایان
 مطلق در میان

و در این مملکت بود و چون سلیمان وفات نمود مملکت بهرود بسبب اختلاف است
 به و قسمت نهادیم باقیه در جمیع سلیمان بلبلت مملکت بهرود او با رعایا بن ناط
 با دوشای مملکت اسرائیل تعیین گشت و از زمان تا پنج هجرت قیامه چون نخستین
 شروع شده قرون متوالی استمرار یافت و آنچه علاوه بر این تجزیه و افتراق در تمام
 حال وحدت و اتفاق نگشود نموده بود که در تمام و سایر ملوک اقوام بر حلقه
 و نیتیه و متحد سبب سیه عود است پرستی را که با تقیام سرسویه یکی جزو سرخ
 شده بود بکجه بگرد و در عیالی خود را پرورش ایشان در تقیام نمودند و ظهور ایشان
 انفسا سبب سقوط بهرود و بهای ویران و فخلان شده قوتش را تضعیف
 و نیتشان را بیکت تبدیل نمود تا آنکه بالاخر مملکت اسرائیل محصور ملوک اشور
 و مملکت بهرود از نیتیه جدا از تقاضای دولت اسرائیل منقلب سلاطین با بل گشت

این ایاساس خور در صلاح
 یکی از او یان هدیه عالم و بیانت سرسویه است که بنی سلا حضرت کیم در میان قوم
 اسرائیل تعیین و تشکیل شده و علاوه بر این ایاساس است که اسرائیلیان بهر
 از عاقبت از کسان بهر سالیان متوالی در پنج ستم عود و فزاید سیر و مملکت
 صد مات و شایع یعنی بودند و در جده نهدی و نظامت متروم منور بیکجا
 بود که انود و مصر با این سلسله باشد کسجه و نسیب آمان را از فرانس
 محتمله خود سیه بنشسته و علاوه بر آن مجلس و عیالی و در زمان ستمی قیام
 عام را در کشته بود که در قطعه از قطعات جهان را که در این ستم حقیقت
 استقامت نیست و در هیچ یک از مشغول ارض محلی نبود که آنرا هیچ یک از
 و حجت و عیالی آن را داشت مگر او ای و حجت قیامت بود که در این ستم



“AFTER THIS UNIVERSAL WAR the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening. One is death, the other is life; one is extinction, the other is immortality; one is the most great calamity, the other is the most great bounty; one is darkness, the other is light; one is eternal humiliation, and the other is everlasting glory; one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.” ’Abdu’l-Bahá.



Group of scientists, among them Dr. David Starr Jordan of "Stanford" (third from left) attending the Food Conservation Conference in Honolulu. (See article, page 206.)

STAR OF THE WEST

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No. 7

THE CIRCLING of the earth by the American air-men is an epoch making event. The world's progress has been swift since Columbus first essayed the unknown waters of the Atlantic, and Magellan gave his life to the first bold circling of the earth. Undoubtedly air-travel will improve as much as ocean travel has; and the prolonged struggles and dangers of the intrepid "round-the-world" fliers will prove but a preliminary step toward the perfecting of air-flight to a degree now inconceivable.

The results of such improved air-travel will be of great social and political importance, a great factor in the evolution of the human race along every line, just as the discoveries of the fifteenth and sixteenth century and the later invention of steamships and railroads have lifted men out of a dense insular ignorance and racial and religious prejudice into a knowledge and appreciation of each other sufficiently great to make possible the World Message of Bahá'u'l-láh for a universal civilization. So the complete perfection of the airship, with the discovery of new and cheaper sources of power, will be the cause of such tremendous movement of peoples over the surface of the earth as to make impossible the maintenance of national or racial barriers, either of a material or spiritual kind. Thus the very elements are conspiring to abolish racial prejudices and establish oneness; and we hail the remarkable achievement of Lieutenant Smith and his associates as a very important step toward the coming unity of mankind.

IT IS SMALL wonder that the children of this day and generation are motor-active rather than book-minded. Parents should not be discouraged because their children do not read the classics as diligently as did children of the past generation. Much of classic literature was written to enable people to while away idle time. Today, what with automobiles, radio, and increased activities along all lines of scientific progress, there is very little idle time. Consequently much of our so-called classic literature is obsolete. Let us not lament its passing. We must not blame our children for preferring magazines on invention and scientific progress to the DeCoverly Papers or Bracebridge Hall. Their choice is a wise one.

And these children, who refuse to bury themselves in Dickens' novels, as did their forbears, can drive automobiles magnificently from their early teens, and know the whole mechanism of power machinery and radio far better than do their elders. It is an age of transition. A new race is being evolved, with new gifts and predilections. We adults should not be disturbed because the youth of today have not the same interests as we had a generation ago, before the existence of electric cars, automobiles, wireless, moving pictures, and aeroplanes.

ONE OF THE great triumphs of modern chemistry is the recent discovery by Dr. E. C. C. Baley, University of Liverpool, of a process for making sugar artificially, similar to the

way in which the green leaves of plants have been yielding it for countless ages. Dr. Baley based his process on the use of ultra violet rays to produce on carbon dioxide and water the same reaction which the sunshine is constantly producing on those chemical compounds as existing in the leaves of plants. An enormous amount of energy is required to make by this means the artificial production of sugar.

This discovery is but an added instance of man's remarkable conquest of nature, of the power of human intelligence over inert matter. But it also gives us cause to reflect upon the miracles of chemical transformation going on daily under our very eyes within the leaves of plants and trees—the great miracle of the transformation of inorganic chemicals into a living tissue which is available as food for the animal kingdom. Were it not for the vegetable world the animal world, including man, could not survive. The cause of this plant alchemy is sunshine. From this magic source of all life upon our planet comes the energy that is constantly building up plant fibre from inorganic substances. No wonder that the Sun is taken as a spiritual symbol, for as the physical luminary is the ultimate source of all life and physical progress upon this planet, so the Spiritual Sun, the Manifestation of God, is the Source of all our spiritual life and progress.

“CHEMISTS PREDICT more deadly war.” One does not have to be a member of the American Chemical Society in order to share in this apprehension. Terrors dwarfing those of the recent world conflict will be imposed by wars of the future, and there will be no refuge from death and torture, declared Dr. BaeKeIand, the president of the society, at its recent convention in Ithaca. When the art of warfare reaches such a climax that there will be no safety for non-combatants, not even for legislators, war will cease by mutual consent. Bahá'u'lláh, half a century be-

fore the deadly application of chemistry to warfare, foretold this outcome. He predicted the annihilation of whole cities by new and wholesale means of destruction. And while he declared that war must eventually cease from the very exhaustion and war-weariness of mankind, he urged its renunciation through the means of love and the spiritual power of world unity.

The enlightened president of the American Chemical Society, realizing the horror of the world refusing to cease from war until a whole or partial extinction of the human race forces this outcome, urges the remedy of a more efficacious religion as a means of removing war-lust from the hearts of men. “The remedy of these horrors,” he says, “lies not in stopping the use of chemistry in warfare—*The greater remedy seems to lie in more of a plain, generous, week-day religion rather than a Sunday religion of words.*”

HALF A CENTURY ago Bahá'u'l-láh gave forth to the world as one of the necessities for the bringing about of a universal civilization and brotherhood of man, the establishment of an auxiliary universal language in which all races and nationalities would find a common means of communication. At that time little thought was given to such a need. But in this day of wide travel and intercommunication there has arisen a very active interest in the question of a universal language. The final impulse to such a movement will be the development of international broadcasting, the use of which will be extremely limited unless some universal language be chosen by international agreement, as Bahá'u'l-láh urged, and taught henceforth side by side with the mother tongue in all the schools of the world.

“INTERNATIONAL BROADCASTING, which will link up the furthestmost corners of the earth, is closer at hand than the public imagines,” states the vice-president of the Radio

Corporation of America. And he adds, "To me the real thrill lies in the great humanitarian aspects of radio and its significance not only as a national but as an international factor." The newly invented method of relaying, or rebroadcasting, will indeed make it possible for a central station to send forth its message to the whole world. The day of isolation, of provincialism, is swiftly passing. The world, being thus knit together by material means, cannot remain long under diverse and competitive cultures and religions. It is not only imperative that world unity be established, but it is inevitable. All who are contributing, in whatever way, to this beneficent and predestined end are working hand in hand with destiny and receive the aid of the divine forces. There is no greater goal to strive for, no greater cause to serve in this day and generation than that of world unity and brotherhood.

FROM the near East and Persia comes more welcome news. "Americans know little of the tremendous changes that have come over the Moslem world in the near East," says Dr. Paul Munroe of the International Institute of Teacher's College, New York, who has lately returned from a five months' visit in that region. "An intellectual upheaval is at its height there, giving promise of future economic development. This movement has found expression in a desire for education, a development of literature, and a dissemination of information by means of the establishment of newspapers."

Speaking of Persia he says, "After two years Persia has balanced her budget and is beginning to pay off her indebtedness. Much of this is due to the fact that Americans are supervising the country's finances. It was a work begun by W. Morgan Shuster. Order has come out of chaos, and American prestige is high as a result."

'Abdu'l-Bahá has spoken clearly of the

coming wonderful rapprochement between Persia and America. Apart from spiritual reasons for such a unity there is a strong cause for friendship in the rather similar temperament and mentality of these two races. Both Americans and Persians profit by a dry and vigorous climate, producing mental and physical energy.

The Persians in their playfulness and love of fun, the result of an exuberant climate, as in their ability to think in a clear-cut and practical way come nearer to the American type than does any other race in Asia, almost one might say in Europe. Once trade and industrial relations become well established between the two countries great progress may be anticipated for Persia, and a rapidly growing friendship and mutual esteem between these two countries. Let it be remembered that Persia was the first country in history to make a religion of work and worship combined. Clearing of forests, draining of swamps, and other deeds for the advancement of civilization were placed by the Zend Avesta as a form of service not only to man but to God. It is fitting that the Bahá'í Movement, which glorifies work done in the spirit of service to the exalted value of prayer, should originate in Persia and fructify in our own land, where activity is the very life-blood of the people.

“WE MUST not begin with words and end with words. We must act and teach mankind with the irresistible force of example. We must be willing to give up our own ideas and opinions when the public weal is concerned. We must serve the world of humanity in a befitting manner. We must be self-sacrificing. We must clothe ourselves with the garment of joy and happiness. 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.

A BIRD'S-EYE VIEW OF THE WORLD IN THE YEAR 2000

ORROL L. HARPER

I AM GOING to ask you to put on with me the wings of imagination and fly over the world in about the year 2000. Let us leave behind all our pet beliefs and prejudices, all our disagreements and troubles, and soar into the atmosphere of the future.

About us on every side we see airships traveling in regular courses—some carrying freight and some human passengers.

We look for dreadnaughts and warships but none are to be seen. Instead an international police patrols the waters and preserves order among the merchant-marine that ply the ocean from coast to coast.

On land the trees are the first to catch our eye. They look different from the shade trees we are accustomed to seeing, for they are all heavily laden. None but fruit or nut-bearing trees are to be found.

The fields are verdant and delightfully productive. Large areas of well-kept farms radiate from and surround numerous small settlements.

Each settlement is marked by two outstanding structures. One of these buildings is plainly a wonderful public school, expressing in complete detail the dreams of the early century educators. The other structure, bearing the name "House of Justice," especially piques our curiosity.

We are told that this "House of Justice" is in reality a central store-house, established for the benefit of every member of the community.

There comes vaguely to our minds the memory of North Dakota farmers who long ago tried some sort of community plan. But this "House of Justice" we

are informed is a *success* as a community benefactor, being supported by the community, which in turn supports it.

The store-house has seven definite revenues and seven definite expenditures:

Revenues

1. Income tax.
2. Inheritance tax.
3. Tax on animals.
4. All things discovered whose owners cannot be found.
5. One-third of all treasures found in the earth (such as oil wells, buried cities, etc.).
6. One-third of the output of all mines.
7. Voluntary contributions.

Expenditures

1. General running expenses of the institution; salaries, administration of public safety, including a hygiene department.
2. Taxes to the general government.
3. Taxes to the state government.
4. Support of orphans.
5. Support of cripples and incurables.
6. Support of educational institutions.
7. Supplying deficiencies in the incomes of the poor.

The mention of "income tax" causes us to groan in memory; but the words "supplying deficiencies in the incomes of the poor" makes us wonder if by chance we have strayed within the "pearly gates," and we look about for St. Peter. But no such royal judge is in sight—only people, men and women, busy, busy, busy—and most mysteriously happy.

We simply must know about this tax system. It cannot be the one we have known or the people could not be so joyful. So we inquire from a venerable

man who seems to take pleasure in being of service to others.

"The plan for the income tax," we are told, "is world wide. It has been established and is regulated by an International House of Justice, made up of representatives from the National House of Justice of each nation on earth. Its aim is to prevent either congestion or lack of capital in any part of the body-politic. It supplies the needs of the working man and at the same time protects the rights of the wealthy man."

We look at each other and shake our heads. "Impossible!" we think.

But the venerable gentleman goes on to explain. "The world is a great federation of peoples, each member of which realizes that his happiness, his individual well-being depends entirely on the happiness and well-being of all other members of the human race."

How such a spirit of altruism, how such an illumined self-interest can be a universal reality is beyond our comprehension. But we keep still and listen.

"This first revenue that is paid into the community fund," our informant goes on to say, "is based on a man's net income. If a farmer's expenses equal his necessary expenditures he is not taxed at all. If his income be \$500.00 and his expenses \$500.00 he is not required to pay anything into the community fund. If, however, his expenses be \$500.00 and his income \$1,000.00 he is taxed one-tenth of his net income, or \$50.00—leaving a net saving of \$450.00.

"If his expenses be \$1,000.00 and his income \$20,000.00 he will pay into the fund one-fourth of the net profit.

"Again, if his income be \$100,000.00 and his expenses \$5,000.00, he will pay one-third of his net profits as taxes into the common fund. Say he pays \$3,500.00 in addition to the expenditure of \$5,000.00 he still has left \$60,000."

Again, if a man's expenses are \$10,000.00 and his income \$200,000.00, his income tax will be an even one-half of his net profits, which will still leave him

\$105,000.00, while his income tax will amount to \$95,000.00."

This is too much for our self-centered minds to accept in silence, and one of us exclaims impatiently, "But that is not fair. That man had brains enough to earn \$200,000.00. Why should he not keep what he has fairly earned? Does intelligence count for nothing!"

An expression of wonder looks out at us from the eyes of the wise old man, as he gently replies, "Yes, intelligence counts for everything in the year 2000. It is the intelligent men who are supporting, controlling, educating and illuminating the world of today. They are the pillars upon which this universal civilization stands.

"The intelligent man of today finds his greatest happiness in serving the world of humanity. He realizes the oneness and interdependence of mankind. He looks on all races—the red, the black, the white, the brown, the yellow—as so many flowers in the garden of creation. It is joy to that intelligent man to have a hand in developing the beauty and perfection latent within each human flower; for he realizes that just as a dwarfed, withered, or stunted flower will detract from the beauty of a flower garden, so will an uneducated, untrained, repressed, or sick man be a blight on the garden of human intelligence. Therefore the thinking men of the day are trying in every possible way to increase human intelligence.

"The intelligent man of today sees the nations of the world as the members of one large family—the human family. And that family is a happy group, united in love and co-operation, in educational system and language, in economic adjustment and religion."

The last is too much for us. Suddenly our suppressed emotions break all bonds, and a veritable uproar of questions and exclamations burst forth. "Religion! Did you say? United in religion?" an incredulous voice exclaims.

And as the wise man gravely nods his

head, our Catholic friends smile complacently—for of course the whole world has become Catholic.

The Protestant friends look a little less certain, for there is a possibility that some *other* Protestant denomination than the right one may be the one in control.

A follower of Buddha smiles sweetly—for, of course, it must be the gentle spirit of Buddha that has united the people in love.

The followers of Moses have not the slightest doubt that the "faith of our fathers" has at last covered the earth.

While a Mohammedan brother claps his hands in glee at the prospect of a life-time of picnics in the open without the danger of having his food polluted by finding the shadow of a Christian falling across his lunch. Of course the whole world has become Mohammedan.

But when the various creeds and cults mention their names as contestants for the honor of this united religion, the aged man shakes his head and patiently explains, "No religion that still imparts spiritual life and inspiration to any part of the human race has been or ever will be destroyed.

"All religions teach the law of love and co-operation. The followers of all religions believe in One Supreme Creator who radiates His Love and Bounty to all the creational world.

"All religionists believe in an intermediary between that Unknown and Unknowable Essence of the Creator and His creation. They believe in a wonderful being, a super-man, who has attracted by His Perfection the Supreme Rays of Intelligence and reflected them to all contingent beings.

"In times past some called that perfect mirror Moses, some Jesus, some Buddha, some Mohammed, etc. In the early part of the century each religionist believed his particular religion to be the only true pathway to God; and arose in contention and strife over the difference in names of their founders.

"But in this, the year 2000, no such in-

harmony exists. Religion is recognized as a source of inspiration and uplift; religion is the cause of unity. The different religions that have existed in the past and those that will exist in the future are seen as so many days or periods on which the Supreme Sun has shone; while the Founders of each religion are the Points on the horizon where the Sun has risen each morning.

"The Rising Point of the Sun for one Day is called Moses; the Rising Point of the Sun for another day is called Jesus, another Point, Buddha, another Zoroaster, another Mohammed.

"The names of each day are different, the name of each rising place is different, but it is ever the same Sun that illumines the world, whether it be the sun of Monday or Tuesday, whether it rises from a northern or southern point on the horizon. It is ever the same sun."

Here we must interrupt again saying, "But after all this explanation, we still cannot reconcile the teachings of Moses and Mohammed, for instance, with the teachings of Jesus. Moses made a law that if a man committed a theft his hand would be cut off, while Jesus prayed for the thief that hung beside him on the cross. Jesus never married, while Mohammed allowed his followers to have four wives. Do you call this agreement, harmony, unity between the founders of religion?"

The wise old man only smiles and replies calmly, "Oh, but you do not understand. Each religion is divided into two parts: First, the true, fundamental, spiritual part that teaches love, love for God and love for God's creation, that teaches the fatherhood of God and the brotherhood of man; while the second part of each religion has to do with the material laws that were necessary for the time in which the Prophet lived.

"For example—at the time of Moses the law of an eye for an eye and a tooth for a tooth was necessary—for the lawless peoples whom Moses taught had to

be ruled by fear. Again, Mohammed limited his followers to four wives. That seems terrible to your early century minds to think that someone, who is claimed by millions of people to be a prophet of God, should countenance polygamy. But I realize," the venerable teacher continues, "that it is because you do not know the condition of the people to whom Mohammed gave his teachings. They were the savage tribes of the Arabian peninsula—so wild and unrestrained that each man was accustomed to taking as many wives as he wished. All a man had to do to call a woman his wife was to go out into the street and throw a cloak over her shoulders. To such an untrained and irresponsible people as this Mohammed gave first his teachings of love for the one God and His creation; and second his material laws. One of the material laws limited those wild and savage tribes to four wives, provided, Mohammed added, that they could be treated equally, an edict which he probably intended as a subtle step toward monogamy and a tremendous advance over the condition that had existed before.

"And so you see that it was lack of differentiation between the unchangeable, spiritual teachings and the ever-changing material laws of these founders of religion that caused so much dissension in the early part of the century.

"In this the year 2000 people understand the fundamental harmony underlying all religions, all creation in fact.—Here I see a man who is disgusted with all this talk about religion." And our instructor turned with a smile to our friend the scientist.

"I perceive that you have not yet discovered, what we of the twenty-first century know, that true religion and true science are not antagonistic. Our definition of religion is man's love for God as expressed in his attitude toward mankind; while we know that science makes rational and systematic our search for truth.

"The scientific man of today sees all phenomena involved in all phenomena. He sees the atom as a miniature universe, governed by the same universal laws that control the largest bodies in creation.

"The scientist of this year 2000 is not antagonistic to the religion of the day, because religion has cast off its man-made creeds and dogmas that in times past kept its followers bound by tradition and bigotry. The religionist of today sees as many roads to perfection as there are human beings—for science has proved that no two phenomena are exactly alike.

"All men, scientists and religionists alike, search independently for truth, and accept nothing that does not appeal to their reason."

A PAUSE ensues. The venerable gentleman seems lost in thought. I personally feel overwhelmed by such an ideal concept. I have nothing to say. But it is not so with our friend Mr. Educator. The idea of a universal education appeals to him. He asks for an explanation, and our venerable friend seems especially pleased to comply with the request.

"The International Court of Justice has established an educational system that is universal throughout the world. It has also formed laws that make it compulsory for every boy and girl to not only have the same fundamental education but to be trained in some trade, art, or profession. That is why you see all these people so happy in their work. Each one is trained in the work he or she is most fitted to succeed at. In this age one of the highest forms of worship is work done in the spirit of love and service. In the year 2000 we witness the glorification of labor.

"The educational system also includes instruction in an international language. Long ago the International Court of Justice empowered a committee of linguists, highly versed in all known

languages, to form a synthetic language that could be taught in all the schools of the world, so that the child along with his home tongue could learn this international language. There were attempts made to form an international language in your day. Esperanto was perhaps the most notable example. During your travels you will notice that a child from Italy can converse freely with a child from Germany, France, America, China—in fact with children of all nations. Since the use of this language has become universal, misunderstanding between races and nations due to difference in language has been entirely wiped out.

At this point I interrupted, "One of the expenditures of your community fund is itemized as 'supplying deficiencies in the incomes of the poor.' I want to hear about that."

"Oh yes," our kind friend acquiesces, "we did not get to that. Suppose an emergency were to arise. A farmer's income due to failure of crop or some unforeseen circumstance is \$500, while his expenses are \$1,000. The farmer lacks \$500 to have enough to pay his debts. In such a case the local House of Justice will pay to him the sum of \$500 from the common fund, so he will not be in need.

"The poor, who have not sufficient earning capacity to properly clothe, house, and feed themselves, have their necessary expenses defrayed by the general fund.

"Orphans without means, who are being educated by the community, have all their expenses paid by the House of Justice.

"And other members of the community, who for valid reasons are incapacitated, the blind, the old, the deaf, their comfort will be looked after. In the village no one remains in want."

"But what about the cities, state, nation?" is asked.

"In the cities the same plan is carried out only on a larger scale."

"Let us go and see the cities for our-

selves," someone exclaims.

"But I am not ready to leave our generous informant yet," I object. "I may want to ask more questions."

"I will go with you, then you can see and listen at the same time," replies the gracious gentleman. Of course this is delightful, so we again begin our travels.

As we visit one city after another, I am impressed with the fact that there are no congested districts of foreigners such as I have been accustomed to see.

Our guide informs us that in this the year 2000 there are no foreigners. "There are immigrants to be sure; but the International Court of Arbitration has worked out a system that takes care of the immigrant in all countries, and makes him an asset to the community.

"Any person entering a country is examined for his innate capabilities and is placed in a location and a work that he is fitted to succeed at.

"Every man that has agricultural tendencies is encouraged in farming. It is a recognized fact that well regulated and productive farms act as a fundamental basis for a nation's prosperity."

We visit the penitentiaries and find them more like schools and hospitals than places for severe correction or harsh retaliation. "Criminals have been discovered to be either ignorant, sick, or mentally deficient," we are informed. "Their number has been reduced to a minimum since education and the healing art have advanced so marvelously."

The factories, mines and all large establishments, where numerous employees are needed, are wonderful places to visit. Each employee acts as if this business were his own business. His interest and joy in work are phenomenal.

As I express my thoughts aloud our guide responds, "You are right. Each employee has a personal interest in the business. Besides his salary he owns a certain number of shares, that pay him dividends monthly or annually on the net profits of the concern."

"History shows that as far back as 1915 certain employers began sharing

the profits of their business with their employees. Today the system is an established thing. It has entirely wiped out strikes for wages, that were so troublesome years ago."

Here Mr. Educator interrupts and changes the subject, "Ever since we visited those wonderful schools, I have wanted a question answered. I am amazed at the large number of instructors that your educational system supports—all stamped as men and women of superior intelligence. It has been my experience that where a man or woman remained faithful in the field of teaching, he or she was more or less a martyr to the cause of education. All the instructors I have known have been underpaid."

"Yes, that condition existed for many years," our informant replies. "But ever since the International House of Justice established the inheritance tax as a regular revenue for each local storehouse, teachers have received adequate compensation.

"All inheritance estates are divided into seven divisions: Children, husband and wife, fathers, mothers, brothers, sisters, *teachers*. If anyone dies without heirs the House of Justice is given the inheritance to use for the good of the community. In case there are heirs, one-third of the estate is paid into the community fund and the other two-thirds is divided among the heirs.

"You will notice that *teachers* constitute one of the heirs. And so it is possible, by means of this continuous support from all inheritance estates, to get the most efficient and best qualified men and women in the world to devote their time and intelligence to the service of educating the people of the earth.

"The schools themselves, you will remember, are built and supported by the community fund.

"Thus you see how interwoven are the educational and economic systems of this the year 2000. The acquirement of desirable educators and ideal schools depends on economic prosperity; while

economic prosperity in turn depends on the activity of educators and their vehicles the schools in training the mind of man and thus developing his intelligence.

"So we can truly say that intelligence is the axis around which this universal civilization revolves.

"It is intelligence that makes man realize his oneness with other members of the human race.

"It is intelligence that makes him see the essential harmony that exists between true science and true religion.

"It is intelligence that allows man to recognize the fundamental unity in all religions.

"It is intelligence that enables man to recognize the gift of work.

"It is intelligence that prompts an employer to share his profits with his employees.

"It is intelligence that teaches man the necessity of normalizing rather than equalizing or monopolizing the distribution of capital.

"It is intelligence that makes compulsory a universal system of education and training for both boys and girls.

"It is intelligence that has united the world in a federation of nations.

"It is intelligence that has caused the International House of Justice to limit the boundaries of all nations; to change the dreadnaughts and warships into a great merchant marine; and to form an international policy to protect the rights of all countries; to limit the standing armies of nations to a few battalions for preserving internal order.

"It was intelligence that caused the International Court to establish this twenty-first century economic system, that connects local community with state, state with nation, and that binds the nations together in a great federation of nations.

"It is intelligence that causes these wheels within wheels to revolve safely and continuously.

"This year 2000 has become distinguished for its spirit of cooperation and

brotherly love—through the agency of intelligence. Intelligence is the secret of all progress; and all intelligence comes from One Supreme Source. It is the Supreme Creative Intelligence that supplies each ray of individual intelligence.

“It was the *Supreme Intelligence* animating the temple of man that caused that Great Sacrifice, Bahá'u'lláh, in the middle of the nineteenth century to sow the seeds that have developed into this ‘heaven on earth’ that we call a universal civilization.”

THE ONENESS OF GOD AND ONENESS OF RELIGION

ACCORDING TO BAHÁ'U'LLÁH there has never been but one religion in the world, and there can be but one. There is one God, as Muslim, Christian, Jew and Zoroastrian all declare, and the worship, love and service of the one God is religion. The founders of all the great religious communities have taught the same religion, but each has taught it in accordance with the requirements of the times in which, and the capacity of the people to whom, he came. Each has played his part in the education and upliftment of humanity, but in no case has a final revelation been given. The truth is infinite, and no revelation in limited human language, intelligible to limited human minds, can be complete, exhaustive or final. The aim of each prophetic revelation is to prepare men's hearts and minds for higher revelations to follow. Reverence for *all* the Prophets is the basis of true religion and the chief means of bringing about the unity of mankind. Bahá'u'lláh says in His last Will and Testament: “O people of the World! The religion of God is for the sake of love and union; make it not the cause of enmity and conflict The hope is cherished that the people of Bahá shall ever turn to the Blessed Word: Lo! ALL ARE OF GOD! the All-Glorious Word that, like unto water, quengeth the fire of hatred and rancour which doth smoulder in hearts and breasts. By this simple Word shall the diverse sects of the world attain unto the light of real union.” The ex-

ternals of religion must change from time to time, like those of the bud, the blossom and the fruit, but through all these outward changes the one Life is pressing to fuller and riper expression.

‘**T**HE GLORIOUS TASK, to which the founders of the Bahá'í Movement have set themselves, is the same task to which Christ and all the Holy Prophets of old set themselves—the regeneration of mankind and the creations of ‘new heavens and a new earth,’ only a later phase of the task. The task is God's and between those whom He has chosen to direct the work at different stages, there is no enmity or rivalry. One ploughs, another sows, another waters, another reaps, but there is one Lord who ‘giveth the increase.’ It is not by the work of the ploughman alone, nor by that of the sower alone, but by that of all together that the harvest is finally attained. As 'Abdu'l-Bahá says: ‘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.’” (*J. E. Esslemont, in “Bahá'u'lláh and His Message.”*)

MAN YEARNS FOR BROTHERHOOD

E. T. HALL

"I will shake all nations and the desire of all nations shall come." Haggi 2:7.

"Then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

THE GREAT DESIRE which arose from the depth of the heart of humanity prior to the French revolution, finding expression in the words "Liberty, Equality and Fraternity," was caused by the Teachings of the prophets of the Lord—that men must be just and brotherly. The teachings of the Lord had at last taken strong root in the hearts of men, and, while they looked upon themselves as atheists and reasoning beings independent of all churches, they were, nevertheless, inspired by the brotherliness of Christ.

Oppressed, kept in ignorance and poverty by the inhuman Feudal System, the people throughout Europe were in great darkness—as in a prison. They realized that they were living in darkness, yet felt that could they but smash the door and break open the shutters which Feudalism had fastened around them, they would find light and liberty, together with joy, in universal fellowship.

With a terrible effort, born of despair, the people of France emancipated themselves, and their cry of "Liberty, Equality and Fraternity" was echoed in every European country and re-echoed in the Occident and in the Orient. The flames of their passionate zeal scorched the very thrones of tyranny, for their armies, led by a gigantic though deluded intellect, spread the conflagration of war into every part of Europe. The movements of Napoleon appeared as tongues of fire darting hither and thither from the smoking furnace of France, and the

earth was filled with consternation and violence whilst Feudalism was being destroyed and new hopes were being born. It was as though humanity was suffering from a terrible volcanic eruption whilst its heaven was wholly obscured by the dense clouds of war.

Amongst the various aspects of this seemingly terrible calamity, one especially may be noticed. The Word of God, which is faithful and true, had assured the people that if they would seek, they would find; if they would ask, they would receive; if they knocked, the door would be opened. In their own way and according to the times, they had sought emancipation; they had asked for light; they had knocked for the door of fellowship to be opened. Now, Feudalism was everywhere in the throes of dissolution, and France was calling for the brotherhood of man.

What stood in the way? The world was vast; great seas separated the nations; mighty mountain-chains divided the countries. But after the great revolution, important inventions were made. The world became covered with networks of railways and telegraphs; mountains were pierced; oceans were traversed by swift steamships. Space and time were rapidly being reduced. Whilst this new order was maturing, the peoples of all nations were voicing themselves in increasingly popular governments; slavery was being abolished; knowledge was increasing; education moving apace; power-driven machinery was multiplying the output of manufac-

tured articles. Emancipation was in the very atmosphere and the world of humanity was reaching a higher stage, a greater vision, a world-wide outlook. Narrow bounds were disappearing; universality was coming. The Gospel of the Kingdom was being preached in all the world for a witness unto all nations.

One thing was lacking to bring about the brotherhood of man, so much desired by all people. Deluded, they had wandered far from the Right Way to obtain brotherhood. Led by clever but deluded leaders, they deemed it possible to knit the nations into unity by the application of force, i. e.—by compulsion. But brotherhood and tyranny cannot live together. The most powerful nations vied with one another for the supremacy of their nationality in all the world. Each felt that it was ordained to lead the destinies of the combined peoples of the world. Fraternity disappeared as jealousies increased. Armaments were increased with feverish haste; the most terrible competition the earth had ever witnessed went on apace, until a spark exploded the accumulated magazines and the manhood, womanhood, wealth and optimism of the bulk of humanity were floundering in the horrible mess of the world war. Again the heaven of humanity was blotted out by the awe-inspiring black clouds of human animosity. The nature of the French Revolution was to destroy Feudalism; the nature of the world war was to destroy Nationalism. Henceforward a World-Parliament was an imperative necessity for the well-being and peace of humanity.

Meanwhile, had not the people's governors been so indifferent to the Word of God, they might have perceived that the frantic knocking of the people of France upon the door of Hope, for the blessing of fraternity, had been answered. The door was opened in the East. One had appeared to plainly show the people the Right Way to universal brotherhood. The "Open Door" was the

appearance of the Bab; the "Right Way" was the appearance of the Servant of God, 'Abdu'l-Bahá; and the Word of God in Bahá'u'lláh gave the necessary assurance. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." (Zechariah 4:6) The Revelation of Bahá'u'lláh declared that by divine love in the human heart the way was open to the Ideal—the Zion of the soul—universal brotherhood. He gave 'Abdu'l-Baha for the promised "Sign"—the symbol of God's Love in the world, the Rainbow Path of the Right Way to Unity, Peace and Reconciliation.

If the historical dates of the outbreak of the French Revolution (1789) and of the end of the world war—and the end of Turkish misrule in the Holy Land—(1918) be taken as significant, we find that the central nineteen years are from 1844 to 1863, and it was in these respective years that the Declaration of the Bab and the birth of 'Abdu'l-Bahá and the Declaration of Bahá'u'lláh, took place. Thus were the blessed words of Christ fulfilled: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Napoleon, the man of impatience, violence and war, failed entirely to establish fraternity, because his method was utterly opposed to Christ's method; but the Servant of God, 'Abdu'l-Bahá, through Divine Love, patiently, meekly and peacefully, established fraternity firmly in the world, fulfilling the prophecies.

Standing under the heavy black clouds of war, that still obscure heaven; meditating upon the sombre clouds which obscured heaven in the days of the great Revolution, we easily grasp the meaning of the Sign of the Son of Man—the Rainbow of the Covenant of Peace—in the clouds of heaven. The One whose life manifested that Covenant came with power and great glory.

"Blessing be upon whomsoever . . . is of those who are assured."

IDEAL BROTHERHOOD

DEFINED BY 'ABDU'L-BAHÁ

THE FATHERHOOD of God, His loving kindness and beneficence are apparent to all. In His mercy He provides fully and amply for His creatures. All created things are visible manifestations of his Fatherhood, mercy and heavenly bestowals. Human brotherhood is likewise as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy. Human brotherhood and dependence exist because mutual helpfulness and co-operation are the two necessary principles underlying human welfare. This is the physical relationship of mankind.

There is another brotherhood, the spiritual, which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes, it is founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

THERE IS PERFECT brotherhood underlying humanity . . . The bond of fraternity exists in humanity because all are intelligent beings created in the realm of evolutionary growth . . . There is brotherhood natal in mankind because all are elements of one human society subject to the necessity of agreement and cooperation . . . This is physical fellowship which insures material happiness in the human world. The stronger it becomes, the more will mankind advance and the circle of materiality be enlarged.

The real brotherhood is spiritual, for

physical brotherhood is subject to separation. The wars of the outer world of existence separate humankind, but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests, but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light, while the souls of humankind are as lanterns.

MATERIAL Brotherhood does not prevent nor remove warfare; it does not dispel differences among mankind. But spiritual alliance destroys the very foundation of war, effaces differences entirely, promulgates the oneness of humanity, revivifies mankind, causes hearts to turn to the Kingdom of God. . . . Through this divine brotherhood, the material world will become resplendent with the lights of divinity, the mirror of materiality will acquire its lights from heaven, and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. . . . We must appreciate these things, and strive in order that the utmost desire of the Prophets may now be realized and all the glad-tidings be fulfilled.

BROTHERHOOD and sisterhood that is founded on a universal love is precious. . . . In the world of God it will become more clear and precious. It is not like the material kind which is soon forgotten and, perhaps, changed to hatred before this life is over.

Man must learn the lesson of kindness from God Himself. Just as God is kind to all humanity, man must also

be kind to his fellow creatures. If he be kind and loving towards all his fellowmen, towards all creation, then indeed is he worthy of being pronounced the image and likeness of God.

KINDNESS IS of various kinds, and Brotherhood is different in sorts. At one time brotherhood is of the family type. . . the second kind of fraternity is that which is manifest in patriotism; . . . the third kind of fraternity is that which characterizes racial unity, the oneness of the race. The fourth kind of brotherhood is that of species or kind—the love of humankind. Although this is unlimited, it is still subject to change. Hence even from this the looked-for result does not appear. And what is the looked-for result? Loving kindness amongst mankind and a firm, unshakable brotherhood; a brotherhood of that type which includes all the significances. Now it has become evident and manifest that through the family, or through the instrumentality of the oneness of kind, or oneness of race, or oneness of nativity, this looked-for or longed-for object is not attained, because all of these are subject to change. . . thus we can conclude that unlimited brotherhood of any of these kinds does not suffice.

Therefore the Lord of mankind has caused His Holy Divine Manifestations to come hither. He has caused His books to be revealed in order to establish spiritual brotherhood and through the power of the Holy Spirit perfect fraternity to be realized amongst mankind. And when through the Power of the Holy Spirit fraternity and amity are realized amongst men, this brotherhood and love being spiritual in character, this kindness being heavenly, these bonds divine, a unity appears which is indissoluble, inseparable, unchangeable and never subject to transformation. It is ever the same and will remain the same.

. . . Hence it becomes evident that the cause of real brotherhood, the cause

of cordial co-operation and reciprocity and the cause of real kindness is no other than the breaths of the Holy Spirit. Without that it is impossible. You can realize some degree of fraternity through other motives, but this is a limited brotherhood and subject to change. When Brotherhood is founded upon the Holy Spirit, it is eternal, changeless and unlimited.

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 foundations 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. This is the century of new and universal nationhood. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity, the century of Universal Peace and the reality of the divine kingdom.

If the holy books were rightly understood none of this discord and distress would have existed, but love and fellowship would have prevailed instead. The essential purpose of the religion of God is to establish unity among mankind. The Divine Manifestations were Founders of the means of fellowship and love. . . . 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.

Blessed is he who practices loving kindness and co-operation, for he will be encircled with celestial benedictions.

Blessed is he who proclaims the doctrine of spiritual brotherhood, for he shall be the child of light.

THE QUESTING SOUL

KEITH RANSOM-KEHLER

THE SUDDEN widening from time to time of the dull limitations of consciousness seems to be a common human experience. Even stolid and inarticulate people are lifted occasionally into a freer realm where they become enfranchised with a glorious sense of detachment, lightness, and wonder. A great love, a great sorrow, a great joy, a great sacrifice enables us to break through the restrictions of ordinary life and enter, if only briefly, those spacious confines of spirit that the soul calls home. The primary desire of the soul is apparently release from struggle and this poignant homesickness is the basis of all religion: a divine nostalgia that transports the most commonplace of us now and then to a city eternal in the heavens where all the anxious and unremitting details of life seem trivial or grotesque, and our whole human mechanism of fear and care appears a clumsy mode of sham.

The power to enrich the consciousness and lift the life into a new dimension is the peculiar quality of the prophets of God. They draw for us new perspectives making the remote, alluring, wondrous, shimmering, flying glories of life the real and attainable things, and removing to a distant and hazy horizon those turbulent and fragile desires that so obsess and preoccupy men who are unfamiliar with their heavenly designs. They are to man that thing indispensable to his existence—a friend. Jesus, the Buddha, Mohammed are from their graves today better friends to their followers than any living person. They exercise a spell and an authority over them that time itself cannot dissolve. A hundred Congresses and a thousand Volsteads could not accomplish what the

one authoritative command of Mohammed, to abstain from drink, has produced amongst millions of people for hundreds of years.

This new and vigorous functioning of the liberated heart, as it comes under the influence and guidance of God's Manifestation, leads to that abundant life in comparison to which the fierce, struggling, febrile life of the world is merely a form of death. "Leave the dead to bury their dead," is spoken of those who, in the feverish haste and noise and vulgarity of the common life, untroubled by a vision, concerned only with a nervous pressing on toward greater bulk and grosser contacts, with a cynical arrogance of disbelief in anything that does not occupy space or stimulate the senses, are as impervious to the light of reality as if they lay six feet under ground. To raise man from the dead is indeed a miracle but it is one that has been performed innumerable times, when the irresistible Saviour takes man by the hand and lifts him into the eternal life of his reality.

The almost appalling velocity of one's ascent as one throws overboard all the ballast of self-seeking, suspicion, superciliousness, ambition, intrigue, condescension, fault-finding, impatience, oppression, malice and fear, has for those who seek the abundant life none of the danger that such a course might have for the human aeronaut: for the light, fine atmosphere to which they are soaring is not alien to the soul, but its natural habitat.

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 recrudescence of Epicureanism in every century tells the frank story of the soul's desire to find its fulfillment in earthly confines; it cries out for peace and ease in this world and only after mordant disillusionment does it learn that the path to peace is that *via dolorosa* of ardor and heroism that leads to the utter abnegation of self and brings the only emancipation that the soul can ever know, complete obedience and submission to the will of God.

Peace to the ordinary mind connotes rest. What presents a more scathing commentary on the oppression and heartlessness of the past than the way in which the common soul of the overworked world was longing for rest; the most popular hymns were those that looked forward to a Sunday-School-picnic-May-festival heaven, and death was a "long rest"; no effort, no progress, no accomplishment—the soul caught forever in a paralysis of absolutism that bespoke an eternal stagnation.

But to the prophets of God peace is the release of incalculable energy, the galvanizing of ceaseless activities; peace is the final reconciliation of the soul with that Power against which its ancient and primordial struggle has ever been waged, that Power that annihilates it in order to give it life. We see this drama enacted in all the details of existence every day, a spectacle so familiar that it has ceased to be arresting. "Unless a grain of wheat fall into the earth and die it shall in no wise bring forth." The only course that can bring peace is sacrifice, the only course that can bring sacrifice is faith, the only course that can bring faith is love, and the only love that is great enough to inspire faith and sacrifice and bring the soul to the "peace that passeth understanding" is the intoxicating love of the Manifestation of God.

The paradox, as an intellectual concept, is not difficult to grasp, but as a

matter of spiritual realization it comes very hard. To re-educate the soul to the profound understanding that only by relinquishing a thing do we truly possess it; that only by dying to self do we really live; that only by losing do we ultimately find, this courageous task is a super-human program. And still there can be no release for the soul except in this simple and mighty conception that the path to peace is the path to self-forgetfulness. The private pretensions of the ego cause all the contention, misery and suffering of unfulfilled desire.

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 preferences, 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.

The attempt to coerce oneself into this attitude by mere act of will produces the repressed and sterile attitude of the Stoic. Only those "stern masters of tenderness," of whom in the divine succession Abdu'l-Bahá is the latest, can inform the wilful soul of its untried and limitless capacities for sacrifice and through sacrifice for joy and peace. There is no permanent joy and no permanent peace until the whole personality has been eagerly surrendered to the unremitting service of the Servant of God.

This transition from master to servant, from brute to man, from struggle to peace is not remote and wistful; it is immediate and demonstrable. This mystical experience of passing through the power of God's love, from a self-centered to a selfless existence is sufficiently common to have caught the attention of the great psychologists who offer us a scientific explanation of conversion. In this transmutation each questing soul is a Copernicus discovering anew the truth

of a theocentric rather than an egocentric universe.

But never in the history of conversion has this transition been made or this journey accomplished without the new rapturous, incommunicable recognition of the God of Love—the only God who can never be dispossessed. This compassionate, merciful, long-suffering God is revealed to man from age to age by a Messenger, whose authentic sign and intangible credential is the boundless patience of His love for us.

There is no substitute for this figure in history, nor in the untainted elements of life itself. Until the soul find this figure of the Master it must remain in that

state of anxiety or inanition that is its death.

Out in Arizona there is a stream called the Santa Cruz River. Although its banks form a diminutive canyon in places, not a trace of water can be found between them for months at a time; and then suddenly the torrential rains descend and the banks are all too narrow to contain the flood as it impetuously flings itself into the sea. Our arid natures parch in the desert of self-seeking and personal desire until, thirsting for relief and turning to the Master, our puny, little beings are utterly swept away in the floods and water-spouts of God's love.

LOVE

JESSIE E. REVELL

Love is the only solvent
For the nations, races, creeds;
Love is the only remedy
For the individual's needs.

Love, the LOVE OF GOD, unselfish
Will be born from all the pain;
To this world bereft of loving
Healing evermore shall reign.

Love, the one unchanging law
On earth or in the Kingdom wide;
Here we comprehend it dimly
There a thousand times intensified.

Love, wonderful as we know it here;
Greater Love in that Endless Day,
Shining brilliantly in the Home Light;
All else *but* Love will fade away.

Love alone, new song of Heaven
Tuning harps of souls forlorn
Into one great Anthem Holy,
Into perfect soundless song.

TOMORROW

ROSA V. WINTERBURN

THE WORLD is full of its own complainings. Men see apparent failures, real dangers, and an appalling, horrifying dread that the bases of civilization are crumbling. We who have glimpsed the new light realize that while all these things are dangerously true that they are also a logical outcome of conditions. A stream can rise no higher than its source, although a superior power may lift its waters to a higher level. Progress, civilization itself, can advance no farther and no higher than the character of man, for man has been permitted to be the maker of his own civilization. Consequently, the formation of character becomes the most urgent necessity of the day.

The vivifying impulse of a man's character is his spirit. If his spirit be dead or unawakened, there is for him no reality of life. Mere mental processes and material successes are fallacious and often very temporary, crumbling with their own weight or from adverse pressure. Out of the spirit of man comes the guiding permanent influence that shapes not only his own life but also that of all humanity, of civilization. Now the human spirit is the receiver, as it were, of vibrations from the Divine spirit; and if the receiver, or human spirit, is a void, if it is imperfectly developed, if it is stunted, if it is permeated with evil, then there is no instrument or power in man to receive and be trained by messages from the Divine. That is, the superior power that can lift the character of man above the level of its own limitations finds no instrument in man himself through which to function.

Every man should give frequent and consistent help to shaping and developing this spirit in man so that it may receive more and more clearly the mes-

sages of God. He should strive to help not only himself, but also others. Especially should most careful attention be given young people. No part of life is more delicately adjusted, none is more easily bungled or stultified, than is man's spirit, out of which, remember, grows his character and eventually all civilization. The greatest safeguard which the present generation can give the future for its safety and holiness is to train its youth. *Train*, not neglect or deride or punish or imprison, although unfortunately the two compulsory measures may become necessary; but *train* the children and young people into a truer comprehension of our relation to the Divine power and will, into a knowledge of our dependence upon that Will, and, especially, into a realization of the immense powers and possibilities opening to mankind if he accepts and cooperates with that boundless Power.

The first generation after our Civil War could not give the negro any reality of freedom; we are yet far from the ideal. Moses could not free the souls of the first generation of Hebrews from the real Egyptian blackness and bondage; he had to hold them in the desert forty years, until the second and even the third generation were enlightened and aroused to the reality of the Divine mission entrusted to them. The Bahá'ís must follow the example of Moses. Unfortunately, perhaps, we can not take our young people out into a desert, separating them from the contaminating influences of a corrupt and dying era. It seems that in this great day it is God's pleasure that His message of life shall be accessible to all peoples and races. In the day of Moses and his chosen people the greater part of the world was still too undeveloped to look at so vivid a light, and so

had to wait for that light to be transmitted through slow, diluting centuries while the minds and spirits of these "outer" peoples grew.

Today, however, all the nations of the world have developed sufficiently to have leaders of thought and progress. All are today called by God. Consequently, the teachings of today must be given to all. That means to start the children on the road. Give the teachings first, to all; secondly, to those who are attracted out of this great mass; thirdly, to those who turn definitely towards the new Light and become in turn its joyous followers and expounders. To the first class the teachings must be of general morality, pure living, realization and recognition of a Supreme Power. This instruction should be given in every home; state education must be brought to the point of requiring it in every schoolroom; so that the universal character may be influenced even unconsciously towards right living. That is, the call is sounded to all.

To the second class there must be given clearer instruction of the power of God and of the remarkable progress the human spirit can attain to if it submits

itself to this guidance. That is, the attracted will be pulled away from subordination to the mass consciousness and will be turned consciously into the paths of Divine guidance.

The third class must pass on through that gate where each must go alone. Each must, as he enters maturity, work out by himself and by God's help his capacity for leadership. As a child he will receive the same instructions given all the others; but the mind, heart, and spirit of the teacher or leader within him will guide him farther on.

We must work with our children and young people. If there is a Bahá'í assembly in the land which is composed only of adults, especially elderly adults, it should bestir itself immediately to find children and young people who may be guided and trained. Every home with children in it must teach them spiritual righteousness and power. Every teacher in a schoolroom must guide instruction so as to bring in moral and spiritual truths. Every individual Bahá'í must win, enlighten, and instruct spiritually some younger soul. God willing, we shall help usher the world into the Day of God.

EL BAB (GATE OF GOD)

IN COMMEMORATION OF THE BIRTH OF THE BAB, OCTOBER 20, 1819

Gate of God, through whose bright portal, streaming,
The Light of Truth went flooding o'er the world;
In Thy Soul the Divine Truth was gleaming
Whose rays proclaimed the New Day was unfurled!

Gate of God, through Thine, our eyes are seeing
The Beauty of God's Glorious Promised One
Who came; and lo! the grandeur of His Being
Shone with the Splendor of a Mighty Sun!

Gate of God, our hearts through Thine are knowing
The Love which thrills creation into life,
Yet vain is praise to Thee Whose Orb was glowing
Serene amidst the chaos of man's strife.

PHILIP MARANGELLA.

THE SPIRIT OF HAWAII AND ITS FOOD CONSERVATION CONFERENCE

AGNES ALEXANDER

‘**T**HE VARIETY of races and the differences existing between countries will become the cause of the embellishment, decoration and elegance of the world of humanity.”—’Abdu’l-Bahá.

In Honolulu, Territory of Hawaii, from August 1 to 15, there was held the first Pan-Pacific Food Conservation Conference. From countries bordering on the Pacific ocean, whose populations number more than half the human race, distinguished delegates came to this Paradise of the Pacific to meet and confer together.

A beautiful flag pageant, staged in the grounds of the old royal palace, prefaced the opening of the conference. Through an avenue of palm trees, boys and girls in groups representing America’s states and the many lands which border on the Pacific ocean, marched up the stairs of the old palace, now the executive building, where the governor of Hawaii and delegates to the conference were assembled. First came a group of eight Hawaiian girls decked with flower wreaths, the emblems of the islands of the group. China, Japan and Korea were represented by Hawaiian born children of these countries dressed in their national costumes. Mexico, Australia, New Zealand and other Pacific countries were also represented. It was a pageant of race friendliness.

This conference was the fifth of the Pan-Pacific conferences which have been held in Honolulu. The other conferences were Scientific, Educational, the Press, and Commercial. Because of Hawaii’s distance from the center of world politics it has been chosen as an

ideal meeting place. “Aloha,” meaning love, the only word of greeting of the Hawaiian people, is symbolic of the islands, for the “new found brothers from all races gather here in unity.”

The spirit of the Food Conservation Conference was expressed in the opening speech of Governor Farrington, the president of the Pan-Pacific Union, who said in part:

“The widespread interest, the hearty response to the call for this conference and the splendid type of leadership represented from all parts of the Pacific bespeak in a striking manner the steadily growing neighborly sentiment prevailing among the races and the nations of what is now generally known as the Pacific area.

“It therefore occurs to me,” he said, “that ‘to live and help others to live’ expresses the dominant thought of this conference, and is indeed the guiding purpose of the institutions and the racial and national divisions, of which the delegates are representatives.

“It was appropriate that the first food conservation conference of modern times,” the governor continued, “should be held in the Pacific with the oldest civilizations and the greatest massing of population on the one side and the greatest undeveloped areas with resources of untold value and a development of science never equaled in history on the other.

“Hawaii,” the governor said, “is the natural meeting place, the crossroads of travel routes of the people of the Pacific. The native friendliness of the original inhabitants of these islands, since their earliest contacts with civilizations of the

Occident and the Orient, has been a distinguishing characteristic that has exercised an abiding influence on every phase of human activity in this area. Travelers coming from the East and from the West have found here sincere friendship. These visitors and residents, in the main, have responded in kind. Contention and duplicity have been displaced by cooperation, intelligent study, frank exchange of opinion and thus a basis of mutual understanding has usually been found, new friendships established and real progress recorded.

"Here each race and nationality finds friends and sympathetic recognition," the governor said, "Racial equality is traditional. Here science finds an open door, not of tolerance but of appreciation. Here industry, education and commerce are on friendly terms."

The chairman of the Conference, Dr. L. O. Howard, chief of the Bureau of Entomology, U. S. Dept. of Agriculture, of Washington, D. C., in his opening remarks stressed the international aspects of the study of the food problem. "The evolution of internationalism is an interesting and very important study which will engage the attention of some of the best minds in the world more and more as time goes on," he said. "The interdependence of people and races of people is showing itself in new ways every year. The world is not yet over-populated. In a strictly biological sense it will never be over-populated by the human species or any other species. The old principle of 'the balance of nature' is sure to prevail."

Dr. M. S. Barnett of Sydney, New South Wales, chairman of the Sugar Industry section, advocated the use of Esperanto as the official tongue and language among sugar cane workers. "Esperanto is not a fad," he said. "It was adopted and used by delegates speaking 45 different languages at the recent International Commercial Congress at Geneva, Switzerland. It is easy to learn and is readily understood by

anyone who has had a foundation of Latin.

The conference adopted a resolution that it is the opinion of the sugar men that Esperanto might well be the language to be used by international conferences of scientific men.

