

“EVERY AGE requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility.”

“AS THIS IS the cycle of sciences, there must needs be new teachings, a new revelation is required and a new life wanted. The minds and hearts refute the veracity of ancient opinions. New ideas are called for and new principles are urgently demanded which may fill the requirements of this age, be as the spirit of this century and as the life of this period.”

“IT IS IMPOSSIBLE to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His Kingdom of peace and good-will. Blessed are those who have taken part in this glorious work.”

'ABDU'L-BAHA



The terraced descent from the Tombs of the Báb and 'Abdú'l-Bahá down Mt. Carmel to the sea

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WHAT AILS the world today? On every side we hear complaints of declining morals, of unrighteous pleasure seeking, of the failure of marriage and of the home. And the gift of happiness, so madly sought at any price, is rarely found and held as a permanent illumination of life, if one can judge by the faces one sees on crowded streets, in hotels, in public meetings. In the midst of a greater material comfort than humanity has ever known, what do we lack? The answer is plain. What is missing is the knowledge and the love of God. Morals not founded upon religion have no power to resist the storms of life. Such ethical systems are but houses built upon the sands. And of what avail is knowledge, if it does not lead to God? Bahá'ulláh has said, "The root of all knowledge is the knowledge of God." His mission was to restore to humanity this knowledge of God, till "it shall cover the earth as the waters cover the sea." Bahá'ulláh's teachings are revealed Truth for the perfection of humanity. Because through him they emanate from the Source of all Truth, they cannot fail.

A REACTION to the increasing Godlessness of this age and generation is inevitable. Man is essentially spiritual, that is, tending Godward. This tendency may be inhibited for a time, and often has been inhibited in the history of humanity, by the force of man's egotism, which is centrifugal; substitutes for the worship of God the worship of Self, and plays the prodigal in a riot of libido.

But as is eternally the case of the Prodigal, there is always a repentance

and a return. For there is no reality to existence apart from God. There are only husks. And the centripetal forces in man's destiny are more powerful than the centrifugal. "Wert thou to seek another than me, surely thou shalt fail shouldst thou search the universe forever more."

IN THE DARKEST and most sinful periods in history—when religion seemed to have lost all control over man's actions—have occurred the birth of new religions destined powerfully to purge humanity of sin, and to raise it Godward to a height before unknown. It has always been so. It will always be.

There is only one alternative. Mankind having the gift of free-will, may obdurately persist in separateness from God to the extent of utterly destroying itself. Since there can be no existence apart from God, that finite existence which would violate too dangerously its divine nature is doomed to destruction. Hence the solemn warning, on the part of all the Prophets of God, of a judgment day which, if necessary, by fire and hail, destruction and death, will purge the earth of the unrighteous and restore the destined balance. Cataclysms of one kind or another have always put an end to degenerate ages. Repentance and return to God is the cry of all the prophets, who give their lives in the effort to save humanity from the sad results of its own sins and to lead it by means of love, not suffering, back to God.

It is for such a purpose that Bahá'u'lláh exchanged wealth for poverty, the station of a nobleman for that

of an exile and prisoner. If divine love can save a world, that love, poured forth for forty years from the prison of Aqá, constitutes a sufficient remedy. It is the effort, and the faith, of Bahá'ís, that spiritual perfection should be manifested by mankind, and divine civilization take the place of satanic conduct. Thus in the midst of an unspiritual age, the Bahá'í Cause is working definitely for the redemption of the world.

THE HOLY LAND is holy not only because of the memories and reverence given to it, but it is in actuality possessed of a more spiritual atmosphere than other places. So many spiritual lives have centered there! Have they left behind them as a permanent blessing to the "genus loci" their vibrations of peace and love and lofty inspiration—that breath of other-worldliness which like a mystic ozone brings to visitors a spiritual stimulus and health?

It must be so. For we are beginning to realize that habitations acquire the atmosphere of their possessors—that rooms are full of the vibrations of those who live and think in them. This atmosphere, in the case of the ordinary personality, does not for long outlast the living presence. But the powerful impregnations of the Manifestations of God are not under the law of transition and death. They are immortal, as the Words of these Manifestations are immortal.

ON THE SLOPE of Mount Carmel, already holy from the days of the Mosaic and Christian dispensations, repose today the remains of the Báb and of 'Abdu'l-Bahá. Below, at a stone's throw, is the house in which 'Abdu'l-Bahá spent the last years of his life. Five miles up the coast, is the tomb of Bahá'u'lláh and the prison-city, Aqá, from which for a period of forty years the Bahá'í Cause was given to the world notwithstanding the greatest obstacles.

This region is assuredly a holy spot.

It will receive the eternal reverence of men, as a shrine at which they will rejoice to kneel and renew their spiritual inspiration. The frontispiece in this number shows the completion of the terraced descent from the tombs of 'Abdu'l-Bahá and the Báb, leading down Mount Carmel through the German colony (founded at Haifa to await the coming of the Lord) straight to the beautiful sea.

Glowing prophecies have been made for Haifa and Mount Carmel by 'Abdu'l-Bahá. These prophecies are already beginning to be fulfilled. The day will come when Haifa will be one of the great cities of the world. At present travel to it is difficult and expensive. But travel in the future will be inexpensive and swift, when the conquest of the air is fully achieved. Then there will be a pilgrimage to that holy spot such as the world has never known before. The prophetic eye, looking at this road down Mount Carmel, modest now in its proportions, can see it magnificently decorated architecturally, and with landscape gardening, and thronged night and day with seekers of the spirit.

A GREAT ACHIEVEMENT is the recently issued compilation by the National Bahá'í Spiritual Assembly of the "Letters of Shoghi Effendi." The purpose of this compilation (published in beautiful pamphlet form at the price of twenty-five cents) as expressed by the National Assembly is "that every Bahá'í worker may have constant access to those general communications from the Guardian of the Cause which convey the everliving spirit of 'Abdu'l-Bahá, direct the worldwide progress of the Bahá'í Movement, protect it from dangers both without and within, encourage and instruct its members, and unify all sincere efforts to broadcast the sacred teachings of Bahá'u'lláh."

Undoubtedly, the success of the Cause today, as well as the spiritual welfare of individual Bahá'ís, will be in propor-

tion to the closeness of contact between the Bahá'í world and its beloved Guardian. The publication of his letters, thereby affording a means for all Bahá'ís to form, and to daily renew, a spiritual connection with Shoghi Effendi and a correct understanding of his guidance, we consider to be one of the most important acts which our ever-devoted National Spiritual Assembly has up to this time accomplished. This pamphlet will be pregnant of results for the benefit of the Cause. The National Assembly having done their duty in issuing it, Bahá'ís the country over will find the constant perusal of these letters the very best means at present available for inspiration and aid in doing *their duty* toward the Cause of God.

We need constantly the kind of encouragement and spiritual refreshment which these and similar words of Shoghi Effendi offer us:

"Let us pray to God that, in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilization are undergoing severe and un-

paralleled tests, we may all realize, more profoundly than ever . . . that our mission is most urgent and vital to the fate of humanity, and, fortified by these sentiments, arise to achieve God's holy purpose for mankind."

"Are we to be carried away by the flood of hollow and conflicting ideas, or are we to stand, unsubdued and unblemished, upon the everlasting rock of God's divine instructions? Shall we not equip ourselves with a clear and full understanding of their purpose and implications for the age we live in, and with an unconquerable resolve arise to utilize them intelligently and with scrupulous fidelity, for the enlightenment and the promotion of the good of all mankind?"

"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 fellow-men?"

"IN THE FUTURE the distance between Aqá and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various institutions of philanthropic nature will be founded. The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from Aqá to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world."

'Abdu'l-Bahá.

BAHA'U'LLAH—THE FOUNDER OF THE NEW CIVILIZATION

BY RUHI AFNAN

AT A TIME when the spirit of materialism was spreading all over Europe, when internal revolutions, diplomatic intrigues, political strife and economic rivalries were darkening the horizon of an agitated and suffering world, Bahá'u'lláh, from the prison city of Aqá, addressed a number of Epistles to the monarchs and rulers of the world to whom He declared His teachings and principles.