The chairman of the International Law section, Dr. R. Masujima of Tokyo, the first president of the International Bar Association, concluded his paper on the association in these words: "May the International Bar Association gather into itself the energies of all the lawyers of the world, just as the mighty Pacific ocean receives all tidal currents into itself to ebb and flow along all its shores, there to cleanse the mind and heart of all to whom they come and then to rush on to other oceans of the globe, thus to illustrate that mankind is all one and that its interests never differ but harmonize, when the calm tides of uniform justice run along right courses toward their own appointed havens."

Sir Joseph Carruthers, representing the government of New South Wales, said he was appreciating during his stay in Hawaii that the world is a university and that its greatest lesson is to learn to be kind to another nation and to make the world better for all peoples to live in.

In a spirit of friendly cooperation and good will the conference closed with a banquet attended by more than 150 delegates and friends representing 16 lands. Governor Farrington, who presided, set the keynote of the evening saying that all the countries of the Pacific are one big family and that it was just a family gathering. The big family was the ideal of the Pan-Pacific Union and was one of the secrets of its success.

Dr. David Starr Jordan, president emeritus of Stanford University, made a plea for international peace and for widespread higher education as a means for obtaining international peace.

Dr. Kokiang Yih, the Chinese Consul at San Francisco, said he hoped that peace, plenty and progress might not be

limited to the Territory but spread to all the nations of the Pacific.

Dr. David G. Stead, of New South Wales, vice-president of the Australian League of Nations Union, compared Mr. Alexander Hume Ford, the Director of the Pan-Pacific Union, to a gardener who sent to all parts of the Pacific for the seeds of human thought. The seeds have been planted, Dr. Stead said, have been fertilized by human understanding, fellowship and love, and now the plants have grown and the persons who brought the seeds are returning to their countries with fruits and cuttings in order to grow new plants of international love.

The last speaker, Alexander Hume Ford, through whose energies the Pan-Pacific Union was born, said in part: "No conference ever called by the Pan-Pacific Union has been so successful and so representative as this one. Every section—I may say every country of the Pacific—has sent its delegates. The 150

men of many races, who have conducted the first Pan-Pacific Food Conservation Conference, have become warm, personal friends; they have worked as a unit, as, I am told, no men of any such conference have ever worked before. You have demonstrated that a Pan-Pacific League of Nations is not only possible—it is inevitable. You have been in at the birth of the Pan-Pacific Research Institute. You have accepted responsibility as members of a great Pan-Pacific Scientific Council to guide us aright. And for the Pan-Pacific Union I assure you we will try to follow your advice."

That the coming era is bound to be a period of wiser understanding and greater felicity between all the resourceful peoples, whose shores reach the Pacific, is the opinion of Prof. Adams of the University of Hawaii. The best citizens, he feels, are those whose minds have been broadened by distinctive cultures of different races.

IF YOU TAKE bars of iron and tie them together, no matter how closely, they will not become one. But when a metallurgist comes on the scene, he takes the ten bars, melts them in the furnace and casts them in one mould; only through this fiery furnace will their atoms commingle with each other, become united and inseparable.

"This is the work that Bahá'u'lláh has done and is doing. He has not tied together the iron bars—the religions of the world—with the rope of indulgent tolerance or ordinary amenities of human necessities, which are liable to break at any time, but with the fire of the Love of God. He has melted them first and then casting them in one mould of spiritual brotherhood He has rendered the most marvelous service to the world of humanity. Bahá'u'lláh is the Divine Metallurgist, and those who have deep insight and look around the world witness daily the workings of the principle of fusion."

Ábdu'l-Bahá.

WORLD THOUGHT AND PROGRESS

IF, AFTER ALL the appalling evidence in history that military force cannot give security we, today, repeat the folly of our ancestors, then the security we give of the day is only a betrayal of the nation that we lull to sleep under it . . . If the future is to justify our confidence and happiness, it will be owing solely to the deliberations, the negotiations, the work and the agreement of the League of Nations . . . Now what contribution can we make? Where does the League stand in its pursuit of peace and of the essential conditions under which arms can be reduced? I think the first problem is the League itself, and its composition. This League, if it has authority to give security, must be a comprehensive League. This League will remain inefficient unless it has not only got the threatened nations in, but the threatening, or so-called threatening, nations in. Both sides must be there. One of the essentials is that all nations must be in it; . . . I am in favor of arbitration—I see nothing else for the world . . . We are evolutionists. (Prime Minister MacDonald of Great Britain.)

ONE THING sure is that all men are drawn together in these days by rapid transportation and communication, by the steamship, railroad trunk line, the telegraph and the radio, and those who are at all aware of the fact must see that national political barriers, some time or other, must break down . . .

Such institutions as the Olympic games are looked at with favor by the lover of his kind. They have their part to play as well as international chambers of commerce, and international competitions in the arts. The new internationalism which cannot be accomplished at once politically by direct attack may be accomplished by a flank movement. (Dr. Frank Crane, Current Opinion.)

CONDITIONS as they are do not preclude war, but it is inconceivable that civilized peoples will deliberately take the downward path. There is such a thing as the fundamental instinct of society for self-preservation.—(G. Ellis Porter in Philadelphia Public Ledger.)

IN THE RECENT death of John J. Eagan of Atlanta, America has lost a citizen who incarnated that spirit of service which can break down both race and class misunderstandings. A generous profit-sharing plan was inaugurated by Mr. Eagan in the American Cast Iron Pipe Company, of which he was President. This provided that after a fair living wage had been paid to workers and a six per cent dividend to stockholders, the remaining profits should be divided between management and employees. Mr. Eagan believed that the workers should have a real share in the direction of policies at every point. "Not servants, but friends" became his ideal. Two representatives of labor, chosen by the workers themselves, served as directors of the corporation with every power that was vested in the representatives of capital. . . . But not only to his employees was Mr. Eagan a friend. His colored neighbors found in him a sympathizer and ally. In Atlanta he took the lead in developing a plan of co-operation between the white and negro churches that furnished the foundation of the inter-racial movement to give the negroes better educational facilities and opportunities for self-development. Over against the current cynicism as to the possibility of bridging the gulf between races, as between classes, stands the work of John J. Eagan, testifying that the problem can be solved by the use of the principle contained in the old command: "Love thy neighbor as thyself."—(Collier's.)

TRAVELING AND TEACHING IN ALASKA

MARIAM HANEY

ALASKA IS A VAST country, as the teachers and speakers have in truth discovered as they travel in the usual and "unusual ways" of that land, viewing majestic scenes almost unsurpassed in beauty and grandeur, and meeting conditions interesting, unlooked for and thrilling.

As far as Bahá'í activities are concerned in that corner of the world, we find that a city, or perhaps two or three, were visited by individuals mostly bent on commercial pursuits, but who in a quiet way proclaimed the doctrine of world unity and spiritual brotherhood to those who crossed their path and who seemed interested to learn of those truths which have come to the world to create an enlightened humanity.

Then in 1916, we hear of Mrs. Susan Rice who spent an entire summer vacation in Alaska. The account of her trip all alone up the Yukon to Dawson was filled with deeply spiritual hours, especially at one little town on the way, where she gave the Bahá'í Message to every one in the town. The fruit of her seed-sowing foreshadowed what might be expected in the future in the way of a vital interest from the people in that land, for she left real friends and many attracted to the Cause at Fairbanks, White Horse and Dawson, and indirectly through her the Message was carried to Wiseman, the most northerly point, inhabited at that time.

Later Miss Margaret Green received an appointment in an important library in Alaska, and as much as possible she shared with others her knowledge of the Message which is joy-bringing, and which includes that marvelous program for PEACE which shall be enduring through the application and living of the Bahá'í Principles.

Still later we find the history of the Cause in Alaska records the work of Mrs. Emogene Hoagg and Miss Marion Jack, who together spent over a year traveling from city to city, presenting the Bahá'í Message publicly in many large and important gatherings as Mrs. Hoagg is a most impressive speaker before the public, and both teach with clarity and conviction. They served with distinction and great success, for the element of sacrifice entered largely into their work. Through the confirming power of the Holy Spirit illumined groups were left in several Centers.

Now at this time we hear of the onward march of events, the advancement of the Cause and a service of wider scope, for hundreds are now being taught through the public lectures of Mrs. O. R. Gregory, a University of California graduate, a dynamic speaker, and an enthusiastic Bahá'í. She is a whirlwind of both physical and mental energy, and spiritually confirmed, she has become a power for good. Her own lamp being lighted, she can become the torch-bearer to others.

One of the most unusual experiences of any Bahá'í teacher, perhaps, was her trip with her husband by dog team into McKinley National Park, the farthest north of all the National parks, where they camped in midwinter, the first time in the history of the park that this has been done. Returning to the entrance, they found the superintendent of the park had cleared out a log cabin for a gathering. Here Mrs. Gregory gave a lecture on the Bahá'í Cause to a rather large and interesting group who seemed overjoyed with the story of the possibilities of a united human family. All welcomed most heartily the teacher and Message and eagerly sought literature.



The accompanying picture gives an idea of the unusual setting for this program staged in a log cabin.

Lecturing before the public is not Mrs. Gregory's only activity, for she has likewise been exceedingly busy with her pen. She has had printed in the "Anchorage Daily Alaskan" a series of articles which continued for sometime and which were most attractively presented under the title "The Solution of the World's Problems from a Universal Standpoint." Each day she added to her story some phase of the Teachings which would carry her readers further on the journey toward the desired goal. For instance she started the series with "The Cycles of Time"; then followed in succession "The Need of an Educator," "The Elements of Universal Religion," "The Messenger," "The Promised One," and so on—an intelligent and brilliant course of reading in the important history and facts relative to the Cause and its ap-

plication to present day problems. These articles attracted wide attention, and brought the Cause of God into many corners where a teacher could not travel in person.

One feels assured, as they hear of Mrs. Gregory's spiritual successes in Alaska, that when she was married to an Alaskan dentist not long ago, perhaps the guiding hand of the Master led her thither to particularly become a herald of His Cause where she could best serve and where the field was so ready for the Bahá'í teacher. Dr. Gregory was first attracted to her as she publicly proclaimed the Bahá'í Message with its dynamic doctrine of spiritual brotherhood and world unity to an audience of over five hundred. He accepted the Bahá'í Message, and likewise "accepted" Mrs. Gregory, and now these two have become one in establishing the Cause on the most firm foundation which is the eternal Word of God.

پایزدهم

ص

شماره هفتم

مجتله روحانی اخلاقی تربیتی عمومی است

نجم باختر

قیمت اشتراک سالانه در همه‌های دنیا سه دولارت

ماه‌های یکبار طبع و نشر و توزیع می‌گردد

اکتوبر ۱۹۲۴

از اساناب حضرت صدیق اعظم

صفا نایب اگر در شکل روحا نیات باشد حرفی بکنه و الا تا می خیزد بکنده بیایه منشأ
 میشود و آنچه نمی بکنه شل نمی نماید که در شکل کند ما و اندر مدعی که در شکل کند بر لبش ایا ای
 چند بر سبت و هجرت صفاتی دارد و لطیفی دارد و در گن زد و خوش میشود آنچه ندارد
 اصلاً خرم انده و صفتش در هر حال صفتش را اگر مورما و دایمت سینه سینه است
 استود یعنی در سخت حکم مسخر است بهشت آن مثل در وقت کند که در شکل کند که در وقت
 شایع خطیله و دلک و دلکوت حاصل میشود چند فرزند درین حال پیدا میکند که در دایمت در
 صلی طبع دوند چو پانزهار خنده چو زخم کشنده کن ایبدن آنچه در اثری است نمری قیصر بیچری
 نیست حضرت موسی نام است نمری فرمود بعد از سه روز اسرار عالم دایمت عالم را
 ساختند آن زمان مسخرات همتی در عالم بود که در جاری چه صفا نی چه عالمی شده و هجرت
 آنکه سینه بر مسخرات بود سه روز اسرار و کسرت هاله آن زمان آن مسخرات بطور حکم
 عالم دایمت بیدار گن بر زبان در نظر طریقت بیرون هر زبان هر زبانم را جبار است خود
 از غیبه رعایت میشود و همچنین هاله بنده چه چه است و اگر در صبح عالم بنده چه چه است در
 امریکه ما در صبح بسیار و صبح بسیار بسیار و صبح کرده اند بسیار است و بطلم هاله آن
 چه چه است در این ایام در امریکه انگیزه است اسباب است اسباب و صبح و کل جبار است شده
 از تا شریات تا سبب است که حضرت موسی کرده است سه روز اسرار پیش اید ای جبار ای
 غلامان این جبار که تقابل امری را می دارد این است که در عالمی بکنه این است که در ناز و
 سینه این است که در شاد و در پیش حال بر کس سینه که کل بر وجه تقابل اکتی بر حضرت است
 شاست و هر از طریق نمرش است یعنی آنچه استوار است در دنیا را این دور در زمین بود
 و موسی خود خود که همه عالم طبیعت انده حال شاه که مدد و خلق سینه نسبت با این دور
 مدین نمرش یک میاید که چه چه است و اسکان تان بر وجه تقابل اکتی بند است را این
 باشد شبین که در نقطه تراب طراف چند نمود و در عالم تراب که بیخورد به دیگر
 عالم قلوب به فریب است یعنی خلق مثل عنصری که در وجه تقابل اکتی بود که این
 بوی در بوسه و خلق نازنده چه چه است متشابه است عالم طبیعت است چه چه است
 نفس نازده است اگر خلقی را بهای طبیعت گذاری بر ترغیب کنی جوان بایه متشابه است طبیعت
 است که با هر از مدعی را سبکه و اما در نفس ای نفس نازنده بسوا الا ما فی الدن بر خنود
 سستی آن چه چه است یعنی طبیعت است نازده و دایمت که در دایمت بر شری مکن است
 طبیعت نازنده در وقت است استقامتی طبیعت است جسم است استقامتی طبیعت است
 استقامتی طبیعت جمله و در وقت است استقامتی طبیعت است جسم است استقامتی طبیعت
 بود که در اول بهم یکدیگر چه چه است متشابه است طبیعت است نفس نازده که سبکه این است
 که چه چه است ندان نیست که از استقامتی عالم طبیعت است جسم است استقامتی طبیعت است درین دنیا

اندین و هجرتان

بهر خط نیکو عفت که در هر ادعاست این ختم را شامل گردد امواج حوادث آنرا بفرموده صفای
 خود برده و آن آنگاه زلف حجب ستارگان و نه آن خشت های دایره گران در خیمه بر این خندان
 بر خیمه تکران داشت و در عصر استراحت طبقت آن همان بهر بر آید تا مقام امروز رسید است
 احوال آن در دین تصویر شده و بنا به روی می بود که گفت پیش و جمیع نوع و با معانی و روح
 و ساخت بنیاد در وقت غنچه و لبه و کتف زان در دریا و شمال آن هر چند جان سوله و بار است
 در رنگه است که در در نظر سبک کند که چای می شایه بگویم خود در آن خیمه آنرا بر عهد خود
 آورد و ش طبعه اولی برای بنا و تمدن برقرار داشت نه تنها آنچه باشد مانند دکت تاریخ و
 سلطنت بلکه در آنکس حرکت طبقت تریب را در کج و معوج واضح داشت که به است در آن
 نام و اینک هاله مشی بود نه در دایمت و هجرت مدار گران در قدم قدم صفای طریقت
 می کردند و هجرت طبقت طرق رنگه های و تطهیر اجتماع عرفش با اوضاع هاله وقت
 در سخت کیسه هاله و سوله هالی و در تفکیک پیدا و همچنین صفای در هاله در جلال صفای
 و ادب و فرقی است متشابه سلطان اوضاع آنچه ظهور داشت که ما ندر در و حال آن نشان
 آثار و مصادر حال بود در هجرت نوا گشت که تمدن بر روی نماند به و با پیش زمین آن
 و تمدن روح و قویا طبعه آن تمدن بود نه بنا به عبیه استقامتی نوا گشت که تمدن بر روی نماند به
 با یکدیگر مانند استقامتی و با اتصال نورانی است تمدن به زمین مانند استقامتی
 و درین حالت تمدن نفس بر هر گاه و پیش آن خدای متعالی نماند به با هاله ای که در آن
 تبدیل و توضیح چه که تا به دیگر موقوف بود و چای هر گاه تمدن هر شری است که در عملی
 خدای است که در اسرار مبین نیست برین است یعنی آن در جهان تبدیل کرد که در اسرار
 و سینه است و آیات و آیه ها و چنان توضیح داد که موقوف آنرا کرد در سلطنت استقامتی
 کتب و درین جهان بود که در زمین است و با نوا که در هر حال آنگاه زمین نماند به
 قدهای تکلیف و صفای عمل استقامت تمدن بود ولی چون علم صمیم است که در زمین
 سبب است هاله شری است که کل آن سبب است در اول مس طراف کج که در زمین نماند به
 آنکه در استقامت و درین را چنان توضیح داد که در اسرار آن کردند و غیرهم استقامتی
 چنان که خدا عالم را در شرف روز ما صیبه و با چنان طبقت استقامت است که در عالم
 و فرقی در صدها هزار سال است یافت اند و چنان آن است که در هر دو در کس استقامت
 در بوی از او در طریق تفسیر خود و با شایه احوال طریقت نفس مذکور و کتب را با طریقت
 و دایمت نمرش و اعتبار توضیح و باقیه طرافان کفها هر گاه این است که در علم طریقت
 چنان که است است که در هر صورت و در هر حال این است که در او را در نظر این بر زمین
 و اما که اصل حکایت است که در اول راه را دست به و زمین و تیره و در حق و سالی
 شد که هر گاه تمدن هر متنش علی باصل او اصل او جملی بند که مخالف با این ظاهر است
 و زمین است و استقامتی آن در عالم اکتی در سرف و در زمین آن متفق زمین است پس چنان
 که در نظر استوار نبوی توضیح نمود که مملکت آن کرده و حالت ساریان بر سینه در آن
 همه سال مطابق با وضعت است و تمامه و کسبت از رنگه ایشان چنان بود که در حق

و دست و در وقت



A PRAYER

REVEALED BY BAHÁ'U'LLAH

GLORY be unto Thee, O God, for Thy Manifestation of Love to mankind! O Thou, who art our Life and Light, guide Thy servants to Thy way, and make them rich in Thee and free from all save Thee.

O God! teach them Thy oneness, and give unto them a realization of Thy unity, that they may see no one save Thee. Thou art the Merciful and the Giver of Bounty!

O God! create in the hearts of Thy beloved the fire of Thy love, that it may burn away the thought of everything save Thee. Reveal unto them, O God, Thy exalted eternity, that Thou hast ever been and will always be, and that there is no God save Thee. Verily, in Thee will they find comfort and strength!



Mrs. Lua Moore Getsinger, an American woman, who had an audience with the Shah of Persia. See page 230.

STAR OF THE WEST

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THE WORLD HONORS its great men usually after their death. And of certain men it may be said that their leadership and effect upon mankind becomes more potent after they have ceased to dwell upon this earth. Especially is this true of the prophets and the founders of religion. The teachings of these spiritual leaders of humanity are increasingly treasured with the passage of years, until the time of their complete potency arrives and these teachings are made the foundation not only of the religion but for the civilization of a people, of a continent, or of the world.

The cumulative power of these divinely inspired teachers of humanity is due to the fact that more and more the wisdom and eternal rightness of their teachings come to be perceived; and the submission of large numbers of mankind to their leadership is not so much an act of sacrificing rights which belong to the individual as it is a deeply appreciated opportunity to align one's self, on the side of right and progress, with those divine forces which alone are capable of perfecting the individual and the world.

Such has proved the case with Bahá'u'lláh, founder of the Bahá'í movement, the one hundred and seventh anniversary of whose birth was celebrated the twelfth of this month by hundreds of thousands of Bahá'ís the world over. There is hardly a country or race amongst which are not to be found loyal followers of this Seer, who from the midst of a prison-martyrdom of forty years, sent forth nevertheless to all parts of the world

precepts and principles for a world civilization which were so lofty as to win the allegiance of the greatest scholars and thinkers as well as of the humblest and least educated of men.

And within the span of but thirty-two years after the death of Bahá'u'lláh, the world religion which he founded has reached such proportions and significance as to be included in the program of the "Conference of Living Religions within the British Empire" held in September at London. Seldom in history has a religion advanced so rapidly within the lifetime and immediately after the death of its founder.

CIVILIZATION rests always upon certain sanctions, either of human and eclectic origin, or during the more religious epochs, of a believed super-human and divine origin. In an age which denies the existence of God, or of any power superior to man, the pattern of the life of humanity is woven according to man's desires, ratiocination, and inventiveness. If the universe is really without a Divine Guidance, man must be the helmsman and steer to the best of his ability. In the prevalent scepticism of today, which either doubts or denies the existence of God, the passions of man have displayed themselves so luridly, that those who began by doubting God end by doubting even humanity itself. Can human ratiocination and inventiveness find a way to correct and guide into beneficent channels human desire-nature? The leading non-spiritual

thinkers and diagnosticians of today have become pessimistic as regards the above possibility. And rightly so. For a civilization built upon human sanctions and powers must at best be humanly fallible, and imperfect to the extreme. Hitherto all dangers to civilization due to man's imperfections could be somewhat counteracted by the power of man's intelligence. But today the danger arises that man's passion, even under what control man's intelligence can bring to bear, may wipe out mankind from off the face of the earth, a planetary form of suicide dreadful to contemplate. The appalling limitations and dangers of man-made civilization become apparent, now that the art of modern chemistry has rendered almost limitless man's power of destruction. Hence the pessimism which prevails in many circles.

But pessimism is always the consequence of a long period of scepticism and eclecticism, and always for the same reason,—namely, that mankind, when abandoning sanctions of conduct deduced from religion, plunges into such evils that a decadence ensues, from which only the power of renewed or new religion can uplift. It was so in the days of the decadent Roman Empire. And it is so today, that from the evils of passion, passion of war, passion of sex, passion of gold—into which the contemporaneous world has fallen, no power can avail save the power of religion.

Either the world, Rulerless and without Divine Guidance, is approaching its twilight and extinction; or else, being in such need of Divine Guidance as to become extinct without it, the Divine Guidance will be forthcoming and civilization saved, provided mankind turn to God and accept the guidance of the Messengers He sends.

Hence the only optimists today, are those who believe in God and in His power to save humanity; and who believe in man's capability of being saved, through his innate power of aspiration and search for God.

BAHÁ'U'LLÁH brought to the world the pattern of a divinely perfect civilization, to be wrought out by man under divine guidance and assistance. His program for a world state and for the brotherhood of man, containing solutions for all the great problems which are now vexing humanity, is available to all. The strength of the Movement which he founded rests not so much on the illimitable breadth and reasonableness of this program, as upon the faith held by his adherents that this program is divinely inspired, that it represents the World of Reality, that it is the Architypal ultimate perfection designed for mankind before this world was created. Those who work, aspire, sacrifice themselves for the sake of this august, this super-potent Program, feel themselves working not for transitory reformation, but for something measureless, immutable, eternal. And by so much as a man of intelligence and of heart will work more zealously for great than for petty ends, by so much have the followers of Bahá'u'lláh, of many races and in many countries, given gladly of their time, their energy, their possessions, and even of their lives, to further the teachings of one the divine validity of whose message they had come to believe. A movement which in these modern times of spiritual indifference can count twenty thousand martyrdoms in one generation, is a movement the power and spread of which bear watching.

AT HAIFA, three years ago on the twenty-eighth of November, there passed away one whose death the whole world mourned, 'Abdu'l-Bahá, son of Bahá'u'lláh, under whose spiritual guidance subsequent to the decease of its founder the Bahá'í movement made great advances. He had led a life, the gentleness, the loving eserviceableness, the wisdom, and spiritual purity of which not only won followers by thousands to the Cause for which he stood, but also brought him the highest respect and love

of all the natives of Haifa and the adjacent territory. His funeral services, in which Christians, Jews, and Mohammedans joined in heartfelt unity of encomiums, was a memorable testimony to the power of the spirit toward love and unity and brotherhood. If Bahá'u'lláh was the august law-giver, so pregnant with the spiritual creative forces that, it is said, one could not look him in the face,—'Abdu'l-Bahá was the great exemplar of love and service. It is as such that his life and personality commended itself to his immediate following, and to the whole world.

Since the abstractions of the law must be lived concretely by human beings, the

desire for the spiritual life of love and justice and obedience to God's law must be implanted in those who accept and try to follow the teachings of a Manifestation of God. 'Abdu'l-Bahá, the living symbol of the Divine Law, both showed how to live the life of a Bahá'í and imparted to others the will and capacity to live that life. A cloud by day and a pillar of fire by night, he ever guided the followers of the Bahá'í movement toward the promised land. And since that promised land is the brotherhood of man, his life was of service not only to Bahá'ís, but to the whole world, which at his death paid honor to his high spiritual station.

THE ESSENCE OF INSTRUCTIONS

*An Excerpt From the Recent Letter of Shoghi Effendi,
Guardian of the Bahá'í Cause*

Humanity, through suffering and turmoil, is swiftly moving on towards its destiny; if we be loiterers, if we fail to play our part, surely others will be called upon to take up our task as ministers to the crying needs of this afflicted world.

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 world wide 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.

THE STORY OF BAHÁ'U'LLAH'S LIFE

EXCERPTS FROM WRITINGS OF 'ABDU'L-BAHA

"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 the Spiritual Springs and the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. The origin and end is 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."

BAHÁ'U'LLAH was born in Teheran, the capital of Persia, on the 12th of November, 1817. He belonged to the royal family of Persia. From his earliest childhood he became distinguished among his relatives and friends. They remarked: "This child has extraordinary power of intellect wisdom and innate knowledge." He was superior to his age and class. All were astonished. Some remarked: "Such a precocious child will not survive."

Up to the age of maturity Bahá'u'lláh had not consented to enter any school; he was not willing to be taught by any teacher. This fact is well known among all Persians of Teheran. Nevertheless he solved the difficult problems of all who presented them to him. In whatever meetings, scientific gatherings, or meetings for theological discussions—wherever he was present—he always solved the abstruse problems presented to him.

IN THE THIRD YEAR after the Bab (the Forerunner of Bahá'u'lláh) had declared his mission, Bahá'u'lláh, being accused by fanatical Mullahs of believing in the new doctrine, was arrested in Teheran and thrown into prison. . . in an underground dungeon, where the light of day was never seen. A heavy chain was placed about his neck, by which he was chained to five others; these fetters were locked together by strong, very heavy bolts and screws. His clothes were torn to pieces. . . . During

this time, none of his friends were able to get access to him. After a time the Government liberated him and exiled him and his family to Baghdád, where he remained for eleven years. During the first years of the stay in Baghdád, Bahá'u'lláh suddenly departed to Sarkalu in the mountains alone. Nobody knew just where he was. Two years he passed in this place. Some of the time in the mountains, some of the time in grottoes, and some of the time in the City of Sarkalu. Although solitary and alone, nobody knowing him, yet all through Kurdestan he became well known. It was said, "This unknown person is a most remarkable person, is exceedingly learned, is possessed of a tremendous power, and has a colossal force." All Kurdestan was magnetized by his love. But Bahá'u'lláh was passing his time in poverty and even his robes and clothes were those of the poor; his food was that of the indigent. The signs of severance were manifest upon him as the sun at midday. . . .

Bahá'u'lláh bore all evils and torments with the greatest courage and fortitude. Often when he arose in the morning, he knew not whether he would live until the sun should set. Meanwhile, each day, the priests came and questioned him on religion and metaphysics.

Although Bahá'u'lláh was of royal lineage, and not of the scholastic or learned, yet his marvelous discourses astonished the wise and learned and they who were pure in heart saw in him the fulfillment of their hopes.

Bahá'u'lláh well prepared the people for the coming of the great event, namely, his declaration, which took place in the Garden of the Rizwan, outside the City of Baghdád. During twelve days he made his mission known to his disciples, and inasmuch as this great event occurred in the Garden of the Rizwan, the greatest of Bahá'í feasts is called after that garden in commemorating the twelve days. (This was in 1863, though he had in 1853 announced himself to a few.)

AT LENGTH the Turkish Governor exiled him to Constantinople, whence he was sent to Adrianople. Here he stayed for five years. Eventually he was sent to the far off prison fortress of St. Jean D'Acre, where he was imprisoned in the military portion of the fortress and kept under the strictest surveillance.

But the banishment of Bahá'u'lláh, instead of resulting in the extermination of the Cause in the country, proved just the contrary; the Cause was spread more rapidly; the fame became more widely circulated; the Teachings of Bahá'u'lláh became more widely promulgated in Persia. Through the Power of God he was able to hoist his banner. If at first it was a lamp, it became a flame. If it was a star, it became a mighty sun. . . .

HE ADDRESSED THE KINGS from the prison, each individually, summoning all to the oneness of humanity, and the most great peace, arraiging some, and predicting what would happen in their kingdoms, and these predictions have come to pass! . . . This he accomplished within a prison which was beyond human endurance, and that which he wrote or declared came to pass. It became evident and manifest, no one could hinder it. Some have not yet come to pass; they will occur later.

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. Minds were exalted on beholding him, and Bahá'u'lláh never hid himself. He spoke courageously before all.

"He is incomparable," declared the people, "but he is setting himself against Islam. Such an one is an honor to humanity," they said, "but a detriment to our religion; therefore we must declare ourselves against him."

In his lifetime he was restless for activity. He did not pass one night restfully in his bed. He bore all his ordeals and catastrophes in order that in the world of humanity a heavenly radiance might become apparent; in order that in the world of humanity the most great peace might become a reality; in order that certain souls might become manifest as the very angels of heaven; in order that heaven's morals might become apparent among men; in order that humanity, or individuals of humanity, might become educated; in order that the precious, priceless qualities of God in the human temple might be developed to the fullest capacity; in order that man might be the likeness of God, even as it has been stated in the Bible.

THE GREATEST proof of Bahá'u'lláh consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Baghdád, in Constantinople, in Adrianople, and in the most great prison (Acca), Bahá'u'lláh ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. He never attempted to protect or shield himself for one second. Before all nations and all religions he proclaimed his Cause and declared his Teachings. The foes were resisting the spread of the Cause with the greatest

hostility and his blessed breast was the target for a hundred thousand arrows. . . . It is well nigh beyond belief that notwithstanding all these dangers Bahá'u'lláh was protected.

INDEED, GOD'S ways are most mysterious and unsearchable. What outward relation exists between Shiráz, Teheran, Baghdád, Constantinople, Adrianople, Acca and Haifa? Yet God worked patiently step by step through these various cities according to his own definite eternal plan, so that the prophecies and predictions as foretold by the Prophets might be fulfilled. The golden thread of promise runs through the Bible, and it was so destined that God in his own good time would cause its appearance. Not even a single word will be left meaningless or unfulfilled.

FROM THE BEGINNING of the Cause or more definitely from the time that Bahá'u'lláh was exiled from Teheran all the events in this Movement, although their outward appearances for the time being were fraught with pain and sorrow, yet they were based upon the consummate wisdom of God.

On the eve of the departure from Persia the believers were in tears. It is evident that after those dreadful persecutions, sufferings, trials and martyrdoms it was most difficult for them to bear this last blow. They thought the Voice would be hushed, the Truth would die, the Light would become extinct and the Truth defeated. However, the spiritual wisdom of such an event became apparent afterwards. Eleven years sojourn in Baghdád widened immensely the circle of influence of the Cause and carried its flame to the four corners of the earth. Having received the firman of exile from Baghdád to Constantinople, when the friends heard this dire news they were deeply grieved. Through the intensity of anguish they were weeping uncontrollably. The wisdom of this event became likewise manifest later.

WHEN THE TWO despotic governments decided to exile us from Adrianople to Acca there was such a manifestation of sorrow and anxiety that neither word nor pen can describe it adequately. The floodgate of unutterable grief was set loose. Thus you observe the ship of this Cause has weathered fearful storms, the like of which it is impossible for you to imagine. Now it has become apparent how these events constitute the unparalleled victories of the Cause, although at the time of their happening many people thought they were crushing defeats.

ALL THE TIME of the sojourn of Bahá'u'lláh in this mortal world, he was enduring the most painful afflictions. . . . His main purpose in bearing this heavy burden and all these troubles which gave forth their waves like an ocean, in accepting chains and fetters and showing forth the greatest forbearance, was for the sake of harmony, concord and union among all the people of the world and for the establishment of the signs of the real unity among all nations, until the essential Unity (of God) might appear in the end in the existing realities.

BAHÁ'U'LLÁH DEPARTED to the everlasting world and ascended to the Supreme Horizon, May 28, 1892.

HIS HOLINESS, BAHÁ'U'LLÁH, is the Collective Center of unity for all mankind. He founded the oneness of humanity in Persia. . . . 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.

Bahá'u'lláh declared the "Most Great

Peace" and international arbitration. He voiced these principles in numerous epistles. He wrote to all the kings and rulers, encouraging, advising and admonishing them in regard to the establishment of peace; making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration. 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.

HIS HOLINESS, BAHÁ'U'LLÁH, 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. . . . 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'ís 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.

IN THE ORIENT the various peoples and nations were in a state of antagonism and strife, manifesting the utmost enmity and hatred toward one another. Darkness encompassed the world of mankind. At such a time as this, Bahá'u'lláh appeared. He removed all the imitations and prejudices which had caused separation and misunderstanding, and laid the foundation of the one religion of God. When this was accomplished, Mohammedans, Christians, Jews, Zoroastrians, Buddhists, all were united in actual fellowship and love. 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 Mohammedan 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. They have attained to the condition of rebirth in the spirit of God. They have become revived and regenerated through the breaths of the Holy Spirit. . . . The people of the nations who have accepted Him as the standard of Divine Guidance enjoy a condition of actual fellowship and love. 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. They associate in the utmost love and spiritual fragrance as if they belonged to one family, as if they were one people.

THE TABLETS of Bahá'u'lláh are many. The precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry and investigation; astronomy, biology, medical science, etc. In the Kitab-el-Ighan (*Book of Assurance*) he has given expositions of the meanings of the Gospel and other

heavenly books. He wrote lengthy Tablets upon civilization, sociology and government. Every subject is considered. His Tablets are matchless in beauty and profundity. Even his enemies acknowledge the greatness of Bahá'u'lláh, saying he was the miracle of humanity. This was their confession although they did not believe in him. He was eulogized by Christians, Jews, Zoroastrians and Mohammedans who denied his claim. They frequently said, "He is matchless, unique." A Christian poet in the Orient wrote, "Do not believe him a Manifestation of God, yet his miracles are as great as the sun." . . . The testimony of his enemies witnessed that he was the "miracle of mankind," that he "walked in a special pathway of knowledge" and was "peerless in personality." His Teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon medicine if it is never taken from the library shelf? When practical activity has been manifested, the Teachings of God have borne fruit.

His Holiness, Bahá'u'lláh, has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement. . . . He exhorts men to free their minds from the superstitions of the past and to seek independently for truth, putting aside all dogmas.

SEARCH UNTIRINGLY for Truth and reiterate the Teachings which harmonize with the crying needs of the hour. This will be the cause of the progress of man, the illumination of the Orient and the Occident. The important thing is to spread the Teachings of Bahá'u'lláh in our own century. Whoever listens to these Teachings properly expounded will say, "Here is the Truth—that which will render life a greater thing!"

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.

THE MASTER TONE

(Authorship Unknown)

ONE Sunday morning in the far-off town of Basel, I sat in my window listening to the melody of the bells. All the bells were chiming, and one mellow, deep-toned tolling-bell, swinging alone in its tall bell-tower, gave the master tone to the clamoring strife of sound.

How their jangling voices wrangled in the air, striving for the right of way! Yet, in spite of it all, through the midst of it all, undisturbed by multitudinous discords, even bringing them all into concord, came unfailingly to the ear the

steady swing and sway of that calm, mellow boom, which seemed to soothe the ruffled air, and from its own abundance lend grace and meaning to all that aerial disquietude, which else it had not had.

Such is one master soul. As the mingling resonance of the one powerful bell resolved the conflict of sound into harmony, so one strong voice which rings with truth and holiness will overcome the discordant voices of sin, and attune them all to the divine harmony.

FAITH—A PROFESSION

GEORGE ORR LATIMER

MORITZ BONN, chief German Lecturer at the Round Table discussion of the Institute of Politics at Williams College this year, has recently made the statement that "war, at least in continental Europe, has had one far reaching result: it has killed faith. Its teachings are contrary to the Christian religion. . . . when whole nations are imbued with the belief that their interests are the only thing that matters, when they are willing to spend their lives and the lives of their enemies by the million for their national ideals, their God becomes a mere tribal God."

This perhaps expresses the popular conception of the meaning of faith, namely a personal attitude by which divine revelation is subjectively appropriated according to the individual's conception of God's purpose and design. Then follows a specialized doctrine, a chosen people, a particular church, a superior nation created through an appeal to the limited personal emotions, highly colored by racial prejudice and lack of common sense—this is the faith complex of today, something that neither originates from logical processes, nor from immediate inner experiences. To this kind of profession of faith Abraham Lincoln found no time to concern himself with, stating tersely: "I found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confession of faith."

What then of other kinds of faith; is the fate of the western world limited by a dying religious belief? Surely there are other faiths, whether in a state of decay or not, that form a vital part of the life of the world. For instance there is scientific faith, such as the belief in the

nebular hypothesis or the theory of relativity; a faith that offers a complete substitution for the decadent religious faith. There is the faith in a certain political party to solve the social and economic problems of the nation; there is the reliance in a physician's skill to cure the ailments and afflictions of the body; the trust in the ship's captain to navigate the waters safely in all kinds of weather; there is the sense of security for one's life and property by the due process of law; there is the confidence in the national banking system, upon which are based the delicate and complicated methods of local and international credits—in fact all manner of faiths which vary in form and degree from the trust in the city's fire department and the proper sanitation methods of the milk-man to the devout muezzin who never fails to call the faithful to prayer, so that waking or sleeping our every moment is the expression of some form of faith.

If faith has died in Europe, it has likewise been severely shaken in America. Recently Dr. Richard C. Cabot, author of "What Men Live By" and at present holding the chair of Social Ethics at Harvard, has pointed out that the web of espionage woven during the late war has become a cancerous growth in the life of our every day human relations. The spy system at best he says is "something occasional, an exception to be banished as soon as the crisis is over." However, the system is one based on deceit, treachery and the betrayal of confidence—and it has not been banished. The recent disclosures in the Department of Justice and the Veterans Bureau at Washington have disclosed the painful facts of the spy system at its worst and have almost undermined one's faith in party politics. The idea "to get something on someone"

has enhanced this uncivilized system. Secret societies that attempt to take law and order into their own hands still further aggravate the condition and relationship of mankind. This vast spy system has reached into the legal, social and educational worlds, and much more seriously in the industrial world where employers hire workmen to betray their comrades and in retaliation labor unions employ spies against their employers. Betrayal and bribery do not bespeak confidence, rather do they breed distrust and a warping of the moral fabric. News agencies search the world to discover material for future reference regarding one's private life in case that individual should at some time enter the arena of social or political service. The cinema world portrays, with its questionable educational value, the weaknesses of modern family life, thus undermining the sacredness of the home. Even the extreme Fundamentalist has girded himself with armor to "fight for the faith," little realizing that faith is not something to be fought for, but is in itself a conquering power.

O ye of little faith, where is that self-trust that Emerson calls the essence of heroism? "Our fears do make us traitors." Shall we too die for want of faith and assurance, metamorphosed by the fear complex? The body politic is sick on account of lack of altruism. The want of a common faith is the life-destroying ill of humanity at the present time. Everywhere, in the old world and in the new, man has become a worshipper of the idol SELF-INTEREST. Everyone is striving for self advancement at the expense of his fellowman. Faith is blind and dying.

What then is the faith of the future? It is not a mere confession. It is a profession and a practice. To the Baha'i it

is "first of all conscious knowledge, and second the practice of good deeds." It is confidence, as 'Abdu'l-Bahá points out: "The greatest divine bounty is a confident heart." It is assurance of a new heaven and a new earth for man. It is the vision fulfilled of that famous Italian patriot, idealist and apostle of the new democratic evangel, Joseph Mazzini, when he declares: "The first real earnest religious faith that shall arise upon the ruins of the old worn-out creeds will transform the whole of our actual social organization, because every strong and earnest faith tends to apply itself to every branch of human activity; because in every epoch of its existence the earth has ever tended to conform itself to the heaven in which it then believed—in form and degree varying according to the diversity of the times—of the words of the Dominical Christian prayer: "Thy Kingdom come on earth as it is in heaven."

The new faith must withstand the hurricanes of skepticism, revolution, race riots, international wars and religious enmities. The quickening power of the Baha'i spirit has already accomplished the awakening of a new assurance in every one with whom it contacts. It produces severance from selfish motives; it supplies a complete attraction to spiritual attributes. It accepts the plan of God for man's practical and spiritual welfare as both workable and livable. It acknowledges the voice within but translates that voice into conscious action for the betterment of all humanity. It sees the vision of the heavenly kingdom established on earth as it should be today. It is the motive power of a new and radiant century.

"This is the standard," proclaims 'Abdu'l-Bahá, "as ye have faith so shall your powers and blessings be. Faith is the cornerstone of all Life's activities."

WHAT IS FAITH?

ANSWERED BY 'ABDU'L-BAHA

WHAT IS REAL Faith? Faith outwardly means to believe the Message a Manifestation brings to the world and accept the fulfillment in Him of that which the Prophets have announced. But in reality faith embodies three degrees: To confess with the tongue; to believe in the heart; to give evidence in our actions. These three things are essential in true *Faith*. The important requirement is the love of God in the heart. For instance we say a lamp gives light. In reality the oil which burns produces the illumination, but the lamp and the chimney are necessary before the light can express itself. The love of God is the light. The tongue is the chimney or the medium by which that love finds expression. It also protects the Light. Likewise the members of the body reflect the inner Light by their actions. So the tongue confesses in speech and the parts of the body confess in their actions the Love of God within the soul of a true believer. Thus it was that Peter confessed Christ by his tongue and by his actions. When the tongue and actions reflect the Love of God, the real qualities of man are revealed. Christ said, "You will know them by their fruits" that is, by their deeds. If a believer shows forth divine qualities, we know the true Faith is in his heart. If we do not find evidence of these qualities; if he is selfish or

wicked, he has not the true kind of Faith. Many claim to possess the true Faith, but it is rare, and when it exists it cannot be destroyed.

FAITH is not so much what we believe as what we carry out. Man must prove whatsoever he speaketh by deeds and actions. If he claims faith he must live and do according to the Teachings.

ALTHOUGH a person of good deeds is acceptable at the Threshold of the Almighty, yet it is first "to know" and then "to do." Although a blind man produceth a most wonderful and exquisite art, yet he is deprived of seeing it. Consider how most animals labor for man, draw loads and facilitate travel; yet, as they are ignorant, they receive no reward for this labor and toil. The cloud raineth, roses and hyacinths grow; the plain and meadow, the garden and trees become green and blossom; yet they do not realize the results and outcome of all these. The lamp is lighted, but as it hath not a conscious knowledge of itself, none hath become glad because of it. Moreover, a soul of excellent deeds and good manners will undoubtedly advance from whatever horizon he beholdeth the lights radiating. Herein lies the difference: by *faith* is meant, first, conscious knowledge; and second, good deeds.

FAITH is the magnet which draws the confirmation of the Merciful One.

IN BEHALF OF THE OPPRESSED

MARIAM HANEY

RECENT events in Persia, particularly the killing of Major Robert Imbrie, the American Vice-Consul at Tihiran, brought vividly to memory the stories of the many martyrdoms of the Persian Bahá'ís in the distant past, and those more particularly of our own time. We refer especially to the fearful and indescribable slaying of several hundred devoted and loyal servants of God, followers of the Bahá'í Faith, who were killed in Yezd and other cities in Persia in the year 1903.

One dwells long and often on the fact that religious history seems to repeat itself, for we find that the foundation of almost every religion of Divine origin was cemented with the blood of its martyrs, and in this Day the martyrdoms have largely exceeded in number and severity those of any past age.

To review, even briefly, the history of these events, would mean to write much more than would properly come within the scope of this short account. All friends, however, are very familiar with the early history of the Bahá'í Cause, and know that at its inception over twenty thousand blessed souls became a sacrifice at the hands of those who thought to thus quench entirely the Light of the Cause. The story of this period covers pages of history, and with the slowly awakening world conscience, there will come a full realization of the greatness of this universal movement for which so many thousands have sacrificed their lives.

Never shall we forget the sorrow which overwhelmed us—the Bahá'í group in America particularly—when in the year 1903 the stories reached us of

how our brothers and sisters in Faith in Persia were being cut to pieces by the fanatical mobs instigated by the fanatical Muhammadan clergy. These blessed Persian brothers and sisters accepted martyrdom willingly in the Path of God. They manifested such devotion to the Cause, such firmness in faith, such loyalty, such superhuman patience and endurance (showing forth only love for and kindness to their persecutors) that one can find no record in history where such sublime heroism and devotion were surpassed.

The result of such persecutions, such crimes—shedding the blood of human beings in an attempt to retard the progress of the Cause—only increased the ardor of the Bahá'ís throughout the whole world, and the great Spiritual Light of the Cause shone ever more and more brightly.

The recent serious troubles, not only in Tihiran, but also in other cities in Persia where the Bahá'ís have been more or less persecuted, brings also vividly to mind the picture of an American woman, Mrs. Lua Moore Getsinger, and her dramatic and tragic appeal to a former Shah of Persia when he was in Paris in 1902. Mrs. Getsinger was well known in America, for she was the first woman Bahá'í teacher in this country, and to her belongs the distinction of being the spiritual guide of many of the old and staunch believers. She traveled extensively as a Bahá'í teacher and made several pilgrimages to Aqá. Her irresistible charm, her remarkable gifts as a teacher, her forceful character and unique personality with the great and added charm of the

spirit, this together with the fruit of her confirmed and distinguished services, placed her in the class of the world's greatest Bahá'í teachers. She passed away in Cairo, Egypt, several years ago, but her spiritual children not only in this country, but around the world, know that she is ever LIVING. The writer of this account accompanied Mrs. Getsinger to Paris, and was with her during those weeks preceding her presentation to the Shah. The close association makes it possible to recall now her intense longing to intercede in behalf of those sincere and faithful servants of God so persecuted in far-off Persia, how her prayers ascended daily and even hourly to the Court of the Divine King that the heart of the Shah might be softened and that he might listen to her appeal, how she faithfully labored to formulate her petition in such a way as to touch the heart of the former Ruler of Persia. Truly here is a picture worth preserving for future generations, for among the world's great women there are none who should come nearer receiving honor and distinction than those who in truth share the suffering and sorrows of their fellow human beings, and who offer the sacrifice of their own life that others may live.

Two petitions reached His Majesty, the Shah, one presented in person by Mrs. Getsinger on behalf of the Bahá'ís in Paris, at the Elysee Palace Hotel where the Shah and his entourage were staying in September, 1902. She was accompanied by M. Hippolyte Dreyfus, a French Bahá'í.

The scene in the Elysee Palace Hotel when Mrs. Getsinger presented her petition was graphically described in a letter to her friends. It was not an easy matter to personally render this service. His Royal Highness the Grand Vizier, promised that everything would be done to grant her petition, and added, "Be at ease and know that His Majesty loves and protects all of his subjects." But Mrs. Getsinger was not to be put off in

this way, she insisted that she wished to hear these words from the Shah's own lips. Thus it was that in the grand reception hall of the Elysee Palace Hotel where the entire suite of one hundred and fifty Persians were awaiting His Majesty, this one American woman, the only woman in this large group of men, stepped forward and handed to His Majesty the petition she had faithfully written. His Majesty then and there promised that all should be done that had been requested, and that was within his power, and bade Mrs. Getsinger be at ease. After this scene he left the hotel with the Grand Vizier, stepped into his waiting carriage and drove away with the petition in his hand.

The following is a copy of that part of her petition which deals specifically with the subject of the persecutions:

"We humbly supplicate His Majesty, the Shah, to extend his gracious protection over our brothers in the faith of Bahá'u'lláh, and save their lives from the hands of those whose object it is (or thus it seems to us) to contribute only to that which brings discord and inharmony among the people of the Nations, instead of that which conduces to the unity and happiness of all mankind. When we hear, as we have recently, that our brothers in faith, loyal subjects of His Majesty, the Shah, have suffered martyrdom in the path of Bahá'u'lláh, whose exalted words, unequalled doctrines and evident wisdom have caused us not only to accept and realize that His Holiness, Muhammad, was a true Prophet of God, and that His Holy Book, the Koran, is the undisputed word of God (for such is the excellency of the knowledge of Bahá'u'lláh that after 1,300 years of persecution of the Christians by the followers of Muhammad, those same Christians now accept, honor and glorify His name), but also have filled our hearts with a love the like of which we have never before experienced for the land which gave Bahá'u'lláh

His birth, and over which now ruleth the "King of Kings" His Majesty, the Shah of Persia.

In the exalted teachings of Bahá'u'lláh we have found the remedy for our sick hearts, also the healing for the nations, inasmuch as He has taught us in the unity and singleness of God, to realize that all nations are as one nation, and all the people of the world are His children—therefore, our brothers, sisters and friends.

Thus, Your Highness, when we hear in this enlightened century that the Mullas, who claim they are teaching the Truth revealed through the Prophet of God, Muhammad—are spilling the innocent blood of their own countrymen whose only offense is that they have turned toward Bahá'u'lláh whose high and holy words have caused the people all over the world to recognize and accept Him as the Manifestation of God—our souls tremble, our minds are agitated and our hearts burn and break! For that precious "Sun of Truth" arose in your midst, and thus we naturally turn our eyes toward your country as the Supreme Horizon from which the Light has shined which shall illuminate and enlighten the whole world; and now that we find its brilliant path again stained with the blood of those who but worship its Beauty, we have but one recourse, the mercy and justice of His Majesty, the Shah.

And of you—oh Your Highness, his Grand Vizier, it has been said that "you are the most intelligent man in all Persia," and as such I beg you for one moment but contemplate the teachings of Bahá'u'lláh, who has emphatically and irrefutably commanded the Bahá'ís in Persia and every other country, to bear allegiance and prove loyal to their governments and governmental laws, declaring such allegiance and loyalty to be the corner stone of His Holy Laws and mighty legislation—the like of which has never been produced by any one of the Prophets of God in the past

days and ages—then answer me if the protection of those who embrace such doctrines is liable to benefit or not the country wherein they are protected? And if the whole world at large is likely to gain or lose by the diffusion of such teachings?

Let us look carefully at the commands of Bahá'u'lláh and 'Abdu'l-Bahá, who have arisen and offered themselves as a sacrifice in the way of removing discords and bloodshed from among nations and unifying the people of the world—that we make not a record for future history like that made in the past. So at the present time as long as the Mullas have the power to stretch out the hands of oppression toward your people, it deprives you of the opportunity to emancipate them, and give them freedom of thought that they may manifest to you their greatest loyalty and devotion, because it soon becomes impossible for any people to live in harmony and loyalty except they are commanded by their religion to bear allegiance to the head of their government; thus in this instance the protection of the people who are followers of Bahá'u'lláh becomes the protection of your government as well, inasmuch as every Bahá'í will die sooner than disobey one of His holy commands.

Thus we humbly supplicate that His Majesty, the Shah, extend his protection over these people who according to the dictates of their faith in God are his most loyal subjects and faithful friends.

The second petition by Mrs. Getzinger, personally, was presented through the usual official channels, and a copy of it follows:

"Oh Great King!"

Having been graciously granted an audience with your Imperial Majesty while the City of Paris was enlightened by your presence, we do not approach you as strangers, but rather as those whose hearts have been filled with secure hopes, having implicitly trusted in the promises of your Majesty to extend your

kind protection over our brothers and co-religionists in Persia, and upon your Majesty's assurance that all would be done within your "power and duty" to grant our petition!

Thus, oh King of Persia! knowing that your power is mighty, we once more beg your gracious attention!

We, as well as the whole civilized world, have been shocked over the news of the recent martyrdoms of the Bahá'ís in Yezd, Isphahan and other places in Persia; and believing it far from what you consider your "duty" to allow such cruelty, persecution and bloodshed—in the Name of the One God (and there is but One), we entreat you to arise in your supreme might and justice, and abolish such atrocious murder and fanaticism from out your country, that the pages of its future history be not blotted by so black a stain, and that all the people of the world may commend your Majesty for righteousness of action, instead of pointing at you and your government the fingers of censure and scorn!

Oh Great King! Know you, that, through the holy and heavenly teachings of Bahá'u'lláh the Bahá'ís all over the world are looking toward Persia with loving hearts and willing hands to assist her Ruler, your Imperial Majesty, with their prayers, their devotion, their love and allegiance—because from that "Land of the Sun" arose the Most Mighty Sun of Truth, the "Sun of Reality" Whose penetrating rays have dispelled the dark night of spiritual ignorance and unbelief, causing the dawn of a new Day, a new Era, a new Dispensation to enlighten the faces, brighten the eyes, dilate the breasts and rejoice the hearts of the denizens of the entire universe. And be assured that this Light will never be extinguished, even should you permit the blood of the Bahá'ís to run in rivers throughout your land, for it is evident that the blood of the Persian Bahá'ís is but the oil which has fed and will feed the flame in the Lamp of the Cause of Bahá'u'lláh....

For over half a century now your Rulers, statesmen and Mullas have been trying to quench this Light by deluging It with the innocent blood of the beloved of God! And what result have you?

Instead of quenching It, they have caused It to burn so brightly that not only Persia, but every country in the world, is more or less enlightened by Its incomparable radiance!

If the Divines and Mullas would but glance over the history of their own religion so nobly founded and established by Muhammad, they would soon see that the shedding of blood is not a means of annulling, but rather the cause of promulgating every religious movement which has appeared on the part of God since time began! For in such instances, blood becomes the cement, adhering together the hearts upon which the Cause of God is founded and His Mighty Edifice is raised! Should all of the people of the world conspire together, could they prevent or even deter for one hour the material sun from rising and diffusing its rays? No, by the Truth of God. Then how much more difficult and impossible is it to stop the shining forth of the Spiritual Sun when God the Almighty ordains It to appear upon the horizon of humanity?

The Mullas of Persia are supposed by the people of the world to be men of intelligence and learning; but when we see them killing their own countrymen, thinking thereby to arrest the Will and Cause of God, even the children of the peasants in France denounce them, not only as being ignorant men, but uncivilized and barbarous! For, what else can be said when they suddenly cause a Bahá'í to be seized, dragged through the streets to the market place, and there, with a meat axe, chop off his flesh; then bleeding, fainting—but never denying His Lord—cause him to stand and walk before his tormentors?

His little son, eleven years old, is also attacked by his school fellows, and upon

refusing to curse Bahá'u'lláh, is stabbed to death with small pen knives in the presence of his teacher, who refuses him protection!

His maternal uncle is also killed; after which the bodies of the father, son and uncle are bound together and dragged through the streets!

The poor wife, and mother of that noble boy (whose faith and constancy is an unparalleled example for the whole earth!)—desiring only to weep for her dead, throws herself upon their mangled corpses, and in consequence is beaten into insensibility, by the inhuman beasts into whose horrid claws these poor victims had fallen!

Oh Great King! Can such deeds, which cause all hearts to burn and break, be the result of intelligence on the part of your Clergy? And is it justice on the part of your Majesty to allow such heinous crimes to go unpunished?

Your Majesty is informed that Bahá'u'lláh has commanded all of His followers to be submissive, and never by word or deed, be the means of disturbance or trouble; thus they stand like sheep before the slaughter, without offering the least resistance—in faithful compliance to His Holy commands, thereby proving their loyalty to their king, as well as standing like rocks for their faith in God!

Oh your Majesty! Do you not perceive that in allowing such sincere and steadfast people to be killed, you are depriving yourself of your most faithful and loyal subjects, leaving your Imperial Majesty surrounded by those whose thirst for blood may one day demand your own?

We humbly beg God to enable you to arise for the protection of those who truly love and obey their King!

God ever strengthens those who stand for right and justice, thus your Imperial Majesty needs no other Helper, though our love, devotion and prayers are with and for you!"

For several years following the presentation of these petitions, there was a remarkable cessation of persecutions. Gradually as the birth of the new cycle is fully explained and understood, as the new ideals fill the hearts of humanity and are translated into the world of action, the darkness of all "superstitious fancies will be annihilated," for mistakes and trials and difficulties appear through "limited interpretations." However, as 'Abdu'l-Bahá has said in his wonderful writings: "The Cause continued to grow; no restriction or opposition could arrest its progress. . . . Up to the time when Bahá'u'lláh was exiled to Baghdád, every means conceivable was used to annihilate His teachings; but for one man killed, a hundred came forward; for one family destroyed, a hundred have arisen, and in this proportion are the friends of justice increasing in Persia and throughout the world.

"Bahá'u'lláh proclaimed the cause of human brotherhood. In the midst of calamities He waved aloft the standard of universal peace; from captivity He summoned the kings of the earth to the cause of unity and world-wide love. The more they tried to stifle the proclamation the more it resounded throughout the world. Today it has reached from the East to the West. Bahá'u'lláh was banished, but His dominion prevailed and spread."

IF PERSIA AND AMERICA COOPERATE

ADDRESS OF 'ABDU'L-BAHA AT ORIENT-OCCIDENT UNITY
CONFERENCE, WASHINGTON, D. C.

TONIGHT I am most happy in presenting myself before an audience such as this. I am an Oriental and have come into the West to meet the people of the Occident. Praise be to God! Upon the faces of those assembled here I perceive the light of God. This I consider an evidence of the possibility of uniting the East and the West; of establishing a perfect bond between Persia and America—one of the objects of this conference. For the Persians there is no Government better fitted to contribute to the development of their natural resources and the helping of their national needs in a reciprocal alliance than the United States of America; and for the Americans there could be no better industrial outlet and market than the virgin commercial soil of Persia. The mineral wealth of Persia is still latent and untouched. It is my hope that the great American democracy may be instrumental in developing these hidden resources and that a bond of perfect amity and unity may be established between the American republic and the Government of Persia. May this bond, whether material or spiritual, be well cemented. May the material civilization of America find complete efficacy and establishment in Persia, and the spiritual civilization of Persia find acceptance and response in America.

Some of the creatures of existence can live solitary and alone. A tree, for instance, may live without assistance and co-operation of other trees. Some animals are isolated and lead a separate existence away from their kind. But this is impossible for man. In his life and being co-operation and association are essential. Through association and

meeting we find happiness and development, individual and collective.

For instance, when there is intercourse and co-operation between two villages the advancement of each will be assured. Likewise if inter-communication is established between two cities both will benefit and progress. And if a reciprocal basis of agreement be reached between two countries their individual and mutual interests will find great development. Therefore, in the unity of this radiant assemblage I behold the link between Orient and Occident. Such unity is the means and instrument of co-operation between the various countries of the East and West. It is evident then that the outcomes from this basis of agreement and accord are numberless and unlimited. Surely there will be great harvests of results forthcoming for Persia and America. In Persia advanced material civilization will be established and the doors thrown open wide to American commerce.

Above and beyond all this, a great love and fountain of affection shall bind and blend these two remote peoples; for His Holiness Bahá'u'lláh has proclaimed to the world the solidarity of nations and the oneness of humanity. Addressing all mankind he said, "Ye are all leaves of one tree and the drops of one sea." The world of humanity has been expressed by him as a unit—as one family. It is therefore hoped that the American and Persian nations may be conjoined and united in reciprocal love. May they become one race endowed with the same susceptibilities. May these bonds of amity and accord be firmly established.

His Holiness Bahá'u'lláh passed forty years of his life in prison and exile in order that he might upraise the banner of the oneness of the world of men. For this he bore all these ordeals and difficulties. He was under the dominion of 'Abdu'l-Hamid. I, too, was in the prison of 'Abdu'l-Hamid until the Committee of Union and Progress hoisted the standard of liberty and my fetters were removed. They exhibited great kindness and love toward me. I was made free and thereby enabled to come to this country. Were it not for the action of this Committee I should not be with you here tonight. Therefore you must all ask assistance and confirmation in behalf of this Committee through which the liberty of Turkey was proclaimed.

Briefly; I have traveled this long distance, crossed the Atlantic Ocean to this western continent in the desire and hope that the strongest bond of unity may be established between America and Persia. I know this to be your wish and purpose also, and am sure of your co-operation. We shall therefore offer supplication in

the divine threshold that a great love may take possession of the hearts of men and unite the nations of the world. We will pray that the ensign of international peace may be uplifted and that the oneness of the world of humanity may be realized and accomplished. All this is made possible and practicable through your efforts. May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the "Most Great Peace," and through this nation of democracy may these philanthropic intentions and institutions be spread broadcast throughout the world. Truly this is a great and revered nation. Here liberty has reached its highest degree. The intentions of its people are most praiseworthy. They are indeed worthy of being the first people to build the tabernacle of the great peace and proclaim the oneness of the world of humanity. I will supplicate God for assistance and confirmation in your behalf.

EVERYTHING will be obtained by unity and harmony, and the very greatest thing by division will disappear, will be annihilated. The appearance of Prophets is for the sake of unity and harmony. The manifestation of Christ was for the sake of unity, and the manifestation of Bahá'u'lláh was for the same sake, and 'Abdu'l-Bahá himself has had many trials and troubles for the same sake—to cause the people to unite. There must be established the unification of mankind. . . .

Whatever you see from strangers, if they oppose you and injure you, you have to bear it and be patient. As much as they injure you and hate you, you have to show kindness to them. You have to treat them as friends. It must be so. If they give you poison, you have to give them honey; if they wound you, you have to plaster their wounds. So I hope that love may be established in this world, that all hatred and rancor may pass away. 'Abdu'l-Bahá.

BROADCASTING THE TRUTH

THE newspapers and magazines of this country have been powerful instruments in placing the radio among those business enterprises of the past few years which have advanced and prospered beyond expectation of even the most sanguine and optimistic. They have given pages and pages of space, amounting now to volumes of free advertising, to one of the greatest scientific discoveries of our time. The Power of the Press and the part it plays in the world's work and advancement is here demonstrated once again.

Bahá'u'lláh said in His time: "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." And 'Abdu'l-Bahá in His writings said: "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."

The data and figures presented from time to time regarding the radio business supplies a fascinating story and one which sounds like a fairy tale. The New York Evening Post stated not long since that: "In three years a brand new industry has grown, an industry estimated at \$350,000,000 in total sales for this year. There are between four and five million receiving sets in this country—a radio audience of twenty millions. It is 'Prince and Pauper' in genuine earnest. At the Radio World's

Fair there were sets made in cigar boxes and sets costing \$1,500. They get the same programs. The ether wave knows no social distinctions."

"A radio audience of twenty millions" is an especially interesting item. It again brings to the attention for very serious consideration the possibilities of advancing a valuable educational program.

The Bahá'í Message for a regenerated humanity—very much in brief of course—was broadcasted from the Miami Station, the largest on the Eastern Coast, by Mr. Howard MacNutt, who was the first one permitted to thus speak the name of Bahá'u'lláh to that vast unseen audience, some of whom realized, as developed later, that they were "listening" to the Message which requires the actual *living of Brotherhood*.

It is also most interesting to note the way in which the late renowned and much beloved Bahá'í teacher, Mrs. I. D. Brittingham, presented the Message of Truth by radio at the Broadcasting Station of Lit Bros. in Philadelphia. Miss Jessie Revell of that City has loaned, for the benefit of THE STAR OF THE WEST readers, a copy of her various talks, and in doing so, stated that it must be understood that Mrs. Brittingham was not permitted to mention openly the Bahá'í Cause, nevertheless her talks were in truth such splendid Bahá'í talks—without the name—that they were recognized as such by many, and Mrs. Brittingham received letters from people miles away, strangers to her, stating that she must be a Bahá'í, as they recognized the Bahá'í Teachings in her talks. The first in her series of five talks follows. Others will be published in future numbers of the STAR. (M. H.)

THE ONENESS OF HUMANITY

A RADIO TALK BY ISABELLA D. BRITTINGHAM

Originally we were one family; the human family! What has occurred to destroy this oneness and to divide us into human groups? Is it not prejudice? Let us reason together. The pigment of the skin; the shape of the head; the variations of feature, of hair, of average stature—have identified one human group as differing from another group.

Yet we are all identified as one human family by general structure, by the highly convoluted organ of the brain, by the same arterial system existing in every human being. We possess the same nervous systems; the cerebro spinal and the sympathetic. The human family is the only kingdom upon this earth that understands laughter. Mental comprehension is not limited to one tribe or nation, but is innate in all.

In spite of these things human types have drawn sharp lines against other human types, each declaring its own superiority. Thus humanity has gradually become submerged in the sea of prejudice. Nothing but a dynamic power can lift the human family out of this deep sea, from which has arisen hostility, hatred, and consequent separation. The body of the world is sick. It is in need of deliverance. All the divine messengers of God have proclaimed the oneness of the world of humanity. And each and everyone of these great messengers of God has been born of and arisen from the dark skinned race. Go to Egypt; stand before the Great Sphinx and study its symbology! Behold its features! I am of Anglo-Saxon descent. But in that great Egyptian structure one will find no Anglo-Saxon features! If we take up the ancient study of each racial group upon earth, not from our biased histories—but each one from its own history—we will be overwhelmed by the knowledge thus obtained of the beauty of human oneness.

That oneness born from God shall ultimately appear universally. We shall begin to forget to say: "You are a Buddhist;" "A Parsee;" "A Jew;" "A Christian;" "A Moslem!" No longer shall we need to inquire as to race or nationality! The Divine Civilization, up-raising the educational and spiritual outlook, will forget race or nationality! This world-citizenship is a divine future fact. Through it strife, hatred, warfare will be destroyed. Such a brotherhood and sisterhood born out of the present world troubles will be the restoration so longed for. A universal language and heightened ideals of life through new divine consciousness liberating the human family from a material to a spiritual plane will bring "a new attitude toward divinity which will be reflected through life."

One has grandly said: "Humanity resides in the character." Through weariness resulting from the unsatisfying problems of the world, and the knowledge born of these problems that "release comes by making of the will a door through which the confirmations of the spirit come,"—will be established that new ideal of character which will make of the world one home.

This is the pure, radiant, fundamental station of the Dawn of this New Era upon the world. The Golden Age of Justice! "Since we are all created from the same substance we must be as one soul, walking with the same feet, eating with one mouth and living in one land, that we may manifest with our being and by our deeds and actions, the signs of unity and the spirit of oneness." Thus, and thus alone, can this humanity become the New Humanity and draw near to the Holy Beauty of the Love of God and the establishment of His Kingdom in the hearts.

THREE GLIMPSES OF THE LIGHT

I

THE SEARCH OF THE KING

MARION CARPENTER

THERE is a legend of a king who regretted the vast amount of human knowledge in the world which he had never acquired. The more he thought on his loss, the enormous number of books in the world, and his inability to read them all, the more he bemoaned his ignorance. Finally he called the wisest men of his kingdom together and said: "You must perform a great service for me. Make an ensemble of all the books in the world and reduce their contents to one book, that I may read it before I die, and acquire all the knowledge of the world."

The wise men loaded camels with all the books of the world and went out on the desert where they labored for a year and a day to reduce the knowledge of all the books of the world to one book. Then they returned to the king. The king looked at the one volume which was very large. "You must perform a greater service for me," said the king. "You must labor now and reduce all the knowledge of the world contained in this book to one sentence."

The wise men labored again in the desert for a year and a day, and finally returned to the king with all worldly knowledge reduced to one sentence. Yet the king was not satisfied. "Go again," he said, "and do the greatest service for me. Reduce this sentence to one word containing all human knowledge."

And the wise men went away and returned after a year and a day with all the knowledge of men reduced to one word. The word which the king read filled him with dismay; it was the word "PERHAPS."

Though all *human* knowledge is contained in the word "perhaps," we need not despair as did the king in this legend, for there is still the divine knowledge, sure, exact, authoritative. If man's knowledge is uncertain, then we must rely on the trustworthy Word of God as expressed by the Manifestations of Divinity, the Prophets of God. They come at crucial periods to reveal Infinite Knowledge. Thus there has been as Abraham, Moses, Buddha, Confucius, Zoroaster, Christ, Muhammad, and in our time the modern Prophet, Bahá'u'lláh. These have all been sent for the guidance and instruction of humanity.

Bahá'u'lláh, while in exile in Baghdád, revealed two marvelous books of verses called "The Hidden Words." In the introduction to these he says: "This is that which hath descended from the Realm of Glory, uttered by the Tongue of Power and Might and revealed unto the Messengers of old, the quintessence whereof we have taken and arrayed in the garment of brevity, as a token of grace unto the righteous that they may stand faithful unto the Covenant of the Lord, that they may fulfill in their lives His Trust, and may in the Realm of the Spirit obtain for themselves the priceless gem of Divine Virtue." That is, Bahá'u'lláh has distilled the essence of all religion. Or, we might say that he has removed the concealing husks from the religions of old and revealed the pure kernel.

Those who read the writings of Bahá'u'lláh often say, "How like my own religion." And this is the same whether the one who reads Bahá'u'lláh's tablets is Christian, Muhammadan, Zoroastrian, or Jew; proof is itself that Bahá'u'lláh has made religion universal. He has reduced all the Holy Books to one word, and this word is God or Love. All religions teach of God.

Many people speak of the Bahá'í Movement as a new religion, but 'Abdu'l-Bahá, the Center of the Covenant of Bahá'u'lláh, has said, "This is not a new religion. God forbid! It is the ancient path cleared of the debris of superstition and imagination."

The Bahá'í Revelation is not so much a new religion as religion renewed, purified of the incrustations of human thought, and equipped with principles adapted to the needs, not only of the time in which we live, but of the next thousand or two thousand years before another Divine Messenger comes. Briefly, it is an all-inclusive spiritual teaching which people of all religions and races accept as the expression of their highest ideals.

Professor Seward of Stanford University and a Bahá'í student were chatting in his office one afternoon on the bigness of the Bahá'í Religion. An unsuspecting student entered. Professor Seward turned to him and said, "Why, you can be a Bahá'í, too, Mr. ———; *everyone* can be a Bahá'í."

It is the most democratic religion possible, for it aims, not to force all people within the narrow confines of a sect, but to spread out its tent to shelter all humanity. It has but one word: LOVE.

II

INSTEAD ! !—"HIGH HONOUR"

BY FREDERICK W. D'EVELYN

"**T**HEY carried him to the top."— Sunday morning, November 26, 1922, during Memorial services held in remembrance of 'Abdu'l-Bahá, a friend retold those rare and radiant reminiscences of the closing hours of 'Abdu'l-Bahá's earthly pilgrimage:—the chamber of death; the reverence of the mourners; the great journey up the Mountain when—"they carried him to the top." Then she paused for a time,

as if challenged by the significance of her utterance—"This," she added, "was indeed in that land, most high honor, most especial distinction; for the cemetery of dead men is on the plain, on the sea-stretch, but—*they carried 'Abdu'l-Bahá to the top.*"

Linked herewith is an incident and a "sign." In an open letter to the *British Weekly*, London, August, 1909, the famous author and Eastern student, Hall Caine, commenting upon Egypt, Palestine, Soudan, stated: "If a man were to arise today claiming a divine mission, however indefinite,—the Government (British) would have no choice but to put him down, even as the Roman government was compelled to put down the Nazarene, 2,000 years ago." The basis of his strange affirmation was "the political situation; the national demands."

We took issue (through the London Press) with Hall Caine, pointing out that there was, even at the time he wrote, "a Mighty Human Temple," in the person of 'Abdu'l-Bahá, whose station and commission (though never so claimed by 'Abdu'l-Bahá himself) were exactly those which Hall Caine had in consideration when he advanced his claim and defined the interference, officially unavoidable.

Years have passed since then, not lean years, but heavy with great issues; vexed with subtle political situations. Contrariwise to the inevitable of the learned romanticist, history will record, "the man with a divine message," was not "put down," nay, rather was revered and exalted, even in his earth station. At his funeral, the High Commissioner of the alleged minatory government was officially the chief mourner. While his co-religionists; his "people" of My Providence: the apportioned ones of his family; men of varied creeds and climes not his followers, by deed magnified his *Service*—"they carried him to the top."

Truly, the secrets of greatness; the exceeding great rewards—are still—with God's MEN.

In these days, wherein people imagine vain things and leaders counsel strange "necessities," is it not glorious that God is marching on, His way revealed to those who have apprehended His Messengers on the Day of the Manifestation of the Promised One?

III

THE RADIANT SON

WILLARD P. HATCH

WHEN one meditates upon the purpose of life, and its character, it is found to be a journey.

If in the traveling—"From God we come, and to God we return," one is enabled to bestow blessings upon one's fellow-man; is aided to attain knowledge of God, and love of God; and helped to adorn one's self with the decorated robe of noble and spiritual virtues,—then, indeed, has his passage been a luminous one.

And "this knowledge and love is only to be obtained from the Holy and Divine Manifestations."

In and to the Glory of his Father, His Holiness Bahá'u'lláh, did His Holiness 'Abdu'l-Bahá come and go.

His life exemplified in each detail what it meant to be created in a God-like image. This radiant Son took the Divine Plan of his Mighty Father "for the healing of the nations," and applied it to the best possible advantage.

This work demanded a complete fulfillment in himself of a supreme fullness of life. He was the counsellor and comfort of his family—the heart and brain of his community—the fount of wisdom

to the friends of God throughout the world. For humanity's well being he lived.

His Holiness 'Abdu'l-Bahá painted on the hearts of king and peasant new revelations of what God intended human life to be.

This was done in carrying forward, step by step, the glorious charter left by His Holiness Bahá'u'lláh.

This charter intends nothing less than the material and spiritual unfolding of such a glorious destiny for the whole human race as has not yet entered the mind of man.

One perceives by capacity. As capacity increases perception grows.

Humanity is not used to such love, such wisdom, as the plan and lives of His Holiness Bahá'u'lláh and His Holiness 'Abdu'l-Bahá unfold. Like a soul that has always been beaten down, it does not know what to make of such selfless, compassionate interest. It is first astonished. Then it basks in the soothing influence, while its wounds are healing. Then it awakens and offers its humble services to further such noble ends.

And after the awakening the greater the contrast in the old crudenesses and cruelties of living, the greater the desire to serve in the new order established by this potent sovereign, Love of God! "He loves most who is forgiven most."

So completely, so untiringly, His Holiness 'Abdu'l-Bahá labored until at last the end came. The great soul was set free. It had labored the labor of ten thousand.

The earth was darkened, and heaven was illumined with a beautiful light. His Holiness 'Abdu'l-Bahá had gone to join his Beloved Father. But the creation and the Bounty of God never ends.

WORLD THOUGHT AND PROGRESS

THE NEW YORK TIMES calls the new plan for world peace "An American plan offered to America, and a great practical measure." "It is incredible," says the Times, "that we should longer hold back from entering the League of Nations." Step by step the League of Nations in its meeting at Geneva is moving toward the abolition of war. . . . There has been much loose talk about "outlawing war." The League is trying to translate the phrase into a reality.

"The League's plan of economic reconstruction of Austria and Hungary is its greatest achievement to date," said Sir William Good, financial adviser of the Hungarian Government. "Most of its work hitherto has been in the realm of theory. Here is something practical which commands the attention of men of affairs. It has unquestionably placed the League in a far more favorable position than before." The full importance of the accomplishment of the League in this work of reconstruction cannot be grasped unless the full consequences of this achievement are understood. . . . The actual economic undertakings in Austria and Hungary under the control and support of the League of Nations are carrying forward in a silent way the fulfillment of the dream of world peace. . . .

The Committee of the League of Nations on Intellectual Co-operation has adopted the suggestion of Dr. Hagbert Wright, Librarian of the London Library, to publish annually a list of the six hundred best books of the previous twelve months, to be selected by representatives of those countries affiliated with the League. The London Daily Telegraph endorses the plan because it will "hall-mark every book that appears

upon it, besides being of material benefit to publishers and authors."—(World Wide.)

"IT WAS A GREAT BLOW to us when the United States refused to become a party to these hopes. I have no intention of judging the actions of good and true friends, much less to complain of them. I merely deplore them. The arguments used against the League are perhaps valid in view of traditions which have their merit and usefulness. But it was on another plane—on a higher plane—that we wished to place ourselves. We hoped little by little to lead the world to undertake a great task of recreation. We thought we were to see the fulfillment of the most beautiful words of the Evangelist. Was not this our plain and pressing duty—rising above all conventions of the past—towards those whose glowing youth is to-day beaten to the earth? It was a revolution, the most idealistic, the most noble, that could be attempted—the revolution for peace.

"But great works require faith. Only faith can create. To create is to believe. Though we are ready to defer to the criticisms of our American friends, we nevertheless beg them to sit down with us at the peace table. It is good to succor orphans, it is a finer thing to leave them their fathers. More, far more, than any political duty is the moral duty which calls us to join forces.

"The League of Nations will be reformed. But it is necessary to reform it from within, not attack it from without. I look forward to the day when the democratic people of America will say to the democrats of France: 'We are here!'"—(M. Herriot to America in an article in "Foreign Affairs," N. Y.)

I AM AFRAID of no man . . . I have had all the honors that I want. I haven't much money, but I have all I want. Therefore, I am in a position to tell the truth to my countrymen. And I propose to devote the rest of my life and all of my energy in attempting to create an overwhelming popular sentiment for the only institution which can prevent war, the League of Nations.—Former Associate Justice John H. Clarke of the United States Supreme Court in his recent address on "The Interest of America in World Peace" at the Boston City Club.

REPRESENTATIVE F. H. LaGuardia, who served as Major in the air forces during the war . . . said in a speech yesterday that he has become a pacifist since the armistice. He told a large gathering of members of the Young Folks League that "there is no question big enough to warrant sending to slaughter human beings." America's mission in the world, he said, is not to have the largest building or to build the greatest battleship. Its mission is to be a "happy land" for "happy people." He asserted he had permission to call himself a pacifist because of his war record.—New York Times.

PAN-PACIFIC Meeting. Miss Agnes Alexander, of Honolulu, spoke of the value of Esperanto as a means of bringing nations together. She spent seven years in Japan and there found much interest in the proposed language. Friendships among nations would be advanced if people forgot racial prejudices and could eliminate "prejudice against prejudice" she said. She hoped that from Hawaii would be generated the spirit of accomplished world peace

Hon. George Fowlds, former Minister of Education of New Zealand, said the great need of the world today is friendship, and friendship must rest on mutual understanding.—The Honolulu Advertiser.

TALKING OF scientific research, Charles Moureu of the Academy of Science, writes in the *Revue des Deux Mondes*: "The object of science is to discover truth, nothing more; science in itself is neither good nor bad. It is, as all forces, what we make it; it is like the tongue which, already in old Æsop's time, passed for the best and the worst of things. Ever since man discovered metal, he held a new great power which he used for better food, better clothes, better dwellings, but which he also used to kill his fellowmen more easily and more surely. Powder, known to the Chinese for 2,000 years, serves to fire guns, but it also helps the cutting of canals and the piercing of mountains. Indeed, material progress is but one of the elements of civilization, and the predominant agent of civilization must be morality. Without morality, science, in indefinitely multiplying human power, will become a mortal danger to the world."—World Wide.

WHAT WOULD happen if all the chemists and natural scientists in the world—who are bound by a common interest into a powerful fraternity—decided not to lend their talents to the development of chemical warfare? Simply that the terrors of the "next war" would melt into dreams of militant romantics. They would be serving a greater master than their own nations; they would be serving humanity. But will they?—The Ottawa Citizen.

IT IS RECORDED of Olive Schreiner in the new "Life," written by her husband, that she read the Sermon on the Mount at the age of six with great amazement, and rushing to her mother cried, "Look what I've found! It's what I've known all along. Now we can live like that." It was difficult to check her excitement, but we are told that she was silenced eventually, and that all her life she could not get over the fact that "people did not *want* to live like that."—World Wide.

پایزدم

عجیب نظم باقر

شماره هشت

عجیبی در یک غنای فضا نیست ایسرند و در طبیعت عالیتر سده جاقوی
 نورانی ظاهرتر تا اعلی درجه نفوس نورانی هستند که قوای تاریک و زلزال
 ستور و گوناگون مدهم گردیده است چنانچه در هشت باقر است که چون حرکت
 با صاحب در کعبه از شمس در غنای فضا نیست و ششون آن حیوانات نیز در
 آفرینان عرض کردند که آیا در آن موجودها که در شمس در غنای فضا نیست
 می و لکن شمس در اسلام سیدی خان با برین نفس انعام کردی ز رستم
 که نشسته و سام و در این فلسفه روحیه چنین بیان شد که چون نفوس انسانی
 بتولای اعجاز را در قریب غیر متعادل می پاید و با و با مندر و عقیده در وجها
 تسخیر و تزکیه حاصل میکند لهذا در قریب عالم انسانی بعضی متقی گردد که قوای
 ظلمانی شیطانی از میان رفته و ارواح نورانی در شمس که در زمین خوابیده
 و در این زمین در خصوص کیفیت ارتباط این امور با مطلق شمس در علم فلسفه

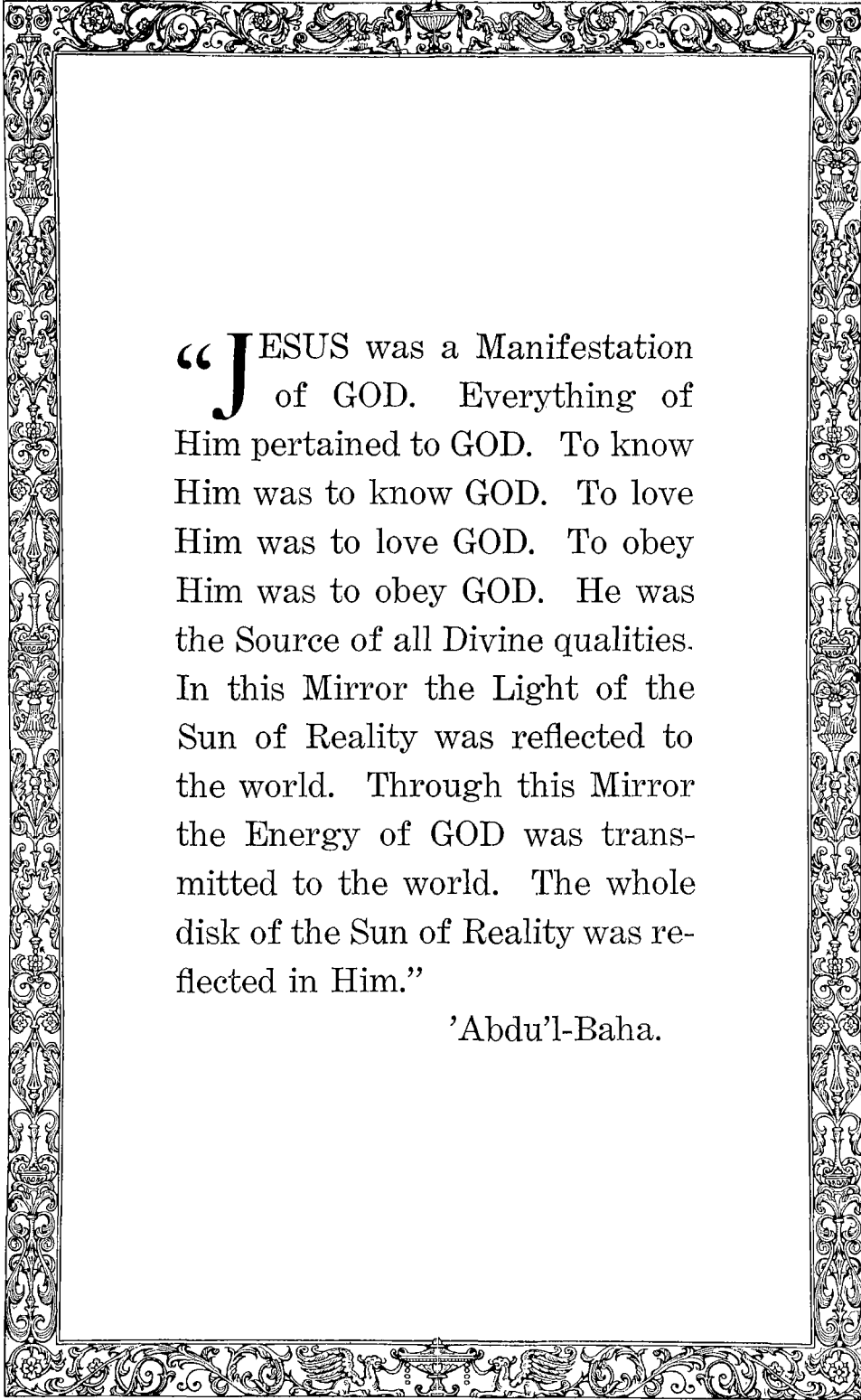
عکس جمعی از بهائیان
 انگلستان سب که
 در منجست در اکتوبر
 ۱۹۲۱ و در حضرت
 عیسی عجمان ولی الله
 شوق ربانی باد گلای
 بهر داشته اند
 خطوبی لهم



بناست الوهیت کونیه محسن است
 عقاید و فریضات مکتبه سرچو مانده
 اقصاء و عبودیت بر زبان و اهرن
 وجود و ولایت با قوی صبح ای که سرور
 اعدام نه و وجود اعلی در این عالم
 چون عدم علم است و طبیعت عدم
 و علم با الهی است و چون بدید و تحقیق
 نظر شده معلوم میگردد که اصل نیست

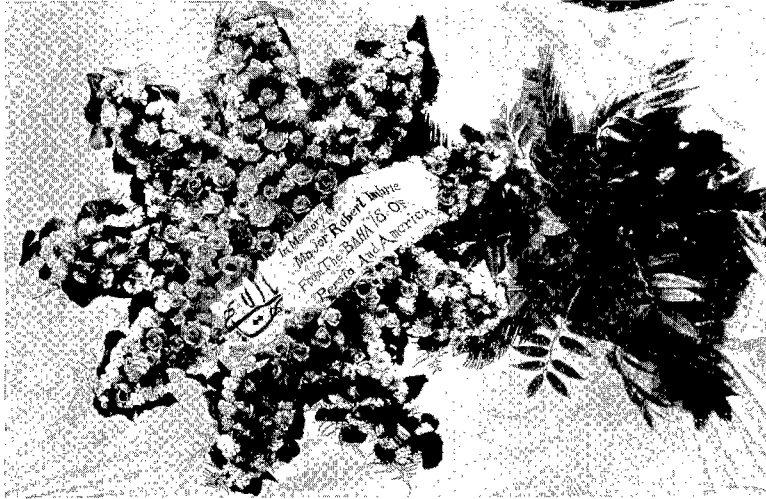
ماطرا و دینیه بینه از نشا و های جبل
 در دشتی انقباضات و غیرات ازین که در وضع حیات و زندگی اعلی واقع
 در حیرت است و قطرات که محض ارباب گردیده و چنانچه در سلطه تاریخ و ادب
 و در هشت لغت و وسطه و توفه لهداب و غیره که در ریاضت بود سرگشته ترقی
 و غیر عقول اولی الالبه الفی است این مملکت غنچه و تمدن و دینت ایران و
 قدیم است که جان در کتب سمیت پنهان گوید که بجز در زبان آری و علاوه بر آن
 درسی از آن باقی نمانده و نیز از باره از اطلاعات و آثار عتیقه ای که در آن موجود است
 مملکت با بل و غیره و سایر ولایات است که جان در کتب قدرت اسلام در آن کتب
 در عتیقه است و تمدن در پیش آن خود در تمدن تاریخ ازین نه و در حقیقت مملکت ایران
 که شد و این مملکت قدیم آن است که در داخل آن انقباضات تاریخی لغت
 توان گفت که چه آثار تاریخی قدیم خود را از دست داده و هرگاه شمای حالیت
 فاند خودی و صدی و غیره با طمع میگردند بیا زبان فارسی همین درجه پراز
 اطفالی که موجود است میرنگشت غلبه بر این مملکت حق در فرودات ضیا
 نوع دینت که شایسته است هر عمل جناب واقع نشود بکجا و در تحقیق میکنند

بینه محبت نهان بنش خود فریض سرور و دست قدرت این طبیعت را ازین
 جهت در ذات پرور بخواند که در آن خوشتر را می گفت نماید عبارت
 از وی این طبیعت فضا نیست که بسبب طبیعت جلبی و دروغ نیت است
 حیات هرگز نیست که اگر این طبیعت شهود حیات قرآنی یافت و لکن
 شر در عدول و انکشاف آن بر طرف اولیاد و تولید میباشد چه که چنانچه
 هر یک مساله نهانی در کتب از ظاهر مشهور است که هرگاه آن غماصه گما
 و کینه در حد عدل و با قرب با عدل ملی قرار گیرد و استخراج اکل و باقی دله
 آن هر یک از این است برین قیاس نفس این علم از اخلاص و طایفه است
 که هرگاه که کینه در شام و عدل و با قرب با آن قرار گیرد آن نفس خود
 کامل و شخص جامع خواهد بود و اگر سرف با ذات و تولید شوند در حقیقت آن
 نفس در این مسلولی است مثلاً فضا نیست بر بعد از اطر رسد که نفس در این
 دریا نشان و در حقیقت را برای خود خواهد داشت این چنین نفس در این است
 و طبیعت حسدی نیز به اینست طبیعتی که کینه و در کرب با طبیعت سرور
 دینت علی و دیگری از جمیع مملکت این فضا نیست که در جواب این است



“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.”

'Abdu'l-Baha.



*Floral emblem of red roses at Major Imbrie's funeral,
sent by the National Spiritual Assembly
in the name of the Bahá'ís of
Persia and America.*

THE FUNERAL services for Major Imbrie, American Vice-Consul at Tihran, who was murdered there on July 17th last at the hands of a mob, were held in Washington on September 29th. Official representations of both the American and Persian Governments were present. The President and Mrs. Coolidge with the Presidential Military Suite, and the Secretary of State with other officials of his department, representing this country. Mr. Bagher M. Kazini, Charge d'Affairs of the Persian Legation, represented Persia. A delegation of friends from the Washington Assembly represented the Bahá'ís, and thus paid their honor to Major Imbrie's memory.

From the time that the funeral cortege left Tihran until the remains of the Vice-Consul were laid to rest in the National cemetery at Arlington, Virginia, the utmost tribute and respect were tendered by both the officials and the people of the two nations. On the long overland route from Tihran to the Sea in all the towns and villages, official homage was made, and from Bushire on the Persian Gulf to Washington, the body was conveyed by a Man-of-War, the U. S. S. Trenton.

The Bahá'ís mourn this tragedy, and their heartfelt sympathy goes out to Mrs. Imbrie in her affliction.

CHARLES MASON REMEY.

STAR OF THE WEST

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THE BIRTH of Christ, being one of the most significant events in the history of this planet, is rightly celebrated as the most joyous holiday of the year. For that one day, throughout Christendom, the quality of joyous generosity and thoughtfulness for others is emphasized and expressed to such an extent that one might wish the Christmas spirit to last the year round.

Inasmuch as the Christmas spirit is in reality the Christ spirit which is slowly permeating humanity, expressed in essence, the time will undoubtedly come in the course of human progress when every day in the year will be as joyous and generous in spirit as Christmas day is now.

HOW MUCH mankind has become improved through the teachings and power of Christ, it would be hard to say, because we do not fully know our own hearts today, and we can only estimate the pagan heart. But one thing we do know, that deeds of mercy have increased tremendously through the influence of Christ upon the world.

In the world of Mediterranean culture previous to Christ, it was considered unwise to aid men whose lives were endangered by the elements, lest the anger of the gods who demanded these unfortunates as victims be turned also against those who endeavored a rescue. This same demonistic philosophy still holds sway over hundreds of millions of non-Christians in the world today where kindness, even where it exists, is a quality much tempered by caution.

The institutions of mercy which exist

throughout Christendom, either directly in the name of Christ, or administered by the state as an evolution from private and religious practices of charity, are the best proofs that the world has advanced under the dispensation of Christ.

THE MESSIAH came not only to bring a new spirit of love to earth, but also to lay down a program and a goal for man to strive toward. That program, broad and simple in its outlines, is for the more perfect organization of humanity; and the goal Christ announced is nothing less than that of a completely spiritualized world in which the angelic qualities so predominate as to make this ultimate world-politic deserving of the name "Kingdom of Heaven" on earth.

If this world is to be such a replica of the heavenly kingdom, it can become so only by man being aware of the heaven world, its qualities, potentiality, and influence. Man must look up. The stimulus and motive-power for spiritual progress is to be found in aspiration. Let us realize that the Ideal exists. That somewhere, if not here, it prevails not as a theory but as a mode of being. Its feasibility depends only upon the spiritual capacity and station of those who would practice it.

CONTEMPORANEOUS THOUGHT has so far departed from the realization of loftier and more spiritual realms as to blindly seek its salvation within its own closed circle. This can never be. Humanity's salvation must result from spiritual aid com-

ing from Superior Sources—aid bestowed only in answer to that definite aspiration which is called prayer.

The world has almost lost the art of prayer, because it has lost its faith in a Super-world. The teachings of Christ are only half conceived and practiced if this heaven world is to be disregarded. It is a clear, emphatic issue, the need of transfiguration, of sublimation, of salvation through God's aid meeting man's need, of a close working relationship between this world and the Super-world.

Today the faith in a heaven is so dead, that most of those who pass out of this life are often hailed with miserrimes, as if they had in abandoning this earth become destitute of all things, even of existence. Of any one who dies before decrepitude has made life miserable, it is said, "Poor ——!" Why poor? Is this the only world, or the best world? Is the future existence worse than this?

This current attitude toward death is a betrayal of Christianity itself, which swept like a conflagration over the pagan world because of its superb faith in and teaching of a glorified after-life for those whose deeds were kind. If we lose that faith we lose one of the chief dynamics of our religion.

Even where Christianity still keeps a belief in the after-life, in a heaven for heavenly souls, it makes too little use of the idea of communion with that Super-world and of aid from the heavenly Concourse. Is not this Christmas season a good time to renew our faith in the angels, who chant to listening ears, "Peace on earth, good will towards all?"

WHAT IS THE BAHÁ'Í ATTITUDE toward Christianity? The answer is best given in the words of 'Abdu'l-Bahá himself, who, when the Edinburgh Conference of World Missions cabled him the query, "Does Bahá-ism supersede Christianity?" dispatched the immediate reply, "No,

Bahá-ism does not supersede Christianity, but completes and fulfills its meaning."

In other words, the purpose of the Bahá'í Movement is none other than to help establish the Kingdom of God on earth. The principles which Bahá'u'lláh enunciated for the more perfect organization of humanity are simply an amplification of the general principles laid down by Christ. It is the same truth, the same inspiration to better living, to better character. It is a teaching so perfect in all its details that its logic is irrefutable.

CHRIST PROCLAIMED the message of world peace and brotherhood, yet in a recent compilation of one hundred best narrative poems arranged for school children, fully half celebrate the glory of war. There is indeed a strong appeal to youth, and indeed to all ages, in the heroism of battle, especially as it was manifested in days when personal prowess counted for much. The poets of the past have celebrated war because it was the field of greatest endeavor. But that day is passing.

The heroic deeds of explorers and of scientists who risk their life in the search of discoveries to aid humanity, the glamor of invention, the battles for right engaged in by statesmen and administrators, the magnificent conquest over physical limitations on the part of men and women who rise above poverty or ill-health to great achievement:—these today are better themes for childhood than the dread tale of man inflicting death on man.

MANY WHO FOLLOW CHRIST with implicit faith in His teachings, are of the belief that He will return again, as promised, to lead mankind on to further heights of spirituality, and to initiate upon the earth that perfect stage of civilization which He called the Kingdom of God. The events

of the past generation are of a kind to indicate that perhaps the Millenium is close at hand.

But how to recognize a Manifestation of God, were He to appear? Those who lived nearest to Christ knew Him least. It requires a selflessness and a spiritual insight of the rarest quality to recognize, in a being walking the earth as men walk it, a Prophet, a Messenger of God. On the other hand, over credulity has often led to following false Christs.

To earnest souls in Budapest seeking from 'Abdu'l-Bahá, in the course of his visit there in 1913, a criterion by which to judge the coming of the Master, he elaborated the following standard of measurement:

"That Great Master will be the Educator of the world of humanity. His Teachings must be universal and confer illumination upon humankind.

"His knowledge must be innate and spontaneous and not acquired.

"He must answer the questions of all the sages, solve all the difficult problems of humanity, and be able to withstand all the persecutions and sufferings heaped upon Him.

"He must be a joy-bringer and the Herald of the Kingdom of Happiness.

"His Knowledge must be infinite and His wisdom all-comprehensive.

"The Penetration of His Word and the potency of influence must be so great as to humble even His worst enemies.

"Sorrows and tribulations must not vex Him. His courage and conviction must be Godlike. Day unto day He must become firmer and more zealous.

"He must be the Establisher of universal civilization, the Unifier of religions, the Standard-bearer of universal peace and the Embodiment of all the highest and noblest virtues of the world of humanity.

"Whenever you find these conditions realized in a human temple, turn to Him for guidance and illumination."

CHRISTMAS

O Christ!—Thou Everliving Son of God,
 Who came to earth to show mankind the Way—
 The Truth, the Life, the Power of Love Divine.
 That Love which is the Light of Christmas Day.

Who came to bring "good will and peace to men,"
 Whose "yoke was easy and whose burden Light"—
 Who healed the sick; who tenderly forgave,
 And to the helpless blind, restored their sight.

Be Thou reborn within our Consciousness,
 And daily grow in power, we humbly pray;
 And may that Star which shone o'er Bethlehem,
 Shine on our path and guide us on our way.

May we arise to service in Thy Name,
 And prove our love for Thee, in deeds of love;
 Strive ever to establish peace on earth,
 That peace which comes alone from heaven above.

Thus shall we know the spirit's deepest *TRUTH*,
 The inner meaning of this happy Christmastide;

O Christ!—Thou Everliving Son of God—
 Come to our hearts and evermore abide.

—*Shahmaz Waite.*

THE BRILLIANT STAR—CHRIST

FROM AN ADDRESS BY 'ABDU'L-BAHA IN NEW YORK

THE DIVINE prophets came to establish the unity of the Kingdom in human hearts. All of them proclaimed the glad tidings of the divine bestowals to the world of mankind. All brought the same message of divine love to the world. His Holiness Jesus Christ gave his life upon the cross for the unity of mankind. Those who believed in him likewise sacrificed life, honor, possessions, family, everything, that this human world might be released from the hell of discord, enmity and strife. His foundation was the oneness of humanity. Only a few were attracted to him. They were not the kings and rulers of his time. They were not rich and important people. Some of them were catchers of fishes. Most of them were ignorant men not trained in the knowledge of this world. One of the greatest of them, Peter, could not remember the days of the week. All of them were men of the least consequence in the eyes of the world. But their hearts were pure and attracted by the fires of the divine spirit manifested in Christ. With this small army Christ conquered the world of the east and the west. Kings and nations rose against him. Philosophers and the greatest men of learning assailed and blasphemed his cause. All were defeated and overcome; their tongues silenced; their lamps extinguished; their hatred quenched; no trace of them now remains. They have become as non-existent while his kingdom is triumphant and eternal.

The brilliant star of his cause has ascended to the zenith while night has enveloped and eclipsed his enemies. His name beloved and adored by a few disciples now commands the reverence of kings and nations of the world. His power is eternal; his sovereignty will continue forever while those who op-

posed him are sleeping in the dust, their very names unknown, forgotten. The little army of disciples has become a mighty cohort of millions. The Heavenly Host, the Supreme Concurrence are his legions, the Word of God is his sword, the power of God is his victory.

His Holiness Jesus Christ knew this would come to pass and was content to suffer. His abasement was his glorification; his crown of thorns a heavenly diadem. When they pressed it upon his blessed head and spat in his beautiful face they laid the foundation of his everlasting kingdom. He still reigns while they and their names have become lost and unknown. He is eternal and glorious; they are non-existent. They sought to destroy him but they destroyed themselves and increased the intensity of his flame by the winds of their opposition.

Through his death and teachings we have entered into his kingdom. His essential teaching was the unity of mankind and attainment of supreme human virtues through love. He came to establish the kingdom of peace and everlasting life. Can you find in his words any justification for discord and enmity? The purpose of his life and glory of his death was to set mankind free from the sin of strife, war and bloodshed. The great nations of the world boast that their laws and civilization are based upon the religion of Christ. Why then do they make war upon each other? The Kingdom of Christ cannot be upheld by destroying and disobeying it. The banners of his armies cannot lead the forces of satan. Consider the sad picture of Italy carrying war into Tripoli! If you should announce that Italy was a barbarous nation and not Christian, this would be vehemently denied. But would Christ sanction what they are doing in Trip-

oli? Is this destruction of human life obedience to his laws and teachings? Where does he command it? Where does he consent to it? He was killed by his enemies; he did not kill. He even loved and prayed for those who hung him upon the cross. Therefore these wars and cruelties, this bloodshed and sorrow are anti-Christ, not Christ. These are the forces of death and satan, not the hosts of the Supreme Concurrence of heaven.

No less bitter is the conflict between sects and denominations. Christ was a divine center of unity and love. Whenever discord prevails instead of unity, wherever hatred and antagonism take the place of love and spiritual fellowship, anti-Christ reigns instead of Christ. Who is right in these controversies and hatreds between the sects? Did Christ command them to love or to hate each other? He loved even his enemies and prayed in the hour of his crucifixion for those who killed him. Therefore to be a Christian is not merely to bear the name of Christ and say "I belong to a Christian government." To be a real Christian is to be a servant in his cause and kingdom, to go forth under his banner of peace and love toward all mankind, to be self-sacrificing and obedient, to become quickened by the breaths of the Holy Spirit, to be

mirrors reflecting the radiance of the divinity of Christ, to be fruitful trees in the garden of his planting, to refresh the world by the water of life of his teachings; in all things to be like him and filled with the spirit of his love.

Therefore let your faces be more radiant with hope and heavenly determination to serve the cause of God, to spread the pure fragrances of the divine rose-garden of unity, to awaken spiritual susceptibilities in the hearts of mankind, to kindle anew the spirit of humanity with divine fires and to reflect the glory of heaven to this gloomy world of materialism. When you possess these divine susceptibilities you will be able to awaken and develop them in others. We cannot give of our wealth to the poor unless we possess it. How can the poor give to the poor? How can the soul that is deprived of the heavenly bounties develop capacity to receive those bounties in other souls?

Array yourselves in the perfection of divine virtues. I hope you may be quickened and vivified by the breaths of the Holy Spirit. Then shall ye indeed become the angels of heaven whom Christ promised would appear in this Day to gather the harvest of divine planting. This is my hope. This is my prayer for you.

"I turn my face with renewed hope and vigor to that vast continent the soil of which is pregnant with those seeds that our Beloved Master has so tenderly and so profusely scattered in the past."

"Our primary duty is to create by our words and deeds our conduct and example, the atmosphere in which the seeds of the Words of Bahá'u'lláh and 'Abdu'l-Bahá, cast so profusely during well-nigh eighty years, may germinate and give forth those fruits that alone can assure peace and prosperity to this distracted world.

"Clear in our vision, broad in our outlook, tireless in our energies and steadfast in our hopes, let us promote one and all this great work of reconciliation in which the world stands in such great need at present.

"May the Light of His Divine Guidance illumine our path and lead us to our glorious destiny."

Shogi Effendi
(From letters to American friends)

THE DIVINE PERFECTIONS OF JESUS CHRIST

FROM THE TEACHINGS OF 'ABDU'L-BAHA

CHRISt'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. Today the mention of Christ is on a thousand tongues, but 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)

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 (Promulgation of U. P.—P. 8).

CHRIST APPEARED in Palestine and was held in contempt because He was from Nazareth. Only twelve believed in Him; one deserted Him. There were other believers but they were not strong. They were troubled with doubts and afterward fell away. . . .

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 Aqá, P. 26).

HOW MANY men and women awaited the manifestation of the Messiah after Moses? Yet when His Beauty shone forth and His face appeared, they (the people) did not recognize Him, but continued to follow the superstitions of the Pharisees, who used to say: "Where is the authority of the Messiah? Where is the throne of David, the Glorious? Where is his iron rod? Where are his innumerable hosts? Where are his attacking armies? Where are the angels of heaven? Where do we see justice of government existing among people and even among beasts and insects? Where is his great majesty? Where is his power which shaketh heaven and earth?" . . . But those who had listening ears and clear insight, listened not to such misleading speeches, but realized the Messiah as the rising Sun with His effulgent face, and that the radiance of His illumina-

tion was diffused over the whole world. They regarded even the ass on which He (Christ) was mounted as a splendid throne, and also the thorns which were upon His head as a brilliant diadem!

Verily, direct thou thine own self toward His Kingdom, that thou mayst perceive that His traces and authority continue forever and will never cease!

Remember the poverty of Jesus, the persecution of the Jews to His Glorious Person and the scorn of Him. Verily, that poverty is the glory of the beginning and the ending. It is a light which hath illumined the heavens and the earth. (Tablets of 'Abdu'l-Bahá, Vol. 1, P. 177, 230).

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, they firmly believed in him. We must not look at the lantern, but at the light—the candle inside the Lantern. (Bahá'í Scriptures, 959).

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. (Ten Days in the Light of Aqá, P. 13).

YOU SEE A BIBLE in almost every house that you enter. See what Christ has accomplished. Witness what one soul who was crucified has accomplished.

When He was living upon the earth He was alone, ridiculed and rejected by His own people. Almost everybody cursed and ridiculed Him. His own relatives left Him; even His disciples almost abandoned Him; they placed upon His head a crown of thorns and

paraded Him over the streets, and finally they crucified Him. He was alone! alone! but the traces of His work and the signs of His message have filled the world. Man must be just. After these statements no one can deny the greatness of Christ. . . .

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. (Wisdom Talks of 'Abdu'l-Bahá, P. 15).

TO BRING SPIRITS within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of Inspiration, the power of the Holy Spirit. For example, His Holiness Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His Manifestation to the present time, He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits, therefore His resuscitation is everlasting. (Bahá'í Scriptures, 697).

Likewise with the superlative power and the efficacious Word of God He (Christ) 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 . . . and the heavenly civilization was the result. Now, this efficacy of the Word, and this heavenly power, which are extraordinary, prove conclusively the validity of His Holiness Christ. Consider how this heavenly sovereignty is yet permanent and lasting. Verily, this

is conclusive proof and manifest evidence (Bahá'í Scriptures 730).

HIS HOLINESS CHRIST renewed and again revealed the commands of the one God and precepts of human action . . . Why was Jesus the Word? 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 to 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.

"The Word was with God." The Christhood means not the body of Jesus, but the perfection of divine virtues manifest in him. Therefore it is written "He is God." This does not imply separation from God; even as it is not possible to separate the rays of the sun from the sun. 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 (Pro. of U. P.—P. 148, 149).