To the Bahá'ís these teachings stand out as the only remedy for the divers ills of the present age and the only solution of its manifold problems. ,

Bahá'u'lláh saw the world like the surface of a glacier hopelessly divided by innumerable fissures and dark and deep crevasses. The development of modern science had opened the eyes of men to the bigotry and prejudice that existed in religion and had so alienated them from it, that even its pure and fundamental truths seemed, to their minds, to be darkened. The gulf existing between man and God was widening and agnosticism was the fashion of the day.

The spirit of nationalism, embittered by fierce economic and political rivalries, had so widened the chasm separating the nations that nothing less than a great world war could be foreseen.

Within the individual nations also, new lines of cleavage, accentuated the divisions and differences of men, and class hatred and economic unrest were spreading fast over the European continent.

Bahá'u'lláh conceived the glorious vision of the Oneness of Mankind and set before him the task of healing, by aid of His fundamental principles, every sore that afflicted the body of humanity. He knew well that unless all the cre-

vasses were bridged over and all the differences removed, unity and universal peace would not prove enduring, nor even attainable.

To bring back man to God and at the same time to enable him to appreciate the advantages which science provides, He declared that true religion and science cannot possibly be antagonistic. For both, in their essence, are truths, and between truths there can be no conflict. Moreover, to reconcile the religions, he laid it down, as a guiding principle, that the purpose of Religion is to provide a social bond, to create a new force in man's life, to infuse in him the love of his neighbor. If, therefore, a religion, which He likened to a medicine, should aggravate the disease, it is far better to be without it.

In adjusting international difficulties he did not advocate political methods. He knew that war is only the result of a state of mind, a spirit of blind and narrow nationalism inherent in man's heart. He, therefore, dealt his first blow by declaring that "Glory is not his who loves his country, but glory is his who loves his kind." All men are the sheep of one fold and God the Divine and loving shepherd. Why, therefore, slay each other?

As one of the sources of misunderstanding is multiplicity of languages, He called upon the members of the International House of Justice either to create a new auxiliary language or to choose one of those already existing and to have it taught in all the schools of the world, so that ideas might be more easily diffused and the risk of grave misunderstanding lessened. He then laid down the broad lines that should direct the formation of the International House of

Justice, a supreme and all inclusive body whose members shall be fully accredited representatives of all the peoples of the world. They shall assemble, and after mature deliberation, arbitrate on all questions, social, political and economic, that may lead to war.

In order to eliminate the root cause of all forms of class hatred he proclaimed "Do ye know why we have created you from one clay? That no one should exalt himself over the other. Ponder in your heart, how ye were created. It behooveth you, since we have created you all from the same substance to be even as one soul, in such wise that ye may walk with the same feet, eat with the same mouth and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. This is my counsel unto you, O ye concourse of Light! Heed ye this counsel, that ye may obtain the Fruit of Holiness from the Tree of Wondrous Glory."

Thus by taking away all the causes of differences Bahá'u'lláh sought to establish the Oneness of Mankind and to abolish definitely international and class war.

Up to the present religion has been static in nature. At the time of its appearance it satisfies the needs of humanity, solves its problems and improves its condition, but being rigid in its laws, fails to keep pace with civilization and slowly falls behind, loses its influence and becomes a drag on development. Bahá'u'lláh, however, has laid down some basic principles that can be applied to all stages of human progress and then empowered the International House of Justice which is a purely democratic institution to amend these laws and mould them to the needs of the time. He says, "Inasmuch as for each time and day a particular law and order is expedient, power is given to the ministers of the House of Justice, so that they may execute that which they deem advisable at

the time." So according to the Bahá'í ideal, religion will become a progressive and dynamic institution and remain a source of inspiration and progress.

During the last two or three decades various progressive movements have appeared with rather similar aims, proclaiming very much the same principles. Yet hardly has anyone of them, to my knowledge given such a comprehensive and perfect programme of reform. They have each, as a rule, confined themselves to only a number of the vast and varied problems of the age, oblivious of the fact that, so long as one single sore remains neglected, germs may find their way in and endanger the life of humanity. For, how could universal peace be ensured when religious and racial differences breed hatred or even when the multiplicity of languages hamper mutual understanding.

The service rendered by these various progressive movements is undeniably great and their efforts are highly valued by all Bahá'ís who on this occasion would like to place on record their sincere and profound appreciation.