YOU MUST FOLLOW the example and footprints of Jesus Christ. Read the gospels. His Holiness Jesus Christ

was mercy itself; was love itself. He even prayed in behalf of His executioners—for those who crucified Him, saying "Father forgive them; for they know not what they do." If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was, that even upon the cross He prayed for His oppressors. We must follow His example. We must emulate the prophets of God. We must follow Jesus Christ (Pro. of U. P.—P. 39).

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 . . . the memory and glory of Christ continue after nineteen hundred years have passed. For His name is eternal and His glory everlasting. How great the difference between the glory of Christ and the glory of an earthly conqueror! . . . Christ was a conqueror of human hearts. None of the prophets of God were famous men, but they were unique in spiritual power. Love is the eternal sovereignty. Love is the divine power. By it all the kings of earth are overthrown and conquered (Pro. of U. P.—P. 205).

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 grand aim of the religion of Christ was to draw the hearts of all men nearer to God's effulgent Truth (Paris Talks—P. 20, 38).

Christ is an Expression of the Divine Reality, the Single Essence and Heavenly Entity, which hath no beginning or ending (London Talks, P. 89).

IDEALS AND HAPPINESS

ORROL L. HARPER

ALL the world is seeking happiness, and many are finding it. What is the secret of acquiring happiness? The method sounds very simple, but in reality it is the most difficult task a human being has to accomplish. If we wish to be happy we must strive to live up to the highest ideals within us. We will be happy to the extent that we express our highest ideals in action.

But you say, "What will make one person happy will make another unhappy." Quite true! Human beings are in different stages of evolution.

Every individuality is distinguished from every other individuality by the ideals of that inner self. Every personality, or outer self, is distinguished from every other personality by the expression or lack of expression of the innate talents of the individuality, or inner man. If the personality expresses the individuality, happiness is found. If a human being puts his innate talents and ideals into activity he is happy, because he is fulfilling the law of life—which is progress.

The reality of man is his thought. There are just two kinds of thoughts—constructive thoughts and destructive thoughts. Constructive thoughts build for eternal happiness. Destructive thoughts tear down and obliterate all the innate ideals and perfections of man.

Through the elements that make up his body, man has inherited the qualities that characterize the animal kingdom. Ferocity and blood-thirstiness, selfishness and greed, anger and hate, envy and malice, jealousy, deceit, sensualism, ignorance—all these are *virtues* in the animal kingdom—because the animal has no higher form of intelligence. It must fight and sometimes kill to obtain a livelihood.

But the virtues of the animal kingdom are the defects of the human kingdom. Man has an innate intelligence of which

the animal is bereft. It is the intellect, the understanding.

By the use of his *imagination, thought, comprehension* and *memory* man is able to free himself from the dictates of nature and acquire the human virtues and perfections. For example, *injustice* is a quality of the animal intelligence. Through the use of his imagination, thought, comprehension and memory man is able to establish justice in the place of injustice.

Abraham Lincoln at the age of twenty-two saw for the first time a slave market. A beautiful mulatto girl was being auctioned off. Her good points were being dwelt upon by the auctioneer, just as he would call out the attractions of a horse that he might be holding for the highest bidder. Lincoln saw a human being treated like an animal. He *imagined* how he would feel if he were placed in the same position. He *thought* of the numbers of human beings that were being sold as slaves like so much chattel. Suddenly the *comprehension* flashed over him of what it meant for a human sister, a "temple of the living God," to be so humiliated. As the complete thought took possession of him, he turned to the boys who were with him and said, "If I ever get a chance I'll hit that thing, slavery, and I'll hit it hard!" Like a red-hot iron the idea burned itself on his *memory centers*. A third of a century later that memory impression expressed itself in action. Lincoln "hit" slavery and he "hit it hard." Justice took the place of injustice through the activity of the intelligence of man.

If man becomes lost in the animosity, treachery, and sensualism of the animal kingdom he is in torment. If he uses his imagination, thought, comprehension and memory to augment and intensify the animal attributes he will become a perfected animal, but not a human be-

ing. He then lives destructive thoughts.

If man is to find happiness, he must realize the purpose of his creation and exercise his imagination, thought, comprehension and memory for the purpose of acquiring constructive thoughts that will express themselves in human virtues.

The human perfections are just the opposite of the animal perfections. For example, love is one of the human perfections. But you say, "There is love in the animal kingdom." The "herd instinct" is a form of love; the "mating instinct" is a form of love; the "protective instinct" of the mother for her young is a form of love in the animal kingdom.

Quite true! There is even love in the mineral kingdom. The power of cohesion that draws the elements together to form a mineral substance is the lowest expression of love.

Man expresses all these forms of love—for in man are found all the perfections of the kingdoms below him. "Do not think thy body a small thing, for in thee are deposited the mysteries of the universe." (Bahá'u'lláh.)

The power of cohesion and the law of "like seeks like and finds affinity with its own kind" draws together the elements that form the body. The degree of evolution of each element determines the selective affinity.

The "mob instinct" is a continuation of the "herd instinct." The "mating instinct" of the human kingdom is expressed in many ways, depending on the evolution and therefore the state of consciousness that the human being is manifesting. If a man is using his imagination, thought, comprehension and memory to augment his animal propensities, the "mating instinct" is expressed by lust and sensual passion, often accompanied by cruelty and injustice.

Just in proportion as man uses his imagination, thought, comprehension and memory to express *true human love* does the "mating instinct" manifest refinement, purity, gentleness, kindness, faith-

fulness, trustworthiness, truthfulness, contentment, harmony, joy, unselfishness and sacrifice.

There cannot be too much love! The only difficulty is to have enough love so that its expression will be constructive rather than destructive. It should be strong enough to blow away the chaff of idle fancy and desire, and leave nothing but purity of thought, purity of desire and purity of action. "To be pure is to be selfless." ('Abdu'l-Bahá.)

Human love is of two kinds—personal and universal. It is impossible to love everyone personally, but we can have universal love for every human being as soon as we realize that each one has been created for a special destiny, and that the bounties of the Creator are deposited in him. As soon as we comprehend that we are all children of One Divine Father, we shall begin to search for the Beauty of God in the face of every human being. This is universal love.

Personal love is constructive to the extent that we express our highest ideals in action. Without action, good thoughts and beautiful sentiments have very little effect. "Deeds reveal the station of the man," regardless of what his words may be. ('Abdu'l-Bahá.)

When man has evolved far enough, he begins to understand the purpose of his creation. "All the world was made for man, and man was made for God." ('Abdu'l-Bahá.) The station of the perfect man is the highest degree to be attained in this world. The purpose of all evolution throughout nature is to create the perfect human temple!

Each single primordial element that makes up the body of the perfect man has gone through all evolution. It has experienced life in every form of creation. It has acquired refinement and perfection in the mineral, vegetable, animal and human kingdoms. The law of "like seeks like and finds affinity with its own kind" has drawn elements of an equal degree of evolution together. A

complete balance and combination of perfected elements is effected. This harmonious union of perfected elements *demand*s a full expression of life. Thus we see the law of supply and demand in ideal fulfillment.

The diamond is the highest evolution of the mineral kingdom. It contains the essence of all mineral perfections. The flawless diamond, perfectly cut, attracts and automatically reflects all the beauties of the sunlight. The perfect diamond has no color of itself. But by that very lack of color, by being purified from individual color, it has become an instrument for reflecting all the colors, all the beauties of the sunlight. The diamond is the most enduring of all mineral formations.

A perfect human body is the diamond of the human kingdom. Every normally balanced atom of that body helps to compose a perfect whole, that automatically attracts and reflects all the rays of life that the Creator radiates to His creation. From the perfect human being emanates a complete expression of life.

Thus the purpose of creation is fulfilled. The highest creational form, the human, has acquired absolute purity. Through the perfect human being a complete expression of life finds existence. That being is "made in the image and likeness of God."

The perfect man is the completed product of evolution. He is the flawless diamond that attracts, reflects, and thus individualizes all the perfections of Divinity. Absolute evanescence and complete sacrifice of self have made him a perfect instrument of the Creator. "He who loses his life shall find it."

Do you wish to be happy? Then get into the stream of life. Make a sincere effort to express in your thoughts, words and deeds your highest concepts of life.

Any one who lives his ideals, no matter how embryonic those ideals may be, is doing his bit to fulfill the plan of creation. He is helping to form the per-

fect man. His life is constructive, worth-while. Every indestructible element of his body is gaining knowledge and refinement by experiencing that constructive existence. Remember that every sincere effort toward an expression of our ideals builds for eternal happiness.

Eternal life, or spiritual re-birth is found through the evolution of the perfect man. The Will of the Creator demands that His Perfections become individualized. Only the Perfect Man can individualize *all* of the Divine Perfections. He is the Collective Center from which radiates all of the ideal qualities.

If you are happy, you have ideals and are sincerely trying to express them. You are living a constructive life. The law of "supply and demand" is being fulfilled in you.

If you are unhappy, you have ideals, but you are failing to live them. Your life expresses destruction, tearing-down, loss. You have "supply" in the form of ideals, but the "demand" or will is lacking.

Will is the greatest single gift of God to man. Through his will "man works out his own salvation." He chooses between construction and destruction, between eternal life and death, between happiness and unhappiness. If you wish to be happy put your ideals into action.

'Abdu'l-Bahá says, "It is possible to so adjust oneself to the practice of nobility that its atmosphere surrounds and colors all our acts. When these acts are habitually and conscientiously adjusted to noble standards, nobility becomes the accent of life. At such a stage of evolution one scarcely needs to try to be good any longer; all our deeds are the distinctive expression of nobility."

Do you wish to know whether a certain thought, a certain act will make you happy? Then find the answer to just one question, "Is it constructive?" Any thought, word, or act that is constructive will bring happiness.

A CONVENTION FOR AMITY

LOUIS G. GREGORY

"The fourth in a series of interracial congresses arranged under the auspices of the Bahá'í Movement. The first was held in 1921 at Washington, D. C., the second at Springfield, Mass., and the third in New York City. The purpose being to awaken the people of America to the need of a clearer understanding of interracial problems, and a deeper realization of their spiritual solution as set forth in the teachings of the world's greatest Prophets and Teachers."

A CONVENTION for amity between the white and colored people in America, under the auspices of the Bahá'í Movement, was held in Philadelphia October 22 and 23, 1924. It was attended by large numbers of people and was very successful in its object to spread the spirit of unity and accord. The pulpit, the press and various welfare organizations among colored and white were well represented in two fine audiences in the large auditorium of the Witherspoon Building. The numbers were further swelled by those who came from nearby cities, such as New York, Baltimore and Washington. The inspiring addresses of the speakers were followed with close attention, and the music of noted artists added greatly to the evident happiness, all of which was due to the outpouring of divine favor.

Horace Holley of New York, presiding at the opening session, said in part:

"The world, long separated by organizations of defense, must now organize for unity and peace. This spiritual conception transcends the ordinary duties of citizenship. In this country there are representatives of all mankind. This brings capacity here to know the universal law of harmony and peace. If in this country there is hate, fear, force and violence, these feelings will be transmitted to the ends of the earth. Likewise, love, unity and assurance will also be transmitted. It would seem as if, in the great symphony of humanity, America is the symbol of the executive power. Let us therefore

capitalize our resources of harmony and peace. Let us gain the spiritual inspiration of different races in this voluntary effort toward unity and peace."

Miss Agnes L. Tierney, of the Society of Friends, pointed out that there are four great aristocracies which serve as barriers to the unity of humanity: The aristocracy of force, or the military element, which must set aside a number of its people to serve that end; the aristocracy of power, closely allied to the former and composed of those commanding a vantage ground to exploit their fellow beings; the aristocracy of wealth, or those who possess more and therefore have opportunities denied those less fortunate; and the aristocracy of learning and knowledge, which in the past withdrew into cloisters to enjoy that which should be the heritage of all.

But there are now signs of a fifth aristocracy, that of trust, peace and brotherhood; it is composed of those who love. She related how the beautiful poem of Leigh Hunt, *Abou Ben Adhem*, had impressed her girlhood, and had moved her to wish to aid humanity. She proposed that in place of the first four aristocracies the last should be substituted and to it the resources and treasures of all humanity should be given. She discussed the causes of warfare, such as the spirit of militarism, commercial jealousies and racial antagonisms and stressed the need of a regenerated humanity. Thence would be born the super-resist-

ance of love and patience. These are the most wonderful things in the world. It will be to the everlasting glory of America to bring all her people together in love and understanding. From this will come a new race with freedom as its goal and the light of science in its eyes.

Mr. Leslie Pinckney Hill, principal of the State Normal School at Cheyney, referred to the poetry and music of the colored race in terms of high appreciation. He said:

"There have been three periods of idealism among that group of American citizens known as Negroes:

"The long dark period from the beginning of their existence on this continent up to the Emancipation Proclamation. It was complex and difficult, yet very productive. The Negro had spiritual experiences, too. There is no let or hindrance to the inner spirit of man. His mind was never in chains. He sang the songs of the Spirit during this period. He asked about God and ascended the Eternal Hills. He sang:

"'Nobody knows the trouble I see,
Yet Glory Hallelujah!'

"The words of his preachers were stammering. His meetings were in swamps whither he went through clouds and rains, yet the exhortations were to things of the Spirit. It was the note of faith.

"The second period was from Emancipation to the Great World War. It was another development of idealism. The Negro did have tongue and hand, but was trying to find their use. There were great hearts in the other race working for him.

"The third period was that of paradoxes. We all went off to the war with high ideals and chivalrous spirits. A black army went to strike one blow to widen the boundaries of freedom. The paradox was that while we fought in the name of democracy, the war seemed to set it back a thousand years! It is now apparent that there is no such

thing as winning democracy by war! The multiplication of organizations and instrumentalities of force and violence are signs of what the war stirred up. Yet through it all it becomes clearer to all that no man can deny his neighbor a brother's treatment and be himself ideal. Through all, human nature is now everywhere responding to the stimuli of brotherhood. There are now multitudes of whites who want to work with the Negro. They are tourists, uncertain of the way, but want to find it. On the other hand, there are many among the colored people who know that it is not right to hate the white people, or to try to get along without them. Co-operation, understanding and sympathy are necessary. We have no monopoly of trials. Like all the other peoples of the world we are having our problems. But, standing upon the high ground of faith and co-operation, we shall be victorious."

Albert R. Vail was the last speaker of the first session: "About nineteen hundred years ago a member of an obscure race appeared at Athens, a city proud of its art and culture. Paul proclaimed, 'I come to proclaim to you an unknown God who created all men.' Yet the Athenians, because enslaved, failed to grasp his message. The slavery that kept them from seeing the City of Paul was prejudice. So it is that darkness for a time conceals the light. Yet as Lowell in his Commemoration ode so beautifully says:

"'Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim, unknown,
Standeth God within the silence,
Keeping watch above His own.'

"The oneness of humanity is now upon the scaffold. But ere long it will be enthroned. Bahá'u'lláh says, 'Justice is loved above all.' In the human world today, who dares to be just? Such an one must accept the proofs of human

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Delegates and friends attending the Conference of Living Religions

THE CONFERENCE OF LIVING RELIGIONS WITHIN THE BRITISH EMPIRE

To the Editors of the Star of the West:

Though undoubtedly arrangements have been made whereby the *Star of the West* shall receive an official report, duly authorized by the National Spiritual Assembly of England, concerning that great and significant "Conference of Living Religions Within the British Empire" which was held during the last two weeks of September in London, still, as an enthusiastic observer, I venture to send you a few impressions trusting that they may be of some value to the readers of the "*Star*" who have followed the work of the Conference through press reports.

This Conference, as has already appeared in print, was held under the auspices of the School of Oriental Studies of the University of London and the Sociological Society, and was

designed to be held at Wembley in connection with the Exhibition; but for some reason the plan was changed and all the sessions were held in London in the upper west gallery of the Imperial Institute. This change proved wise in the extreme, for to have made the journey to Wembley each day for two weeks, with the crowds, the uncertain weather and the distance, would have placed the Conference beyond the range of possibility for many who were eager to attend.

From the moment when Colonel Sir Francis Younghusband took the platform and pronounced the opening address a rare spirit of friendliness and interest characterized each session, placing the individuals in the audience en rapport not only with each other, but with the committee and the speak-



at the British Empire at a reception given by Lady Blomfield.

ers, and as the Conference wore on toward the end the audience became as a large family, freed from all formality and reserve, and lending the most cordial support and attention to the speakers.

It was a rare experience to feel so much at home in England, and to us Bahá'ís it was indeed as though 'Abdu'l-Bahá were host and each one of these jewellers had brought his jewel to lay upon the table, to sue for commendation, while perhaps he inwardly hoped that *his* might be the "pearl of great price" which would finally enlist the sympathy and allegiance of the world; for though no statement was made to that effect, and perhaps the members of the committee in charge did not themselves realize it, it was nevertheless evident that the ideal of a Universal Religion was very much in the atmosphere and was voiced several times. I remember being especially impressed

with the paper on "Zoroastrianism" and that the chairman, in summing up after its conclusion, stated that this religion held a great claim toward becoming a "world religion." And I recalled, too, with intense pride and satisfaction that large numbers of the followers of that beautiful faith in Persia have now become Bahá'í.

The paper on the Brahma Somaj, that interesting modern movement in India which attempts to blend Hinduism, Islam and Christianity, was exquisitely read by the son of the founder of the movement, and but for the fact that it does not recognize the divine inspiration which has given rise to all the great religions of the world, but esteems them merely as philosophies, it might have attained a higher rank than it otherwise could.

It is not my province to attempt a resumé of this Conference, but I must

here add a word regarding the presentation of our beloved Bahá'í Cause while I assure you of the beauty and dignity, the grace of expression, the sweetness, the nobility, the wisdom which characterized our two papers, and the unmistakable spirit which pervaded the place during our session. There was a silence at once reverent and profound, and the hearts of the friends present beat high with gladness while they yearned so deeply for the illumination of those listeners as well as for all mankind. Nothing can check the progress of the Cause of God, yet humanity is so slow to see, so slow to accept! What blessing and bounty will be the lot of those whose work shall be known in the future centuries for its real value!

In an eloquent and scholarly address delivered in the Church of the Free Religious Movement on Sunday, September 28, Dr. Walter Walsh, the pastor, said: "The thing that presses now is for the religious leaders of mankind to create a Symphony or Sisterhood of Religions. It calls for an early and far more representative Confer-

ence of Religions to consider the one vital question of the Peace of the World. I can think of no one better qualified to convene such a World Conference of Religious Representatives than is the head of the Bahá'í Movement—Shoghi Effendi."

He further says: "I hope I shall not die before seeing the completion of that great 'Mashriq'ul-Adhkar,' the Dawning Place of the Mention of God—on the shore of Lake Michigan—designed to be a vast and hospitable gatherplace for all the religions of the world; a resplendent symbol of the Unity of Man in the Oneness of God. . . ."

When the full report of the Conference reaches you, with many sidelights also thrown on the various hopeful circumstances which have arisen during and since the Conference, it will become evident to all that a new era has dawned in the Cause and that slowly and surely the great Foundation is being laid.

With Bahá'í greetings, your co-worker in the Cause of God,

Nellie S. French.

LIVING RELIGIONS AND THE BAHÁ'Í MOVEMENT

Excerpts From Sermon of Dr. Walter Walsh in Steinway Hall, London,
September 28, 1924

"Those who followed the Conference through its various expositions, became conscious of a thought growing more and more into a conviction,—the staggering thought and conviction, namely, that, spite of all surface differences, the living Religions are characterised by a fundamental unity. Where one may have expected conflict we find concord; where he anticipated antagonism we have found reconciliation; and where he looked for contraries we have discovered unities. Throughout these wonderful days, indeed, we have been receiving an object-

lesson in the noble science of Comparative Religion. The old presumptions have been shrivelling up before our eyes. The note of our age is Reconciliation; and the grand symphony of the Universal has received new expression from the lips of the various exponents of the common faith. It is through the unity of the spirit exemplified in this Conference that the peace of the world will be finally secured.

"Of all the notes in the General Evangel, none has sounded sweeter and clearer than that uttered by Bahá'u'lláh and his

successor 'Abdu'l-Bahá, whose gracious, healing message some of us were privileged to hear from his own lips some years ago. The Bahá'í Movement occupies a foremost place among those new orientations which make for universal harmony and peace. It emphasises the unity of the spirit of man, the unity of the religions in their essential characteristics and principles, and it prophesies and prepares the way for the final unity of the races.

"Following the lead of the Conference it is clear that the trend of every form of religion in the world today is towards three great Unities—the Unity of God, the Unity of Man, and the Unity (or *Comm-unity*) of Interests. I further assume that the spirit of religion—like the atmosphere around our bodies—seeks to induce the Peace of God in the heart, and the Peace of the World between nations.

"It is a wonderful thing that, in the very life-time of some here present, the great movement set in motion in Persia by the Bab, sanctified by his own blood and the blood of twenty thousand followers—extended and fortified by Bahá'u'lláh through 40 years of captivity—and proclaimed to the Western world by the golden tongue of 'Abdu'l-Bahá—the Chrysostom of the Movement—should be universally acclaimed as expressing the chief Hope of the World. All forms of religion are essentially the same, it teaches—all prophets and teachers of truth are true—all men are brothers—women are equals with men—equal education—equal opportunity—this pure Universalism, this exemplification

of clear thinking and noble living, and, I may add, holy dying, is not indeed confined to the Bahá'í Movement;—it is proclaimed and followed by some I have already mentioned, and by others, including the Free Religious Movement—but it has been so expressly set forth by the sanctified sagacity of Bahá'u'lláh, proclaimed by the silver eloquences of 'Abdu'l-Bahá, and watered by the blood of twice ten thousand martyrs—that the Bahá'í may by all generous minds be regarded as first among many brethren.

"Here is a highly devotional form of religion, offering full encouragement to the spiritual and aspirational side of human nature, but at the same time giving *dis-couragement* to its superstitious tendencies; a religion disclaiming supernatural sanctions, non-miraculous, ethical, pacifist, humanist, universalist, yet withal profoundly spiritual;—to such a religion the blundering blood-stained world may hopefully look for guidance and inspiration.

"This pure Universalism, this great *Humanist* religion, is fast outrunning both church and synagogue, both mosque and temple, and will speedily cover the earth with the glow of a brighter day . . . Verily, there is neither Jew nor Greek, Russian, French, German, Indian, African, nor Turk, but all are one in Humanity and Humanity's God. On the altar of this glorious Universalism let us sacrifice our patriotic pride, our racial antagonisms, our religious antipathies, our theological prepossessions, our church limitations! To this blessed Gospel of Reconciliation let us dedicate our lives!"



"O give me power to sing Thy Holy Song"

THE WOODS OF BLAVINCOURT

BY E. T. HALL

O PLEASANT woods of Blavin-
court—
Unhurt, untouched, by devastating hail
As that which stormed and mercilessly
tore
The helpless trees in Ancre's wretched
vale—

Your beech trees clothed the far-
stretched slopes above
The red-roofed homes all lost in old-
world hush;
A haunt of magpie, nightingale and
dove—
A mass of fern-like undergrowth and
bush.

Who, in his heart, could link such glori-
ous woods
With dreadful war? There found the
heart release
From human strife and oft-times
troubled moods;
There, in their midst, found beauty
linked with peace.

The bush was cleared; we cut down
countless trees
Through all the year, until the Autum-
nal soul
Of woodland-nature waned, as on the
breeze
The distant guns mocked far-off thun-
der's roll.

In sylvan depths there stood a peerless
beech.
Both great and high, with regal shel-
t'ring head,
That quickened thoughts of Him whose
heralds teach,
With wondrous grace, the glorious
things He said.

O Blessed Name! Could silence be
maintained
While life was thrilled by that celestial
theme?
The heart spilled o'er the music it con-
tained
And all the woods partook of Love Su-
preme!

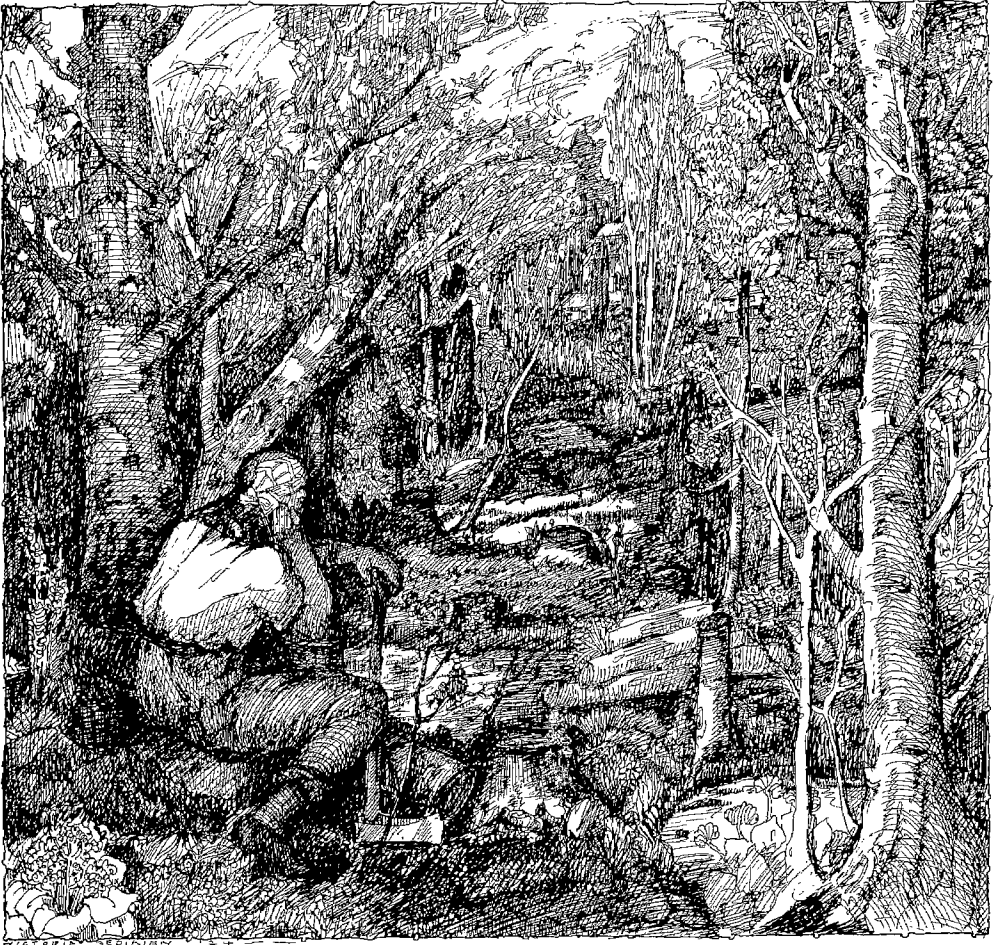
O foresters! Awhile your hearts re-
joiced,
As seemed to joy the sunshine quiv'ring
then;
Ye heard of One whose mighty message
voiced,
From Carmel's height, the Word of God
to men.

O do ye still those kindly words recall?
At evening-time when lingering by your
door
In homely peace, does just one memory
fall
On that near Name which 'fragranced
Syria's shore?

'Abdu'l-Bahá! How sweet thy gentle
name!
How like a banner o'er a host unfurled!
Though thou, thyself, art like a living
flame
Upon the altar of this temple-world.

It happened once, when lovely sunshine
lit
The leafy trees with wondrous tints of
green,
That, axe in hand, one paused awhile
to sit
In raptured contemplation of the scene.

A pathway had been cut from place to
place



"Awhile to sit in raptured contemplation"

Throughout the bush where logs lay
newly sawn;
There spread in front a pleasant open
space,
With trees around, like some neglected
lawn.

Soft zephyrs bore a fragrance through
the air—
So mild and sweet that one arose to find
Its origin; And having searched, lo,
there,
Around a tree a honeysuckle twined!

Like breaths of heaven, though heaven
be out of sight,

How like Thy themes of Love, O Holy
One!

The soul itself is filled with keen delight
As when the door of Eden is undone.

—

One Sabbath day, beyond the forest
bounds

A band led on the Service, then re-
stored;

It played "How Sweet the Name of
Jesus Sounds"—

As miles away a murd'rous barrage
roared!

No use to laugh—no use to weep, just
then;

The wolfish mood had got man's soul
for prey,
And all the strength of all the peaceful
men
Was far too weak in that revengeful
day.

In later months when sunlight fitful
shone
On autumn tints of gently rustling
trees—
While leaves fell loose on village pool
and stone
And drops of rain were scattered by the
breeze

Some dismal thoughts would come—it
well might be:
For those in peril, with their ills must
cope—
Yet! Arched against the clouds 'twas
good to see
The brilliant bow that crowned the
woods with hope!

O God! The thoughts revived that
hour—
The bow was lovely in the jet-black
sky!
Thy Mercy spanned the temple-world
with power!
The heart rejoiced and trusted peace
was nigh.

Wilt Thou, Blest Spirit, Merciful and
Kind
Make this poor heart a pure and price-
less shrine
Of Thy Blest Word? And this poor
mind,
Sweet as the woods and full of Light
Divine?

O Give me power to sing Thy Holy
Song—
As sings a bird within a peaceful grove,
Melodiously, with voice both pure and
strong
And full of love—O let me truly love!

Thou knowest that, unworthy though I
be
To ask that from Thy treasury may
pour
Thy blessed gifts—this prayer ascends
to Thee:
Bless Thou the men that toiled in
Blavincourt!

And grant, where-e'er we be, or what
our moods—
Now all are gone from hut and barn
and tent,
That mingled with our memories of the
woods
Thy Name may be, like honeysuckle's
scent!

(Continued from page 263)

oneness. The knowledge of science supports this truth. The physiologist knows that our bodies contain the same elements. The psychologist knows the oneness of thought processes in formal logic. The astronomer sees worlds beyond worlds and stars immeasurable, yet the spectroscope proves that the same elements compose these worlds. From the astronomer comes the message that the universe is one. Cannot this little grain of sand which we call the earth be one? The geographer answers that the world is one. Among peoples, races and nations, some have one advantage and some another, but there are always compensations and the sum total goes to prove that the world is one home. Modernists tell us that all men are from the animal world and fundamentalists say they are from Adam; but both are in agreement as to the common origin of man. All are from God. The same mind is within us and all are astonishingly alike. Great fundamental habits are alike. Color depends upon where we live, whether white, brown, yellow, red or black. Recent educational statistics show that the colored people in New York surpass the whites of five Southern states, all of which goes to show that human beings make progress where schools are best, regardless of color. Yet as to the means of attaining unity there must be something deeper than color.

"Eighty years ago there appeared amidst the darkness and superstitions of Persia the light of a new day. The Bab appeared as the Herald. He was followed by the Manifestation, Bahá'u'lláh, who raised the cry of one humanity, giving the message with such power that Christian, Jew, Parsee, colored and white are one. This is the great light of truth and reality revealed in this great day. When one teaches truth all the powers of the universe support him. By this unseen Power

'Abdu'l-Bahá drew to himself people of various races and colors and confirmed their unity with spiritual might. He did this in a center of fanaticism and bigotry the like of which cannot be found on earth. This unity can be established only by the Divine Educator. The significance of Bahá'u'lláh is therefore the bringing together of all peoples into a bond of unity and affection and the establishment of universal peace."

Dr. Zia M. Bagdadi of Chicago, presiding at the second session, gave a graphic portrayal of the danger to America from racial strife, and brought the spirit of the Orient and the sufferings of the great martyrs in the path of truth to the congress. At the very beginning he exhorted all, whether from one section or another, white or black, or of one religion or another, to dwell together in unity.

Dr. Alain LeRoy Locke of Howard University, speaking on "Negro Art and Culture," said: "The life of the people of Africa has been until quite recently strange and misunderstood. It is quite a study as to how, through these difficulties, one may guide minds and hearts to an understanding of them. Let us first consider the question of morals. Our ideas of humanity are largely governed by impressions of the small fraction we see. But it takes many a type to round out humanity. Cultural and spiritual democracy are impossible unless all humanity comes under its scope. Spiritual perception is necessary to understand the merits of others. For that which makes a man a barbarian, as we understand him, is the difference between him and ourselves. This difference measures the degree of our understanding. This is not his failing, but ours. The African's brand of civilization required a great deal more to be exerted than in our competitive civilization. These things must be considered in estimating their attainment. Neither curiosity nor prej-

udice in regarding it will lead us to our larger selves. China, as we all know, has a wonderful civilization which has subsisted for centuries. But these points of value will not count for much with those who appraise civilization in terms of material power. Africa, to be understood, must knock at the door of the scientific mind and that of the heart seeking real culture. We must not look for material things. There are other treasures. Take for example languages. According to experts, these are richest and most valuable, amazing with their elaborate systems of expression. Likewise their artistic development has been praised by experts and should be praised by intelligent laymen. There are also nuggets of wisdom from West Africa, where European thought has never penetrated, flowers of their own life. Take the sayings: 'Untruth yields flowers, but no fruit.' 'Better a Pagan with love in his heart than a Mussulman without it.' To the eye of understanding they embrace all humanity. When the merits of different races are understood they will bring a kinship of humanity. We shall not then consider superficial differences, nor deny basic unity. We stand in our own shadows if we deny culture to others because their culture differs from our own. In religion we are interested only intellectually and render only lip-service if we do not regard the stranger as our brother."

Judge John M. Patterson of Philadelphia commended the efforts of those who had organized this convention for the purpose of establishing friendship between the races. "For, as the previous speaker so eloquently said at the end, we follow in theory, but in practice fall short. Man is an egotist. Each family thinks itself the best family, each neighborhood the best neighborhood, each city the best city, each country the best country, each race the best race, etc. This is all based upon egotism. There was a time when walls were built about

communities and there was the further separation of a drawbridge and a ditch. Within were friends and without were foes, no matter what the character of friendliness. But, as our understandings enlarge, there is only one Creator and all are His children. Those who came to this country in the old days brought the prejudices of the old countries along with them. Among all the sects who settled here, the Quakers and the New England Baptists were the only ones who never persecuted others on account of difference of religious belief. The speaker expressed reverence for Christ, whose teachings were against prejudices; but declared that fifteen hundred years of warfare, fought in the name of tolerance, were really intolerance. One hundred and fifty years ago tolerance was attempted by a government when the American democracy tried it. All men were declared free and equal. Yet they did not apply this principle to the colored people. But Lincoln came later and not only declared all men free, but as far as possible set them free. The Constitution of the United States also in theory makes all men free. Yet in actual, everyday practice, you and I know that freedom does not prevail. The different racial, religious and secret orders fighting each other negatives the spirit of the law. It is an old human idea that one people are better than another. And the law is often violated in the court of justice itself with juries of different races. But this congress upholds a standard. Let us take into life the things we learn here. My mother taught me to have no prejudices. During my boyhood I played with a Jewish boy and a colored boy. One night my mother persuaded their mothers to let them stay at our home, and the three of us, the Jewish boy, the colored boy and I, all slept together in one bed. Real democracy is carrying into practice the things we teach. God put the other fellow on earth as well as our-

selves. Let your charity never fail! Help the children and the elders, whether of one race or nationality or another. Love does not know color or creed. We can carry out the spirit of this meeting whether we call ourselves Christians or Bahá'ís." In conclusion, the Judge told the story of a young colored man, Laurence Jones, who, although he had done much to serve humanity in the South, was grievously oppressed and narrowly escaped death. Rescued by some noble and broad white people, he was later on asked about these difficulties and how he felt. He replied that he was too busy to hate.

Dr. Bagdadi, the chairman, here made a very earnest and eloquent appeal to the great audience to lay aside all prejudices. He reported that 'Abdu'l-Bahá had warned that direful happenings would befall America if the American people did not quench the fires of racial hatred and establish unity and harmony in this land.

Louis G. Gregory, speaking on the subject of "Inter-Racial Amity," said in part: "The only real and permanent basis of amity and accord between races and nations is the law of God. The Divine principles declared in the Holy Books constitute the spiritual bond, the practical application of religion to the needs of the world. 'Religion,' as defined by 'Abdu'l-Bahá, 'is love in action. It is those necessary bonds which bind the world of humanity together.'

"The mind and heart of mankind, under spiritual guidance, will become so enlarged as to include all men. All races now begin to see the rift of dawn

and all are struggling upward in the better way. To see and praise the good in our fellow beings draws forth that good into more effective action and service. To praise the good in friends makes firmer the bond of friendship. To praise the good in foes transforms enmities into friendships. It is ever possible to find some good, whether in friends or foes, and the more the good is praised, the more the good responds. The more the good in our neighbors responds to our appreciation, the more they will see and value whatever good there is in ourselves. More specifically, it is for the colored race to acknowledge ever the greatness of the white man's civilization and the benefits which have flowed therefrom through contact. Thus the white race, on its part, will more readily appraise the merits and progress of the colored race and be moved to open greater doors of opportunity and to remove the unreasonable barriers of prejudice. The two races, thus drawn together in mutual appreciation and good will, as befits children of the One Father, all elements of discord will vanish. Whatever increases unity and harmony in this day is a light from God."

Hooper Harris of New York closed this important and memorable Convention with very interesting and helpful remarks. He expressed the hope that all nations and races would dwell together in friendship and each and all attain ideal growth and development of their innate powers. Quoting the Bab, he said: "There is in everything a Paradise; that Paradise is its own perfections."

A SYMPHONY OF LIFE

ALBERT DURRANT WATSON

LOVE BROODED over the years till his voice was heard like the sound of bells pealing across the desert. As I journeyed, I looked eagerly through the shadows that I might see Love's face emerging from the darkness.

When it appeared it was like the face of God. All the way I was intent with open ear to hear the sweet anthem of deep-toned bells surging like a symphony out of the silence.

And I heard these, and they stirred me with wonder and worship, but I heard also the jargon of the creeds. Then I perceived that they who were busy with such matters heard not the deeper voices, being too busy with *things* to care for the Heart of things, too pleased with their own opinions to hear the songs of the angels.

Now Faith and Hope joined me in the way and showed me the path over the drifting sands.

And another walked at my side who seemed to be wise, so I asked him; "Whereunto doth this desert path lead?"

"It leadeth," said he, "to the land of clear vision and self-realization. The sands are the veils that hide the face of the Real. All that is, is within thee. God's promise is within thine own heart. The face of Love, the forms of Hope and Faith, the voices of Nature and the subtler appeal of personality are but thine own images seen in a glass. That which is at the heart of things is thine own life. Thou needest nothing outside thyself. Let the voices within respond to the call of life, and thou shalt have joy and comradeship, and the thrill of it all shall be as the fire that leaps to beauty in the heart of a jewel."

When I heard these things I knew that he who spake to me was Wisdom. Being mindful of his words, I turned my thoughts inward wondering what further light would break. Then I heard a voice

within me saying: "To him whose heart is as the heart of a little child the earth is full of heaven, silence is music, and beauty is the soul of the shadows. Listen further and thou shalt hear the voice of the ancient years."

I did so and lo, the years came back with silent feet and whispered, and I heard each generation telling the next of a world of light within the shadows, of a sphere of music more intimate than the senses. And the voices of the years rang clear through my soul, albeit the noises of time were thundering across the world. Then I knew that the voice of Love and the voice of Wisdom are the same. All one, the music of the silence, the whisper of eternity, the voice of God and the symphony of life.

I was able to see through the shadows and semblances, the masks and wrap-pages of life, for clear vision had come and self-realization. And now I see that the purpose of life is not the achievement of a destiny, nor is it the doing of things that we may *rest* when they are done, but life is altogether for life's sake—the realization of Eternal Love.

All true life is an arrival and there is no end. Death is not a terminal, but only a door to a new house of life. Every moral crisis is a judgment day, and the present is eternity.

We are alive that we may live. Love is no longer an arrest of Love's appeal, but the entrance to a larger vision, a deeper intensity, a fuller expression of life. Faith is not a belief in a God who lives only in a world to which we are going. It is a fire kindled on the altar of life—a fire of which creeds are but the ashes.

I now expect no reward for another's sacrifice, or escape from myself, except by slaying the inferior that the nobler may appear.

حجسته

پانزدهم

شماره نهم

<p>دوای دینی همیشه بر بالود که مانند سبیل عارف فرس حیات نفوس بشری جاوید میگردد و چون حریف بی باک سرچاه خانانها را نوازند و هکست آنرا باد فضا میدادند لهای وجودی که کوشه در مابین آنان شراد و فاسد و خوشین و روحانین عظام طریح میگردد که عالم بشری عمداً از وجود انشاعات غلیظه عقیدت بردستنج ظلم و جور بریده و در کتب طبقات قراب پندار میشدند انبیه رفیه و دوسای سبوت زندگانی که نتیجه زحمت ساله بشری بود ازین برکنده بیست عارف و تاسیسات خیره دست عیبه دادند که سرمای عقیده در وجه قربان بود ازین معدوم ننمودند گایمان سبوتی حکمت گیری و حرص ریاست مداری نفوس چند و گنگای بلع قرض شروت مالک دیگر دومی کجیالات و عصبیات تومی دینی و غیره چیده این کاویس تنگ که دیوانگی حقیقتش توان خواند بر عالم بشری مسلط بود و برادر حلق همیشه یکصد معدودی بودند که دیگر کبار را ویرانه کرده و آب را کلا کرده نموده ماهی میگرفتند و با غافل آن لذت چند روزی بخرن و نام زشت ابری و تباهی نتیجه دیگری در عیب زشت دگای خود در زشت برده و در جنگ را فرام نمود و چون نام را تیغ و تنگ دست داده و بعد از آن برای هوی و هوس خود میریزند و انجوران مالک خنوخه که در سینه توی با هم دیگر تیغ و آتش متباد میکنند ابدی آن کویکیر انبیه دشنه در هیچ نوع خلوص باطن نبود و نه اگر کویق برای عمل یک منگی بهر میرسد ننگ و ساعدت بگویند میبندند و بی معنی از آحاد دو دست با رابطه محک خویشا و نری و علقه ندی و وجودی هم دیگر تقص و در کوشش و در درین قربانی خودی خودی با تیغ و ننگ و حق نیست و کجی خون ریخته و با منزه خاوری میگردند چرا که مرگین سیدین جنگ جان از روی نظام ترتیب را فرام کرده اند که آنچنان نام غیر آنچه میگردد تومی بدین عظیم اخیره و با کجی با آن داد که عالم تمدن در ریاست بر جلی است و تمدن مادی و وسائل هم و مدار عالم را که فرود هم نموده است و بر سبوتی فرضی داد مرگین سیدین جنگ با ساسا از هوی و هوس در دست ننگند و آنچه با نعدسه و کلمات زبانی صحیح و حمت و انگاه که بران میارند در حد و عمل آن بگه شاید آنرا دایمی برای نفوس ساد و گردند به اگر چه میگویند یعنی توفیق و بران کیفیت که مرادش هوی و هوس است همیشه و اگر حمت و انگاه میگویند آن حمت و انگاه دی در خمیر داشته که بر حد یک جمع دیگر کار بر بند برای آوردن خون نفوس برای حاضر شدن در سینه قربانی جان فرسایت و با غافل بگه آنرا چون بگردد آنرا در راه و انجوران قربانی میرسد و نه در پی میگردد که حق نفوس توی بگردد و آله راه و انجوران قربانی میرسد و نه</p>	<p>دین خود یک قدرت عجیب است که چگونه نفوس را دیوانه و وحشی کرده که کوشش کند بگرداند و منزه نگردد برینند در جنگ اهری برای انفریز آنرا ساد و عالم باجم قرایشان در آن خوشترین سربان عالم وارد شدند با این عصبه و که آن جنگ است که جنگ را ختم نمودند و غنا و حکومت استبدادی بر سبطه کردند انشاد اول در ذیل ازین غلبه بین مرید و روح در زبان در صاحب علی سید</p>	<p>ای دوستان هنر زلف و زلف اهل با کعبه و حدت کد طواف ایمان و فدا و در اوست و در اوست از اخلاف هر چه شوره بر تو شست کلمن را اخلاف شرد باغ گلگشت ایمان و فدا و در اوست و در اوست از اخلاف رهنه بر شاخد بر کین از اخلاف معدومین رفت ازین ایمان و فدا و در اوست و در اوست از اخلاف شرکت ایرانین چیده آنرومان سرکش و یونانیان چیده ایمان و فدا و در اوست و در اوست از اخلاف قابل و قابل چکر داده اند هوایان مسیح بدین سیرد ماند ایمان و فدا و در اوست و در اوست زمین بهار برای نجابت اکندر هست تا بهر بر عالم تو بر گداز ایمان و فدا و در اوست و در اوست در آن اخلاف که شد عقبت ازین نهایی حال و حیل و خیل نعل ایمان و فدا و در اوست و در اوست عابدان چون پاک شهیدان شرم باد ایمان و فدا و در اوست و در اوست ای دوستان لواحق ما از اخلاف ما طریح مثالی حمت باست لاف ما ایمان و فدا و در اوست و در اوست</p>
<p>روح اخلاف تیره شرمعل از اخلاف نه اخلاف و کجودی و نه عناد و لاف ای دوستان هنر زلف و زلف از اخلاف تیره شوره عقل روشت از اخلاف رخنه زنجیر نرفه زشت ای دوستان هنر زلف و زلف از اخلاف شد بدم ملک سیمان کوشش در دم است که شون ازین ای دوستان هنر زلف و زلف آنرا است و عدالت ساسا کوشش است و عدالت ساسا ای دوستان هنر زلف و زلف عیوبان را زحمتی رست چه بر دلند عیاست رسول خنده برده ماند ای دوستان هنر زلف و زلف از اخلاف تا سنگی زرد ازیر اهل جهان شرمند برار سگدنگ ای دوستان هنر زلف و زلف شیخ در دم گشت هم که کوشش گلزار نجش آن بجزان ایدریل ای دوستان هنر زلف و زلف از اخلاف و یونانیان شرم باد از اخلاف خویش بریدن شرم باد ای دوستان هنر زلف و زلف در عصر تاریا حقیقت اینصاف ما ای دوستان هنر زلف و زلف</p>	<p>ای دوستان هنر زلف و زلف اهل با کعبه و حدت کد طواف ایمان و فدا و در اوست و در اوست از اخلاف هر چه شوره بر تو شست کلمن را اخلاف شرد باغ گلگشت ایمان و فدا و در اوست و در اوست از اخلاف رهنه بر شاخد بر کین از اخلاف معدومین رفت ازین ایمان و فدا و در اوست و در اوست از اخلاف شرکت ایرانین چیده آنرومان سرکش و یونانیان چیده ایمان و فدا و در اوست و در اوست از اخلاف قابل و قابل چکر داده اند هوایان مسیح بدین سیرد ماند ایمان و فدا و در اوست و در اوست زمین بهار برای نجابت اکندر هست تا بهر بر عالم تو بر گداز ایمان و فدا و در اوست و در اوست در آن اخلاف که شد عقبت ازین نهایی حال و حیل و خیل نعل ایمان و فدا و در اوست و در اوست عابدان چون پاک شهیدان شرم باد ایمان و فدا و در اوست و در اوست ای دوستان لواحق ما از اخلاف ما طریح مثالی حمت باست لاف ما ایمان و فدا و در اوست و در اوست</p>	<p>ای دوستان هنر زلف و زلف اهل با کعبه و حدت کد طواف ایمان و فدا و در اوست و در اوست از اخلاف هر چه شوره بر تو شست کلمن را اخلاف شرد باغ گلگشت ایمان و فدا و در اوست و در اوست از اخلاف رهنه بر شاخد بر کین از اخلاف معدومین رفت ازین ایمان و فدا و در اوست و در اوست از اخلاف شرکت ایرانین چیده آنرومان سرکش و یونانیان چیده ایمان و فدا و در اوست و در اوست از اخلاف قابل و قابل چکر داده اند هوایان مسیح بدین سیرد ماند ایمان و فدا و در اوست و در اوست زمین بهار برای نجابت اکندر هست تا بهر بر عالم تو بر گداز ایمان و فدا و در اوست و در اوست در آن اخلاف که شد عقبت ازین نهایی حال و حیل و خیل نعل ایمان و فدا و در اوست و در اوست عابدان چون پاک شهیدان شرم باد ایمان و فدا و در اوست و در اوست ای دوستان لواحق ما از اخلاف ما طریح مثالی حمت باست لاف ما ایمان و فدا و در اوست و در اوست</p>

بازنهم

بخش هشتم

شماره نهم

کوشش تمام از تمام سعادت و دوستی آنچه عقایدی که در صورت
حضرت زردشت درکت مبرور است از آن کان قدیم نشانی با
اسبه و پس از آنکه خلق و غارت های وصف نشده که در تاریخ یاز
و چهار شرح است که گشت بگذر آثار قدیم ایران را از میان برداشته
قسمت عشق را با ماندن چنانچه موصوفین بدانین از تیره نموده و نوشته
که ایران قدیم دارای کتب و دیده بوده و پس از از میان رفتن زرتشت
در بعضی متنفذ و خلق و غارت های واقعه در مزدوم ایران آن قسمتی که
باقی ماند و در پنج قسمت تقسیم شد خود همگی از پنج بیانه در دو
آن ایامی که در ایوش بزرگ و اخلاص شاهی مینور درکت با شاد و خارج
و است سعید و مسعود در جنبه اقتدار گرفت و سپس ایران را هجوم برده و
ایران را برده این چنین در ابتدا هر پیش بود و در سوم سکندر باریان
گشت با شش چنانچه قدر سوادش و چنانچه گفته اند در آن زمان در سواد
مقدس موجود بود که یکی سرخ شده و دیگری را روانی نام در برنده و اگر
شود قبول کرد که سکندر خلق سبایت و مکه داری که نیز است چوای ایران
کرد و چوای یونان را در آن روشن باید چنین عمل از کتب شده باشد و پنج
استبدادی درین نیست که در آن سال که اخلاص او میداد در دست
و پنج ایران را بهر یک گشای و معارضه داشته امثال ایجاد و در فوق آن
برخ داده باشد درین سنگی شوان کرد که حکمتی مانند ایران قدیم که در
یک مدینت بزرگ بود و با تمدن مابلی و اشهر است در پیش هر یک حکمت
که خالی از آبادت و نوشته است روحانی و علمی و مدنی نوده و با کلاسیکی
که مانند آثار تمدن سار جاک قدیم از پیش مسود و سایر درجات تجسید
مغرب طریقی نماند که گشته که آثار آبادت و تمدن قدیم ایران نیز در
تحت قطعات خاک که در مابعد از هشتاد سال و در ۴۴ میلادی در باستان
شروع شد و در پیش هر یک طریقی که در این دوره که چهار سال طول مدت
در این زردشتی تجدید شد و صحت تازه گرفت و پیش از در قدیم حالت یافت
و شکسته با از نوبت و ترویج سلطنت مادیات خدام گشت و ایران سلطنت
غلبت استبداد و در عقب گرفت و در تنه که باقیته ایران تا بل استبداد و قدرت
سمیت گشای است حکایت امیری از نظر و ایران و گشت شدن
در هر که و وقت سپه ایران در سال در اطراف اسلامبول که آنرا در هر
داشتند و مگر در روز در ده که در میان ایران و شیطانی صحران
آنگه درین صیحب راز که گشت و در زیر سرفق آفتاب در آن تاریخ نمود
تا آنکه در ۴۴ میلادی ایران تقسیم خورشون اسلام شد و قصر پیش گسری و زرد
خوشون ایران از دست رفت آیین زردشتی تا این که در سده از ایران
مغرب بکنید تقریباً در سال بعد از آن در شستان از ایران مهاجرت کرد تا

از در در دین خلق ایران آید و چون آنگاه نیز نماندند که قفس نامه زردشت
عزیم فکر انداخته تقریباً در ۷۱۷ میلادی در شست میل شاه تهماسب زرد
نمودند و آنکه در شرح صورت قرار گرفت و اما آنچه در خصوص گشت
زردشتی تقریر شد شاید صحیح است ولی چنانچه گفته است که قسمتی از آن از
زردشت و این قسمتهای دیگر از لغزش مندرسه دیگر که پس از زردشت طلوع کردند
و در میان سین و مروج تقدیم در بودند مانند کتب عهد عشق که حتی کتب
نیز از خود سوسیس آیین زردشت یعنی حضرت سوسیس نیست بگذر متنی باقی
و لغزش داشته یک بعد از آن حضرت سید طالع خوردند و تحقیق در اول
گشت که عقیده ثابت یعنی از اجازت دارند و چون وضع در این است که
انسان حضرت زردشت سوسیس نمود یعنی پیش و پس عمر و در ایران
آن کان بودند در رساند ساز کتب منتهی سوزت از تاریخ کاتب طلوع
برای گنگو اما عقاید مختلف است و همچنین قلیه است که پنج قسمت است که
حضرت سید خود نوشته و هر یک از آن کتب در میان منوب سید از خرابی
من بعدیم میانه و در همت نهاد آنها من در این کتب سید چوای
بسیار است چنانچه بر تحقیق و تخمین سخن و پوشیده نیست و اما آنچه در تاریخ
زردشت اهلانات موجود است باید دانست که نظیر آن در تاریخ حضرت سوسیس
حضرت سید نیز موجود است چنانچه در شرح تاریخ حیات حضرت سوسیس
مستفیس از کتب قدرت میانه که متن بود آل اسپریت و سوسیس آن دلیل
تاریخی دیگری برای آن نیست شده تا کنون آنچه از حقیقت ارضی حضرت سوسیس
که یک دور و علم جمعی در شرح سید قدیم و حیات ملوک آن تشکیل داده اند
اطلاعی از تاریخ خورشون و سوسیس و آثار آن در دهات پروردان نیامده و همچنین
در شرح تاریخ حیات حضرت سید در دست است اعتبارات از باطل است که
پیرودان خود از حضرت سوسیس و سوسیس آن بعد دلیل در دست نیست هر چند
یعنی از برای آن چهار اصل وجود حضرت سید را انکار نمودند و اما آنچه
از سوسیس نوشته اند که آیین قدیم ایران تقسیم شده خدا پرستی و اصول روحانی
از دیانت مسوسیه و بیان فرار دیانت مسیحی که در بود این نوشته
چو حدسی و تعصب پیش میت در متن نیز نقل همین از رشتین است که
آیین های مسیه سالی خود را از دیانت مابلی قدیم و ایران باستان اخذ
کرمانند و حدیث تهول آنگه در مات ایمانی مذکور آیین زردشتی است
قدارت و تقسیم مسیحی تعاونی دارد

دوا طرف جنگ و صلح

چون در سرگشته گشت تمام عالم بی سر و حال حکیم بخوبی شنود است که
یا پیش پیوسته آتش جنگ شعل بود انواع حرب و قال مانند امواج تند
مستور یکی بخانه زبیده آنگه شرح مده نمازات احوای احوای احوای

یازدهم

صحبته

ششم

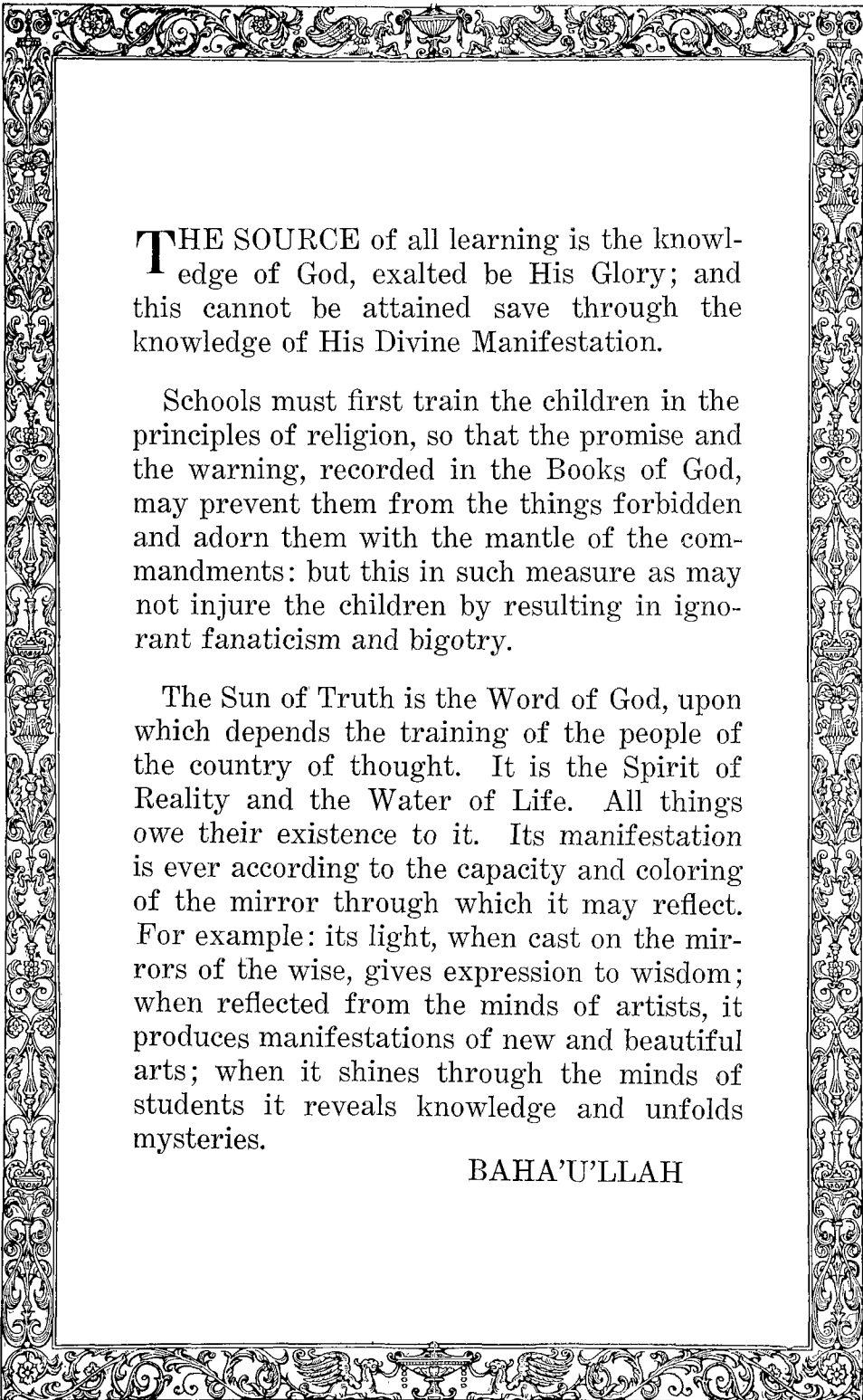
و نمودن است خود جان ولی خوش نود که در دهر امری غزلان و دوش آنرا در
 نخی نیکه زاننده و لذت بر این تخلص حقیقت گفته و قولین را در شصت
 کس و قسم نیکه بکند خویش را فارغ تحصیل از درسه تمام خدمت انگاشت
 و در مقام مسلم فسخ نموده بدین سب که با چنین نمودار در خانه و خوف
 ایستاده و چون سکون مستر در عین حرکت جوهری عالم از پیش کنش نبست
 ناچار بقیصری حرکت خوانند نمود در سایه خود را بر سزادست خوانند و از پیش
 اگر که صفت دوم این توه که گفتن را فایده باشد ممکن است در این حقیقت
 قدم گذاشته و دل و دیده و مدار آنرا داشته و در هر دو حقیقت زندگی که در ایستام
 و آراستوبه و در گذشتن سب و عفت فقدان این توه که در دست خدمت است
 گذشته با آنجا بکار نیکه باشن آن و اندر در بی فایده و افضا عایانه از آنکار
 و عفتانه و در عهده اسلاف و محله زندگی است و نیز اگر که صفت ثانی در زبان
 نباشد یعنی توه فساد است و نیز در خلقت و حقیقت و فهم و در کس
 و دل و افکار زاننده باشد البته هرگاه که سالیان دراز در سبب طلب تجوی کس
 و آوار گردد و در ایستامه و مقصود نخواهد بود و اگر هم بالاخره به حصول لیسرتان
 عفت و درست جوید با چار این است که با عقیده عایانه و با پیشه خانه
 سراسر آب دیده و با هیچ اراج از آن عطف فزانت دست ناکشیده باشد
 و در بر کترین سب یعنی این توه تمیز و فساد است طلمات او عالم و در افانت
 که مستعد چنان استوار در لغت پیدا کرده که حراج بر عمل ساخته و فاندند
 محکم بر شریانی را بی انگار و بایستد شخص مذکور که ایستام از یک طبعی نماید و بالاخره
 اگر که صفت رابع مستعد باشد یعنی سالی حیات خود را بر این حقیقت گذرانند

فارغ تحصیل گردیده اولین تخلص عاقبت و در بر کمال نشانه بیت و در مقام ایستاد و در
 حکمت آنکه در علم رات گوید و سخن پیچیده چنین ماهر بر چنان مقدم و در مقام ایست
 آنکه از سبب قول و شجاعت او به دورتر مقدم است و مستحق دین گستر شود و پیش
 آنکه بکلمات دراز بیرون نهد و در وقت قربت حاتم خدایت در سبب و در مقام ایستاد و در
 دوست حاتم بر در معرف کرده و در مقام عمل از یکباره از شئون مادی و مصنوعی خود
 برای دیگران بگذرانند و در مقام ایستاد و در مقام عمل از یکباره از شئون مادی و مصنوعی خود
 و غلبه علوانها مشهور بودند در شرق و در شرق و در شرق و در شرق و در شرق و در شرق
 احسن و بود و در اغواقات ناروا و لغات نامز حالت سکوت داشت و بی حقیقت
 کذب و حقیقت همین و خفت و عهد و لغت عهد و بنالی دانک از عین کس که در حیات
 نگذشت داشت که شاید هیچ آن را بر این زنده در حال در اندیشه و در نوزاد که حجاب
 علم و دانش از این است که در مقام ایستاد و در حقیقت و در حقیقت و در حقیقت
 قدم بر عهده بیرون و ظهور گذارند و بنگینند سواد آن است که تمام و کمال در حقیقت
 باشد و انوار تابناک آن در پیشگاه ایستاد و در مقام ایستاد و در مقام ایستاد
 منور در روشن دارد و اطفال ایستاد و در مقام ایستاد و در مقام ایستاد
 تربیت یابند که تصور کوشی و کامیابی زاری و در حقیقت و در حقیقت و در حقیقت
 لسان صادق بسبب باجرات کلمه کلکرت حقایق آئینه است و در مقام ایستاد و در مقام ایستاد
 در حقیقت سادات در ترقیت مسندیه باشد لسان و علم و قلب صادق در دیده قدرت
 غیبیه آئینه است و لیکس لسان و جان رنجان در در حقیقت در دست سلمات و در حقیقت
 نفس امارتیشانیه حیات و آئینه در حقیقت است و در حقیقت و در حقیقت و در حقیقت

مناظره دینیه لقبه ادا شده های قبل

میجی خطاب شخص از وقتی آنچه در کتابت مومنان مشرق از قبل در دست نامه
 و شایسته و غیره در شرح حیات است از دست بیان شده است که آنحضرت در
 سالی سالی شروع تبلیغات خود نمود و قبل از آن یعنی در زمان جوانی شهادت نمود
 و در کتب آن حضرت میگردانیم که او با علم پنهان بر وجهی مشهور و در حقیقت
 از زبان او و آنکه در ترمین سزاد از گردید و اسرار عجیبش دیده کرده و در حقیقت
 و شهادت خلیفه ابراهیم است و داد و در این حقیقت تمام حرف آئینه گردید و در حقیقت
 علو از قدرت و سلطه خیره بر وجهی و در حقیقت و در حقیقت و در حقیقت
 در حقیقت از مزاج عالم علم از پیش و در حقیقت و در حقیقت و در حقیقت
 باطلاست و در حقیقت او جدی اقبال نکرد پس از آن آئینه که او گردید و در حقیقت
 نزدیک بود و در آن پس در حقیقت است و در حقیقت و در حقیقت و در حقیقت
 نمود و در سوری جنبیده و در حقیقت و در حقیقت و در حقیقت و در حقیقت
 و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت
 که در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت
 نمود که باوشه گشت سب و گردید و در حقیقت و در حقیقت و در حقیقت
 و در حقیقت سب استندار و عکله نزلوی عیان آورده و حقیقت و در حقیقت

در این زندگانی کار نمیدانم صدق امام لعل کعبه میگذرد و من کان نود و کس
 عمل فصد غیر من وجود پنهان در او که شکیا حقیقت شود بدین شرمند و در حقیقت
 که عمل بر حاکم که سعادتمند آن نموده که در هر حلقه از هر اصل حیات و در حقیقت
 در دنیا از هر کسند و حقیقت بیوشه و آرزو حیات خود که راسته است
 قلب و در کس از گرد و عیار آنکار و جهاسات و شستن عصبه حایزه مطهر و در حقیقت
 حقیقت منور گردیده و در حقیقت و در حقیقت و در حقیقت و در حقیقت
 مجاز و در کس است از حقیقت و در حقیقت و در حقیقت و در حقیقت
 و سبب است که در حقیقت و در حقیقت و در حقیقت و در حقیقت
 گذشته در عین حال که در حقیقت و در حقیقت و در حقیقت و در حقیقت
 و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت
 سرآورد و اوضاحت و بلاغت میدادند حقیقت در حقیقت و در حقیقت و در حقیقت
 علم قدرت غیبیه مخفی دستور بوده و سبب است و در حقیقت و در حقیقت
 در طلمات کس و کامی و در حقیقت و در حقیقت و در حقیقت و در حقیقت
 بنوده تا جان که در حقیقت و در حقیقت و در حقیقت و در حقیقت
 و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت و در حقیقت



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.

Schools must first train the children in the principles of religion, so that the promise and the warning, recorded in the Books of God, may prevent them from the things forbidden and adorn them with the mantle of the commandments: but this in such measure as may not injure the children by resulting in ignorant fanaticism and bigotry.

The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to it. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: 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.

BAHA'U'LLAH



Group of Esperanto students, Tokyo, Japan. Miss Agnes Alexander in the center.

STAR OF THE WEST

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EDUCATION is one of the most important subjects attracting popular attention at this moment. We are beginning to realize that education is not the mere passing on of knowledge, but that it may be made the means of initiating a new and better civilization. In fact, education is a momentous factor in human progress, and to it we must look for the attainment of world unity and brotherhood, of that harmony between all races and classes which must be attained if mankind is to find ultimate happiness upon this globe. A great responsibility, therefore, rests upon both parent and teacher, with whom the training of the child must consist not so much in molding this representative of the growing generation in accordance with old patterns, as in stimulating, inspiring and freeing the child soul for the exercise of its own spiritual powers.

A NEW RACE is being formed on this globe, a race more tender, more illumined, more spiritual; and it is arriving through that mysterious portal of birth to the beyond of which we have no clue. Whence comes the newborn? Of what stamp is its passport? Whence its powers? We know not. Are there any parents so foolish, so egotistic, as to think their child's powers are derived solely from themselves? An inventor once testified to us that he laid no claim to his inventions; they seemed to come to him by inspiration, as a gift from the blue. Thus does the artist view his new-born creation of beauty. And the father, the mother of true insight, know that

the new life which has come into their midst bears to the world gifts beyond their power to create.

Thus the world improves, not only by improved training, but by a new creation, as it were, at each generation. To many it appears that a wider divergence than usual exists between the adult and the child world of today. Never before have such marvelous children appeared upon the arena of existence. Their gifts are superb, their self-sufficiency amazing. They are, by the very essence of their own being, above the petty faults which have so perturbed and vitiated human culture.

How can we treat such children? Certainly we cannot impose upon them the dogmas, the blind forms of the past. Yet what have we better to give them? Our duty toward such souls is to refrain from repression, from even too much direction. They will find their way, as bees to the home nest, to the idea and ideals of the New Kingdom which they represent. It takes a very high type of teacher to acknowledge at the very beginning that the child he is training is a greater soul than he. Yet such humility must exist, if these new and gifted souls are not to be warped and hampered in their earthly development. This means that the true educator in this day and generation must be deeply spiritual, possessed of vast insight into the human soul, and especially into the child soul, in order that he may be a true agent of the Divine in that which is so precious in God's sight, the training of the young child.

'ABDU'L-BAHÁ has said that too much studying in early years is harmful to children, and injures the quality of their minds. Thus the very thing aimed at in education, mental development, may be imperfectly attained because of overtraining at a period when the child-brain needs delicate nurturing rather than a forcing process. It is through joy, 'Abdu'l-Bahá affirms, that the intelligence of the child is best awakened and developed. The education of the future Bahá'í world, directed upon such lines, will be far different from the drudgery, strain, and continual drill-work which characterize present systems. Here and there a Bahá'í child, brought up under freer and happier conditions than at present prevail, shows what marvelous results can be obtained from letting the soul blossom out in its own natural way. The whole human race will be happier, more spontaneous and artistic, more intuitive and penetrating in mental qualities, when this new education is universally applied.

IN ONE SENSE of the word, we are all in need of education. In "Answered Questions" of 'Abdu'l-Bahá it is shown clearly and conclusively that the world advances through the teachings of its divinely inspired prophets, who are, it may truly be said, the teachers of humanity. All the ideals of right behavior, of duty to man and to God; all the methods by which man may reach out for and obtain divine aid for the perfecting of his character, are given humanity by those great souls who themselves obtain these truths from heights beyond the horizons of human consciousness. There is no more dangerous fallacy than that now current, as a result of evolutionary theories, to the effect that humanity contains within itself the power to advance and progress to higher and higher civilizations. The capacity to advance, man has; but not the power to advance unaided, any more than children have the power to

train themselves into a perfect intellectual and moral development. It is the divine forces, focused upon humanity through the instrumentality of the Divine Teachers, the Manifestations of God mirroring His perfections, that are constantly moving us forward on a stream of progress the momentum of which is not from us but from God.

Thus all mortals are being trained daily in the school of life, in which our progress depends in reality upon our capacity and our willingness to absorb the Divine Teachings and to carry them out in deed and action. Our faculty is composed of the Divinely inspired Men of God of all the ages; our texts are those books containing the Holy Words; our examination hall is the arena of life itself; and our grade and final diploma are revealed to us only after passing through the portals of Death into the august Presence of Him who knows the attainments of each soul. We do not enough meditate or practice on this, how we may so live as to earn the ultimate golden words, "Well done, good and faithful servant."

THE GREATEST STEP ever taken for the welfare of childhood was the endorsement on September 26, 1924, of the Declaration of Geneva by the Fifth Assembly of the League of Nations. This remarkable declaration of the rights of the child was first formulated by the "Save the Children Fund," and has already been subscribed to in many countries. It states the following inalienable rights of the child:

"The Child must be given the means requisite for its normal development, both materially and spiritually;

"The Child that is hungry must be fed; the child that is sick must be helped; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succored;

"The Child must be the first to receive relief in times of distress;

"The Child must be put in a position to earn a livelihood and must be protected against every form of exploitation;

"The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellow men."

By approving the Declaration of Geneva the Assembly has made it the charter of child welfare of the League of Nations.

It is a matter of pride to us all, that it was from a Bahá'í source, though not named as such, that this Declaration of Rights emanated. Truly the power of God is back of every ideal and act which is for the benefit of man, and from the humblest beginnings arise momentous movements of human welfare.

Education has the opportunity and the deep responsibility of lifting the growing generation out of the war consciousness into a new consciousness of world union and world peace.

When 'Abdu'l-Bahá was in this country in 1912, he addressed many Peace Societies, constantly reiterating the crying need of the time to be international peace. In his address to the New York Peace Society, he said: "Over sixty years ago His Holiness Bahá'u'lláh was in Persia. He was imprisoned and subjected to severe persecutions. Finally he was exiled from Persia to Mesopotamia; from Baghdád he was sent to Constantinople and Adrianople and from thence to the prison of Aqá in Syria. Through all these ordeals he strove day and night to proclaim the oneness of humanity and promulgate the message of Universal Peace. From the prison of Aqá he addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly stating that the standard of the "Most Great Peace" would surely be upraised in the world. This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great

and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, praise be to God! in all countries of the world lovers of peace are to be found and these principles are being spread among mankind, especially in this country . . . and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. 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."

The promise of 'Abdu'l-Bahá that America would do much to spread the ideal of world peace, is gradually being fulfilled, for many wonderful activities in this country in behalf of peace give ample evidence. One of the most striking of these activities was the appointment by the World Federation of Education Associations, of a committee on a world federation to promote world peace.

"The story of the coming into the arena," says the Journal of Education, "of Raphael Herman of Los Angeles, with his offer of a \$25,000 prize for the best plan of education for peace, reads like a story of the miracles of scripture." Leaders of education and human progress awoke to the magnitude of the subject of peace, and the wonderful prize-winning plan of David Starr Jordan resulted therefrom. From this plan the World Federation of Education Associations can evolve specific programs for the various stages of school work in all countries.

Dr. Jordan's statements in regard to the causes and possible cure of war are so remarkably trenchant, from a Bahá'í viewpoint, and so true as matched with the teachings of Bahá'u'lláh and of 'Abdul-Bahá, that space will be given for their publication in our February issue.

THE SPIRITUAL FOUNDATION OF EDUCATION

AS TAUGHT BY 'ABDU'L-BAHA

IN THIS AGE every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. (Star of the West, Vol. 4, p. 68.)

When we cast a glance at all creational beings, we find that the three forms of life are in need of an education. For example, in studying the mineral and the vegetable kingdoms, we find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small it can be made a big tree, and it can be a beautiful and fresh and verdant tree. But a tree which is bereft of the training of the gardener daily retrogresses and becomes absolutely deprived of its fruitage. It will become a tree of the jungle. Its fruit shall be exceedingly bad. It may become entirely bereft of fruitage. Likewise, when we observe the animal kingdom,—the animals which have come under training in their world, daily progress and advance. Nay, rather, they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent it has become! How well educated and trained it has become! How polite even this horse has become! This is no other than the result of education. But as to the human world, it is a self-evident fact that it is more in need of an education than the other existing beings. Consider the inhabitants of Africa and the inhabitants of America; what a vast difference is observable! How the people have become civilized here; and

there they are still in the utmost state of savagery. What is the cause of that savagery and the reason for this civilization? It is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant a merciful one; the blind seeing; the deaf attentive. The imbecile even intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only an ordinary material one, like all other human teachers. . . .

THE PROPHETS OF GOD also state that education is most effective, that it does give man sublimity; it does confer on man civilization; it does improve the morals of society; but they further state that in creation there is some difference. For example, take ten given children of the same age, of the same progeny, in the same school, one curriculum, one teaching, the same food, the same water, the same environment or air, in all respects having interest in common and equal; but we find out ere long that two of these appear exceedingly intelligent; some are in the medium, and some at the bottom of the school. One may become a professor emeritus; one will not even prove an apt scholar, whereas the education has been the same,—one teacher,—the same school,—the same lessons. From all standpoints, there has been an equality, but some advance extraordinarily, some

occupy the middle school, some only the lowest degrees; hence, it becomes evident that in existence, in the very existence of man, mankind is not equal. In capacity they differ; in their intellectual capability they differ. They *are* different, but every member of the human race is capable of becoming educated. They *must* be educated.

No matter how much the shell is polished, it can never become the radiant pearl. The black stone will not become the world illumining gem. The calocynth and the thorny cactus can never by training and development become the blessed tree. That is to say, training doth not train 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. (Bahá'í Scrip. V. 935.)

EDUCATION IS essential and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established and the basis of ethics be the same. (Pro. of U. P., p. 177.)

All the children must be educated, so that there will not remain one single individual without an education. In cases of inability on the part of the parents, through sickness, death, etc., the state must educate the child. 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. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst

the children of men. (Bahá'í Scriptures, V. 574.)

No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy; that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and desires. (Pro. of U. P., pp. 104, 105.)

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. (Pro. of U. P., p. 82.)

TRAIN THESE CHILDREN with divine exhortations. From their childhood instill in their hearts the love of God, so that they may manifest in their lives the fear of God and have confidence in the bestowals of God. Teach them to free themselves from human imperfections and to acquire the divine perfections latent in the heart of man. The life of man is useful if he attains the perfections of man. If he becomes the center of the imperfections of the world of humanity, death is better than life, and non-existence better than existence. Therefore, make ye an effort in order that these children may be rightly trained and educated and that each one of them may attain perfection in the world of humanity. (Pro. U. P., p. 51.)

My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May

your education be most perfect, so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. (Wisdom Talks, Chicago, p. 18.)

THE ART OF MUSIC is divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. Especially, it has a wonderful sway and effect over the hearts of children. For their souls are pure—as their hearts are very pure the music will display in their hearts great effect. Music will become the cause of the expression of the latent talents endowed in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music. For unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise, it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly. So that their souls and hearts may become vivified and exhilarated. (Star of the West, Vol. 3, No. 3, p. 19.)

THE ACTIVITIES which are trying to establish solidarity between the nations and infuse the spirit of universal-

ism 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. Its achievement is the greatest virtue of the age, for such an instrument will remove misunderstandings from among the peoples of the earth and will cement their hearts together. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all his fellowmen.

The basis of knowledge and the excellencies of endeavor in this world are to teach and to be taught. To acquire sciences and to teach them in turn depends upon language and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal. . . .

Writing on this subject over fifty years ago, His Holiness Bahá'u'lláh, said that complete union between the various sections of the world would be an unrealized dream as long as an international language was not established. . . .

Praise be to God, that Dr. Zamenhof has constructed the Esperanto language. It has all the potential qualities of universal adoption. . . . Therefore, every one of us must study this language and make every effort to spread it, so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. . . . In the future two languages will be taught in the schools, one the native tongue, the other the international auxiliary language. (Star of the West, Vol. 4, No. 2, p. 36.)

CHILDREN MUST receive an excellent education, because they are the young twigs of the tree of humanity and during the years of their growth they imbibe what they hear and see. They

must have a share of God's love, then they will become spiritualized. (Sun of Truth, Oct., 1924, p. 123.)

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is Divine Education. There are two pathways which have been pointed out by the Heavenly Educators. The first is Divine Guidance and reliance upon the Manifestation of God. The other is the road of materialism and reliance upon the senses. These roads lead in opposite directions. . . . 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. (Star of the West, Vol. 4, No. 6, p. 105.)

The people of the world are like unto school children, and the Dawning Places of Light and Centers of Divine Revelation are wonderful, glorious, incomparable Teachers in the school of reality.

They instruct these children with heavenly teachings and nourish them in the bosom of divine assistance, so as to enable them to progress in all the degrees of life, to become the objects of God's grace and centers of merciful Bounty, combining all human perfections. Through their holy admonitions humanity develops in every way outwardly and inwardly, consciously and unconsciously, physically and spiritually, till this perishable world becomes like a mirror reflecting the heavenly world. . . . (Lessons in Religion, p. 62.)

IF GRADUATES of scientific institutions achieve a deed, it is prompted by interested motives, such as attainment to fame and renown or some other material and personal interest. But the beloved of God have no desire or in-

attention save that of the good pleasure of the Lord, the Divine Will—that only do they seek. The love of God is the agency which encourages them in achieving philanthropic deeds, directs them to acquire good morals, forces them to good acts, confirms them in withstanding insurmountable difficulties, and makes them prefer the welfare of others to their own. But in Europe just as sagacious men were graduated from the universities, likewise vicious and malicious men were forthcoming therefrom. The dynamite or bomb, torpedo and other instruments of torture are all results of such education.

But the Kingdom of God is absolutely good. It quenches all this fire; it effaces these guns and cannons; it transforms swords into olive boughs; it changes wars and battles into love and accord. . . .

The inhabitants of Europe and America have progressed in material sciences and arts, but in Spiritual Sciences and the Arts of the Kingdom, they have not, as yet, established a noteworthy edifice, consequently they are in need of instruction.

Morality is the basis of the happiness of the world of humanity. Merciful attributes are the best adornments for men. Science holds the next position to morality. Science is conducive to the happiness of the world of humanity next in degree to morality. If a nation be well qualified with education and yet dispossessed of good morals, it will not attain happiness. If that same nation be dispossessed of education, but possessed of moral training, it will be capable of accomplishing philanthropic deeds. When morality and science go hand in hand, then will it be light upon light. (Heavenly Feast, pp. 21-25.)

WHILE LOOKING from the window (toward the Mediterranean), 'Abdu'l-Bahá said: We hear the murmur of the sea always continuing. It never ceases.

Were it to cease, the world would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea; they also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are the knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever, but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced! (STAR OF THE WEST, Vol. 7, No. 11, p. 107.)

IF ONE ENTERING the Kingdom of God possesses learning and science it is well, but the essential thing, or the thing of greatest importance, is to enter into the Kingdom of God and to be characterized by the divine attributes, and to have the intention of doing good to the world, and to be perfectly kind to each member of the human family, and serve in promoting Universal Peace. Science and learning are good, but they are the branches, not the root. (Rose Garden of Acca, p. 11.)

The teaching of a merely material teacher is limited. The philosophers claimed to be the educators of mankind, but if we refer to history, we find that the greatest philosophers were at most enabled to educate themselves. If they educated others, it was within a limited circle; but they failed to give a general education. The Divine Power, how-

ever, the Power of the Holy Spirit conferred this general education.

Bahá'u'lláh has said two steps are necessary for human development: Material and Divine Education. (STAR OF THE WEST, Vol. 4, pp. 86 and 105.)

IT IS ASTONISHING! It is a most amazing thing!—that God has created all humanity for the knowledge of Himself, for the love of Himself, for the virtues of the human world, for the life eternal, for perfect spirituality, for heavenly illumination has He created man;—nevertheless, man is utterly negligent of all this! He is seeking the knowledge of everything except the Knowledge of God. He seeks, for example, to know the lowest stratum of the earth. Day and night he strives to know what he can find ten metres below the surface; what he can discover within the stone; what he can learn archæologically through the dust! He puts forth arduous labors to penetrate a mystery of terrestrial mysteries; but he is not at all thoughtful of knowing the mysteries of the Kingdom, traversing the fields of the Kingdom, becoming aware of the verities of the Kingdom, discovering the secrets of God, arriving at the knowledge of God, witnessing the Lights of Reality and becoming informed of the verities of the Kingdom. He is not at all thoughtful of these. How much he is attracted to the mysteries of matter, and how utterly unaware he is of the mysteries of Divinity! Nay, he is even utterly careless of the mysteries of Divinity. How stupid this is! how ignorant this is! how conducive to degradation this is! . . . (STAR OF THE WEST, Vol. 3, No. 11, p. 11.)

EDUCATION IN THE NEW AGE

LOUISE D. BOYLE

‘‘THERE IS a breath of spring in the education world to-day’’—a budding forth of new energy and new ideals, a quickening of all life related to the school. This new springtime is not confined to one country or one continent, but is manifest in every part of the world and clearly corresponds to that universal renewal of spiritual values which is recognized everywhere as the upspringing life of a new age.

This springtime expresses itself in many ways; for example, through an increased demand for education in general; through a growing realization of the dependence of true democracy upon right principles in education; and through a new consciousness of the need to set free *in the child* those inner creative forces which must sustain and enrich the life of man.

In the effort to meet these basic needs many new theories and systems of instruction have been introduced and many new schools have sprung up in various countries demonstrating the new ideas. After what might be termed a period of experimentation, progressive methods have gradually impressed the systems of public instruction all over the world, so that we may truly say the entire education field has been stirred by new influences of profound significance, which may go far in the future toward solving many of our deepest social problems.

Evidence of a greatly increased demand for education in our own country may be found in the movement, fostered in large measure by the women of America, to introduce a Department of Education as a branch of our federal government, its chief to become a member of the President's cabinet. Twenty-one national organizations are aligned

in support of the so-called Education Bill now being debated in the halls of Congress. One hundred million dollars are desired to be appropriated annually for purposes of education, and it is believed the passage of such a measure will especially assist the important problem of more liberal education in the rural school districts of our country.

The American Association of University Women, representing the organized group of college graduates, have recently decided to devote from five to ten years' intensive study to the problems of elementary education and the pre-school child—an indication of clear vision on the part of this group of trained women in applying their energies to the study of man in his earliest formative period.

Realizing the importance of education in creating a new world order, the National Education Association of America, in the summer of 1923, called a World Conference on Education at San Francisco. Delegates from over forty countries were present and after a week's deliberation a World Federation of Education was organized. International conferences will be held every two years and a regional conference during alternate years in Europe, Asia or America. Such broadly organized work cannot fail to stabilize the progress of all education activity and promote universal standards of education.

It is a significant fact that this new springtime may be traced in part to the influence of earnest workers outside the traditional realm of education—to those pioneers in the field of “positive science” whose labors gave to anthropology, or the study of man, its distinctly modern tendency leading toward the school,

which they came to regard as "a laboratory of life."

The work of Morel and Lombroso in criminal anthropology and of De-Giovanni in medical anthropology, brought clearly to light the prevailing *defects* of the human race, and the overwhelming problem of their amelioration, while the inspired labors of Giuseppe Sergi carried anthropology direct into the field of pedagogy in search of *preventive* measures as a real basis of reform. Many schools of scientific pedagogy were established in Italy under the influence of Sergi, and for more than thirty years he labored ardently to spread the doctrine of a new civilization based on education.

We owe to the intuitive genius of Sergi the declaration of a principle in the new science—pedagogic anthropology—more advanced than any which had been foreshadowed. He took the ground that a study of abnormal types is a task of absolutely secondary importance. "What is imperative for us to know," he declared, "is *normal humanity*, if we are to guide it intelligently toward that biological and moral perfection upon which the progress of humanity depends."

Sergi contended that the child must be studied as an *individual* in the process of *living*, in order that he might reveal himself to us in all his potential characteristics. He affirmed it as our duty to *understand* the *individual* if we would avoid fatal errors and arise to new and higher standards of judgment founded upon the real exigencies of life. He said "In the social life of to-day an urgent need has arisen—the renovation of our methods of education and instruction; and whoever enrolls himself under this standard is fighting for the regeneration of man."

The influence of Sergi and the expansion of his ideas may be traced in many of our modern educational theories. Dr. Maria Montessori was his

devoted pupil and through his influence a chair was created for her in the University of Rome, where she lectured for four years, relating anthropology to pedagogy. This important work, as well as her subsequent well-known contribution to modern education, may justly be regarded as the extension of the labors of this group of scientists in Southern Europe, of whom she was the younger contemporary.

In applying Sergi's principle of "studying the individual," the first requisite was found to be a new environment for child-life,—an environment of far greater freedom than the traditional school. The effort to provide opportunity for spontaneous activity and permit children to react, without domination, to educative stimuli, brought forth a phenomenal result, for it was found that children thus liberated educate themselves. We have witnessed, therefore, the development of auto-education in a revolutionized school, and in releasing the child's *soul* from the bondage which has hitherto prevented it from developing freely, pedagogy has been lifted to an entirely new level.

Education to-day is pregnant with a new psychology. It touches a new chord in man—a chord always latent in the heart, but awaiting the required stimulus to be quickened into consciousness. Hitherto education has operated from without, seeking to impose traditional conceptions upon the tender organism of the young child, but the "breezes of spring" have brought a new emphasis of truth; our labors are now directed within and the individual spirit of the child is recognized as the real mainspring of his life.

A vast amount of mistaken doctrine concerning the minds and conduct of children has prevailed among all classes. We have mistaken the characteristics of childhood and in our ignorance have misread the inherent dignity of man. Until to-day, we have sought to domi-

nate the child, as it were, through force, by the imposition of external laws, instead of making an interior conquest, in order to direct him as a human soul. We have lived with children without truly understanding them; but if we can succeed in banishing the artificiality with which we have surrounded them and the violence with which we have unwisely thought to discipline them, they will reveal themselves to us in all the truth and purity of child nature.

It has been well said that in the absolute gentleness and sweetness of the child we may read the infancy of that humanity which remains oppressed by every form of yoke and every injustice; while in the child's intense love of knowledge, which surpasses every other love, we may read the truth that humanity carries deeply within itself the power and the passion which urges the minds of men to successive triumphs of thought, and to those spiritual victories which shall ultimately remove every injustice and every form of slavery.

In the new education the child not only develops himself, but he reveals to us the psychological and spiritual laws of his inner life—a kingdom of mystery and unexpected power. A science, new in itself, might be built around the revelations of the liberated child spirit,—revelations of an importance far transcending the limits of the school; and we may find new meaning for the ancient words, "A little child shall lead them."

Education may now be recognized as a field wherein the higher faculties are developed and cultivated. As the foundation for all culture presupposes opportunity for quiet, ordered development *through work*, so it has been found that even the very young child follows this same path of concentration in thought and constancy in work in an environment which liberates his inner life. Free activity for self-development leads directly to concentration, that significant

principle which corresponds to the central power in the universe.

Children who are allowed to exercise themselves freely in work organized for them, proceed naturally from the concrete to the abstract, and the imaginative or creative. As all living things exist through the law of attraction to a center, so the mind when permitted to organize itself without obstacles in an atmosphere of spiritual freedom concentrates, and brings forth the fruits of the spirit.

In the liberalized school we find a happy adjustment of individual and group activity replacing the old order of class routine. The school becomes a small social unit, promoting self-expression, self-discipline, and mutual helpfulness. The spirit of competition is succeeded by co-operation and real comradeship. Children are no longer actuated by the will of the teacher driving them on. And "herein lies the germ of a great social reform, for the one who is engaged in governing himself has his feet set in a way of peace, sought in vain in a world where man's chief interest is in the domination of one another." "For too long has the order of the day been 'dominate.' The new world needs a new ideal and that ideal shall be 'to serve'."

"It is the belief of the advocates of this new philosophy that out of these communities of children, where there is a genuinely co-operative scheme of living, where the unique natural resources of personality are conserved and developed, will emerge a more lovely society, composed of highly differentiated individuals in harmonious relationships, each contributing his creative powers to the life of the whole. They bestow freedom but to secure a more abiding bondage—the intelligent and generous association of men and women. And in this vision lies the glad hope of a democracy that is yet to be."

In the new education the function of

the teacher becomes elevated to the nobility of a mission. He is the reverent observer of unfolding life, the true guide for the child's independent *reality*. He brings to his task a new consecration, which is the fusion of the scientific spirit and that of the real lover of humanity. Likewise a new relationship arises between teacher and pupil in the new schools—"a connection between souls, not provoked but born"—begetting ideal obedience.

Education in the new age prepares the child for the new civilization of our day—a civilization based upon a new

Search for Truth. The child has proven his eagerness to grasp Truth and as the body draws to itself those elements which satisfy its hunger and transforms them in the processes of assimilation, so the child, nourishing himself with Truth drawn from living realities, organizes within himself constructive and creative powers. "Creation has ever been the keynote of true living."

Dare we not hope that the New Education thus regenerated from its foundation upon a basis of spiritual values may go far toward solving the great problem of human redemption?

THE STUDENTS OF JAPAN

AGNES ALEXANDER

OF the 76,000,000 people in Japan, more than one-half are followers of Buddhism and 245,000 Christian. The Japanese accept Buddhism, Shintoism, their national religion, and Confucianism (which they regard as only a moral teaching), all at the same time. Aside from these religions atheism is growing.

A strong characteristic of the Japanese people is their tolerance for things foreign and new. They are open-minded and ready to listen to every new message. The intellectual life is valued more highly with them than in the West, and the writer and the philosopher are regarded as leaders of the people. During recent years many of the world's greatest artists have visited their country and received the highest appreciation. Kreisler, the violinist, wrote after a series of concerts in Japan, that there "one hears no rudeness, traces no discourtesy, finds no irritation, feels no sense of hostile coolness, and yet one does not seem oppressed by an unnatural degree of politeness."

From such a background of social culture, which has been shaped and formed for centuries, the students of

Japan are coming forth. Ninety-eight per cent of both the boys and girls are enrolled in the schools. The future of a country is to be found in its students. The students of today will be the leaders of tomorrow. The students of Japan have a passion for learning. Their horizon today includes the ends of the earth. Their hearts are in tune with humanity's yearning for a warless world and 90 per cent of them stand for peace. They are out of sympathy with the conventionalities and methods of life which have dominated the world and led it to the present disaster. Religiously they are not turning back to the past. Multitudes of them have broken with the old creeds and cults, which to them are as dry cisterns, or fountains without water. They stand ready to march out into a new religious destiny. Many are groping their way toward new spiritual ideals, new light, new life, and are seeking after truth. For these reasons to the students of Japan the Teachings of Bahá'u'lláh especially appeal.

One of the great principles proposed by Bahá'u'lláh for the promulgation of universal peace is an international aux-

iliary language. With great ardor the Japanese students have promoted Esperanto, which is the beginning of such a language. Although Esperanto is not yet recognized as part of the government school curriculum in Japan, still there is hardly a higher grade school which does not have among its students those who speak and help to spread it. The spirit of these Esperantists is for better understanding among the nations, and acquaintance with other peoples and races.

Bahá'u'lláh proclaimed the equality of men and women. The Japanese young woman is breaking away from the old conservative opinion where duty, and not feeling, was the standard of her life, and loyalty and sacrifice were her ideals; the modest gentle woman who bore unjust hardship without complaint. Today the sentiment of the modern young woman, in the words of Mrs. Sugimoto is, "useless sacrifice leads to only a sigh, but self-respect leads to freedom and hope." She feels she still can keep reverence for her fathers and for the faith which was the highest and holiest thing they knew, with her new evolving consciousness.

This new young woman is struggling in an age of chaotic thought. She has not yet fully developed her own power of independent investigation and is strongly influenced by current thought and public opinion. She wishes to engage in a broader life than the household duties afford. The modern writers of Japan, as well as foreign writers, have greatly influenced her thought. She is not inclined to marriage with the military, while a generation ago it was the reverse. Her sentiment today is for peace.

More than ten years ago the Bahá'í Message was first given in Japan. During this time the leading newspapers of Tokyo, Osaka, Kobe, Kyoto, etc., published many and favorable articles in regard to the Teachings. In the last years

of his earthly life, 'Abdu'l-Bahá sent nineteen Tablets (letters) to Japanese friends in Japan, seventeen of which were addressed to students, seven of whom were school girls. These girls are the only women of the Far East who received Tablets from 'Abdu'l-Bahá.

To one of the students of Japan 'Abdu'l-Bahá wrote: "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, 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 youth of Japan stand in a situation which, if rightly managed, entails bright hopes for the future.

"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 everyone." These words were addressed by 'Abdu'l-Bahá to the writer when he told her to return to Japan and spread the Teachings of Bahá'u'lláh.

SCIENCE IN THE CHILD'S CURRICULUM

GENEVIEVE COY

ONE DAY A TEACHER in the Girls' Tarbiat School in Tihran said to me, "The girls in the chemistry and physics classes read about different things in their courses, but they cannot really understand them, because they cannot imagine what they are like. We need scales, test-tubes, lenses, chemicals, and so on, in order to have the lessons really mean something to the pupils." At about the same time another teacher asked for large charts for use in physiology, and others for the course in botany. It happened that an American friend of the school had sent us some money to use in buying useful extra material and equipment for the school. After careful consultation, the teachers decided that one of the best uses they could make of that fund was to buy equipment that would make the courses in science more vital. We could not afford to purchase a microscope, but it was possible to occasionally borrow one. A group of high school girls with their young teacher would gather about the microscope to study the structure of a drop of blood. A drop from this girl's finger, then a drop from a second, would be placed under the lens. Thus the girl's learned the facts about the structure of the blood; they learned how to use the materials and tools of science; they learned to *test* what they read in books by practical experimentation.

In Europe and America the teaching of science is a development of the last fifty years. In 1850, any school in England advertising a course in science in its curriculum was violently ridiculed and branded as the most dangerous of educational heretics. Huxley and his associate scientists fought long and courageously in order to place courses in

science in British secondary schools. Gradually, the purely linguistic course of study gave way to the new movement to include simple materials of the physical and biological sciences. In this country the last few years have seen more and more of the school day given to the study of hygiene, nature study and general science in the elementary school, and to work in special courses in pure and applied sciences in the high school and college. In our most modern elementary schools the word science may not appear on the school program, but the scientific material is included under such headings as "English," "Industrial Arts," and "Social Science."

If questioned as to the reasons for including so much scientific material in present curricula, the modern educator will divide his answers into two main groups. Science must be taught, first, because it is essential that children of to-day, in order to live intelligently, must know the contents, the elementary facts of the sciences; second, the *methods* of science are of such universal usefulness that the child who can understand and use them has one of the most valuable of tools with which to work at the problems of life.

The educational expert who gives such an answer uses the word science in a definite, limited sense, rather than in any of the loose ways that have crept into our common speech. Science implies observable facts about materials and forces. These materials and forces may be placed under special conditions, and their behavior may be recorded. The same process of observation may be repeated and the behavior verified, time after time. The method of science includes isolation of the element or force

to be observed, the control of conditions, recording of behavior, and verification of results. Science, as thus defined, includes, among others, the study of physics, chemistry, biology, astronomy, experimental psychology and education, and the scarcely developed study of experimental sociology. The field of science is constantly widening, since the scientific method of study is being applied to more and more branches of knowledge. At present we may exclude from the circle of the sciences such fields as phrenology, palmistry, the pseudo-psychology of the highly-colored popular magazine, spiritualism, and some of the new methods of "spiritual healing." These may later become bona fide members of the scientific family, but their present unwillingness to even attempt adequate verification of their conclusions places them outside our present discussion. The term "applied science" should be rigorously used to mean the practical application of a true science, and not the questionable "facts" of the pseudo-sciences.

We may now raise the question as to whether the reasons for including courses in science in the general educational curriculum of this country apply to the ideal education we might plan for Bahá'í children. Let us suppose that both home and school have given the Bahá'í child not only ideals, but habits, of high spiritual character. The boy or girl who has had this training is learning to be kind, loving, generous, truthful and reverent. What will a thorough education in science add to, or subtract from, this training in Bahá'í conduct?

There are at least three good reasons for learning the facts of scientific discovery.

(1) We are better able to use the many objects resulting from the practical application of scientific facts, if we understand their sources; *i. e.*, we become *intelligent consumers*. If I know

something of the chemistry of foods, I can choose, combine and cook foods more wisely. Thus, I can keep in better health, and I am that much more useful in the social group. If I know the different ways in which diseases are spread, I can help others, as well as myself, to avoid infection. If I understand the processes by which fabrics are made, I can spend my money for clothing more effectively. If I know how a gasoline engine works, I expend less in garage bills. So we might list dozens of ways in which a knowledge of science makes us more intelligent users of the whole material civilization in which we live. Bahá'u'lláh has said, "The best of men are they that earn their livelihood by a profession and expend on themselves and on their kindred for the Love of God, the Lord of all the worlds." In our modern world of scientific civilization, those who expend the results of their labor most wisely are those who understand the applied sciences by which merchandise has been produced.

(2) Since so many of the occupations of today are based on the facts of physics, chemistry, etc., it is obvious that the worker will be most intelligent who understands the background of his trade or profession. Many industries now attempt to teach their humbler employees something of the whole process of production, in order that their individual "jobs" may acquire fuller significance in the workers' eyes. For the man who directs the work of a whole section of a factory, it is clear that some scientific knowledge is much more necessary than for the individual workman; while the very life of an establishment employing thousands of men may be centered in the hands of the scientist in the laboratories of the great plant. From the university professor who searches out the abstruse facts of pure science in a secluded laboratory, to the workman who applies a scientific fact in his use of a single machine in a clanging shop, we

find men and women serving the world in a multitude of ways made possible by the facts and methods of science. It is evident that a large number of Bahá'í young people will enter occupations in which a knowledge of scientific facts will be of great value to them. They should begin to acquire this information as soon as they enter school. 'Abdu'l-Bahá makes this very clear and definite when he says, "Many elementary sciences should be made clear to them in the nursery; they should learn them in play, in amusement. Most ideas must be taught them through speech, not by book learning. One child should question the other concerning these things, and the other child should give the answer. In this way they will make great progress."

(3) The two foregoing reasons for teaching scientific facts are of a very practical nature; a third is as important, but has less narrowly utilitarian value. The study of science satisfies the child's desire to think, to know. Modern educational psychology speaks of the child's "instinct for mental activity." He hates a mental vacuum. He wants new mental food constantly. How many of the children we know are like the little girl of whom Kipling writes: "She keeps ten million serving men, who get no rest at all, . . . one million Hows, two million Wheres, and seven million Whys!" This wish to find out the reason for things is easily directed toward the study of science. As a result, the boy or girl begins to realize the magnitude and complexity, the ordered wonder and beauty of the world in which he lives. He only vaguely comprehends the journey from the minute universe of a myriad atoms revolving within a diamond, up to the transcendent order of the solar systems. But that faint understanding gradually develops, and gives him his first sense of perspective. He is becoming a citizen of the great universe.

Let us turn now to the reasons for teaching the *methods* of scientific experiment and discovery. What are some of the attitudes and ideals of the true scientist which we would like to have active in the lives of Bahá'í children? The true scientist is free from prejudice. If he sets up a hypothesis to guide his study, he is as ready to entertain data against it, as for it. He follows the facts to their logical conclusions, regardless of his own wishes or prepossessions. Is not this the attitude Bahá'u'lláh is advocating when he writes, "Of all things Justice is the best beloved in My Sight. . . . By its aid thou shalt see with thine own eyes and not with the eyes of others." The writings of 'Abdu'l-Bahá are filled with admonitions against prejudice. In this particular, is not the great scientist a true Bahá'í?

The man or woman who wishes to succeed in the study of science must see how his own bit of work is related to the great field of scientific research. While he realizes the value of his own endeavor, he knows that it is but one drop in the great ocean of Truth. He comes to a vivid realization that "no man liveth to himself and no man dieth to himself." This willingness to lose himself in service to an ideal of truth is one that we most desire for Bahá'í children.

The foregoing has a further implication that should be specifically noted. The true scientist is *impersonal* in his attitude. He learns to live above envy, jealousy and hatred. He finds that time spent in "hurt feelings" is not only wasteful but positively harmful. A student at Columbia University once said, "I think Professor So-and-So is the most unselfish man I have ever seen. He seems not to care whether he gets the credit for this work or not. All he insists on is that the work shall *be done!*" This attitude of unselfishly working toward an ideal is one that all Bahá'í

young people will need to cultivate. In the great Kingdom of the future there can be no place for self-seeking, pride and conceit.

The real scientist is always ready to learn from others. He is constantly on the alert for suggestions, and he is ever ready to acknowledge his indebtedness. He is not dogmatic in his assertion of facts, for he knows that scientific laws that have seemed proved beyond all doubt are sometimes set aside by more careful and exact work.

Most important of all, perhaps, the true scientist tests all his conclusions by the pragmatic appeal, "Does it work?" If it does not, he knows that there is an error somewhere, and he goes about trying to discover it. Is not this a most desirable Bahá'í attitude? Can we wisely say, "this *must* be done this way; it is the only right way." 'Abdu'l-Bahá has clearly stated that for different times, and conditions, different methods of teaching according to capacity are essential. Is it not, then, necessary that we acquire the scientific attitude of flexible experimentation?

It may be suggested that not all men who call themselves scientists live up to the high aim here outlined. This is, of course, true, but it is not an adequate argument against the value of teaching the methods of science. Our Bahá'í teachers must be utterly imbued with the best of the scientific spirit. And this, through the force of example, will gradually fill the minds of the children.

It is true that these attitudes and ideals may be taught by other means than lessons in science. Indeed, they need to be taught through many channels. But the method of the laboratory is one of the most concrete, and it gives us thousands of valuable *facts*, as well as valuable *ways* of working.

As Bahá'ís we recognize a threefold

division of man's life,—physical, mental and spiritual. We have an obligation to keep in good health; we have another obligation, to use our minds as intelligently as possible; we have a third, to live lovingly as children of God, and brothers of our fellowmen. The third obligation can be better fulfilled when we do not neglect the other two. The study of science, properly considered, is one of the surest ways of helping us to fulfill our "moral obligation" to be strong and will and intelligent. Thus we may become perfected instruments to be used in spiritual service.

'Abdu'l-Bahá has summarized three cardinal principles that should guide instruction in colleges and universities, and the same general ideals may also be trustworthy guides in planning our courses for children in the elementary school and high school. The universities and colleges of the world must hold fast to the following:

"First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure 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 ideals of ethical refinement, teaching them altruism. . . .

"Third: Service to the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of race or religion. The thoughts of universal peace must be instilled into 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. . . ."

IDEAL EDUCATION

A RADIO TALK BY ISABELLA D. BRITTINGHAM

A WRITER has stated that there are three forces are to-day ruling the world: GREED, IDEALS and EDUCATION.

The force of Greed involves war, dynasties, commercialism.

True Idealism is not an imagination, but a concept of something better than the world has known. For the sake of convincing humanity of an ideal, great souls—prophets and sages—have given up earthly fame and honor. Humanity, generally, in the first stage, has opposed such ideals; a little later has tolerated them, and finally accepted them, for true ideals are always born into a world in its time of need. We might go further into this vast domain, but we will speak to-day of the third force, Education.

Education is also an ideal to be attained, but something of this ideal has, even from the age of the cave man, existed in the human world. Always there must be the capacity, then the trainer and the training; but in this age the ideal of education has made a great stride forward, and nothing less than universal education will satisfy the human race.

If it be declared that this already exists in America, statistics refute it. In this country, there are millions of illiterates, a number being of old American stock. In South America, where the white race is literate, there is great lack among the other races. As for Europe, Asia, Africa, the need for education is too evident to admit of argument.

To-day the term "nation," as one of our internationally known literary men has well said, is in need of a new interpretation. For humanity is realizing that the world must become one home.

One of the greatest foundation planks by which this can be made practicable is Universal Education.

When ignorance is destroyed and a plan of equal opportunity is made for all—which is the right of every member of the human family—then the "pillars of justice will be raised" and the real world civilization will become stably founded.

The education of the future must be more practical than at present. Culture and skill must meet in oneness. Unskilled labor must become a thing of the past. Every soul must put into practice the study of an art, trade or profession which will contribute to human welfare. Thus the methods of acquiring education must differ from the present. Cramming will ultimately become obsolete, and intelligent conceptions of training and developing the intellect will replace this. Instead of blunting the mind by draining the physical and nervous powers, the child must be entirely trained along the lines of special, individual talents. Thus, much now considered essential will be relegated to the past.

Also the education of the future will involve the moral and spiritual life of the child. New sciences and new arts likewise rapidly developing will become a great factor in the future universal education.

Also in this advancing age the daughter must be given the most complete education in existence, for she is the potential mother of the race.

When every race has equal educational opportunity, then labor will assume a newly adjusted attitude in the concepts of the human family. Character training, forming an integral part of the new education, will destroy prejudice, and the golden daybreak of true brotherhood and universal peace will be ushered in upon a storm-tossed world.

The first gray dawn is breaking. Let us arise to hasten the day.