In addition to the constant and appalling persecution the Bahá'ís have suffered at the hands of the fanatical elements in Persia, they have been the target of some misleading criticism from various writers of the West. Unable to deny the beauty and potency of the teachings of Bahá'u'lláh, these critics have not ceased to declare that such lofty principles were only inspiring ideals and not practical reforms attainable by mankind. These progressive movements have fortunately opened the eyes of the world not only to the practicability but also to the absolute and urgent need of our present civilization for the League of Nations. They have taught the world that a narrow nationalism was the curse of the present age and the recent past and that the sooner we accustom ourselves to think super-nationally, the more easy it will become to manage our intricate international affairs.

Those critics imagined that the religions of the world could never be reconciled, but the modern developments of the science of comparative religion, which has come into prominence only in the last three decades, together with conferences similar and leading up to this present one, will, before long, prove to the world that the fundamental principles underlying all the religions are one, that their only points of difference are the minor questions that relate to rites, ceremonies and external practices which must be necessarily modified with the changes in human wants and environments. The world has already begun to realize that controversies over such secondary points only serve to alienate those sincere souls to whom the heart of religion is all important and who by nature would be willing rather to hold out the hand of fellowship to all religions who worship at the Altar of the One Living God, than to wrangle over forms that seem to their minds of only secondary value.

I have tried to give a picture of the high aim that Bahá'u'lláh has set before Him, and now I pray your attention, for a few moments more, to a brief description of the far-reaching changes it has brought about in the life of its followers.

In the East, especially in the land of its birth, Persia, where it admittedly stands, amid the chaos and corruption of its heedless inhabitants, as the beacon-light of progress and reform, its achievements have been great. There, under an unceasing storm of persecution, abuse and calumny, the Movement has not only wrought a fundamental revolution in the life of the individuals but has also inaugurated various reforms of which I shall mention only two.

Wherever the number of the Bahá'ís is sufficiently great, and they can afford the means, a school has been established to provide the necessary primary education for girls as well as for boys. As even these schools are under the constant

threat of being closed, the Bahá'ís have not been able to pursue this course to its desired extent. Only three years ago one of the schools which had been established after immeasurable sacrifices and difficulties, was burned down by the mob and its poor students severely beaten and dispersed.

I need not dwell upon the degrading position of women in such a state as Persia. Not only are they debarred from the smallest measure of freedom and education, but are in many cases considered nothing more than a mere appendage, an indispensable, but utterly servile member of the household. Wherever a Bahá'í community can provide schools for its boys it also institutes one for its girls. In fact Bahá'u'lláh clearly states that as the girls will be the mothers of the future generations, they must receive preferential treatment in education. In electing the members of the Spiritual Assemblies which are the center of Bahá'í activities, the women are given a position absolutely equal to that of the men. There remains only one more step to take and that is to discard the veil. This has not yet been done, because we believe that in a backward and immature country such as Persia, the education of both boys and girls should make much greater progress before the adoption of so drastic and daring a reform. The Bahá'í women have, however, organized societies of their own to educate themselves and further their cause. Before long, we all hope, even the veil will be set aside and the women accorded a position in Persia equal to their sisters even in some of the most progressive states of Europe.

In the West, where enlightened and capable governments are continuously enacting laws that provide for the material well-being of its citizens, this field of Bahá'í activity has not been so great. Its influence has been mainly to create the spirit of international brotherhood and wipe out religious, social and economic prejudices. Those who have had

the chance of attending a Bahá'í meeting, either in the East or in the West, can appreciate the important and far reaching influence of the Movement along that line. People of different, and at times conflicting views assemble and enjoy mutual love and harmony. Even the most illiterate of the Bahá'ís are free from prejudice. To them Christian or Jew, Muhammadan or Zoroastrian, Eastern or Western, all stand on equal footing and are considered as brothers in the love of the One God.

Moreover, when I see that it is only since the appearance of Bahá'u'lláh and the declaration of His principles that many movements have been established with the hope of spreading principles similar to His, when I see that it is since then that the conception of a League of Nations and International brotherhood has come down from the field of mere idealism into common politics; that a movement for a Universal language has been created; that women have been obtaining a better social and political position; and the cause of universal and free education advanced—I cannot but endorse 'Abdu'l-Bahá's saying that "the spirit of the Cause is pulsating in the arteries of mankind," that we are undergoing that social and intellectual revival that appeared at the advent of every

Prophet and prepared the world for accepting His Teachings.