THE BAHÁ'Í REVELATION—THE FULFILLMENT

ROSA V. WINTERBURN

THE CENTURY just passed has witnessed many changes in the world. Never was there more rapid, more solid, progress than during the nineteenth century; and notwithstanding the world war, the forward movement still continues. In this material and intellectual advance, it could not be expected that the spiritual life of man would take no part. It, too, has changed marvelously, more marvelously, in fact, than any other phase of life. The seventeenth and eighteenth centuries were eras of such rank heresies and apostasies that Christianity became a by-word and reproach among men, and God was laughed at as nonexistent. The sad wreck of Christian activities, the prevalence of atheism, agnosticism, cynical infidelities, man-made philosophies, and a disregard for moral laws that resulted in a rapid growth of crime,—these were inheritances for the nineteenth century. Slowly, conditions changed, and reaction set in, although so slowly that at times human minds could see only retrogression. Atheism and infidelity began to weaken before a belief in some kind of a First Cause, a Primal Being, a God, a Something that could and would elevate mankind, if mankind would permit it.

The last half century has witnessed a surprising increase in restlessness in spiritual fields; a search, here, there, and everywhere, for truth. Men and women said that there must be truth somewhere, divine truth, and they believed they could find it. So the search was made, from the nearest fields of science to the farthest realms of Hindoo philosophies. The greatest scientist was often the humblest seeker. Perhaps, in deference to long-established customs, he hesitated to say

that he was in search of God, of the Divine, of the All-Powerful; he was more likely to designate the end he sought by some other name, more in accordance with scientific nomenclature; but that the search was and is most rigorous is shown conclusively in such works as Haeckel's *The Problem of the Universe* (*Die Welträtsel*). This book is an excellent illustration of some of the recent scientific investigations, and of the pathetic groping after Truth.

This spiritual change may also be recognized in the awakening against public and private corruption that is sweeping over our own land and many others. Notwithstanding distressing appearances, the world is no worse to-day than it has been before; but its corruptions are more striking, because this spiritual awakening throws into strong contrast the prevailing moral delinquencies and the desirable and admirable life of which human beings are capable. This spiritual awakening has just begun; it is often still unconscious of itself; many are only stirring in their sleep or apathy; but the days are upon us when every earnest man will be awake and intent upon correcting the now existing evils. Such a correction can come only through a moral and a spiritual regeneration.

In addition to this intangible, somewhat indefinable awakening, that same nineteenth century saw also a tangible, definite congregating of spiritual interests and powers, as when in the chaotic whirling of a creation a center appears that later is to become a world. This congregating of spiritual powers, this center that appeared, took the form of a revelation, known to-day as the Bahá'í religion, which is in fact not a new

religion at all, but more properly, a renewal of all religion.

This new spiritual manifestation took form in the lives and works of three great Persians. The first is known as the Báb, a Persian word meaning *the gate*. In a modest, unassuming way, but with dignity and as with authority, the Báb told his compatriots that the era of Muhammadan misrule under which they were suffering was soon to end. The days foretold by Muhammad in the Koran when justice, equality, and love should really be lived and practiced upon the earth were about to dawn. He said that these days were to come through the spirit of God, who was to speak to the world again through a human form; as the Jews believed He had spoken through Moses, as the Christians believed He had spoken through Christ, and as the Muhammadans believed He had spoken through Muhammad. It was the same God who had always cared for man. It was a manifestation of the same divine Spirit that had already spoken to the world many times. The person of the Speaker might change, but the Source was always God. Thus the Báb taught that a new Manifestation was soon to appear from God. He had many followers, many eager believers, who watched and longed for the coming of this new teacher whom the Báb always called "He whom God will manifest." As the believers of the Báb came to be numbered by hundreds, then by thousands, the Muhammadan clergy were alarmed. They saw danger to their own belief in the rapidly spreading idea that the time had come for the confirmation of the prophecies of Muhammad. They tried to check the growth of this idea by all manner of persecutions. Failing signally in this, they influenced the Persian government to execute the Báb. The interruption to the spread of the belief was hardly momentary; a new and greater leader came forward, the one predicted

by the Báb—"He whom God had manifested."

The Bahá'ís of today look upon the Báb as the announcer of the impending spiritual change. He is to the Bahá'í Religion what Saint John the Baptist was to the Christian dispensation—its forerunner. The teachings of the Báb, incorporated in the *Beyan*, or Revelation, have either been superseded by later Bahá'í teachings, or they have been included in them. The greater number of his followers accepted his successor and soon became known as Bahá'ís.

The new religious era really began with the leadership of the Báb's successor, Bahá'u'lláh. He was a man from the first ranks of Persia, social, political, and financial. He had nothing to gain materially by identification with the persecuted Bábis. Driven with them out of Persia, he and his family went into an exile that, lasting longer than his life, fell also upon his family and followers. Exile was not the only punishment for supporting the belief that a new religious era was dawning for downtrodden Persia. Confiscation of property belonging to the Bahá'ís reduced the faithful to the bitter sufferings of extreme poverty; cruel and filthy imprisonments led to physical distress; all the miseries that could be heaped upon the adherents of the new belief by an infuriated clergy acting through a subservient government were meted out to the sect, known for a time as either Bábis or Bahá'ís.

A series of exiles and imprisonments finally brought the family of Bahá'u'lláh and a small company of devoted followers to Aqa, Syria, the old Saint Jean d'Acre of the Crusaders. Bahá'u'lláh himself lived until 1892. As Christ had said to the people of His time that He was the Son of God, so Bahá'u'lláh proclaimed himself the Manifestation of God to this day and age. There was this great difference between the two teachers. Christ shows by His teachings that He considered that He had come in

fulfillment of some of the promises given to the Jews; Bahá'u'lláh indicates in His words that He considers that He has come in fulfillment of the prophecies of the sacred books of all the divine religions. As Christ had taught His disciples, so Bahá'u'lláh taught His. The final years of His life were spent in putting into shape His teachings so that they might be acceptable to all the world, and in freeing the doctrines of the Bahá'í religion from the narrower interpretations that had characterized the works of the Báb. The Báb had spoken to Muhammadans, primarily to those in Persia; Bahá'u'lláh spoke to the world. In spite of the persecutions and imprisonments of the leader of the Bahá'ís, the spread of the religion was not short of marvelous. Even before the death of Bahá'u'lláh believers were being numbered by millions. All had become attached to the belief through its purity and its universality; through its simplicity and directness, when compared to the innumerable sects and schisms of Muhammadanism and Christianity; and through its promise that at last man had arrived at a mental and spiritual development when knowledge might be opened to him as never before. There could be no material gain in accepting the new teachings, for many of those who practiced its gentle doctrines of universal love and service to others, and recognized Bahá'u'lláh as their leader, were horribly persecuted. Some were reduced to beggary, others were driven into exile, others were tortured by the most cruel devices known to human ingenuity, still others were forced into excruciating deaths. In Persia to become known as a Bahá'í meant to be pointed out for death or persecution. It was absolute conviction of the truth of the teachings that led men and women to their acceptance. Twenty thousand had died in the cause before the persecutions were interrupted. Then help came through foreign interference. The ministries of England and Russia in Persia have the honor of having

thrown their powerful influence against the barbarities practiced, and of having brought them temporarily to an end.

The numbers of adherents constantly grew apace. At first, they were naturally in the Orient, where they are still most numerous; but even before the death of Bahá'u'lláh, Europe had taken extensive and scholarly cognizance of the new religion, and a learned professor had been sent from Cambridge by Queen Victoria to investigate its claims. Today there are believers in many of the countries of Europe; in the United States, they are found in constantly increasing numbers and centers, from the Atlantic to the Pacific; there is a small but very earnest group in the Sandwich Islands; there are thousands upon thousands in India, China, and the countries around Persia; there are several groups in Northern and Southern Africa. South America, Japan, and the islands of the seas have risen at the call. The world has been encircled by the belief. Surely, the universality of the teachings of Bahá'u'lláh is being attested to by their acceptance by such diversified races, classes, and religions. One of the most remarkable phases of this new belief is the quietness with which it has been spread, and in a little more than a half century, it has passed around the world, and has won, purely and unostentatiously, its millions of believers.

Bahá'u'lláh established His religion, and His spirit passed calmly and peacefully away. To His son, 'Abdu'l-Bahá, was bequeathed the duty of explaining that religion to the believers who were eagerly asking to know it better; a second duty left this son was to establish unity and brotherly love among the adherents of that religion in all parts of the world. That son, 'Abdu'l-Bahá, calmly pursued his work of love, directing it for years from the grim old prison city, Aqa, where thirty-six years of his life were spent in exile and imprisonment. Later, when released by the rev-

olution in Turkey, 'Abdu'l-Bahá traveled and taught in Europe and America.

Briefly, what is this religion? First, it is a reiteration of the commands of God to man. Second, it is an opening to man of a new era of understanding, power and accomplishment. If, as Bahá'u'lláh claimed for it, it is the fulfillment and the continuation of all the divine religions of the world, it can not be at variance with the truth in any of them; nor is it. But it must be remembered that these religions as they exist today have been altered and shaped by the minds and prejudices of men. The gist of the divine teaching is always at the core, but often so overlaid with man-made creeds, dogmas, and philosophies, that the center of truth is very hard to find. How easy, for instance, would be the union of all Christian churches if only the expressed words of Christ were taken as a basis of organization; how readily all men could be brought together if simple faith, love and justice were the means of union! Sects are not made on the teachings of God, but on men's interpretations of those teachings. Fundamentally, all religions speak a part of the same great, eternal truth, but there is in all of them a heavy overgrowth of human interpretations. The Bahá'ís believe that it was to clear away these excrescences that Bahá'u'lláh came into the world. It was not to displace any divine religion nor any divine word. There can be no contradictions in the words of God, for His truths are eternal. Consequently, if all the great religions came from God, and if, at bottom, they still preserve His teachings, there can be no great differences between a new religion sent by God and the old ones that also came from Him. More truths may be given out, but the great principles must be the same.

Man, however, changes. Centuries bring their development for him. The simple primitive men of the days of Adam or Noah could not have understood the spiritual teachings of Christ;

they had to be dealt with in a more material way. Even in the time of Christ that Teacher had to say to His disciples: "I have many things to tell you, but you can not bear them now." Why not? Was He speaking simply to the fishermen who had elected to follow Him, or were His words really to all mankind of that age, meaning that the world of that day had not yet advanced far enough intellectually and spiritually to hear all He might have told them? Today, Bahá'u'lláh tells us that man is more ready, and that the wisdom of the ages can be imparted to him as never before. Hence, there is a new teacher for the world. He has come to give us more, not to take away nor to belittle what any preceding great teacher has given to man. A child passes from one grade to another in his school life, but he does not leave at the door of an advanced grade what he learned in the preceding grades. The same is true in the development of man. Teacher after teacher comes from God to raise the standard of civilization, and after each dispensation the race is left better fitted to receive the teachings of the next Great Master.

That a new manifestation should come from God is no more remarkable than that previous ones have come. That so far all years have had springtimes confirms us in expecting coming years to rejoice in periods of rejuvenation. As the material earth needs reviving and refreshing by the recurrence of springtime, so the spiritual world needs reinvigorating by a spiritual springtime. Does it not bring peace and assurance to feel that, through His manifestations of power, God renews at times the spiritual sense of man? Is there not a remarkable indication that a spiritual springtime is waiting on the sons of men in the fact of the widespread spiritual awakening throughout the world, and in the renewed interest with which men in all lands are turning to the study of the divine, the eternal, the all-powerful?

UNIVERSAL RELIGION

J. V. BREITWIESER, A. M., PH.D.

Editor's Note: The following article from the pen of Dr. Breitwieser, Department of Education, University of California, is a brief abstract of an address given by him to a group of religious workers who were interested in evaluating religion as a whole. The author states that he then knew little of the objectives and tenets of the Bahá'í teachings, and that many of the ideas are in such close agreement with the Bahá'í teachings that he decided to send this brief article for publication, as it shows how through independent thinking many are coming to the same conclusions, and that there must be truth in such universal agreement.

WITH THE DAWN of the power of reflective thinking there arose the quest for an adequate concept of God. Primitive men groped about in their environment in an effort to arrange their experiences into an orderly system. They sought to establish laws for cause and effect. Many situations arose that baffled the mental powers of the first thinkers, even as they arise to-day. Usually the theories that received no answer were concerning the catastrophic phenomena of nature. A demon or powerful enemy was held responsible. Man exaggerated himself and developed an anthropomorphic God or gods.

These early gods were evil as well as good. In fact, in many places where men were keenly conscious of their maladjustments, the demons and evil spirits were more numerous and needed more attention than the spirits of benevolence. Man lived in fear and sought to appease his powerful enemies. The sacrifices, tortures, incantations were the expressions of feeling toward forces of mystery and power.

Man grew stronger in his power to abstract principles from his experience. He gained a confidence in his ability to utilize his experiences in the past to bring about a greater happiness in his present. Priests or teachers arose who put into the form of proverbs and ritual those things which tend to preserve the life and happiness of the tribe. The Near East, at that time the hub of the

universe, became the cradle of religions. They spread their rays of spiritual insight in every direction. These rays of religion in the form of crystallized human experience were then reflected back or absorbed with varying results, just as the sunlight is qualified by the media through which it passes or the surfaces from which it is reflected.

Thus the small group of followers of Jesus near Jerusalem who founded Christianity, found in Paul an interpreter who appealed to the religious leaders of Europe and founded a Christianity that rapidly moved westward. Other leaders, also Christian, carried the doctrines northward and eastward.

The Roman Catholic Church as an institution became powerful in Europe, but borrowed much of its form from the religion of Egyptian origin. Then there arose Protestantism, another form of Christianity, spreading along with Catholicism, going westward by means of its missionary activities. Now, the leaders of this great religion are meeting the East in Asia.

Muhammadanism and the Koran moved southward and eastward and have been competing with still other religions.

As populations grew and people came in contact with each other they carried their religious ideals in the form of tribal approvals, still identifying their religious experiences with their old tribal gods, who were so adequate, while they lived sequestered lives without many contacts.

Common to all religions, is the idealization of goodness. Goodness now must be judged in terms of wider experiences than ever before. Jehovah, the tribal God of the Jews, has his counterpart in every religion. All of the essential qualities of the One God must be recognized in all the unified deities.

We must now look for the great Purpose and value of religion rather than the form or mere institution of religion. Humanity must seek God rather than a church.

Now that the religions have encircled the world, they are meeting again to integrate, synthesize, unify all of the world's experiences for the sake of writing a new Bible, one that will never be considered finally finished until the human family ceases.

Tribalism has been displaced by nationalism. Nationalism is growing into internationalism. Internationalism must grow into universalism. Religion must awaken a feeling attitude of reverence, devotion and spiritualism in relation to a divinity that personifies the universal longing of the Soul of all mankind, a Brotherhood of Man, a gospel of love as large as the universe.

We are now ready for the great social creed with its Universal God.

There is so much in common in all of the religions. I am my brother's keeper, and this brother may be in the remotest part of the earth. If I err, I cause sorrow to all, forever. Let us, then, pray with understanding, and with a sense of our great moral responsibilities that are as far reaching as all social contacts

WORLD THOUGHT AND PROGRESS

EINSTEIN, perhaps the greatest scientist of today, has offered an interesting and rather startling theory of education for children.

He believes that all education should be practical, specific and definite and never theoretical and that the chief instrument in teaching should be the movies. These should be used to show children, mostly through slow motion pictures, the crowded streets of foreign cities, birds flying, flowers growing, and so on.

This, he says, will interest them and they will retain in their minds more things that form the fundamentals of education. At present, he says, no matter how well a child may learn a certain subject because he is compelled to do so, he will, if it is very distasteful to him, forget it soon afterward. Therefore not only has time and effort been wasted by the teacher, but the child's energy has been misused.

Examinations, says Einstein, should

be abolished and school hours reduced. The present system of education, he thinks, attaches entirely too much importance to memory of a parrot-like nature and this is fostered by examinations.—(Washington News.)

ONE OF THE most interesting universities of the United States is the University of Hawaii, situated at Honolulu, which graduated its first class in 1921. . . . The University of Hawaii is cosmopolitan, and is composed of an unusual number of racial strains. . . .

Dr. Leebrick, describing the student body, says:

"The students of the various races work and play together. They conduct their student activities by self-government. There is absolute social, political and athletic equality, as far as university activities are concerned, and there is no evidence of group action, based upon race."—(Washington Times.)

THE LONDON TIMES gives much space to the meetings of the Church Congress, which was held at Oxford at the beginning of October, and voices the opinion that "it is necessary for a living Church to restate its conception of the truth in terms correspondent to men's changing needs." . . . The great verities of Christianity remained unchanged and unchangeable. But men's apprehension of them alters, while their power to bring what they hold to be true into relation to the problems of life must be dependent on their readiness to interpret their faith in view of conditions which are always changing. . . . And since everyone agrees that the new age which has already begun must make its own demands on the Church, though it may be impossible to anticipate the particular problems it may bring, it must be realized that what has satisfied men in the past cannot be expected to be equally effective in the future.

Mr. Neill said that what youth asked of the Church could be summed up in the two words sympathy and reality. Youth asked first to be understood and to be loved. Youth had no particular complaint against the leaders of the Church, but to win their loyalty those leaders must come, not sheltered behind the glory of ancient names, but to stand or fall on their own merits and to be accepted as what they were in themselves. . . . Youth is very critical and in its eyes no amount of church-going can atone for glaring inconsistencies of conduct.

The Rev. T. W. Pym, head of Cambridge House, Camberwell, S. E., in a paper on "What the Church Offers to Youth," said . . . It was to be hoped that the Church of tomorrow would offer a religious education that would connect more closely doctrine with daily life. . . .

The Bishop of Oxford, in closing the discussion, said that in our own generation he would say that the claim for freedom for liberty on the part of the younger generation was quite obvious,

and it has been asserted in a very clear and obvious form. But what filled him with such hopefulness about the younger generation in the times to come was that he thought the younger generation did appreciate the fact that liberty and freedom were not worth having unless it meant that they raised the standard that they were going to live and work by.—(World Wide.)

COMBATIVENESS, hate and suspicion are never the conditions of progress. They are conditions of regress, of slipping back and standing still. . . .

All improvement takes place by consent, by men seeing eye to eye, believing in common and getting together in good faith and loyalty for a given end. . . .

All advancement toward peace and the fruits of peace is made by an increase of good will and by a decrease of bad will and suspicion.

The war was caused, as all wars are caused, by an outbreak of hate, and it can be cured only by the antidote for hate, which is social good will, the spirit of good fellowship between nations, classes and individuals.—(Washington Herald.)

AN EMINENT CHINESE physician recently made a suggestion which was something like this: In Peking there are too many societies, all with different officers and membership lists; also membership fees. Why not form one large, all-embracing organization and have the various society activities included under department heads? . . . all, however, being necessary and desirable parts of the one parent organization, which would be international in character, broad in purpose, and useful in extent and scope. . . . The main advantage of such an organization would be in the bringing closer together persons of various nations, in their association for mutual benefit. . . .—(John Gilbert Reid in Advocate of Peace, December, 1924.)

بازدمم

سخن سحر

شماره دوم

بازدمم اول در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

و صاحب را او نمودند و با او بساط خدمت عتیقه و تقیته است و تدریس و تعلیم و تالیف
که طبقات نفوس را بشناسد و کتب و ابداشت و نیز بواسطه ریاضت استبداد و تکرار کتب
نفوس را یکی بوسی و در درنگ و در هیچ بی و قدح صرفه نه بر سلیخت و نیز بر سلیخت
و داری که نفوس برای تکمیل معاش باید در گذارد شری و غیره مندرست است که بیست و یک
غرضی نور حدیث و در حق آسمان پنهان خود کرده و خلقت در روح نیز در حق خلقت را
در حلقه دارد و با زارش چنان در حلقه است که شاید نفوس کثیره تیر از آرزو اند که در خلقت
نیایند و تاملند و در کتبش درجه است و تاملند و در کتبش درجه است و تاملند
در درنگ و تاملی منتب و دریم استبداد می نهشته و با اسنادت هیچ که در رسالت
در گذرد و در حق و رعایت بر کتب عامه و در حق قرار می تیران سرعت و سوسول
در یکجا هزار آفتاب است که سوسول جدا قه تیر شده و نیای تیر است لطف را بر اسرار
کفاره شده و خاک رنج و در کتب بنام مظهر لطف او نور رسالت حکما رسد و چنان تیر
شده که در روح و در استی در لطفش اوست و در لطف خلقت و در کتب که در روح و در
است جسم و عقل گردد چنانکه حکم بجماد در روح و در این با قدرت نماید و در کتب
این تیر است در طبقه اول بواسطه ای اوست و در حلقه رنگه که با کماله متوقف شود
نیز تامل نماید و در طبقه دوم که با تامل و هدایت و هدایت و هدایت و هدایت و هدایت
نهایت حقیقی و درونی خواهد رسد

بازدمم دوم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم سوم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم چهارم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم پنجم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

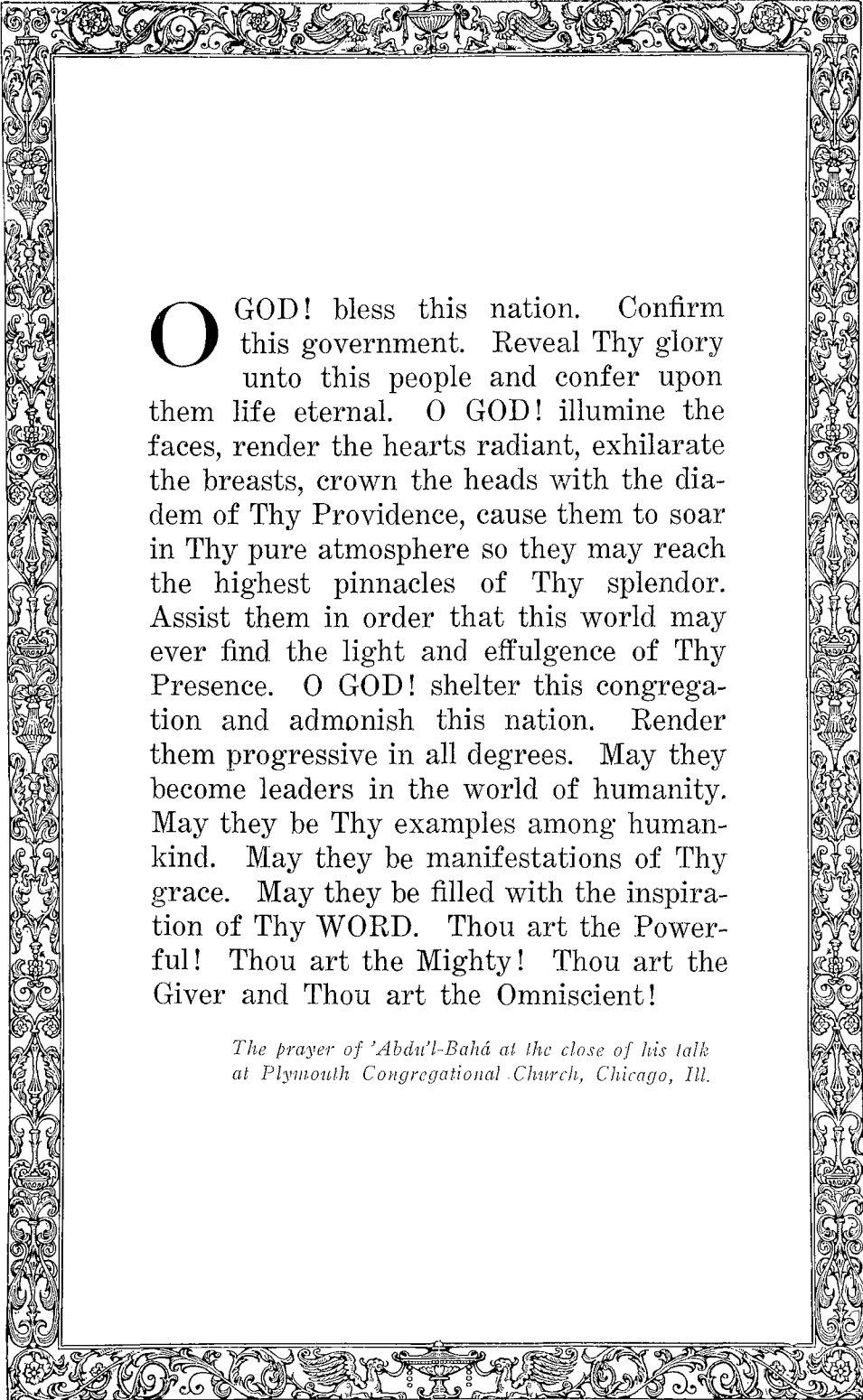
بازدمم ششم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم هفتم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم هشتم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم نهم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است

بازدمم دهم در بیان سخن عالم پنهانی است که بر آن شمشیری دیگر گذارند و بیشتر مضمون
در عالم شرق که محل ولادت است او این کتب متدبره کتب اوست و نویسنده گمان
و مشایخ باطنی که در مقام بیخ خلقت صدق و در سخن او دادند و در تفسیر بر خیزند آن است



O GOD! bless this nation. Confirm this government. Reveal Thy glory unto this people and confer upon them life eternal. O GOD! illumine the faces, render the hearts radiant, exhilarate the breasts, crown the heads with the diadem of Thy Providence, cause them to soar in Thy pure atmosphere so they may reach the highest pinnacles of Thy splendor. Assist them in order that this world may ever find the light and effulgence of Thy Presence. O GOD! shelter this congregation and admonish this nation. Render them progressive in all degrees. May they become leaders in the world of humanity. May they be Thy examples among mankind. May they be manifestations of Thy grace. May they be filled with the inspiration of Thy WORD. Thou art the Powerful! Thou art the Mighty! Thou art the Giver and Thou art the Omniscient!

*The prayer of 'Abdu'l-Bahá at the close of his talk
at Plymouth Congregational Church, Chicago, Ill.*



Miss Effie Baker, a Melbourne Bahá'í, who traveled through Australia and New Zealand with Miss Root



Miss Amy Stevenson, of Auckland, New Zealand, and Mr. and Mrs. Hyde Dunn, Bahá'í teachers. (See page 334)

The Bahá'í Magazine

STAR OF THE WEST

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THE HAPPIEST PEOPLE in the world are those who love their work. For other things—possessions, friends, family—are part of the flux of life; but work we have always with us. This unescapable attachment of man to his work in a kind universe is not meant to be a curse. In work we find ourselves; we develop qualities of character that become stable and rock-founded; we contribute our share toward the improvement of the world we live in.

There cross our path now and then men who radiate joy in and through their work. These men may be, often are, in the humblest walks of life. Such a one, in our town, is the Italian who keeps a small fruit and grocery store. Cheerful from morning to night, he seems to derive a sincere pleasure from serving his customers. He is never anxious, over-hurried or irritable. He is not mercenary. His business is his expression, not his master. In the practice of his vocation he finds also those values which others seek outside of work—a smile, a word of greeting, a friendly chat—all the essentials in fact which go to make up the social pleasures. "The best of men," said Bahá'u'lláh, "are they that earn their livelihood by a profession and expend on themselves and on their kindred, for the love of God, the Lord of all the worlds."

Our humble friend is one of the world's aristocrats, judged by this criterion.

‘‘**T**HOU DESIREST GOLD, and I desire thy purification from it. Thou hast recognized the wealth of thy

soul therein, and I have recognized thy wealth as being thy sanctity therefrom.”* Work in the spirit of service, Bahá'u'lláh tells us, is equivalent to prayer. But to work which becomes a means and an expression of the passion for gold, such praise and glory are not ascribed. It is there that we see work in its worst aspect—as a corroding care, and a cruel task master, a tyrant that smothers the soul.

A few years ago we had the pleasure of chatting with the proprietor of a new restaurant in our City. He was achieving marked success because of the excellency of his cuisine. He had the wisdom, by the way, to make his chef his cooperator by giving him a share in the profits. He was Spanish, and had been a waiter in his own country. Here he was rejoicing in opportunities for success and advancement such as only the New World affords. There was withal an earnest and simple quality about him.

The other day we ate in his restaurant for the first time in two years. In this interval of time, a period of financial success and of prestige for him, our friend had undergone a marked degeneration of character. He appeared nervous, strained, too anxious for patronage—a slave to his work. In analyzing the situation one could see that the man had fallen a victim of his very success. He had become mercenary. That is, monetary values had usurped with him the place which ideas and sentiments of service should hold. Of what a large and tragic class he is a type, with whom victory in the market place has become in reality a defeat. They have recognized their wealth to consist

*Hidden Words, Bahá'u'lláh.

in gold, whereas in reality their wealth consists in their sanctity from it.

SERVICE, not acquisition, is to be the key-note of the future business world. Certain leaders in industry are conveying even now this message as a truth upon which to build success. Henry Ford, in his biography, is quoted as saying that work should not be done with wealth in view; but if one's work was well and honestly done, meeting a real need of humanity, the financial reward would take care of itself. "Seek ye first the kingdom of heaven, and all these things shall be added unto you." The millennium is close at hand when the world of business, which used to conceive profits in terms of exploitation, now conceives it in terms of service.

A college classmate of ours, who has had a spectacular rise from a poor boyhood to the head of one of the greatest organizations of trade in this country, sent recently this message to the boys at the college. "Tell them," he said, "that the keynote of business today is service. It is a mistake to aim at wealth except by this means."

WHAT WILL BE the effects of universal education when fully carried out? Dr. Henry W. Holmes of Harvard University, in a recent address before the Association for the Advancement of Science, predicted that universal education would eventually abolish hunger and poverty from the world. He also predicted that it would never bring about actual equality between all individuals. There will always be differences in degree. But labor will be raised to a higher level. This educator's vision of the future organization of society is in line with the teaching of 'Abdu'l-Bahá who states, "All mankind possesses intelligence and capacities, but the intelligence, the capacity, and the worthiness of men differ."

The divine forces moving toward a new world order are so strong that men of

vision in every line of work are coming to see or to presage the improvements that will inevitably come, establishing the Kingdom of God on earth.

SINCE BAHÁ'U'LLAH gave forth his message of world brotherhood, and of the destined union of the East and of the West, many forces have been at work to bring this to pass. Today the intelligent leaders of opinion in both the Orient and Occident are reciprocally appreciative of the other's civilization, and are working cordially to bring to pass a rapprochement between these two halves of humanity, so long separated by their diversity of culture as well as by physical barriers. Now that the physical barriers are being swept away by man's inventiveness, it is becoming apparent that the two cultures, so opposite in many ways, must ultimately flow together to produce a new world culture combining the best qualities of each.

A remarkably clear and unprejudiced statement of the outstanding qualities of the Oriental and Occidental cultures and the need of their coalescing, is made by an Oriental teaching in the Occident, Professor C. H. Chu, of the University of Wisconsin, in an article "When the Twain Shall Meet" appearing in the current number of "The Orient." Shall the twain never meet? "I myself," he says, "do not believe they will be eternally separated, because even though they be different, they need not necessarily be antagonistic. They are, I think, supplementary to each other . . . The East can and will surely give to the West a new life. She will teach him to love leisure, ideals and peace. The East needs the West to help her bear the burden of human affairs. The East needs the bugle call to action. The West needs a temple bell to rest. . . . It is only through such a marriage that each can find a happier life and a better road toward a true and lasting civilization."

It is no exaggeration to state, in this connection, that the Bahá'í Movement

is the only movement able to bring to pass this much needed union of the East and West. For only a religious influence and motive can move the East; and only the power of spiritual love and forbearance can actually *unite* two groups so disparate in traditions, customs and outlook upon life, as are the Orientals and the Occidentals: and the Bahá'í Movement, with its program for universal religion based upon the flowing together of the great world faiths rather than upon the subjugation by one of all the others, is not only destined to unite, but actually is uniting, the East and the West in unparalleled brotherhood.

The writings of 'Abdu'l-Bahá are replete with instructions concerning the union of the East and the West, and the following brief quotation is particularly inspiring:

"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.

. . . The devoted energetic work of the united peoples, Occidentals and Orientals, will succeed in establishing this result, for the force of the Holy Spirit will aid them.

"We pray that God will unite the East and the West in order that these two civilizations may be exchanged and mutually enjoyed. I am sure it will come to pass for this is the radiant century. This is an age for the outpouring of divine mercy upon the exigency of this new century—*the unity of the East and the West*. It will surely be accomplished."

IN A KINDER WORLD!

Humanity can rise on wings of its desire
To cleave pure skies, or set a world on fire.
Shall progress lead to lurid Titans' flight
And a burned planet plunged in endless night?

O spirit bold and genius-led of man,
Create a world of brotherhood that can
Like pyramid on broad foundation placed
Hold deathlessly its glory unabased.

There is no stableness in the old way
Of greed and war. For every empire's might
There rises other to disprove its sway.
The great Gift waits us when we cease to fight!

Revenge, mistrust, hatred, and lust of blood
Have had their day. Even amidst them good
Has blossomed like pale roses here and there.
Oh! in a kinder world, what scent would fill the air!

Stanwood Cobb

RELIGION AND OUR MODERN SOCIAL PROBLEMS

RUHI AFNAN

‘‘**W**HEN THE SUN of wisdom dawned from the horizon of government, it revealed these exalted words: The people of wealth and men of honour and power must show profound reverence to religion. Religion is a clear light and a strong fortress for the protection and security of the people of the world. For the fear of God leads the people to do that which is just and prevents them from that which is evil. If the lamp of religion remain concealed agitation and anarchy would prevail, and the orb of justice and equity and the sun of peace and tranquility would be withheld from giving light. Every man of discernment will bear witness to the truth of what has been mentioned.’’ (Bahá'u'lláh.)

During the last century religion gradually lost ground before the progressing material civilization and weakened its hold upon the life and action of man. Through the many centuries of ignorance and priestly domination its fundamental principles and underlying spirit were neglected and only the external rituals and practices emphasized. As science progressed, and as man's critical power developed, religion, due to this misrepresentation at the hands of its superficial adherents, failed to stand the attacks and vindicate its old, yet deserving position. The era of irreligion and agnosticism was thereby ushered in, and the cause of religion as a whole was weakened.

At present, however, we can detect certain signs of religious revival and the beginning of a definite reaction toward religion. Science has come to the conclusion that the material body of man cannot function without the help and assistance of some invisible power, which we may call spirit or soul. It has learned that from such infinitesimally small premises provided by science we cannot deduce a conclusion. So infinitely great,

as what God is. Man's intellect and experience are too limited to deal with such a problem and attain such a truth. It suffices us to know that His Spirit permeates all things, that He is the Cause of Life and the Creator of man. The heads of the different religions on the other hand are opening their eyes to the truth of science and beginning to interpret religion in its true and spiritual significance. Thus religion and science are gradually unravelling each other's truth and uniting in the pursuit of their common aim.

Standing, therefore, on the threshold of a new era, an era of religious revival and spiritual reawakening, it is interesting to understand what religion is, what position it is able to occupy in shaping the life of the individual, and what reforms it can inaugurate in society with its many fields of activity.

In the light of the teachings of Bahá'u'lláh we can define religion as ‘‘the attitude of man towards God reflected in his attitude towards his fellow men.’’ Religion, therefore, comprises two indispensable and equally important elements; first an attitude towards God and then an attitude towards our fellow men.

According to this definition, neither the hermit who leaves man in his woes, and seeks solitude to save his own soul, is religious, nor the deeply ethical and altruistic man who spends his life and energy to help the poor but fails to render to God His due. Both of them devote themselves to only one of the two phases and neglect the other. The hermit is oblivious of the fact that man was created as a member of society and therefore has duties towards it, also that the example the prophets have set before us is to sacrifice our life for others and not selfishly spend our time in the salvation of our own soul.

The so-called modern ethical man, on the other hand, trying to avoid the absurd attitude that the hermit of the middle ages held, emphasized the second element, namely of serving our fellowmen, but went so far with it that he became blind to the importance of Divine inspiration, and went to an extreme equally absurd as the one maintained by the hermit.

The true and real attitude is the one set forth by 'Abdu'l-Bahá. According to him a religious man should pray to God, get encouragement and inspiration and then use his efforts for serving the world and bettering its pitiable condition. A Bahá'í should attach equal importance to prayer and meditation as to social work and humanitarian services.

To appreciate the influence of religion in molding the character of man we ought to compare it to two other institutions, namely law and education. (I mean by education material education as taught in most of our colleges). If man be left to his own instincts with absolute freedom and unrestrained activity, he will be apt to treat his fellows far worse than a wolf would treat its own kind. It is the combined influence of law, education, and religion, that has limited individual freedom in the interests of public welfare, trained our instincts and natural tendencies, and set before us a noble course to pursue in life. There has been, however, a tendency to deny the influence that religion claims in restricting man's behaviour and directing his steps towards the betterment of the community. "Education and law," they say, "can easily achieve the desired aim, there is no need for religion. Show man, through education, where his personal good resides, teach him the rules that the community has enacted to govern the conduct of its members, punish him according to law if he disobeys those rules and then the desired aim is attained. There is no more work left for religion to perform."

Law if left alone is undoubtedly an

inadequate measure to keep man from evil. It is as imperfect as all the other man-made things are. It has a tendency to be negative in nature and say more what we should forbear rather than what we should do. Law regulates the outward acts of man but does not change his heart and motives. It does not force him to do what is good but only punishes him if he breaks its rules.

Education complements the work of law, but only to a certain extent. There are many conscientious people who commit evil out of ignorance. A great number of our miseries undoubtedly arise from lack of knowledge. But virtue is not the result of mere knowledge. If man were the servant of his brain, if his actions were controlled only by his intellect then the solution would be easy. We have only to show him where virtue lies and he will seek it. The real motive power in man is his heart, it is our ideals and emotions that control our actions. It was not reason that led so many of our young men to war. It was emotion. If they had used only their intellect and reasoned out the consequences of their undertaking, they would have surely left the field of battle and sought their homes. As it is religion alone that can direct our emotions, create for us noble ideals, change our hearts, make us seek the good of the world rather than our own, and influence our private as well as our public life, as religion is positive in nature and makes us try and find some way of doing what is good, it has to be considered as a factor in directing human behaviour.

Just as in the life of the individual, so in society, religion could have great influence if only duly emphasized and wisely directed. The world is at present divided and sub-divided by innumerable social, economic, and political barriers. Social classes are at war, political parties are at war and nations are at war. The world will remain in this chaotic state so long as a unifying force, a potent social bond is not created to unite

these warring groups. Religion, and only religion, can perform this difficult task; because it appeals to the heart of the people and unites them.

History shows clearly what true religion has achieved along this line. The Arab nation, during the sixth and seventh centuries after Christ, was made up of groups of barbarous warring tribes. Their life and their glory was in war. Islam, which was then a pure and powerful religion, changed the heart of this backward people, gave them new ideals united them under the same banner, and marshalled them towards a spiritual and material conquest of the world.

In a few decades this hitherto uncivilized nation became the master of the near and middle east and founded one of the greatest civilizations recorded in the annals of history. During the dark middle ages of Europe the seats of learning were the capitals of Islam. To these schools the scientists flocked in quest of knowledge. No unbiased student can read the history of Islam and not marvel at the achievement of true religion. We are not at present worse than those savage Arabs of the sixth and seventh centuries. If true religion could unite them, then why should it not have the same influence upon us? If a true religion should teach that "Glory is not his who loves his country, but glory is his who loves his kind," if it were made a part of our religious belief that the good of the whole world should be sought, then no one would commit aggression against his fellow men. If the sovereigns should declare war, no one of their people would be found to follow them, peace would reign and guns and warships rust from lack of use.

At present most if not all the economic difficulties that threaten our internal peace are due to the distrust that exists between capital and labour. The very existence of the labour unions is to oppose capital by showing a united

front. Strikes and lock-outs which are detrimental to both parties and are at present two of the greatest barriers to economic revival, have as their object to force the opposite party to agree to their terms. Make it a part of the religion of the capitalist to help the poor, tell the labourer that work done in the spirit of service is considered by God as prayer, and most of the economic difficulties that exist at present will vanish. There is no need for abolishing private ownership, changing the very foundation of our civilization, demolishing all our institutions, in order to better the condition of the poorer class, if less violent methods are able to lead to the same result. Bahá'u'lláh says, "O children of dust! Tell the rich of the midnight sighing of the poor, lest haply negligence may lead them into the path of destruction, and deprive them of their share of the Tree of Wealth, benevolence and bounty are attributes of mine, well is it with him that adorneth himself with my virtues."

In another verse of the Hidden Words He says: "O ye rich ones on earth! The poor in your midst are my Trust. Guard ye my Trust, and busy not yourself with your ease." Obedience to this command would undoubtedly change the heart of the rich man and make it the aim of his life to share his wealth with the poor among the people and to further any legislation that betters their condition. He would not wait until the state takes a portion of his goods by force, he would gladly and willingly give them. This may seem to many utopian and impossible. It doubtless appears to be so in our present material civilization where the motto is: "Help yourself!" But as religion progresses and as higher ideals are set before man, these things will become common-place and usual activities of daily life.

The idealists and utopians of the world have failed to realize their hopes mainly because enchanted with their own

visions they neglected to provide a practicable method for the execution of those plans. Baha'u'llah, however, while emphasizing the importance of religion and the position it can occupy in creating an ideal for man, has revealed a workable and practicable programme, which if followed will solve the outstanding problems of the age. His policy was to marshal all the forces, religious and material, for one aim, namely the establishment of the Kingdom of God upon the earth.

It is most astonishing that our present scientists who devote their lives and energy to the study of the most microscopic organism, its structure and habits, so as to find out its harmful effect on the body of man, likewise those who discover the laws of nature and harness them all to serve humanity and further its well-being, should have neglected religion, the greatest civilizing force, the main-spring of our laws and customs, the source of our ideals and inspirations.

To study the effect of this force, to utilize it in furthering our civilization is the duty of every man and woman who

has the good of the world at heart. Religion has been the principle force, the guiding light that led man from his most primitive stage of existence through all the centuries of his development, why should it now cease functioning? Now that the world needs most a unifying factor, a potent power for good.

The past century of agnosticism, though it has created a general apathy towards religion, was fraught with important consequences. Before that time most of the people were fettered with superstitions. Religion to them, was in many cases, a series of outward practices, to be observed at different times and places. If they were to become Bahá'ís they would bring most, if not all, of those cherished, but outgrown ideas with them. The Cause would become a conglomeration of religious beliefs, rather than religion purified. It would become a dumping place of all sorts of ideas. This spirit of agnosticism has demolished those antiquated institutions and left the hearts free to be influenced only by the teachings of Bahá'u'lláh and the spirit of 'Abdu'l-Bahá."

MAN MUST know God. He must comprehend the oneness of Divinity. He must come to know and to acknowledge the precepts of God, and he must come to the point of knowing for a certainty that the ethical development of humanity is *dependent upon Religion*. (Star of the West, Vol. 6, No. 1, p. 4).

—'Abdu'l-Bahá

RELIGION THE BASIS FOR AN ENDURING CIVILIZATION

FROM THE TABLETS OF 'ABDU'L-BAHÁ

THE DIVINE RELIGIONS were founded for no other purpose than the unification of humanity and the pacification of mankind . . . At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds . . . (Wisdom Talks, p. 20).

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. Read the gospel and the holy books. You will find their fundamentals are one and the same. Therefore unity is the essential truth of religion and when so understood embraces all the virtues of the human world. . . . And the religion of God is absolute love and unity. (Pro. of U. P., p. 29.)

AND AMONG the teachings of Bahá-'u'lláh is that 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, 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 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 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. (The Hague Tablet, p. 10.)

IT IS EVIDENT that the fundamentals of religion are intended to unify and bind together; their purpose is universal, everlasting peace. . . .

Inasmuch as the essential reality of the religions is one and their seeming variance and plurality is adherence to forms and imitations which have arisen, it is evident that these causes of difference and divergence must be abandoned in order that the underlying reality may unite mankind in its enlightenment and upbuilding. All who hold fast to the one reality will be in agreement and unity. Then shall the religions summon people to the oneness of the world of humanity and to universal justice; then will they proclaim equality of rights and exhort men to virtue and to faith in the loving mercy of God. The underlying foundation of the religions is one; there is no intrinsic difference between them. Therefore if the essential and fundamental ordinances of the religions be observed, peace and unity will dawn and all the differences of sects and denominations will disappear. (Pro. U. P., p. 95.)

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. . . .

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. (Pro. of U. P., p. 102.)

THE ESTABLISHING of the divine religions is for peace, not for war and the shedding of blood. Inasmuch as all are founded upon one reality which is love and unity, the wars and dissensions which have characterized the history of religion have been due to imitations and superstitions which arise afterward. Religion is reality and reality is one. The fundamentals of the religion of God are therefore one in reality. There is neither difference nor change in the fundamentals. Variance is caused by blind imitations, prejudices and adherence to forms which appear later, and inasmuch as these differ, discord and strife result. If the religions of the world would forsake these causes of difficulty and seek the fundamentals, all would agree, and strife and dissension would pass away; for religion and reality are one and not multiple. . . . Religions are many but the reality of religion is one.

Divine religion is not a cause for discord and disagreement. . . . Religion is meant to be the quickening life of the body-politic. (Pro. of U. P., p. 113.)

RELIGION IS IN harmony with science. The fundamental principles of the prophets are scientific, but the forms and imitations which have appeared are

opposed to science. If religion does not agree with science it is superstition and ignorance; for God has endowed man with reason in order that he may perceive reality. The foundations of religion are reasonable. God has created us with intelligence to perceive them. If they are opposed to science and reason, how could they be believed and followed? (Pro. of U. P., p. 124.)

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.

. . . Because Man has stopped his ears to the Voice of Truth, and shut his eyes to the Sacred Light, neglecting the Law of God—for this reason has the darkness of war and tumult, unrest and misery, desolated the earth. (Paris talks, pp. 19, 21.)

I WANT TO make you understand that *material* progress and *spiritual* progress are two very different things, and that only if material progress goes hand in hand with spirituality, can any real progress come about and the Most Great Peace reign in the world. 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. (Paris Talks, p. 104.)

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. . . .

The Divine Prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtues in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities which the prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly messengers have been killed, some imprisoned; all of them despised and rejected while proclaiming the reality of divinity. Soon after their departure from this world, the essential truth of their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The Prophets of God voiced the spirit of unity and agreement. They have been the founders of divine reality. Therefore if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God, they will agree and become reconciled. . . . In other words the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind. . . . The Prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. (Pro. U. P., pp. 138-140.)

THE PURPOSE of religion is the acquisition of praiseworthy virtues, bet-

terment of morals, spiritual development of mankind, the real life and divine bestowals. All the prophets have been the promoters of these principles; none of them has been the promoter of corruption, vice or evil. They have summoned mankind to all good. They have united people in the love of God, invited them to the religions of the unity of mankind and exhorted them to amity and agreement. . . . The counterfeit or imitation of true religion has adulterated human belief and the foundations have been lost sight of. . . . We must look at the reality of the prophets and their teachings in order that we may agree. (Pro. U. P., p 146.)

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 instincts 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. (PRO. of U. P., pp. 171-174.)

THE FIRST BESTOWAL of God in the world of humanity is religion, because religion consists in Divine teachings to men; and most assuredly Divine teachings are preferable to all other sources of instruction.

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 honor in the world of man.

Religion has ever helped humanity to progress. If a Divine Religion should be productive of discord among society, it is a destroyer and not Divine; for religion means unity and binding together.

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. (Bahá'í Scriptures.)

RELIGION is the cause of fellowship, not strangeness; the motive of ideal com-

munion and not ill feeling; the foundation of the solidarity of the human race.

. . . A hundred thousand times, alas! that ignorant prejudice, unnatural differences and antagonistic and inimical principles are yet displayed by the nations of the world toward one another, thus causing the retardation of general progress. This retrogression comes from the fact that the principles of divine civilization are completely abandoned and the teachings of the prophets of God are forgotten.

Firstly, religion must become the means of love and amity.

Secondly, it must proclaim the oneness of the world of humanity. (Star, Vol. 8, p. 15.)

WHY IS MAN so hard of heart? It is because he does not yet know God. If he had knowledge of God, he could not act in direct opposition to His laws; if he were spiritually minded, such a line of conduct would be impossible to him. If only the laws and precepts of the Prophets of God had been believed, understood and followed, wars would no longer darken the face of the earth.

. . . All down the ages, the Prophets of God have been sent into the world to serve the Cause of Truth. . . . So at last, when Bahá'u'lláh arose in Persia, this was his most ardent desire, to rekindle the waning light of Truth in all lands. All the holy ones of God have tried with heart and soul to spread the Light of Love and Unity throughout the world, so that the darkness of materiality might disappear and the Light of Spirituality might shine forth among the children of men. . . .

All the Manifestations of God came with the same purpose, and they have all sought to lead men into the paths of virtue. Yet we, their servants, still dispute among ourselves! Why is it thus? Why do we not love one another and live in unity?

It is because we have shut our eyes to the underlying principle of all religions, that God is one, that He is the Father of us all, that we are all immersed in the ocean of His Mercy, and sheltered and protected by His loving care. . . .

The day is coming when all the religions of the world will unite, for in principle they are one already. There is no need for division, seeing that it is only the outward forms that separate them. . . . (Paris Talks, pp. 113, 119.)

IT 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. The accomplishment of this unification cannot be through racial power, for races are different and diverse in tendencies. It cannot be through a patriotic power, for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various. That is to say, any effort toward unification through these material means would benefit one and injure another, because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. No! this would be without foundation and result. Therefore 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.

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 naticities, races and policies. . . . All other efforts of men and nations remain as mere mention in history—without accomplishment. (Star of the West, Vol. 4, No. 3, p. 57).

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. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Old Testament (Taurat) and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the Teachings of His Holiness Bahá'u'lláh in the most perfect presentation. . . .

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. (Hague Tablet, p. 7 and 10).

EAST AND WEST

MARJORY PALMER

HOW SHALL WE of the West meet the East, unite, and between us produce something greater than either alone could conceive and project into being? What are the points of contact? The tourist comes encased in prejudice carrying with him his habits of thought and act as a part of his luggage, and no stretching or extension of physical horizon can increase a mental area bounded by a fixed standard of living and thinking. To observe, to study is not enlarging if the object of interest remains outside us, alien to our consciousness. So the tourist returns carrying many little tales of a strange world.

We expect more of the intelligent traveller who gives himself time and makes opportunity for patient observation of manners, customs and religious observances. He writes an exhaustive account of his travels, but though these travel books may interest us they leave us cold, for they give no understanding of the motivating and shaping forces that produce the phenomena so interestingly described.

It is like studying musical instruments without hearing them played upon. However faithfully we describe the lovely shape of a "tar," count its strings, trace its development from the primitive lyre and compare it with its relatives in the family of stringed instruments, we convey nothing that quickens or stimulates; the most minute analysis will not reproduce one faintest note of the music for which it was created. We cannot know an alien people until they cease to be alien. We cannot understand a stranger, however intimate the contact, and we remain strangers unless there be a meeting of hearts, not in the sense of affectionate response, but as Ghazzali uses the word " . . . the heart, that spirit-

ual part of man which is the seat of the knowledge of God."

Now outside those who journey "for to admire and for to see, for to observe this world so wide," what efforts are being made today to bring East and West together in understanding? The Western statesmen who concerns himself with conditions in the East is influenced and limited by the ambitions of his country and the polity of his party. The meliorist, usually an American, believing that the world can be improved by practical means, thinks to alter conditions by exchanging the primitive forked plough for a traction engine, but a tractor is of little use to a man who considers himself captive in a web of destiny. Humanitarians would establish clinics and dispensaries, introduce methods of modern hygiene and work to better the sad lot of the Oriental woman, but these reforms are of little benefit to the inarticulate victims of a static acceptance of things-as-they-are. To treat the immediate cause of ills and distress is as stupid as that mediæval practice of anointing the sword to heal the wound. Palliative measures only postpone the cure.

The educator who would train and feed the minds of Oriental children comes, usually, to impose his knowledge rather than to adapt his teaching to the needs of the student. If the teacher is not receptive, willing to learn as much as he teaches he remains a pedagogue, and the world is likely to die of pedagogy. And this principle applies, too, to the scientist and archæologist who is willing to accept only those facts which form links in the chain of research that binds him.

The cleric or religious coming out of the West is, for the most part, com-

pletely satisfied with the residuum of the teachings of Jesus that remains to us. Safely encased in his belief like the egg within the shell, he presents a smooth, bland exterior which protects him from any infiltration of new ideas.

The scholar and orientalist strike nearer to the core of understanding in opening up to us the great literature of the East, for there poetry is the voice of the people rather than the language of an intellectual aristocracy as it is in Europe and America. But unfortunately the scholar is rarely himself a poet, so that much beauty is lost in translation, and the wealth of symbolism and imagery of the oriental poet is foreign and confusing to the western mind.

A common knowledge of a language is helpful, but to exchange ideas and opinions does not necessarily promote true understanding. To exchange opinions is like changing from one boat to another in the mid-ocean of consciousness. We may be happy and sure of our opinion, it may be solid under our feet as a stout ship; but beneath the ship lies the moving sea of truth itself, a sea vast and powerful which in an instant may engulf us and our opinions.

Universities and schools throughout Europe and America have opened their doors to students from the East and this is good if these young men and women will choose and adopt what is best of our culture and customs. But a new universal civilization cannot be built by a happy or fortuitous selection of that which is good and practical in existing forms any more than a universal religion can be produced by a syncretic or synthetic assembling of various religious teachings and principles. All must meet at the source and together build the supreme civilization.

Civilization can be roughly divided into three phases. The first was founded on the successful adaptation of man to his natural environment. In the second, brought to a climax in this last century, we find man grown skillful enough to

harness the forces of nature and make them serve his needs and desires. The last and supreme phase into which we are now entering is based upon man's adjustment to divine forces which will work through him to produce a new order, powers undreamed of and a happy release from the indocile senses and their domination.

The vision of the brotherhood of man is developing in every country, but the enthusiast making sincere and lively effort to quicken the race to a social consciousness of human interdependence and brotherhood is often misled by the rosy reflection of his own ardour. Enthusiasm is stimulating and contagious, but this stimulus is short-lived if there is not recognition and acceptance of the creative source of ardour. Mejnoun, distracted with love for Laila says, "They blame me and my madness, yet if they should bring my madness together with that which created it their blame would turn to wonder."

Every significant action and the grouping of acts which makes the pattern of our days is the result of some dominant force working through consciousness; to observe the act without becoming aware of the motive power is futile. We look through a window into a room filled with dancers, the window is closed, we do not hear the music to which they dance and their antics are to us grotesque and ludicrous. If this is true in regard to the secular lives of strangers it is more profoundly true in the matter of their religious observances which often seem to us fantastic and artificial. If we can climb to the hidden spring that feeds the spiritual life of a group or an individual, then we can become united at the source and from that height can see the ocean into which all streams ultimately empty.

Very familiar—the sonorous assurance that there is no royal road to knowledge, but there is a spiritual short-cut to understanding, instantaneous and complete. Poet and ploughboy may come together, not on the basis of their immediate need

and interest, for to the poet the first significance of the ploughed field lies in the rhythmic furrows etched by the slow-moving plough, waves of rich cool soil tossed by the plough, he sees the earth as the fecund mother of beauty. The ploughboy, intent upon his task, is conscious of the tilled field only as a means to sustain life; the soil is his enemy to be conquered afresh with each successive season. But ploughman and poet can meet in the consciousness of the supreme source of the earth's bounty and beauty. How to meet—in the mass—these brothers of East and West? Admitting the occasional miracle of a personal understanding and sympathy, rare even between blood-brothers; how to create a larger understanding? How to unite in service to humanity when in addition to diverse habits, points of view and traditions there exist as well profound differences of character and totally different responses and reactions to spiritual stimuli?

In the Oriental a religious quickening intensifies his innate tendency to devotion, contemplation and submission to the will of God. He is capable in a high degree of the contemplative ecstasy of the mystic. Carried to excess this results in inaction. Mystic derives from the word which means closing of the eyes and the man who lives in a tranced outwardly condition is like the stream which never reaches the sea but pours its waters into a still inland pool, unknown, unvisited.

The Occidental responds to spiritual stimulus in terms of action, he must speak his enthusiasm, express his ardour, busy himself with a thousand details which he believes to be bricks in the building of a new structure. This carried to extreme results in pre-occupation with external and objective affairs and he is apt to mistake activity for accomplishment and to be misled by the pleas-

ant warmth of his efforts to a sense of spiritual well-being.

Now it is clear that there can be no exchange of qualities and characteristics between East and West, but there can be in this day a sublimation of natural tendencies and a development of new attributes which include innate tendencies in a sublimated form. The restless energy of the West may lead to that true vigour of activity which is the immediate translation of belief into deeds. Impetuosity may give way to that courage of faith that is sometimes more potent than the nicety of wisdom. The caution, prudence, patience and wisdom of the East may produce the larger wisdom of being more than one knows, not refraining from action because of incomplete knowledge, realizing that knowledge is the horizon line of consciousness, receding as we advance.

And above all there must be, in the East and in the West, a united effort to penetrate to that underlying plane of universal consciousness which supports our differences. For this penetration a spiritual understanding and power not hitherto existing in the world is necessary. Without some new factor in its spiritual life humanity may well feel that this penetration is beyond the limits of possibility. This new factor is found in the teachings of the Bahá'í Revelation and in the lives of the Báb, Bahá'u'lláh and Ábdu'l-Bahá. The history of the Movement amply demonstrates the presence of such a force in the world today, and the example of the lives of the Manifestations will enable all men to find beatitude and peace in action, serenity in effort, true mysticism in terms of social service and faith in active demonstration of the power of the spirit. A true union, a perfect fruition of the potential qualities of the East and the West.

THE PEACE MOVEMENT IN JAPAN

BY TASUKA HARADA

Dr. Tasuka Harada, after graduation from Doshisha University, Kyoto, attended Yale, from which he received the degree of B. D. He also received honorary degrees from Amherst, D. D., and Edinburgh, LL. D. In Japan he engaged in Christian work and for twelve years was president of Doshisha University. He resigned his position there in order to come to Hawaii and take up work in connection with the Oriental department of the University of Hawaii. His book, "The Faith of Japan," contains lectures given in America. He was a lecturer at Lowell Institute, Boston, Mass., in 1919 and repeated his lectures at Harvard, Yale and other Universities.

MODERN Japan began in 1868 with the reign of Emperor Meiji. During twenty centuries of Japanese history there are only three instances of war with foreign nations. The first was the invasion of Korea in the reign of Empress Jingo in the third century A. D. The second was the invasion of Japan by Mongols in the thirteenth century, when Japan had to fight in defense and successfully destroyed the invading army. The third was the invasion of Korea by Hideyoshi in the sixteenth century. After these wars Japan had a period of peace both externally and internally for nearly three centuries.

After the opening of Japan to foreign intercourse in the Meiji era, she has been engaged in three foreign wars. The first was the China-Japanese war in 1894-95; the second, the Russo-Japanese war in 1904-5; and the third, the World war in 1914-18. The first of these wars was fought, as I believe, in the defense of safety, and Japan took part in the World war because of her alliance with Great Britain, and her work was to protect the transportation of the soldiers from Australia and India to the scene of war.

There are certain facts we must admit. First, that since the opening of Japan to foreign nations, she has been compelled to prepare herself against the aggressive exploitations of the European nations. She learned of the navy from Great Britain, and the army from France and later Germany. Secondly,

because of Japan's close approach with Germany and admiration of German exactness and efficiency, the German spirit of imperialism had considerable influence among the intelligent class of people before the great war, but this condition underwent a radical change after the defeat of Germany. Nevertheless, in spite of all these facts, the real leaders of modern Japan have been not of the military class but civilians. Marshal Yamagata and General Katsura are the exceptions. On the other hand, Prince Ito, the framer of the new constitution; Marquis Okuma, the founder of Waseda University; Matsugata, the reformer of the financial system of Japan; and Inouye, and Mutsu, prominent diplomats, are among those who have led Japan in peaceful development.

After the Meiji era, the first peace work which Japan interested herself in was that of the Red Cross. Seven years after the organization of the new government she took the first step to join the International Red Cross Union, and after many years the Japanese unit has grown to be one of the most prosperous organizations of its kind in the world. According to the late statistics, the members number 2,064,200, and the property amounts to 46,444,000 yen. It supports seventeen hospitals in various parts of the country and many thousands of nurses are ready to serve both in times of war and peace.

I will mention some of the more im-

portant peace organizations that are now active in Japan. First, the Japanese Peace Society, of which Baron Sakatani is the president, and the membership of which includes foreign residents of Japan as well as Japanese. Second, the Woman's Peace Association of Japan. This is a new association, but is quite active under the leadership of the president, Mrs. H. Inouye. Third, another woman's organization, the W. C. T. U., which is also doing good work for international peace. Fourth, The Church Alliance for World Peace. In this organization the Christian churches of all denominations are united. Fifth, the America-Japan Society. Viscount Kaneko, a classmate of Theodore Roosevelt at Harvard, is the president, and the society is working for the development of good will between America and Japan. Sixth, The Association Concordia, an association aiming to find the common ground in social and religious development of various nations, and in that way to advance good will among all nations. Seventh, The League of Nations Association. Prince Tokugawa and Viscount Shibusawa are the leading spirits in this association and are trying to keep up the interest of the nation in the League of Nations. Last but not least is the American-Japan Relations Committee. It was organized by Viscount Shibusawa and other friends of America nearly ten years ago. It has been active in advancing friendship between America and Japan in co-operation with committees of the same name in New York, San Francisco, and Honolulu.

One of the remarkable signs of the times in Japan is the attitude of the students and young people in general for peace. When Mr. Y. Osaki, a prominent political leader, made a campaign for the reduction of armament at

the time of the Washington Conference, he received almost unanimous support from the student class wherever he delivered his address. It is true that we have compulsory military training, but there is now strong opposition against such training.

The new cabinet in Japan is reported to be seriously considering a radical reduction of the standing army, to dispose of four legions out of twenty legions in all Japan. On September 12, when America was observing the so-called mobilization day, in Japan the Japanese Union of Educational Associations carried a nation-wide campaign for the propagation of the abolition of war. This does not mean that there is no jingo press, or reactionary element in Japan, but there is a strong movement for peace and influential leaders who are working for it. They need the assistance and co-operation of the lovers of peace in other countries.

Dr. Sydney Gullick in his book, "Significant Movements in Japan," writes: "Since the Washington Conference the number of laborers in Japan employed in the Government dockyards has been decreased by twenty-five thousand, but gradually, out of consideration for the needs of the workers and because of the general industrial situation. At the same time the naval forces have been reduced by fifteen thousand men and the army by some fifty thousand men and twelve thousand officers. The combined military and naval budget for 1923 is less than that for 1922 by fifty-eight million dollars, while the national budget for primary education has been increased by fifteen million dollars."

There are many angles through which a nation should be studied and judged. There are all sorts of people in Japan as well as in any other country.—(*Talk given to a Woman's Club in Honolulu.*)

THE ASSOCIATION CONCORDIA OF JAPAN

RUHI AFNÁN has so beautifully explained in his article in the June number of the *STAR OF THE WEST* how God, "on the one hand sent His Prophets with a perfect code of laws to teach some chosen disciples," and, "on the other hand, reaching beyond this small circle of disciples, He inspired receptive souls in all quarters of the globe and among all races and religions to further the work."

In the Far East three receptive souls were inspired with this spirit. In the spring of 1912 they met together in Tokyo, Japan, to form the nucleus of an association aiming to find the common ground on which all nations could harmonize. These men were the late Prof. Naruse, the founder of the first Woman's College in Japan; Viscount Shibusawa, a banker and financier who has followed the teachings of Confucius for his moral standard in life; and Prof. Anesaki, Professor of Comparative Religion in the Imperial University, Tokyo. For the sake of finding this common ground on which all nations could agree, Prof. Naruse undertook a journey around the world, meeting prominent men in the different countries and receiving their expressions of good will, which were later published.

In the Diary kept by 'Abdu'l-Bahá's secretary while in London in 1912 is the following: "A distinguished Japanese, the President of the Woman's University in Tokyo, who had been in the United States for many months, came to 'Abdu'l-Bahá and showed him an article on the 'Concordia Movement' in Japan, which appeared in the *Oriental Review* of November, 1912. 'Abdu'l-Bahá spoke to him about principles of the Bahá'í Cause and how we are in need of Divine Power to put these principles into practice. '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.' 'Abdu'l-Bahá wrote a beautiful prayer in his autograph book and earnestly pleaded with him to go back to Japan and spread these lofty ideals."

The prayer is: "Oh God, the darkness of struggle, competition and war among various religions, nations and races has covered the horizon of Reality and hidden the Heaven of Truth. The world needs the Light of Guidance; therefore, O God, bless us with Thy Grace, so that the Sun of Reality may illumine the East and the West."—(A. A.)

NEW ERA IN THE PACIFIC

AGNES ALEXANDER

FOUR HUNDRED and eleven years ago, Balboa discovered the Pacific Ocean. This largest of the great oceans, which covers two-fifths of the surface of our world, was then an almost insurmountable barrier separating the lands and people which border its shores.

In the new age in which we now live, a great transformation has taken place. The barrier Balboa encountered in 1513 has become a highway of travel and commerce. Connected with cable and wireless, its lands are united by almost instantaneous communication. In this new way, through the Pacific, East and West are coming together, and it is possible for it to become the greatest means for friendship.

The focus of the mingling of East and West is at the crossroads of the Pacific, the Territory of Hawaii, where a wonderful spirit of brotherhood is found, which had its beginning a century ago. In 1817, Obookiah, a Hawaiian boy, was found weeping on the steps of Yale College. He had made his way to the United States on a whaling vessel in company with three other Hawaiian boys, and they had entered among the first 19 pupils in a foreign school at Cornwall, Connecticut. The boy was weeping because he wanted someone to go to his people and tell them of Jesus Christ. This little incident was destined to change the life of a people. Three years later, a company of young, con-

secrated couples set sail from Boston in a whaling vessel, for the then little known islands of the Pacific. This was before the day of railroads, steamships, or telegraphs, and the only way to the Pacific was a six months' voyage around Cape Horn, attended with many hardships, in vessels not fitted for passenger service.

The first band of Christian missionaries to the Hawaiian Islands landed at Kailua, Hawaii, April, 1820. To an untrodden vineyard they had come and found the way already prepared. The old system of tabus (forbidden things), which affected the rights of the common people, and more especially the women, had been abolished, and the group of eight islands were united under Kamehameha I, a warrior king. The Hawaiian people, by nature loving and kind, welcomed their new teachers and thus began the transforming of the islands. By the year 1860 they had a constitutional government and public schools.

The friendly spirit of the missionaries and the loving nature of the Hawaiian people produced an unusual intercourse of social equality. Grafted upon this foundation of friendliness, the orientals came. First came the Chinese who intermarried with the Hawaiians, then the Japanese and their ambition, the Filipinos, and others. All the races developed and mingled in peace and harmony, and today, under the United States, in the American schools, the children of all races mingle together with equal opportunities of education.

These island spots are fast becoming a strategic point for broadcasting good-will to all the world. Because of their background it is their duty, their spirit to carry forward this spirit of equality and mutual love and trust which was planted through the sacrificing missionaries. Situated at the center of the Pacific Ocean, they are peculiarly fitted to be an experiment station for trying out internationalism and making people love each other. As a tourist center they are constantly educating people through meeting with the oriental popu-

lation. It has been pointed out that young Chinese and Japanese, trained in this atmosphere of good-will and freedom, can go back to be leaders of their race, while from the West, young people of America destined for service in the Far East, can come for training.

Balboa Day, September 17, was inaugurated in Honolulu, in 1915, on the four hundredth anniversary of the discovery by Balboa. A man who had a vision of the union of the countries around the Pacific, commenced in this way what has grown to be the Pan-Pacific Union, embracing all the Pacific lands. It is the occasion for the leaders in the great communities from Pacific lands to gather and tell each other what they are doing to make the city of their adoption a better place to live in because they have come to make it their home. This year it was observed throughout the Pacific lands. In Honolulu, under the auspices of the Pan-Pacific Union, it was the occasion for a dinner where East and West met together in a wonderful spirit of brotherhood. Speakers representing China, Japan, Korea, Philippine Islands, Australia, Canada, Hawaii, and the United States, gave their messages of good-will, and a Japanese sang songs composed by three nationalities of Europe.

"As we live in the midst of the preparedness for war," said one speaker, "let us prepare for peace, let us learn to understand one another, let us learn the psychology of good-will." And it was predicted that the time is coming when in the cabinet of the United States there will be a Secretary of Peace.

Like a band of crusaders to spread good-will among the nations of the world, the people from all parts of the Pacific are coming together. "A new era of divine consciousness is upon us. 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.)

HOW THE BAHÁ'Í MESSAGE CAME TO AUSTRALIA AND NEW ZEALAND

MARTHA ROOT

AUSTRALIA means "Land of the Dawning." It is the newest continent to come into the ken of civilized man, yet it shows in its rock formations, its animals, and its trees that it is indeed the oldest. Certainly it is one of the loveliest and most fascinating. This mystically beautiful land has risen up from three great oceans; it is proudly guarded by the Pacific, Atlantic and Indian. O reader under the Stars and Stripes! do you know that if you except the lakes of your own land area, then Australia is larger than your native land?

A visit to Australia is full of charm.

Everything is different. The gum trees, the wattles flinging a yellow glory over the country, emit an elusively rare perfume. Wild flowers and birds are unlike any others in the world. There are certain animals, too, that have not learned to walk upright like man, yet do not go on all fours as beasts. The great kangaroos go hopping noiselessly about.

This story is not to be just about the scenery, the gnarled knotted trunks eucalyptian, or the wattle gold a-trembling, or the "laughing jackass" birds called kookaburras. This simple tale is about a "Father" and a "Mother" who came to Australia and brought SOMETHING which is going to fulfill a spiritual prophecy and make Australia in very truth the "Land of the Dawning."

There were a man and his wife from San Francisco, two Bahá'ís, with beautiful grey hair and sweet young faces so filled with Light and Love that any stranger would say to himself, "What makes them so happy?"

In 1919, 'Abdu'l Bahá, Center of the Covenant of the Bahá'í Cause, had sent Tablets (letters) to America outlining

a great plan for a spiritual Divine Civilization for the whole world. A copy of these Tablets had been sent to these two Bahá'ís in California. As they read them and humbly prayed "Labeick! Labeick! Lord, here I am! Lord, here I am!" the deep urge came to them to carry the Glad Tidings of the Bahá'í Cause to Australia and New Zealand.

No commercialism trails over the pages of Bahá'í history. These two worked and economized and finally landed in Australia with barely fifteen dollars. Father was taken ill, but Mother went out to earn for those first few weeks. Then Father gained strength and went out and found a position. "He who ariseth to serve the Cause of God verily the doors of might and power shall be thrown open before his face!" but it is often true one has to ARISE in faith first.

For four years these two pioneer teachers, Mr. and Mrs. Hyde Dunn by name, traveled through Australia, earning their living, and both telling the dear Australian friends about the Bahá'í Cause for world peace. The writer, a Bahá'í, has just come along and for four months has traveled in this new continent to assist in the work. What has she found? Bahá'í centers in every large city where Mr. and Mrs. Dunn have lived. A little group of Bahá'í pilgrims—the first ever to go from Australia or New Zealand—are sailing in two months to visit Haifa and Aqá, Palestine, to study the Bahá'í movement at its source. New believers are selling their homes and planning to go forth, disciples of this New Day, to carry these glorious Glad Tidings all over the world, taking it first to their own beloved home-land.

Another enthusiastic group said: Do come out and see what a wonderful site we have chosen for our Universal House of Peace when we shall buy ground and build it in the years ahead!

Mr. and Mrs. Dunn had been in another city only seven weeks. They gave a Bahá'í Feast, the first ever held in South Australia. Truly it was astonishing. One hundred and thirty-five interested friends were present. The decorations would have been considered remarkable in New York or in London, and the people had arranged it all. Most important of all, the Breaths of the Holy Spirit swept over the hearts.

What is the secret of this rapid progress of the Bahá'í Cause in Australia? The reasons which impressed the writer are these:

The Bahá'í Cause is the Truth and the world is reaching out eagerly to know it, to live it and to promote it; and secondly, Mr. and Mrs. Dunn "live the life." With them it is mostly deeds and lastly words. The splendid, dynamic sons and daughters in the different cities told the writer what these teachers do; the new souls measure sacrifice, trustworthiness and other ideals by these two Bahá'í lives. The writer has never seen two Bahá'í souls give more, trust more, pray more.

Mr. Dunn said: "Never mention us in writing about Australia. I wish I *COULD* do something for Australia!" Mrs. Dunn said: "I have failed!" and she wept. It is in sweet humbleness like this that the spiritual gardens of Bahá'í souls have come into their first exquisite bloom in this fair land of the Southern Cross.

Every day do they pray for Shoghi Effendi, the precious Guardian of the Cause. They felt perhaps he would come to Australia to rest in those, his dark days—they watched for him in the streets and when the boats arrived. Perhaps Shoghi Effendi's spirit did come, and finding faithful and progress, he was rejoiced!

Perhaps others who read how two souls, not young, not well, without funds except to pay for a steamship ticket, could arise and carry the fragrance of the Bahá'í Cause to a young continent—perhaps they too will prayerfully adventure forth! May they also find health, success and salvation!

This story has an aftermath. Mr. and Mrs. Dunn went over to New Zealand on their vacation. Their real visit was to tell the people about the Bahá'í Cause. They started out down the principal street of the city wondering how to begin. Briefly—through prayer and guidance they found friends who had heard of the Bahá'í Cause in the "Christian Commonwealth" of England in 1911 and a lecture was arranged.

Another lovely woman, Margaret, in that city had also heard of the Bahá'í Movement from a "Christian Commonwealth" mailed to her by a sister studying in London; the sister had heard 'Abdu'l-Bahá in Westminster. Margaret believed and had been a Bahá'í in her heart for nine years. Many people came to the lecture. That was only two years ago. Now when the writer visited New Zealand she found it just as awake as Australia and the friends there arranged Bahá'í lectures two and three a day. They were such spiritual, such efficient Bahá'ís! Aqá and London will be proud of these new brothers and sisters from both these lands and will see some of them too, for they are going to take a Bahá'í teaching trip.

Cosmic causes are not spread in a decade or a generation. This little story does not mean at all that Australia and New Zealand have become Bahá'í countries. It does mean that some very fine Australians and New Zealanders are confirmed Bahá'ís.

'Abdu'l-Bahá said: "This Cause has become world-wide. In a short space of time it has penetrated throughout all regions for it has a magnetic power which attracts all intelligent men and

women towards its center. If a person becomes informed of the reality of this Cause he will believe in it, for these teachings are the spirit of this age.

"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 manifested, and religion and science will work hand in hand. Then this world will become one family."

EDUCATION FOR PEACE

EXCERPTS from the \$25,000 Prize Plan of Education for Peace by Dr. David Starr Jordan:

AS THE HISTORY of the future shall be written in the schools of today, it is vital that the teacher lay in the minds of children the foundation of a sane and wholesome background from which to develop international amity and intelligent abhorrence of war.

"The plan of education for peace foreshadowed in the organization of the World Federation of Educational Associations, established at San Francisco in 1923, looks courageously toward the ultimate abolition of international war as a legitimate sequence of disagreements between nations or between individuals of different countries. Its central purpose is the mobilization of teachers in all lands, most immediately in America, in order that their combined influence and that of their pupils may be thrown solidly on the side of peace.

"The welfare of our country does not demand abasement or injury of any other. It is well 'to love the cities where we were born and the little hills that bear these cities up.' It is evil to distrust and hate the people of other cities or other lands, or to endeavor by personal or official means to do them needless injury.

"Special Arrangements for Training Youth in World Amity.—Children may be brought to sympathize with life in

other lands through the promotion of correspondence between the youth of nation and nation. With students of more advanced age, international scholarships, exchange professorships, university departments of international relations, are active agencies for better understanding. Essays, orations, forum discussions of one sort or another serve a useful purpose, and other features of like character will be devised from time to time.

One particularly effective method of inducing thoughtful study of international problems by the youth of the world would be that of a series of competitive orations, its geographical extent being limited only by practical considerations of utility and expense. A plan to this end may be outlined as follows:—

Students under twenty-one years of age, or of some specified grade of educational advancement, would be encouraged to prepare competitive essays or orations of a definite length on some chosen topic or topics relating to international peace. Judges in every case should take account, perhaps equally, of composition and delivery on the one hand, and of mastery of the subject on the other. The winner from each school would then meet and compete with winners from similar schools comprised within a fixed geographical area; and so on, with progression from smaller to larger groups, up to a final nation-wide or even international contest.

"The importance of such a contest lies in the education of the coming generation, and incidentally that of their parents and friends. Similar studies, taken seriously, would give the young people of the nation or of the world a background of knowledge and mutual understanding which might be of inestimable value in any future crisis of civilization.

"Pledging the United States to the Service of Peace.—To this end I would suggest that a committee of American teachers should consider the propriety of using our collective influence in favor of an official 'Council of Peace' or 'Bureau of Conciliation' within the Department of State.

"War, as we know it, is not 'ingrained in human nature.' It is an acquired vice, a product of lust for power. Human nature changes very slowly, but the point of view may alter very suddenly when people are ripe for it. Education prepares for just such a new vision, and sudden changes in point of view have repeatedly taken place, every great collective wrong having been vanquished when enough men began to realize its true character.

"To such final end of war the teacher should contribute, directly in his relation to the young, indirectly in his relation

as a scholar and a patriot to the adult generation. For the world still faces a perilous emergency. The coming generation, even though better trained, is not yet here, and the men and women of today on whom we rely for the saving of civilization are the same people who allowed militarists and diplomatists to plunge them into war. The condition is critical; it admits of no delay. Every teacher should therefore do his part towards that mental and moral disarmament which must precede and accompany military disarmament. The present generation, however, confused and exhausted, will determine the immediate future.

"It is hopefully true, however, that no single generation can finally wreck or even finally save civilization, because in the long history of man we have built up an enduring organization for the common welfare. Yet no good result comes about of itself, only through the long concerted effort of good men and women.

"The Permanent Court of International Justice.—The relations of the Court of Arbitration at the Hague, and those of the Permanent Court of International Justice, now functioning, should be understood by the teachers of the world."

"No earthly power can resist the onrushing power of peace, for this power is assisted by the Power of God, and that which is divinely assisted must prevail.

"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 of the world. . . . Mankind must learn the lesson of peace; they must be instructed in the school of love."—*'Abdu'l-Bahá.*

WHAT IS A PROPHET?

To the Editors of the STAR OF THE WEST:

Following a discourse which I recently gave under the auspices of the Bahá'í Assembly of Pasadena, in which I related the circumstances of a conversation which I had in London during the session of the "Conference of Living Religions," several of the Bahá'í friends requested me to send this narrative to you in order that it might come before the readers of the STAR OF THE WEST as an interesting evidence of the Bahá'í attitude toward the Founders of all the great religious systems of the world.

The narrative follows:

One afternoon during the sessions of the Conference I stood before the table on which were displayed the Bahá'í publications when I noticed a very fine looking Muhammadan from India who was glancing over some of the Words of Bahá'u'lláh. He smiled brightly as, on lifting his eyes, he discovered that I was looking at him, and so I made bold to inquire if he was familiar with the Bahá'í writings. He replied that he was, but that he was an adherent of the Ahmadiyah Movement.

I said that I had not known anything about this movement until I had heard it expounded by the speaker the day before. The man then turned to me and asked:

"How do you regard Bahá'u'lláh as a man?" I hesitated for a moment, seeking the wisest way to reply, and then I said: "In the same way in which we regard all the Manifestations of God as they have appeared in the world throughout the ages."

"Yes, I know," said my friend from India, "but I mean, how do you regard him aside from the man of inspiration which spoke through him in his writings? You see the Koran is the Inspired Word which came to the world through Muhammad, but there is a difference between the 'Inspired Word' and the man himself. Now how do you re-

gard Bahá'u'lláh as a man?"

I replied: "The Manifestations of God are perfect in all their stations. They are the highest manifestation of spirit in each degree, and though our human limitations prevent us from fully appreciating this fact, it is nevertheless true, and their divine Infallibility is established."

My friend then asked: "Could you as a Bahá'í worship in a Muhammadan shrine?"

I replied: "Yes, most devoutly."

"Well," said he, "could I, as a Muhammadan, worship in a Bahá'í shrine?"

"Of course," said I. "That is the beauty and miracle of the Revelation of Bahá'u'lláh, that he has established the validity of the Prophets of God beyond question. That is why the Bahá'í religion is called the 'Religion of Reconciliation.'"

"No, you are wrong," he insisted. "The Prophet is one thing, the man is another, we differentiate between these two functions."

"But," I said, "is not this a very dangerous attitude? How are you able to judge where the man leaves off and the Prophet begins?"

"The Written Word," he replied, "is the evidence of prophethood, but beyond that Muhammad was as any other man."

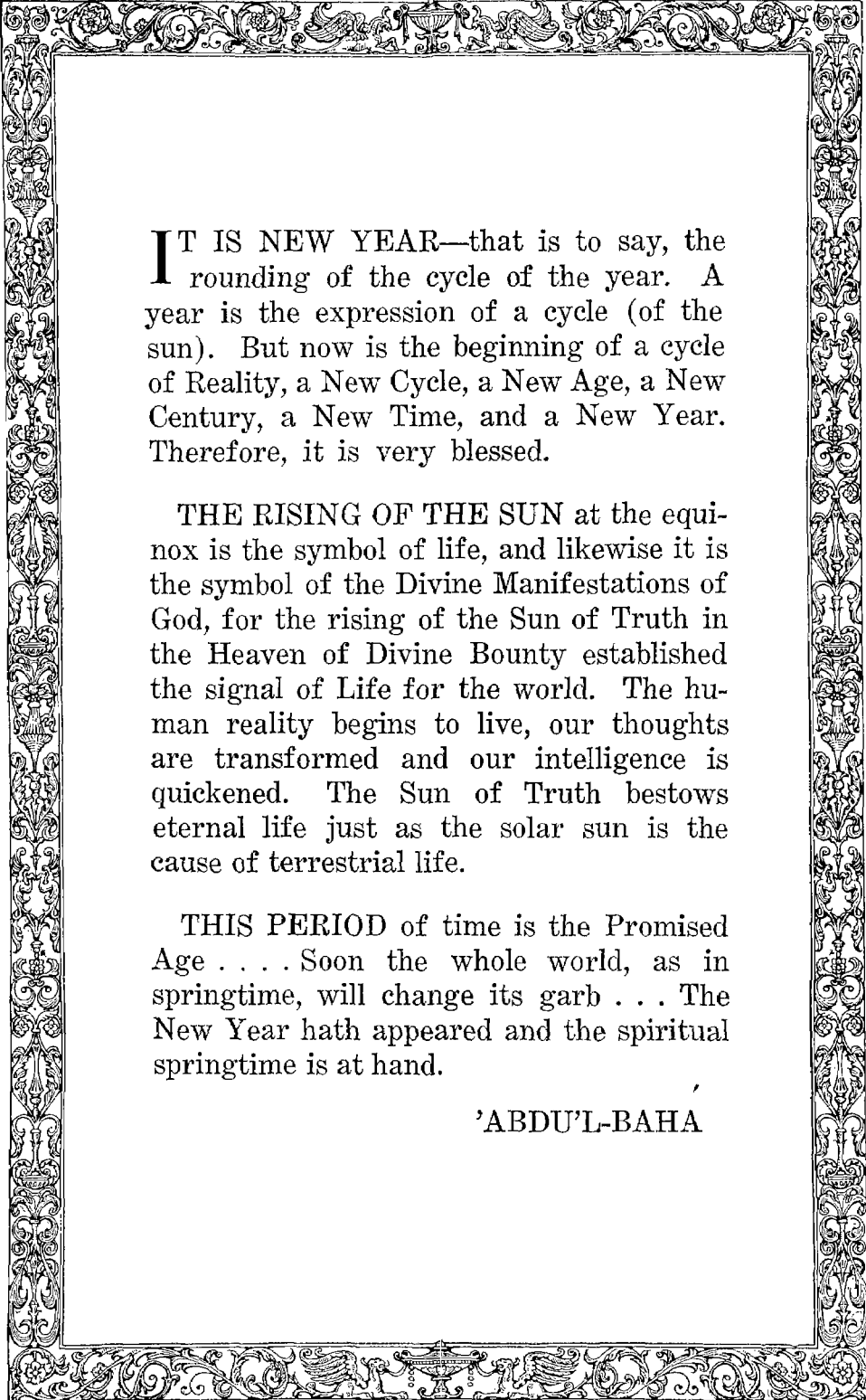
"Then," said I, "if that is the way you regard Muhammad, I am more of a Muhammadan than you are, for I recognize and accept him as a Manifestation of God, and as such he was infallible."

I smiled as I turned to leave and each time after that that I caught the eye of this man in the audience he seemed to regard me wonderingly and perhaps he is even yet puzzling over the Bahá'í understanding of the divine revelators.

This seemed such an interesting outcome of the friendly association created by the Conference, that I send it to you, hoping it may throw light upon this question to other questioning minds.

MRS. STUART W. FRENCH.





IT IS NEW YEAR—that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun). But now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time, and a New Year. Therefore, it is very blessed.

THE RISING OF THE SUN at the equinox is the symbol of life, and likewise it is the symbol of the Divine Manifestations of God, for the rising of the Sun of Truth in the Heaven of Divine Bounty established the signal of Life for the world. The human reality begins to live, our thoughts are transformed and our intelligence is quickened. The Sun of Truth bestows eternal life just as the solar sun is the cause of terrestrial life.

THIS PERIOD of time is the Promised Age Soon the whole world, as in springtime, will change its garb . . . The New Year hath appeared and the spiritual springtime is at hand.

'ABDU'L-BAHA



Miss Martha Root, traveling Bahá'í teacher and writer. (See page 373.)

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THE NEW YEAR for Bahá'ís begins on the twenty-first of March, the first day of spring. How much more fitting and joyous a season in which to exchange New Year's greetings, than in that bleak and forbidding day of mid-winter, the first of January, when cold and darkness are at the height of their power! With Bahá'ís, the joy of the New Year is linked up with all the joys of spring, when nature stirs again into creative life, and the battle between night and day, cold and warmth, gives absolute assurance of victory for the forces of light.

There is, in the warm appreciation and joyous celebration of the New Year and the arrival of spring, on the part of Bahá'ís, a feeling of the deep symbolism therein involved. For the springtime means in spiritual terms the revival of religion, which, like nature, is subject to seasons of birth, growth, fruition, and decline. This fundamental truth about religion, so clearly demonstrated on many occasions by 'Abdu'l-Bahá, must be understood if spiritual faith and optimism are to be maintained in periods of religious decline. For in times like the present, when the power of religion appears very much on the decline, the spiritually minded can keep their faith only by realizing that religions, which are only the outward manifestations of spiritual truth, must rise and fall like all other institutions; albeit the spiritual essence never dies, but becomes the germinal power for new religions rising from the foundations of the old, *and ever surpassing* them.

THOSE WHO HAVE the spiritual vision, knowing this truth, and perceiving that the religions of today—for religious difference is not limited to Christendom—are very much on the wane, are assured by the law of cycles of change, that now is the time for the birth of a new religion, more glorious than any in the past.

It is the faith of the Bahá'ís that this religion has already come in the teachings of Bahá'u'lláh which are the foundation for a universal religion and a universal brotherhood of man in which war, racial prejudice, and selfish competition shall be replaced by a new civilization based upon love, co-operation, and service. And this is the inner meaning of the New Year to Bahá'ís, that mankind stands at the dawn of a New Age. The brave faith of the Millennialists, held so persistently in the face of continual failures of predictions that the end of the world is at hand, is true to this extent: that the end of the age of man as expressing the animal qualities is at hand—that and all that goes with it shall pass; while the age of man as expressing the spiritual qualities is about to begin, nay, has in reality already begun. And strangely enough the year 1844, declared by the Millerites to be the time of the end, was the very year in which the Bahá'í Cause was born.

WHAT IS THE BAHÁ'Í CAUSE?

What are Bahá'ís working for? Nothing less than the perfecting of the world's civilization, along the lines laid down by Bahá'u'lláh. This is a vastly

greater program than one of mere individual perfection. It is inspiring. It impels to service and to sacrifice. For where one might be negligent about his own welfare, who can be utterly callous concerning the welfare and happiness of the countless millions of humanity yet to come in the world's future? If the Bahá'í Cause can but conclusively prove to the present generation its ability and power to bring to pass an ideal condition of humanity, it will win converts by hundreds and thousands. And it will succeed in proving this, for every year sees further and further confirmation of its claim of being the divinely appointed way to human perfection. This proof is furnished, not by argument, but by the increase shown in the lives of its adherents in all quarters of the globe toward unity, love, and perfection of character and of living. The proof of a religion, Bahá'u'lláh said, is not in miracles performed by its founder, but in the miracles of spiritual perfection seen in the lives of its followers. In an epoch in which religion is waning, that movement which manifests the greatest spiritual power will ultimately win the hearts of all men. For mankind cannot live by bread alone. Without true religion we thirst, until the Spirit bestows the water of life; languish until the Word of God becomes flesh, both teaching and manifesting the Truth.

PAUL OF TARSUS realized with prophetic vision the greatness of the calling of those who lived in and for Christ—knew that from that humble beginning of early Christians, would go forth an influence that would remake the then known world. And it is none the less so today—that those who devote themselves heart and soul to the teachings and cause of Bahá'u'lláh are fulfilling a calling greater than that of even statesmen. For even the greatest thinkers and actors on the stage of politics today are working in the dark, so to speak, compared with even the humblest

of those who, accepting Bahá'u'lláh as a divinely inspired man, accept also His potent word for a world state, a world brotherhood, a world religion and a vast world civilization based on the law of love and of co-operation. Is any work or calling grander than this? All else is fractional. The greatest world genius searching for ways to help advance humanity, can apprehend through his own power of intellect but a portion of the truth that is needed for the salvation of the world. But Bahá'u'lláh has given forth those great principles which suffice fully to direct humanity on its new path of spiritual freedom and power, leading to the perfect civilization destined for it. Those who have the Bahá'í vision, therefore, are working not for themselves only, or for their kin and kind, but for the whole world; and what is even more important, are working efficiently, because divinely guided. That is why 'Abdu'l-Bahá has said, "that a moment in these days is more excellent than past centuries and ages . . . this century is the most important of all. He who pronounces one word of truth now, that word will continue to wave and vibrate without end and will never be annihilated."

"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."

THE OLD FORMS are everywhere being broken up, to make way for a new world civilization. The rites laid down in the Li King, which have guided the lives of the Chinese for over three thousand years, prescribing everything for everybody, are reported to be losing their hold upon young China. The problem confronting the educators of China now is, how to preserve the valuable traits of seriousness, strong sense of duty, love of order and propriety, and respect for elders and authority, which have been developed by the practice of Li.

If these very desirable qualities are disappearing in China as a result of the restlessness and radicalism of the growing generation, that ancient country may have at least the consolation of knowing that it is not an isolated sufferer in this respect. For a similar complaint is being voiced in every country in the world.

Does it not all distinctly point to the passing of the old laws, and the unwitting preparation for a new culture which shall be world wide? How, if the destructive and binding national, racial and religious forms did not lose their holding power, could a universal civilization ever come to pass?

One need not fear that society will lose all form and organization. The restlessness, the anarchy, the anarchy which seems everywhere to prevail in the overthrow of old customs, are not to be permanent conditions. They are merely symptoms of a change. Humanity cannot exist without forms, it cannot exist without those old fashioned virtues the value of which millenniums of civilization have evidenced. All that is good and worth while in ancient morals will be restored and enhanced in the new age. But they will be restored, as they

were created, by means of religion. Nothing short of spiritual power will suffice.

What religion is to perform this great and lofty function of establishing the laws for a new world-wide civilization? There is only one existing religion that from its very inception is universal; possessed of all the laws necessary for building up a world civilization; and capable of winning the allegiance of all races and all creeds, not by means of conquest and absorption, not by comparison and detraction, but by the realization of the oneness of all religions, when evolved to their destined perfection.

The Bahá'í religion appears to each of the great world religions as the fulfillment of its prophecies and the fruition of its hopes. Thus the diverse world religions will ultimately merge into this one great central religion, Bahá'í, realizing in it their own perfection and glorious expansion.

When this day arrives, new and more delicate forms of culture will arise—a new world society with all the old virtues and many loftier ones to which humanity is but now evolving.

“THE WORLD of humanity shall become the manifestation of the lights of divinity, and the bestowals of God shall surround all. From the standpoint of both material and spiritual civilization extraordinary progress and development will be witnessed. *In this present cycle there will be an evolution in civilization unparalleled in the history of the world.* The world of humanity has heretofore been in the stage of infancy; now it is approaching maturity. Just as the individual human organism having attained the period of maturity reaches its fullest degree of physical strength and ripened intellectual faculties . . . likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress; and that power of accomplishment whereof each individual human reality is the depository of God—that outworking universal spirit—like the intellectual faculty, will reveal itself in infinite degrees of perfection.” (Pro. of U. P., p. 35.)

WHEN SPRINGTIME COMES

HOW 'ABDU'L-BAHÁ EXPLAINS THE MEANING

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. (Ten Days in the Light of Aqâ, p. 57.)

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. (Pro. of U. P., p. 148.)

THANK YE GOD that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the kingdom have been opened unto you, the call of God is being raised and the virtues of the human world are in the process of unfolding. The day has come when all darkness is to be dispelled and the Sun of Truth shall shine forth radiantly. This time of the world may be likened

to the equinoctial in the annual cycle. For verily this is the spring season of God. In the holy books a promise is given that the springtime of God shall make itself manifest, Jerusalem, the Holy City, shall descend from heaven, Zion shall leap forth and dance and the Holy Land be submerged in the ocean of divine effulgence.

At the time of the vernal equinox in the material world a wonderful vibrant energy and new life-quickenning is observed everywhere in the vegetable kingdom; the animal and human kingdoms are resuscitated and move forward with a new impulse. The whole world is born anew, resurrected. Gentle zephyrs are set in motion, wafting and fragrant; flowers bloom, the trees are in blossom, the air temperate and delightful; how pleasant and beautiful become the mountains, fields and meadows. Likewise the spiritual bounty and springtime of God quicken the world of humanity with a new animus and vivification. All the virtues which have been deposited and potential in human hearts are being revealed from that Reality as flowers and blossoms from divine gardens. It is a day of joy, a time of happiness, a period of spiritual growth. (Pro. of U. P., p. 35.)

EVERY SPRING has an autumn and every autumn has its spring. The coming of a Manifestation of God is the season of spiritual spring. For instance, the appearance of His Holiness Christ was a divine springtime. . . . The Sun of Reality dawned, the cloud of mercy poured down its rain, the breezes of providence moved, the world became a new world, mankind reflected an extraordinary radiance, souls were educated, minds were developed, intelligences became acute and the human world attained a new freshness of life like unto the advent of spring. Then gradually that spring was followed by the autumn of death and decay. . . . The people became negligent and oblivious. Minds

weakened until conditions reached such a crisis that material science rose in the ascendant. . . . The nations were enmeshed in superstition and blind imitation. Discord and disagreement arose, culminating in strife, war and bloodshed. Hearts were torn asunder in violence. Various denominations appeared, diverse sects and creeds arose and the whole world was plunged into darkness.

At such a time as this His Holiness Bahá'u'lláh dawned from the horizon of Persia. He reformed and renewed the fundamentals and realities of the Christ's teachings. He endured the greatest difficulties and underwent the severest ordeals.

Praise be to God! that the teachings of God are revoiced, the light of reality has dawned again, the effulgence is increasing daily and the radiance is shining more gloriously in the zenith. (Pro. of U. P., p. 52.)

THE DIVINE 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. The meadows become fresh and green, the trees are adorned with verdure and fruits appear upon them. Then the winter comes again and all the traces of spring disappear. This is the continuous cycle of the seasons—spring, winter, then the return of spring; but though the calendar changes and the years move forward, 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. Now the people of religion have lost sight of the essential reality of the spiritual springtime. (Pro. of U. P., p. 122.)

Today his Holiness, Bahá'u'llah, 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 spiritu-

ality which is unity, the love of God, praiseworthy morals and the virtues of the human world. Bahá'u'llah renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, the vivification had ceased, the life-giving breezes were no longer wafting their fragrances, winter and the season of darkness had come. 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? (Pro. of U. P., p. 159.)

A NEW YEAR MESSAGE

SHAHNAZ WAITE

“**O**LD things have passed away: Behold! I make all things new.”

Each Prophet, or Manifestation of God, when he comes to the world founds a new dispensation, a new time for his followers. Thus we have had the Mosaic time; the Christian time; the Muhammadan time, etc. Today those who believe in and follow Bahá'u'lláh are establishing the Bahá'í time. It institutes a new method of reckoning by dividing into periods, of nineteen months each year, and each month consisting of nineteen days. This division leaves four intercalary days at the end of each year, which are to be devoted to works of love and charity. The New Year begins on the twenty-first of March in accord with the teachings of our Revelator.

There is a great and glorious truth underlying the appointing of March the 21st, the time of the Vernal Equinox, as the time of New Year rejoicing. The former, “New Year’s Day,” January 1st, dedicated by the Romans to the two-

faced warrior-god, Janus, and celebrated by the ancient Greeks and modern Christians, comes in the dead of winter, in the period of cold and death. The Bahá'í New Year comes at the very beginning of spring, symbolizing the Springtime of the soul. It stands for newness of life physically and spiritually, and thus we have all the beautiful ideals of Easter and of the New Year bound together in one grand whole. It is the time when the heart of man cries out exultantly; “O! give thanks unto the Lord, for He is good. Sing unto Him a new song, for He causeth the desert to blossom as the rose, and the valley He covers with greenness; out of night he bringeth day, and out of death the Life Everlasting.”

On this our glad New Year, a new Light shines upon the mountains, for Life and the Resurrection are proclaimed forevermore. The bars of winter are broken asunder and the iron bands of death are riven. The lilies lift their

holy white grails filled with the sunshine of God's Love, for hath He not manifested His Love in every flower and in the uprising of all green things?

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom, which transfigures you and me."

They are the sweet, small interpreters of *large certainties*. Though winter cuts them down, with every spring they come again, writing their testimony on the new page of the book of revelation, wherein we read that life is an eternal Genesis.

Thus we can understand why Bahá'u'lláh, the Father of Wisdom and Love, appointed this blessed season for the New Year beginning. The Spring festival is as old as the hope of man, call it by whatsoever name we will. Be it the Passover of the Jews; the Easter of the Christians; the Megalesian festival of the Romans, held in honor of the Magna Mater, or "Great Mother"—lasting six days in early April; the Spring festival of the early Saxons, in which they worshipped the goddess of Spring and called her Eostre; their feast day being named the "Sunday of Joy"; or in this time the Bahá'í feast of Nawrúz, the "New Day"; in each and all we hear the one great keynote in the song of Spring, with its renewal of all nature in beauty and rejoicing: "Behold! I make all things new!" Oh! blessed symbol of a most joyous spiritual Truth.

Therefore the Bahá'ís should rejoice and sing praises unto God, for they know that His universe, and all therein, shapes itself, not unto death and destruction, but to a yet more glorious development of Life, and that it endureth, "from everlasting to everlasting," and each New Year shall be brighter and brighter "unto the perfect day." The Father of Glory hath come and hath established God's Kingdom "upon earth as it is in Heaven," a Kingdom which

shall embrace all nations.

The winter of souls has passed. The Spring and a glad New Year has come and the first fruits of "them that slept" hath arisen. Darkness hath fled from the earth and the Sun of Truth illumines the heavens by day from horizon to horizon; the Moon of a New Covenant which is as the Light of the Sun maketh bright the night. Oh! Lift up your hearts and be joyful all ye nations of the earth.

Welcome, O Spring! With royal cheer
We celebrate thy glad New Year.
May it be filled with new delight,
With greater knowledge, faith more bright.

New health and strength, a firmer will
All other hearts with joy to fill;
Forgetting self from day to day,
To follow in the "Perfect Way."

New sympathy with other's creeds,
New tenderness for other's needs,
New prayers for all who live on earth,
New aspirations and new birth.

New laws for men—that strife shall cease,
For He hath come who bringeth Peace;
That all shall serve in bonds of love,
All worshipping One God above.

* * * * *

New efforts to go forth and bring,
The weary ones unto the King;
That He in Power upon His Throne,
In Love may claim them for His own.

He calleth to the world Behold!
All things are New—passed is the old!
Passed is the winter's icy breath,
Life's Spring is here with fragrant breath;

New leaves and buds, new upturned sod,
New understanding of our God;
New Love which casteth out all fear,
New Peace, new Joy, a Glad New Year.

THE THREE GREAT LIGHTS

FRED MORTENSEN

IN the beginning God created the heaven and the earth and darkness was upon the face of the deep." As darkness was round about the heaven and earth God in His infinite wisdom said, "Let there be light. And God saw that it was good. So God made two lights, the greater and lesser; the greater light to rule the day and the lesser light the night. He made the stars also."

These lights as we know are celestial bodies which give light not through their own will, but by the command of God. He also said that the lights shall be for signs and for seasons and for days and for years; and that the lights are to "divide day from night."

The creation of the sun and its satellites are thusly recorded, and the theologians have taught us these thousands of years the literalness of this six-day creation to convey, I expect, the marvelous power of God. Can this be the purpose of thus recording the creation of the sun and its satellites, or are there inner significances veiled behind the story of the beginning of our planet? Perchance there may be a mystery of spiritual purport contained within these words of the creation.

In our firmament through the will of God we have three great lights. The sun, ruler of the day; the moon, ruler of the night; and the morning star, the announcer that the sun is about to arise.

The earth has its different seasons all due to its position in relation to its receiving the rays of the sun. It is through the bounty of the sun that the icy blasts of winter are dispelled and the dead frozen earth is revived. Spring-time is ushered in, and then summer time with the bounty of the sun shining upon us in its fulness to bring the grain, fruits, etc., into their maturity; then the fall when the green trees wither and

flowers and herbs fade away, followed again by the winter season. All the seasons are due to the bounty or lack of bounty of the sun. Likewise the darkness of night flees from before the sun's rays and we "behold men not as trees or as through a glass darkly, but face to face." Thus again through the bounty of the sun, we have day. The sun is life-giving and the life-sustaining orb of our heaven. The lesser orb, the moon, is a dependent body receiving its light from the sun and in turn reflecting it to this earth. The moon, however, may have some independent attraction—the rise and fall of the tides, for instance. But the principal duty of the moon is to reflect the light of the sun, after the sun has set and the darkness of night is about to come upon us. We know, too, that the light of the sun is reflected by the moon, as a quarter, a half, and in its fulness. But the sun gives forth its light with a fulness always, its rays ever descending with its bounties.

Thus we have in brief the material significance of the three lights of our phenomenal heaven, bringing home to us our physical dependency upon these orbs. It is through the action of the rays of the sun upon the earth that we have oil, coal, rain, trees, food, and even our health, wealth, growth, happiness and life. All are due to the sun. It is through this knowledge that the worshipping of the sun had its origin. These bounties to us are not because of the will of the sun, but because of the will of God.

The creation of these orbs has been through the bounty of God for the purpose of sustaining our material existence. That is important. But it is infinitely more important that God should have created Orbs through whose boun-

ty we would receive a spiritual Light, the rays of which would have healing in its wings for all the ailments of humanity, the rays which would melt the icy hearts of the unjust, cause the boundary lines of all nations to vanish, and fuse all nations and races into one large family, annihilate all superstitious fancies, heal the blind, the deaf and the dumb, raise the dead and give to us life everlasting.

Just as we have a phenomenal heaven with the sun and its satellites, so has God created spiritual heavens with a Sun (of Truth), a Moon (of Guidance) and stars (saints) "which Lights shall be for signs and seasons and for days and years."

Let us consider: in the heaven of the religion of Judaism the morning-star, the Precursor, shone forth from the heaven of the will of God, calling to the attention of the Jews in Egypt that the Sun (Moses) was about to arise, that a spiritual springtime was about to be ushered in. So the Sun arose at the command of God, and through the power of the rays of that Command, the hardened (frozen) hearts of the Egyptians were melted and the chains of suppression about the Jews were loosed. The seeds sown (by Moses' contemporaries) in the fertile ground of the hearts grew and blossomed forth into beautiful plants through the bounty of that radiant Sun, so that the world marveled at their beauty. Consider the Jewish nation at the time of Solomon. It was the envy of the world. The wise men of Greece and Rome traveled thither to sit at the feet of the Jews to learn from whence came their knowledge and wisdom, of which they had become so renowned. Without a doubt it was through the power of the rays of that spiritual Sun (Moses) who freed them and led them from the land of darkness into the land of light.

Meditate on the conditions of the Jews before the Sun (of Truth) shed His Rays (teachings, etc.) upon them

and reflect how they progressed afterwards. There is not any comparison. They were as dead in the land of Egypt (indeed the dead would be preferred to God than their condition) but He made them alive. They were slaves and He freed them; they were weak, He made them powerful; they were ignorant, He made them wise; they were blind, deaf and dumb and He healed them; they were without hope and He made them the hope of the world. So the power of the rays of that Spiritual Sun are as clear as the power of the rays of the sun in our phenomenal heaven in mid-day. After the setting of this Sun, the Moon (Joshua) arose and reflected (carried on the work) the Light of the Sun. After the light of the Moon was darkened, then the Stars (saints) guided the Jews onward, step by step. Therefore, in the heaven of the religion of Judaism, there were three Lights: the morning star (Precursor), the Sun (the Word of God) and the Moon (the reflector of the Light of the Sun) also the smaller stars (saints, etc.) who guided the faithful during the wintry night.

As the earth has its seasons of spring, summer, fall and winter, so the spiritual world also passes through its seasons of a spiritual springtime, when the rays of the Sun quickens the spirits of men, and the good qualities and divine perfections grow up in the fertile ground of the hearts. The summer time, when all things reach perfection, and praiseworthy deeds and the Love of God is evidenced on all sides. Autumn, when divine characteristics begin to change and virtues are forgotten and the sweetness of spiritual happiness and attractions are changed to earthly attraction. Then comes the season of winter, when the spirits of men become dead, the soil of the hearts is frozen and the minds of men give forth only thoughts of hatred, enmity, prejudice and baseness; and the animal traits run riot. When the world of intelligence and thought

has reached this state, it is as if death and non-existence surround it.

When the season of winter has had its effect, a new Springtime returns. The Sun shines forth and the spirits attain a new life. All the signs and gifts of the past Spring reappear with perhaps even greater splendor in this new springtime.

What was the condition of the Jews at the beginning of the spiritual springtime of the Christian cycle when the Sun (of Jesus) shone forth from the Heaven of the Will of God? It was practically the counterpart of their life in Egypt. At a time like this that brilliant Morning Star (John the Baptist) arose and cried out, "O, people! repent ye, for the kingdom is at hand! Awake for a new day is here! Arise from your beds of negligence and prepare yourself to receive the Light of the Sun into your hearts."

Then that Most Brilliant Orb arose, and with great power changed the night of separation into a day of unity for millions of souls. "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the Light of Life," saith Jesus. We well know the truth of this statement today and the power of His rays (teachings), for do not the most advanced and powerful nations do homage to His Holy Name? In the heaven of the Christian religion, three great Lights have shone forth: the Morning Star (John the Baptist) the Sun of Truth (Jesus Christ) and the Moon (Peter) also the stars; the other disciples and saints being points of guidance during the dark night which again came upon the spiritual horizon of humanity.

Six hundred years after the Sun (of Jesus) set the Sun of Muhammad arose in the deserts of Arabia. With great power he gathered together those wild nomadic tribes who were more ferocious than wolves into a powerful and mighty people who carried the lights of civilization aloft under His Banner for ages.

In the heaven of the religion of the Muhammadans He is the Sun and as It has set the people are again wandering in darkness and the coldness of wintry blasts has frozen their hearts and numbed their minds. Their condition again is like unto before,—only prejudices, superstition and hatred showing forth from their temples.

In fact, Spiritual winter time is evident everywhere. The morals and thoughts of all nations and peoples are contrary to the Divine decrees. The Love of God has vanished and the love of self is supreme. For the most part no thought of helping or sacrificing for another, but thoughts only of benefiting self at the expense of others. Suspicion is everywhere, and the people of every nation are ever watchful lest they be overcome. Fear! Fear! O what mockery our faith in God has become!

But glory be unto the Highest, for He has proclaimed that the "knowledge of Him shall cover the earth as the waters cover the sea." And "That the light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound. "For behold, the darkness (spiritual blindness) shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee and His Glory shall be seen," for God is a Sun, and He is the Light, and in Him there is no darkness at all.

It is about thirty-five hundred years since the advent of Moses, and all this time the Jews have been praying, beseeching God to send their Messiah unto them. It is nearly two thousand years since the Sun of Jesus arose in the heaven of Christianity, and we, too, have been praying and watching for the return of that Sun. The Sun of Muhammad appeared on the horizon thirteen hundred and fifty years ago and they, too, are ever praying night and day for the return of their Sun of

Truth. So it is with all peoples of every religion, each praying and each expecting the reappearance of their Sun of Truth.

Religious history teaches us that the Spiritual Sun appears on the horizon of the world of humanity every one thousand years more or less, according to the need of the times, and in the interim the minor prophets and sages carry on the work of their Masters.

Come, let us reason together: Isn't it about time for a new Spiritual Sun to appear in the heaven of the Will of God, to illumine the hearts of men and inspire them to new divine activities? Can this be the day of fulfillment of the Word of God? Can this be the day when the "Lord shall be King over all the earth and the day that there shall be one Lord and His Name One?"

For He has proclaimed that in the "Day of his preparation the chariots (automobiles) shall rage in the streets, they shall jostle (collide) one against another in the broad ways; shall seem like torches (head-lights), they shall run like the lightnings." This is a clear prophecy of the automobile and is the day when "I will give them a new heart and I will put a new spirit within them, that they may walk in my statutes and keep mine ordinances and do them, and they shall be my people and I will be their God." And in this day Ezekiel saw the "cherubim (airplanes) lift up their wings and mount up from the earth in my sight, the wheels also were beside them, for the spirit of the living creatures (man) was in them, and everyone (all nations and races) stood at the door of the east gate of the Lord's House, and the Glory of God was over them."

The auto and airplane show the progress of knowledge from a material point of view, and they also point to an inner significance: that spiritual knowledge shall run like the lightnings and fly over plains and mountains as the birds of the

air. Think of the wonderful phenomena, the printing presses and their auxiliaries! God has not intended that they shall be for commercial purposes only, nay, they shall some day be the mirrors, reflecting the light (teachings) of the Sun. God has allowed the light of His knowledge (inventions) to penetrate into the recesses of our minds more fully than ever before. Likewise the radio, telegraph, cables, wireless have been given unto us to help Him "cover the earth with His knowledge, to establish His statutes and ordinances, and to give us a new heart and a new spirit. For behold! I make all things new."

For the first time since the day of Adam, the possibility of the fulfillment of God's promises is now here. Hear, O people, and ponder over this heavenly message!

This is the Day of the Father when He "cometh with ten thousand of His saints." This is that great and glorious day that all prophets and sages dreamed of and sang about. In this day the Sun of Truth is again shining and the greatest and most glorious light is now manifest to illumine the hearts of men. In the heaven of the Will of God, He is shining with the intensity of seven Suns and His Rays (teachings) are the healing of the nations. The promulgation of these Rays is for the welfare of humanity, they will destroy the darkness of ignorance, animosity, and hatred, superstitions will disappear and the differences of religions will be annulled.

Come let us awaken from our sleep of negligence, arise from our beds of idleness, for it is not meet that we should be asleep, but let us open our eyes and cultivate the soil of our hearts so that beautiful flowers (deeds) may spring up verdantly therein, through the power of the rays of this Sun.

O people! Do you remember the lesson in the Day of Jesus, how He was rejected, reviled, spat upon and finally

crucified? Do not let history repeat itself unto you, but be of those who remember. Be of those who are awake in the day of resurrection, so that you may sing His praises and glorify God for evermore.

The Morning Star of this new heaven appeared on the horizon of Persia eighty years ago, clearly, brilliantly, and with the utmost eloquence, and in spite of the storm clouds (opposition) that had gathered around Him, testified that the Sun was about to arise. Just as John the Baptist called upon the people to repent for their iniquities, suffered and died, so did this wonderful being, whose name is "The Bab," proclaim, "O people! Prepare yourselves to receive the Lord for the day of resurrection is nigh," and, "He whom God shall manifest is about to come forth from the abode of nearness with power and great glory." The Bab, like his predecessor John the Baptist, suffered and died at the hands of a fanatical people.

Then the Sun of the Bab's prophecy (Bahá'u'lláh) arose with the brilliancy and the heat of seven Suns. "The heavens (religions) shall pass away with a great noise (amidst argumentative opposition) and the elements (the previous and supposed fundamental principles) shall melt (be overcome) with fervent heat, (i. e., the love of God), the earth also (i. e., as is known with its hatreds, wars, etc.), and the works (man's notions, ideas and institutions which people have substituted for God's) that are therein shall be burned up."

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." That is, the rays (teachings) of this Sun will cause to blossom forth in the world of humanity a new feeling, a divine brotherhood, the love and Fatherhood of God, of peace. Therefore, a new earth will come into being, the old thoughts and

ideals having passed away. "And there was no more sea." That is, no more the causes separating mankind, such as various religious beliefs causing peoples to be submerged in a sea of names,—as I am a Christian, I am a Jew. But the heat of the Sun of Bahá'u'lláh will dry up all those seas of differences and man will stand firmly upon the earth and he shall "see not as through a glass darkly, but face to face."

The Rays of this Sun are today descending upon us from the "horizon of the Mount" (Carmel), and the regions of the world are being flooded with Its Light. Just as the rays of the phenomenal sun are infinite, so are the rays of the Sun of Truth infinite. These are a few of the Rays from the Sun of Reality:

The Oneness of Mankind, Establishment of Universal Peace, Independent Investigation of Truth, A Universal Auxiliary Language and other well known Bahá'í Principles.

The Moon of this heaven that "shall shine as the Sun" was 'Abdu'l-Bahá, the eldest son of Bahá'u'lláh. He reflected the Light of his Father with a power like unto the Sun. He was "the man that shall build the temple of the Lord and the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts."

"O ye discerning ones of the people! Verily the Words which 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. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home. Let it be in unity. Forsake pride, it is the cause of discord." In these words did Bahá'u'lláh instruct the people.

WHEN BEAUTY STREAMS

KEITH RANSOM-KEHLER

THE wistful yearning of mankind for a perfection beyond his ordinary capacity is attested by the pain that often accompanies beauty. In the aesthetic experience there is a lavish out-rushing of the soul's fine gift of response to and recognition of something from which it cannot derive any possible personal benefit. There is no material advantage to a living being from the colors of a sunset, from the first mild fragrances of moist March earth, from the superb sinuosity of a mighty river, any more than there is any utilitarian benefit in the pigments of Raphael paintings, the tumultuous energy of Michael Angelo's statues, the leaping, soaring loveliness of the Rouen cathedral, or the poignant probing of the opening bars of Chopin's Impromptu in F sharp major, with its tender questioning of all life's deepest meanings.

The very nature of the recognition of beauty requires a complete withdrawal from self, for the first definition of anything beautiful is its freedom from the utilitarian. We can imagine something of the bewildering tempestuous ecstasy that swept through the first soul, who discovered that, though putting some ornamentation on his crude earthen vessel did not in any sense increase its usefulness, or enlarge its content, it did release in him new levels of response, new powers of expression, a new hope, a new sensibility, a new vision. The addition of this element of decoration to his utensil could not feed his body, but it performed the more eternal task of nourishing his soul.

It is beauty upon which the spirit feeds, for spirit is limitless and its nutriment can never come from those sordid restrictions that please the impertinent selfishness of man. This is the haunting

summons to perfection that provokes in us such aching aspirations from time to time. We may pursue a dreamless routine for months, and suddenly, with a merciless affront to our self-satisfactions, the sublime and effortless coming of spring, the "far plaint of viols" through chaste moonlight, the reminiscent breath of some long-forgotten odor, the starry eyes of an attentive child, will startle and stab us to a heart-sick yearning for a completion that the mind can never know. For a space we are transported to an exaltation that will brook no interference from personal plans or selfish desires; here we must become merged in a width of comprehension that annuls every narrow wish; or else we must return unassuaged to the little partitions of lifeless things and heartless contacts. The unquenchable thirst of the soul for these fountains of crystalline refreshment marks our kinship to the infinite, and mirrors our inmost pattern to the likeness of God.

In every experience of beauty there is a degree of pain. The panting soul, too soon exhausted with a rapture of joy and wonder that it is not yet robust enough to bear, returns after a brief supernal sojourn on the brink of perfection, bringing with it only the shining memory of an almost unendurable splendor, that shrivels the world and all its strivings to a bare kernel, and makes the vauntings of ambition and vanity the mere echo of a hollow sound.

Beauty belongs to those who appreciate her. There is no vested ownership in her intemperate austerities. Those sentiments that were "graven in the marbles of the Parthenon and broided with the birds upon the fan of Hokusai at the foot of Fuji-yama," know no era, no clime, no nationality.

In the divine democracy of beauty those who respond to her appeal enjoy an equal and an unlimited freedom from the tyranny of sordidness and from the enslavement to things. She extends to the King and to the hireling a suffrage equal to their own capacities, sometimes whimsically hiding herself from the one and revealing herself to the other with an audacious carelessness that subverts our human arrogance. Frederick the Great grasped this fact when to the astonishment and secret resentment of the high nobility present at a state function he seated Voltaire on his right and dogmatically announced that genius ranks with royalty.

Before we can bear the unveiled sight of Beauty's self we must be stripped of all those offenses against joy and peace and love and truth that are our common expression. Beauty caresses with special fervor certain obvious favorites, while others see her magical turrets from afar, glowing perhaps in the sudden sunlight of some alluring day before spring in which there is a first stirring of faint calls and promises. Some dwell in her ante-chamber, responding to the rites and ceremonies of her cult as if they were the high priests of her austere and virginal usage; still others are her welcome familiars, dwelling in incessant and unsullied contact with her, attuned to the harmony, the splendor, the resonance that would destroy the unaccustomed neophyte. Seemingly the divine function of Beauty is to teach us the law of love. Many who involuntarily abandon themselves to the alluring madness of external beauty, are blind to the real beauty of an inner light and lure. The invisible beauty of finely adjusted relations, of the harmonious rhythm of sympathy, forbearance, helpfulness and loyalty are sometimes hidden from the impressionable ear and from the adventurous eye. This latter is a mere worship of the outer vestment of Beauty, and a callous neglect of the piercing potency of her soul. Surely in

our approach to her hallowed fame we can frame no more appropriate prayer than that of Socrates:—

"Beloved Pan, and all ye gods who haunt this place! Give me beauty in the inward parts, and may the outward and the inward man agree."

Some know the beauty of delirious sound; some the beauty of undulating contours, suave or bold; of melting, compensating forms; some the irresistible beauty of a universe of color (to these all the wealth of the world is negligible in comparison to the pale gilt of the first narcissus or to the pearly iridescence of a misty morning); some are intoxicated by the searching joy of words wherein the very voice of God speaks to the spirit, and bids it partake of eternal and unceasing bounties; and scarce a soul but is impregnated by the mystery of music. But the final banquet-table of Beauty is spread for the great Lovers of the world.

It is the business of the arts, of education, of religion to efface the crude, ugly things of life and to replace them with loveliness. For what does it profit us if the physical earth become a paradise of sights and sounds, of fragrances and harmonies, so long as human relations remain ugly, warped and maimed? Of what value is Beauty if we deface our friendships, defile our appreciations by suspicion and ridicule, blot our contacts with prejudice and bigotry, and—ugliest of all outrages—mutilate our richest dreams?

This is the final flower of Beauty, the ultimate attainment to her holy of holies; to see the wonder at the heart of man; to credit all the shy unformulated gropings of his soul toward brighter peaks of vision; to sense the timorous pensive pull of his longing for nobler things; never to underestimate his regal capacities for effacement and sacrifice, nor the incalculable redemptions that can be wrought in him through love.

In our day Rodin has shown us cleansing perfections of outline: the

subtle satisfactions of Whistler have enlarged our experience of color; the restless urge of modernity speaks to us in the beautiful troubled music of Pucini. How trivial these achievements in comparison to the great work of the prophets. 'Abdu'l-Bahá points out the final step in the aesthetic experience. Its primary requirement we have seen as selflessness, a complete oblivion to personal advantage. The expression to which he calls us is the sheer embodiment of Beauty: "a moth loves the light though his wings are burnt; though his wings

are singed he throws himself against the flame. He does not love the light because it has conferred some benefit upon him; he hovers around it, though he sacrifice himself. Without this abandonment, this ecstasy, love is imperfect. The lover of God loves Him for Himself not for his own sake."

This disembodied glory then that we call Love is the final flower of Beauty, for in its attainment we have reached to an expression of her inner essence:—a complete joy and delight in which there is no fragment of self.

MIGHT

A RADIO TALK BY ISABELLA D. BRITTINGHAM

WHAT is Might? In what does it consist? In force, power, ability? Let us weigh it out and find its greatest basis.

Everything pertaining to Might, must, in the final analysis, become internationally based. The loom by which the aborigine, the cave man, the nomad wove was very primitive. So far as the human creation then knew, it was satisfactory.

But as Dr. Crane tells us, "The road to ruin is to refuse to grow." And so, lap after lap of a long journey—not merely of a few thousand years, but of hundreds of thousands of years—has witnessed the development of the world race—the human family.

At this time we face three phases of Might.

One is that of force; the force arising from inequalities of existence, and consequently inequalities of happiness. We are apt to look backward and with interest upon what we term past civilizations and their products. Now and then from excavation and discovery we bring forth hidden proofs that such civilizations to a degree at periods must have existed. For instance, it is quite true

that the secret of making malleable glass, known at some early period of the world's history, has never been rediscovered.

We do not yet possess the alchemic knowledge of turning baser metals into gold, such as it has been claimed was existent in past ages.

Yet all of these scientific matters will be rediscovered for we are living in an age UNIVERSALLY advanced—and advancing. And this is OUR hour. Did it ever occur to you that the title, "the ancients," well belongs to the human race of today?

So we face Might in three great phases. One as stated is: the might of force. When one human being kills another and it is so proven, that second one is also killed as a "matter of justice." Yet thousands of men in a group face another group of thousands, and the great perfection of instruments of war causes thousands to be destroyed in a moment. The plains are covered with mangled bodies, and are drenched with blood, and the anguish and torture of half destroyed human beings fill the air. And yet, so warped is our vision that each side of those armies calls it the

battle for right! And ever increase the inventions for wholesale destruction! Is this not an anomaly?

As a woman born a Christian and having quite an extensive clerical connection, I am able to state with a mind unprejudiced, my shame and grief that in these great days it has been and is the Christian nations which have discovered and brought to their deadliest perfection the means for slaughter of humanity. Had we not better turn to the Commands of God and follow peace with all men?

This rule of force is a brute rule. The animal world is innocent in its use of this brute force, for it has no consciousness of God; therefore it has no power of choice of obedience to Him. Consequently it cannot disobey Him. Thus, for the animal kingdom, there is no interruption of divine protection. And so, if animals destroy each other, God does not withdraw that protection!

We find after long ages that humanity is ripening into better ideals than those of the animalistic plane. Humanity has been given an intellect. The animal is a captive of nature. Humanity is making nature its captive through powerful discoveries. It does not create these things, but discovers them by means of its intellect, bringing them out of the Storage House of the Invisible and applying them as a supply to fill human demand.

That a new force is quickening the world, no human thinker denies. How much more expansive is our capacity, how much more vast is our field of adventure!

Different explanations are offered concerning this force. This rapidly evolving intellectual conception is mightier than the conception of the sword and carnage plane of existence.

The nations of the world are entering the arena of *law* instead of *war*. Having traversed the world of animal force, and finding its domain of the senses a pitiful mirage, the human family realizes that

such an existence can never produce, but degrade; never construct, but destroy; it sees the light of at least a higher form of Might.

The world is full of the proofs of that intellect; science bringing forth its treasures, philosophies gaining a wider scope, and so on ad infinitum. Most mindful articles appear in good magazines and newspapers, pointing to a stronger state of existence; an existence dominated by law, not war. This is a mighty stride forward.

But it is not enough. World oneness, true fidelity to every member of the human family, will never be established through the intellectual law. I will state why: Certain members of the human family, actuated by the intellectual urge, and possessing a field of influence, even of vast might, making their specialty of output literary, or philosophical, or partisan, can never bring to pass the fullness of Might. And there are many such in the fore ranks of the intellectual battle field.

The third form of Might, and the only one which will ever accomplish the "divine event" so long foretold, is the Divine Breath from Deity, filling each of our lives. The Power of God is descending upon this little world as never before. It is a domain and kingdom invisible. It is the most mighty of the conquering forces. It alone will accomplish that for which all are hungering. The skeptic and cynic will live to outlive skepticism and cynicism. This spiritual illumination is the crown of the intellect. One has stated that, "Man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of Purity, and loving the melody of the dove of Virtue." And again: "Deeds reveal the station of the man."

HOW I BECAME A BAHÁ'Í

HELEN F. GRAND

ONE morning many years ago, I was sitting upon the deck of a steamer en route to Egypt. The day was beautiful, the sea calm, the air soft, the sun not brilliant as one so often finds it in the East, but just shedding a soft light between the clouds as they drifted across the sky. I remember most distinctly the feeling of quiet stillness in my consciousness, which I did not want to disturb by the exchange of thought with others. There was a feeling of nearness to something, I knew not what. It was lunch hour, and the passengers had all left the deck for the dining saloon; still I remained in my steamer chair, thinking of many things. The deck steward came along and spoke to me, inquiring if I were not going to lunch. "Yes," I said, "I suppose I had better go." In a short while I was chatting with a lady who sat at my table. She told me she was going to visit a great personage in the East who had been a prisoner for forty years. "But why forty years?" I thought. She told me the story of this great person, of all he and his father had suffered. I remember saying, "What a very remarkable story; do many people know this great person?" "Oh, yes," she said, "a great many people know 'Abdu'l-Bahá'."

The next morning we arrived at Alexandria. Before we landed a note was sent to my cabin, saying, "Good-bye; try to love my teacher. I feel some day you will be one with us. Faithfully in His service, Lua Moore Getsinger. January 25, 1910."

I never saw Mrs. Getsinger again. Enclosed with the note was a photograph of 'Abdu'l-Bahá. Well I remember looking at the face, and thinking what a strange story it was. Soon we

were busy preparing to land; then came sightseeing and merrymaking. We traveled six months and in all that time I met no one who had ever heard of 'Abdu'l-Bahá, or the story of his life.

Many months passed and one day I opened my writing book and came across the note and the photograph. It was carelessly tossed aside with other papers. I was not in the least interested, thinking it only a little episode in our travels. A short time afterwards I received a New York paper announcing the marriage of my greatest friend. The notice said that Mr. and Mrs. _____ were married in the presence of 'Abdu'l-Bahá, the great prophet from the East, who was visiting America. It gave a sketch of his life and the principles of his teaching. At once I went to my desk to look for the letter. The moment I opened it and looked at the photograph I realized that this was 'Abdu'l-Bahá, the great person of whom Mrs. Getsinger had tried to tell me, and about whom I could not understand at the time.

To make my story short I shall just say that my lifelong friend and her husband were soon found and they became my teachers. So "I became a Bahá'í."

Last winter, 1924, Mrs. Claudia Coles, of London, England, and I arranged that we should visit Haifa and the Holy Land, I to sail from New York and Mrs. Coles to sail a week later from England. We met at Haifa, March 14th, enjoying every word each had to tell of our long journey across the sea.

I shall never forget our first walk through the Master's garden, where He had spent so many hours making it beautiful with every flower one could imagine, arbored walks, growing with ex-

quisite white and yellow roses, trees bearing golden fruit. The beauty of it all is beyond the power of a pen. The garden is steeped with memories of 'Abdu'l-Bahá and one feels His continued Presence, making it truly a Holy Garden, where prayers, night and day, have been offered to God for the "Brotherhood of the World" and the unity of the nations. We had no desire for sightseeing. Our one desire was to get into harmony with the surroundings, "Festina Lente" absolutely, mentally and physically. Every evening during our visit we walked upon Mount Carmel to the Tomb of 'Abdu'l-Bahá and spent an hour or more in the twilight; the great silence and peace was

deeply wonderful. The air was always heavy with the scent of flowers growing in profusion in the gardens of the Tomb.

Of 'Abdu'l-Bahá's beloved family and their great kindness to us no words could possibly begin to express, and to their wonderful charm of personality and the unsurpassed beauty of their daily lives no word of mine could do justice. The memory of these beloved souls sinks deeper and deeper into my heart as the time passes.

In silence we stood upon the deck of the great ship the afternoon we sailed away from Haifa. Soon the twilight came, then the darkness, then the realization we were leaving "The Holy Land."

"God leaves not His children comfortless, but when the darkness of winter overshadows them, then again He sends His Messengers, the Prophets, with a renewal of the Blessed Spring. The Sun of Truth appears again on the horizon of the world shining into the eyes of those who sleep, awaking them to behold the glory of a New Dawn. Then again will the tree of humanity blossom and bring forth the fruit of righteousness for the healing of the nations. Because man has stopped his ears to the Voice of Truth, and shut his eyes to the Sacred Light, neglecting the Law of God, for this reason has the darkness of war and tumult, unrest and misery, desolated the earth." (Paris Talks p. 20.)

'Abdu'l-Bahá.

ESPERANTO AND THE BAHÁ'Í TEACHINGS

JAMES F. MORTON, JR.

THE need of an international language has long been felt among the forward-looking men and women of all lands. Both ideal and utilitarian considerations urgently demand the establishment of such a language at the earliest possible moment. The practical handicaps in connection with all international intercourse and especially in all international congresses and similar gatherings, arising from lack of a common tongue, are becoming more manifest each year. The growth of the international spirit makes more glaring the lack of an efficient vehicle through which it may function.

It is obvious that national languages, no matter how widespread, will not serve the turn. The objection to them lies deeper than their complex structure, their abundant irregularities, their numerous idioms. Each of them embodies centuries of the separate history and experience of a race, with the past and present phases of racial psychology that have developed. Into each natural language the spirit of a people has been wrought. Its wonderful power of expressing the thoughts, sentiment and ideals that particularly distinguish its own group, is precisely the impassible barrier against its adequacy to meet the needs of other groups. A national bias is so deeply lodged in it as to be irremovable by any simplification or other scheme of adaptation. Hence it can never be made neutral, in such a way that all people shall feel equally at home in it. Moreover, the adoption of such a language, instead of allaying the causes of misunderstanding and ill will, would in some measure intensify them, since it would arouse the strongest jealousies and suspicions on the part of the greater nations whose tongues had been passed over for the favored one.

The international use, then, of any national language must in the nature of the case be a very limited one. It cannot be assumed that even the foremost men of all nations are skilled linguists, even when they are placed in a position where ability to comprehend one another perfectly would be of the utmost importance to themselves and to the world. No man can tell how serious has been the consequence of the lack of a common language in a single case. When the foremost representatives of the United States, Great Britain, France, Italy and Japan met at Versailles, to develop principles by which the peace of the world should be established and the course of all future history determined, it was found that there was not one language which all of them could understand; and the precision of the ideas expressed and discussed suffered accordingly, with serious effects from which it is probable that the world is today suffering and must suffer for a long time to come.

It is obvious that no international language can take the place of a natural language for the special purposes of everyday use within a national group. The respective affections, with accompanying obligations, belonging to family, neighborhood, town or city, state and nation, representing an ever-widening circle of interests and duties, are all to be correlated, and in no sense conflict with one another. In the same way, none of these, in a properly ordered world, can ever conflict with the still wider circle of love and duty toward mankind as a whole. The natural languages have grown in accordance with fixed principles planted in the human mind and disposition, and exactly fit the local and national needs of complete expression. Each one of them, even the

least widely used, ought to be perpetuated, and its history and literature preserved as a permanent part of the cultural treasure of the human race. The adoption of an international language will not have the slightest tendency to weaken or destroy any one of them. Its function will be to promote effective intercommunication among men and women of different lands. To do so, it must ignore the separate characteristics of particular races, and possess simply the universal human qualities, which will be recognized by all as held in common by them and their fellows of every land.

For several hundred years, there have been some in every generation who have not been blind to the need of such a medium. First to voice this need in clear accents was the great Bohemian pioneer of sound educational principles, known and honored by the whole world under the name of Comenius. Attempts to put the conception into practice, however, were long unsuccessful. Something like 150 abortive experiments preceded the invention of Esperanto, only one of which, Volapük, seemed for a short time, in spite of its glaring faults, destined to find acceptance on account of the increasing realization of the crying need. The main trouble with all these undertakings was apparently their concentration upon utilitarian aims, and their indifference to the larger ideals of the unity of mankind. Hence the best of them inevitably turned out to be mechanical and lifeless. There was no spiritual instinct in the minds of their creators; and no soul could appear in the languages themselves.

In the mean time, in the middle of the nineteenth century, the divine message of Bahá'u'lláh suddenly brought a sublime radiance to dispel the clouds of ignorance and prejudice by which the minds of men had been darkened. The bigoted mullás of Persia were aghast at the audacity of one who spoke with the consciousness of divinely bestowed authority, and who dared to substitute for

their partial vision of theological doctrine the "strange innovation" (actually referred to by one of them in some such term) of the Brotherhood of Man. A new age was opened; and the influence of the God-sent messenger permeated receptive souls everywhere, even among those who lived and died without hearing the name of the divine teacher. Among the clear instructions of Bahá'u'lláh, put forth with the same urgency as any other of his teachings, was that of the selection or creation of an international language for the promotion of unity among mankind. This was no thought of a mere utilitarian project, but a direct command for the service of God by the creation of an instrument for bringing the thoughts of his children into closer harmony. Over and over again in the sacred Tablets, this is insisted on as a duty, "so that the whole world," as declared in the Tablet of Ishráqát, "may thereby be considered as one native land and one part."

The ultimate choice of such a universally accepted international language, which is to be taught "to the children in the schools of the world," must be made by agreement among the nations of the world, either through their present rulers, or, if they fail to do so, by the House of Justice, when, in the divine providence, the duties of universal administration shall be placed upon its shoulders. In the mean time, however, there is an obvious step to be taken, if in any way possible, in the creation and voluntary use by all who recognize the principle of one international language, to be thoroughly tested in every way; that when the time comes for final official choice and universal instruction in the chosen tongue, those who are to decide shall have abundant experience to guide them, whether they are to ratify the language already in wide use, to accept it with modifications or to decide upon a different one.

In the creation of Esperanto, this condition has been fully met. Dr. Zamen-

hof, its author, grew up from boyhood with an inborn love of mankind and longing to bring about a reconciliation among its conflicting elements. His life-work was inspired, not like the efforts of his unsuccessful predecessors, by a mere desire to facilitate commercial, scientific or diplomatic activities, or to promote the comfort and pleasure of travelers, desirable and valuable as these and other uses of an international language certainly are, but primarily to destroy the causes of misunderstanding and hate among his fellowmen by furnishing them with a means of coming to a better understanding. The light that reached him, and found him ready to follow its guidance, was, though he knew it not with his intellectual realization, the divine radiance. As a result, his work remains, bringing forth constant fruits for good. It would take many pages to enter into detail regarding Esperanto and its accomplishments. Suffice it to say here that its followers are found in every land, and constitute a cross-section of every branch of human society. It is being used for myriads of purposes by an ever-increasing number of adherents. It breathes in itself a spirit of international fellowship; and the feeling of comradeship among Esperantists everywhere is almost incredible in its intensity.

That the mission of Esperanto is in harmony with the divine teachings, is manifest by a multitude of proofs. Chief of all is the repeated expression by 'Abdu'l-Bahá of his approval of the Esperanto cause and his earnest wish that all followers of the Bahá'í truth shall adhere to it. In his message to Esperantists in 1912, he wrote: "All through America I have encouraged the Bahá'ís to study Esperanto; and to the extent of my ability I will strive in its spread and promotion." Again, in 1913, He said in Paris: "Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qual-

ities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellow-men well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self-sacrifice on the part of its devotees it will become universal. Therefore every one of us must study this language, and spread it as far as possible, so that day by day it may receive a wider recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages—one their own tongue and the other the international auxiliary language. Then perfect union will be established between all the people of the world."

The foregoing are not isolated expressions by the great Teacher, but are typical of repeated utterances, which indicate how deeply his heart was concerned on the subject. In a Tablet addressed to the writer of these lines in 1920, it is written: "As to thy attendance at the Esperanto Conference . . . it is very advisable. Thou shouldst show utmost efficiency thereat, in order to spread the divine teachings, one of which is the oneness of language."

Incumbent as it is on all intelligent well-wishers of their kind to lend their aid to the furtherance of this vital factor in promoting consciousness of unity among the peoples, there is a special burden laid among the followers of the Bahá'í Teachings, for whom the repeatedly expressed wish of 'Abdu'l-Bahá should mark the path of a duty not to be shirked under any conceivable pretext. He, no one of whose words was ever lightly or indifferently uttered, declares: "*Every one of us must study this language, and spread it as far as possible.*" The blessing for faithful-

ness rests not in mere acquiescence, but in strict and active obedience. The Esperantists, who are toiling night and day in a cause thus carrying into action the precepts of Bahá'u'lláh, and in which 'Abdu'l-Bahá has specifically commanded the professed followers of the Revelation of this age to participate, are looking intently at the actions of those who name themselves Bahá'ís, and are wondering why so few among them have responded to this injunction of the Master.

Universal obedience to this divinely given command will mean the instilla-

tion of a deeper spiritual consciousness into the Esperanto movement, and the intensive spread, by this great vehicle, of the divine Teachings throughout the most progressive groups of lovers of their kind in every land on earth. It will also hasten the speedy execution of this one of the original principles enunciated at the very beginning of the great Revelation; and when the world has once adopted and put into action a single one of the precepts of the Manifestation of the age, the way for acceptance of the companion truths will have been made far more easy.

“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 creates oneness of heart. Oneness of language engenders peace and harmony. It sweeps away all misunderstandings among peoples. It establishes harmony among the children of men. 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.

The greatest thing in the world is to be able to make yourself understood by your friends and to understand them, and that there is no greater handicap in the world than not to be able to communicate your thoughts to others. But with an auxiliary language all these difficulties disappear.

Now, praise be to God, that language has been created—Esperanto. This is one of the special gifts of this luminous century, one of the most remarkable achievements of this great age.

His Holiness BAHÁ'O'LLAH many years ago 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.

Now let us thank the Lord because the Esperanto language has been created. We have commanded all the Bahá'ís in the Orient to study this language very carefully, and ere long it will spread all over the East. I pray you, Esperantists and non-Esperantists, to work with zeal for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, that day when, it is said, the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy word is that hostile races, warring nations, differing religions, shall become united in the spirit of love.

I repeat, the most important thing in the world is the realization of an auxiliary international language.”—(Star of W., Vol. 4, p. 34.)

'Abdu'l-Bahá

THE LARGER VISION

HOW THREE UNIVERSITY STUDENTS SEE THE NEEDS

THE FOUNDATION OF ALL RELIGIONS IS ONE

HOWARD CARPENTER

IN former ages people believed exclusively in the particular prophet to whom they adhered. They accepted the teachings of this one prophet and refused to see any truth in those of other prophets. In fact they believed that followers of other prophets were infidels and were condemned by God to suffer punishment for their belief. There are a great many Christians at the present time who think other prophets are false. This belief in other prophets has been caused by the superstitions and dogmas which people have insisted on connecting with their religion. The people have interpreted literally the word of their prophets and superstitions have resulted. For example: many Christians believe in a hell of actual fire and brimstone. Concerning the second coming of Christ, of which He spoke as follows: "I will come again in the clouds as I go," they believe He will come floating down to earth on a vaporous mass. Since the description given by other prophets of a heaven and a hell or of the method of manifesting themselves do not coincide with Christ's, they believe those prophets false.

But now the books of the various prophets have been translated into all the great languages and by the study of comparative religions it is found that the foundation of all religions is one. The obscurity which has surrounded religions in the past has been removed and by investigating, one will find that the teachings of all religions are identical and all the Holy Books contain the Truth.

One of the basic doctrines of every religion is the existence of a Divinity, a

Creator, a supreme Force which reigns over the members of humanity. This Divinity is known by different names: God, Jehovah in the time of Moses, Allah to the Muhammadans. The Truth behind the name is not realized and people fight over the *name* of the Prophet. Some of the greatest wars in history have been "holy wars," caused by this difference in nomenclature, in which followers of opposing faiths sought to kill each other in order to serve their God.

All religions agree in another principle: the immortality of the soul—an existence after death. The possibility of reward or punishment after death led to a division of divinity into a God of Good and a God of Evil, and to the two regions where immortal life would be spent. The details may differ, but the ideal is the same.

In every Holy Book the historical descriptions are very similar. For example: each one contains a story of a supernatural beginning of the world much the same as that contained in the Book of Genesis.

The moral teachings of the various religions are the same. The Golden Rule has been a part of all religions. An Egyptian law, 3,500 years before Christ, was: "If thou be among people make for thyself love the beginning and end of the heart." When the Hindu kingdoms were being established, it was written: "The true rule of business is to guard and do by the things of others as they do by their own." Confucius said: "What you would not wish done to yourself, do not unto others." The Hebraic, Greek, Buddhistic, Zoroastrian, and Roman laws, all before Christ, contained teachings the same as the Golden Rule which Christ declared "is the law and the prophets."

Since all the religions of the world contain the Truth why is there dissension and hatred between the followers? Every prophet has been a manifestation of God and has brought a divine message. The human race is constantly advancing, both spiritually and mentally. When a manifestation of God comes to this earth he brings a message that will satisfy the needs of the people at that time and for some time to come. But after a thousand or two thousand years the message of that prophet is no longer sufficient for human needs. It is then that God sends another prophet who proclaims a message for that period in human advancement. In school work the teacher gives a lesson. When the students have learned that lesson does the teacher let them stop there? No. Another lesson is given to them and they continue to advance. So it is with the prophets. These divine manifestations "which are outwardly different have been brought into the world in accord with the exigencies of the time and the need of the people."

Today the political, economic, and moral conditions of the world show that a manifestation is needed. A few years ago the greatest war in history was fought and war still seems imminent. In spite of strict enforcement of laws and heavy punishments, crime is on the increase. The world is advancing materially, but spiritually it is declining. The world is like a bird. One wing is spiritual progress and the other wing is material progress. If the spiritual wing is weakened the bird cannot fly in a straight course. In recent years the world has made tremendous material progress, but has been retarded spiritually. The religions of the past are not sufficient for the needs of the present day. The world has outgrown the teachings of the old prophets. The message of Moses was not sufficient two thousand years ago, and another manifestation of God came to earth in the form

of Christ. And the message of Christ, delivered twenty centuries ago, is not sufficient for our spiritual needs today. The answer is obvious: either the manifestation of God for this time has already come, or is to come soon. It is for us to search until we find the Truth and then we shall know the "owner of the vineyard" when He has come.

II

ABANDONMENT OF PREJUDICE BARBARA PROBASCO

'Abdu'l-Bahá once said: "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 whether it shines from the east or from the west." To me it seems that the root of all the difficulties in the world is prejudice: a root which gives growth to a weed which flourishes to destroy all that which is good around it. If a gardner finds a weed in his garden, he pulls it up carefully so that not one trace of it remains. And if we find the weed of prejudice in our minds stamping out our better thoughts, we must pull it up so that we may give freedom to those higher thoughts. To say this is easy; to actually do it is hard. Indeed, when we think of the task that confronts us, of all the thousand and one prejudices we have, big and little, every size under the sun, we are sometimes struck with dismay. But, after all, if we look at each one squarely, it takes no great time to realize that not one exists that does not rest on a false basis, on an error of judgment.

Let us take, for example, the four prejudices which the Bahá'í Teachings name as the greatest of all. They are Political, National, Racial and Religious Prejudices.

Political prejudice is petty in its very nature. Each citizen desires that which is best for the country at large. The

harboring, then, of petty political prejudices—such as voting a party ticket time after time, never considering the other candidates, never considering more than one side of a political question—can surely make for this condition. It is the ability to look at both sides of a question, to grasp the other person's view, that makes a citizen give real service to his country.

To abandon National Prejudice is a slightly larger task. It is hard sometimes to hear the words "national prejudice" used as synonym for "patriotism." Each country treasures certain lofty ideals which it would most certainly be wrong to tear down. The true patriotism, love and reverence for these ideals is in no way to be destroyed. But false patriotism, the building up of walls around one's country's boundaries, by shutting one's mind to the good existing in other nations, hinders the realization of unity. A citizen of California may love California, but above California is the United States and above the United States is the world! Bahá'u'lláh said: "Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind."

Harder to overcome than national prejudice is race prejudice. The external differences of certain people sometimes blinds others to the fact that human beings are the same throughout the world. As 'Abdu'l-Bahá says, "White doves and purple doves exist, but both kinds are doves," and they do not fight each other. It is unfortunate that people are classified according to color, when, after all, it is each individual's intrinsic qualities that make him or her worthy. And when we learn to value people for what they are and not for the color of their skin, race prejudice disappears.

And then we come to religious prejudice, that which holds people apart more than any one thing. How many are there who speak, as a character in

"Kim," with a tone that lumps nine-tenths of all the world in the one term "heathen." People condemn unknowingly all those who worship under another name. Sect hates sect, adherents of the great religions are ranged in conflict with one another. But when we realize the truth of the unity of Religion, religious prejudice fades away.

This phase of the Bahá'í Teachings is the one which appeals most strongly to me. Its broadness, its liberality, its justice, its Truth drew me irresistibly to this movement which holds as one of its basic principles the necessity for the Abandonment of Prejudice. For until we do this that unity so vital for the world can never be realized. Not by merely saying that it is right, it is good to forsake prejudices, but by actually doing it, can the desired result be achieved. In a talk in London, 'Abdu'l-Bahá said, "Do not only SAY that Unity, Love, Brotherhood are good; you must work for their realization." Take hold of the weed with both hands, not giving it a feeble tug, but with a mighty jerk root it out wholly and entirely.

III

THE UNITY OF SCIENCE AND RELIGION

MARION CARPENTER

Is not the world beginning to discover that the obstacles in the path to universal peace can be overcome by the divine teachings of Bahá'u'lláh? The age-long fighting between religion and science is an obstacle to world harmony which is fading away with an increasing knowledge of the teachings of Bahá'u'lláh. The materialist and the spiritualist, at sword's points throughout history, are today fighting as never before to win a decisive battle; Fundamentalist and Modernist grapple to destroy each other. To those who have heard the message of Bahá'u'lláh this conflict, any

conflict, is as unnecessary as it is wrong. Bahá'ís have perfect peace of mind on religious and scientific subjects. The principle on which they base their faith is briefly just this: true religion and real science are in absolute agreement. Religion which denies what science has proved is superstition and bigotry, and, on the other hand, science which does not accept the revealed Word of God is utter materialism—a body without a soul. Not religion *or* science, but religion *and* science, the combination of faith and reason, is the teaching of Bahá'u'lláh to the world today.

God has given man two coordinate ways of arriving at knowledge about the universe: the one (science) is interested in the discovery and explanation of fact, and the other (religion) in appreciation and revelation. Thus they complement each other in making up universal truth. Just as the two wings of a bird move together and both are necessary to flight, so humanity needs both the wing of faith and the wing of reason working in unison, or it cannot soar in the bright sky of the higher life.

The Middle Ages, choked as they were by theology, blind belief, and superstition, represent a period when reason was completely out of fashion; to think was heresy. Today the world has gone to the other extreme and faces a materialistic condition no less awful. The scientist Hyslop says, "The religious mind has been too intent in the past on combating science. If it had realized that scientific method is its best friend it might have held the materialistic tendencies of this age in check." Religion and science must save each other. Just as medievalism was saved by science, so the twentieth century will be saved by

religion. We are discovering through the terrible lessons of earthquakes, wars, and pestilences that we can run this world but miserably alone; that God is still necessary to the universe He has created. A watch may run independently of the manufacturer for a time, but if it is dropped and a spring broken it must go back to its maker. The great scientists of all time have believed in God and religion. It is only the scientific neophyte who is apt to be a sceptic. What Bacon said of philosophy, that when a man studies a little philosophy he is apt to become an atheist, but let him delve into the depths and he becomes a confirmed deist, is equally true of scientific study. Even Darwin did not attempt to explain his theories without a First Cause. Biologists, astronomers, chemists do not explain their hypotheses without God. Anyone who looks curiously at the world of nature, with its laws and forces working in perfect coordination, must believe in, and appreciate, religion.

Science and religion must go together; they must grow together. The world will go far on the path to universal peace when it attains the perfect poise, the equilibrium between faith and reason, which Bahá'u'lláh has brought. Then we can "believe with assurance and act with conviction." It is upon the coming into play of this great new Bahá'í principle that the integrity of the world of enlightenment and the progress of man depend. As 'Abdu'l-Bahá has said, "When religion, shorn of its superstitions, traditions and unintelligent dogmas, shows its conformity with science, there will be a great unifying force in the world which will sweep before it all wars, disagreements, discords and struggles."

MARTHA ROOT IN AUSTRALIA AND OTHER COUNTRIES

WE HAVE received a large bundle of clippings from newspapers published in different Cities in Australia, all giving interesting and favorable accounts of the lecture tour of Miss Martha Root, the American Bahá'í teacher.

Who is Miss Root? Friends in all parts of the world are well acquainted with this "Lecture-Journalist" either through her writings or through personal contacts, but for those who have not had this pleasure, we may state that Miss Root is a magazine and newspaper writer who became an ardent follower of the Bahá'í Faith some years ago. It was evident from the beginning that she had remarkable spiritual capacity, that she was free from prejudice, that she was searching for Truth; therefore it was not at all difficult for her, already possessing a universal consciousness, to understand that "the world is one home." Her intelligent and illumined grasp of the principles of the Cause of Bahá'u'lláh, soon classified her as a teacher with a vision and she longed to spread the seeds of Truth far and wide.

There are no "paid teachers" in the Bahá'í Cause—that is, in the generally accepted meaning of this term—however, this did not deter Miss Root from planning an extended tour. She set herself the task of encircling the globe to expound the Bahá'í Teachings in every country in the whole world. Has she independent means? Yes, for she is independent of all save God. She has a small income of her own, insufficient, however, to finance so large an undertaking as a tour of the world, but as she travels from city to city she adds to this income through her gifted pen which moves swiftly over pages of "copy" for newspapers in different parts of the world.

To what extent has she been successful in translating the vision into a living of the life planned for herself?

First of all she started at home and toured America and the "open door" was the rule every where. She was on the program of all kinds of Club organizations, Societies, schools, colleges and Forums enroute to the Pacific coast. Her interesting trip of nine months through South America was an outstanding and notable event in Bahá'í circles, and a story which has been retold with ever increasing interest. Then there was a hurried trip to India with visits en route at many important Cities. Later on we find she had a signally successful and happy year in China, where she learned to have a real love and admiration for the Chinese and their civilization. We recall her enthusiastic reports from that land, and how she always stressed the kindness of the Chinese, their peace-loving qualities, their brilliant and penetrating intellects, their patience and self-control and that they have absolutely no egotism. In one of her stories about China, she says:

"They have in China what they call a Day of Humiliation. They say, 'if our country is not what it should be, if the military caste is over-riding it, we do not blame the militarists or the bandits. We blame ourselves, and we ourselves will change China and restore our country through education.'

"One of the most profoundly interesting things in the world," continued Miss Root, "is the Chinese renaissance, the student movement which is changing the face of China. Essentially it is a renaissance of learning, for it begins with the professors and the universities, and it is restoring all that was best in old China. There are classics in Chinese as

great as Shakespeare, but they have never been translated into English, for we have no Chinese scholars great enough. Some day the Chinese themselves will translate them into Esperanto, and China will make a wonderful contribution to the world's treasures.

"China today is testing all things. Religion it looks at in the light of science, and religion and science must agree."

Miss Root has also spent some time in Japan and some of the Islands of the Pacific. Recently she has completed a four months' speaking and writing trip through Australia and New Zealand. She touched first at Thursday Island, the extreme north, and went to the extreme south, Hobart and Launceston in Tasmania. She spent a month in Perth, the "front door" to Australia, then recrossed the continent via the trans-Australian railway, and gave more than sixty lectures in Adelaide, Melbourne and Sydney. Miss Effie Baker, Miss Katherine McLaughlin and Miss Gretta Lamprill, all Bahá'ís, joined Miss Root at times and traveled with her through different parts of Australia.

Miss Root was broadcasted from every large station in the different Cities of both Australia and New Zealand. Lectures on the universal Principles of the Bahá'í Cause and Esperanto as a universal auxiliary language were broadcasted from Melbourne. Ships in the Indian ocean, three thousands miles away, returned a wireless of congratulation. A woman in Queensland, one thousand miles distant, telegraphed that every Principle was heard distinctly and believed in. It was a telegram of thanks. In Sydney the broadcasting went out five thousand miles to sixty thousand listeners-in. Hobart newspapermen and Esperantists heard it distinctly.

A clipping from "The Saturday Journal" in Adelaide, on Nov. 8, 1924, carries the headlines:

"Miss Root on the Wireless"—and then follows this interesting account:

"Seated in my dining room at Malvern

on Thursday night I heard on the wireless, as clearly as if the lady were next to me, Miss Martha L. Root, the American journalist and traveller, speaking from 5 Don N., Mr. E. J. Hume's broadcasting station, Parkside. We were trying to pick up music at the time, and this fine, carrying voice, of charming accent, broke in surprisingly. So engaging were the tone and style of the visitor that there was no resisting hearing her to the very end.

"It is as easy to have universal peace as war,' were the first words which came through. 'We must teach universal peace in all the public schools.' Then Miss Root proceeded to advocate the formation of a world-wide committee of the best linguists, because there could never be universal peace without some kind of universal language. Miss Root pointed out that the English language contained 65,000 root words, French, 55,000; and Esperanto only 2,000. Esperanto was so simple that a child could learn it, and she told of the great progress this auxiliary language had made in 35 years.

"With the universal language, explained Miss Root, they could then work for universal education so that, with similar courses of study in the universities of the world, and in the primary schools, an interchange of students would be easy. This campaign for universal peace was shown to involve many changes—co-equal education of men and women, the abolition of religious and political prejudice, an international, instead of a merely national outlook, the independent investigation of truth, and so forth."

Lectures were given by Miss Root two, three, and, a few times, five times a day. These were before Rotary Clubs, Women's Clubs, Women's Service Guilds, English Speaking Unions, Churches, New Thought Centers, Theosophical Societies, Spiritualists, Esperantist Societies, Universities and Teacher's Training Colleges. She was joint speaker with Mr. Walter Nash,

national secretary of the New Zealand Labor Party at a large meeting in the Strand Theater at which she proclaimed the Principles of the Bahá'í Cause and closed her talk with the words "The world is rising as one to work for the principles of international peace."

Another time she spoke before five thousand Socialists in the domain or public park in Sydney on the Bahá'í Principles for a *divine civilization*. It was a clear, bright Sunday afternoon and she stood on an auto truck, the vista beyond the sea of faces being Sydney harbor, which is so justly famous as being the most beautiful harbor in the world.

From among the numerous clippings, the "Sydney Morning Herald" of October 11th, states that "Sir Keith Smith (the first aviator to sail from London to Australia) and Lady Smith and Miss Martha Root, American Journalist,

were guests of honor at the English Speaking Union Musicales. Lady Brad-don and Mrs. Lawton, wife of the American Consul, acted as hostesses. Miss Root gave a short address on universal peace, which she says is impossible without a universal auxiliary language and universal education. She spoke of the Asiatic Society in China which corresponds to the English Speaking Union, and says the Bahá'í Societies go still further because they are Universal, they unite all into one world brotherhood."

Miss Root has now arrived in South Africa where she will join Miss Fanny Knobloch, the Bahá'í teacher who has been in that country for several months, and who has written on many occasions that the people in that land are more interested in Universal Peace than any other subject. All friends eagerly await the joyous news from those who accomplish a new service daily. (M. H.)

TEACHING IN BRAZIL

If American Bahá'ís wish to study at first hand a natural experiment in the Oneness of Humanity they can scarcely do better than visit Brazil and stay awhile at Bahia, the city in South America which 'Abdu'l-Bahá *named by name*, and where Miss Leonora S. Holsapple is now steadfastly teaching, ably supported by Miss Maude M. Mickle.

Neither in theory nor in practice does Brazil recognize a color line, and in Bahia, owing to what may be designated "accidental" blending, a rainbow profusion of tints exists, ranging from a Scandinavian fairness of complexion to a Central African duskiness. As a result, there is extraordinary evidence that all races originally sprang from the same stock, as there are types to be found which, if isolated, could not be distinguished from pure Chinese, Hindus,

Egyptians, etc., although, so far as can be traced, no actual blood of such peoples runs in their veins.

Amongst this multitude of some 300,-000 souls Miss Hosapple works unsparingly in true Bahá'í spirit, toiling many hours per day to gain the wherewithal to enable her to spend most of the remaining hours in service, whilst Miss Mickle, in a brave mood of mutual help, builds up the mission's material edifice.

In this natural forcing-ground of the essential unity of mankind the garden of the Oneness of GOD is by no means well-tended, the weeds of superstition and prejudice being particularly choking. As is customary, the poor who, as Baha'u'llah said, are our trust, though free from prejudice, are steeped in superstition, but, praise be to God! they are peculiarly susceptible to the won-

drously soothing influence of the Bahá'í teachings.

The writer and his wife, who are of English nationality, were strangely and speedily attracted to the two Bahá'í maid-servants through their example and deeds, and have now the privilege of assisting in the most typical of their activities which is a fortnightly Sunday meeting of enlightenment held at the house of an interested Brazilian in one of the very old districts of this ancient town.

To this humble dwelling on meeting-day gather poor souls of all hues, overflowing through lack of space into an adjacent poultry-run and banana-patch. A fresh breeze rustles the cocoanut palms, relieving an otherwise oppressive heat, there is sincere greeting and handshaking all round, followed by a peculiar silence during which the Spirit moves one almost to suffocation. Miss Holsapple then offers up a tender Bahá'í prayer in the language of the country, gives an uplifting address which is listened to with rapt interest, utters a closing supplication, and after a few moments' further silence question time arrives during which one is ever and more astonished at the keen insight underlying the listeners' rough exterior. Literature in Portuguese is handed round gratis and received with eagerness, a particularly acceptable number being 'Abdu'l-Bahá's Paris Talks which Miss Holsapple translated some time ago in Santos.

A further important translation which is just about finished and which it is hoped to have printed shortly for free

distribution is Dr. Esslemont's book "Bahá'u'lláh and the New Era." What hours of effort have been put into this translation work only the Master knows.

Other regular meetings, held in the Bahá'í maid-servants' private residence, take place every Wednesday evening in Portuguese and every Sunday evening in English, when those congregate who have the welfare of the Cause at heart.

Delightful Bahá'í feasts occurred in November to celebrate Bahá'u'lláh's birthday and the Day of the Covenant, for which invitations were sent out to all known to be in any way interested in the movement and which elicited a large and active response.

The chief need of the Bahá'ís here owing to their comparative isolation, is prayerful communion on their behalf by home friends, especially as the mail service appears to be very defective and written communications are often much delayed in transit.

The writer would like to say in conclusion, that prior to residing in Brazil, his wife and he lived for three years in Egypt where they had the advantage of pleasant business transactions with Mr. Ahmed Yazdi of Port Said. When the Bahá'í Cause first attracted them in Brazil certain persecutions which the Port Said Bahá'ís underwent were remembered and Mr. Yazdi's unflinching courtesy under all circumstances came to mind bringing with it a delightful thrill when the power behind his manner was realized. Thus, though Mr. Yazdi had never spoken a word about the Bahá'í Cause, did his living of the life work wonders.

H. H. Rycroft.

Editor's Note.—The Persian section of The Bahá'í Magazine has been temporarily discontinued through the suggestion of Shoghi Effendi, Guardian of the Bahá'í cause.