In conclusion, it will be generally agreed that it would be far from God's infinite mercy to give His helpless creatures the freedom to tread on dangerous ground and whilst knowing the solution of their problems to stand aside heedless of their suffering and deaf to their constant prayers. It is in accordance with His divine attributes to give them guidance when need arises, to send them a Messenger with the necessary laws and commandments to put them on the right path of safety. And now that the social unrest is becoming a real menace to civilization itself, when world problems in their acuteness and multiplicity are baffling the minds of men, we, a small, yet determined band, fired by the unquenchable enthusiasm of the promise of a new day, firmly believe, that the sea of divine compassion has surged, that the Lord has sent His Messenger with the necessary solution of those intricate problems. The Bahá'ís on their part have tried their utmost, have sacrificed their well-being, their property, their all to diffuse this spirit far and wide. Is the world willing to answer their call, or at least deem it worthy of attention?

(Address at the Conference of Living Religions Within the British Empire.)

THE BAHÁ'IS must be the servants of universal peace, the workers for the cause of the oneness of the world of humanity, the spreaders of heavenly love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religious, national, patriotic and political prejudices, and the upholders of the inviolable rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason, and discard all such theories which cannot stand the test of intellect and empirical knowledge. . . .

Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. . . ."

'Abdu'l-Bahá.

THE MANIFESTATIONS OF GOD

THEIR STATION EXPLAINED BY 'ABDU'L-BAHA

THE REALITY of the Divinity is hidden from all comprehension, and concealed from the minds of all men. . . . How can man, the created, understand the reality of the pure Essence of the Creator? This plane is unapproachable by the understanding, no explanation is sufficient of its comprehension, and there is no power to indicate it. . . . Minds are powerless to comprehend God . . . every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections. . . . The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-Places, the Universal Realities, and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. . . . Therefore all that the human reality knows, discovers and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. (Answered Questions, p. 168, 169.)

THE INDIVIDUAL Realities of the Divine Manifestations have no separation from the Bounty of God and the Lordly Splendor. In the same way the orb of the sun has no separation from the light. . . . The Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the mirrors is One Sun.

The Prophets of God, the universal Manifestations, are like skilled physicians, and the contingent world is like the body of man: the divine laws are the remedy and treatment. Consequently the doctor must be aware of and know all the members and parts, as well as the constitution and state of the patient, so that he can prescribe a medicine which will be beneficial. . . .

Religion, then, is the necessary connection which emanates from the reality of things; and as the universal Manifestations of God are aware of the mysteries of beings, therefore they understand this essential connection, and by this knowledge establish the Law of God. (Answered Questions, 178-181.)

THE HOLY MANIFESTATIONS of God are the Centers of the light of Reality, of the source of mysteries, and of the bounties of love. They are resplendent in the world of hearts and thoughts, and shower eternal graces upon the world of spirits; they give spiritual life, and are shining with the light of realities and meanings. The enlightenment of the world of thought comes from these Centers of Light and sources of mysteries. Without the bounty of the splendor and the instructions of these Holy Beings, the world of souls and thoughts would be opaque darkness. Without the irrefutable teachings of those Sources of mysteries, the human world would become the pasture of animal appetites and qualities, the existence of everything would be unreal, and there would be no true life. That is why it is said in the Gospel: "In the beginning was the Word," meaning that it became the cause of life. (Answered Questions, p. 185.)

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. Look at the Christ. He was a youth of Israel, not a great and honored man, but born from a poor family. He was so poor that he was born in a manger; yet he changed the conditions of the whole world. What proof could be greater than this that He was from God? . . . Baha'u'llah came from Persia, which is not a prominent nation. 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. (Ten Days in the Light of Aqá, p. 32.)

ANOTHER GREAT proof of a Manifestation is His Power to develop souls. Miracles are but secondary proofs. Our first and important duty is to ascertain if the real physician has come to heal the spiritual sickness of the world; to learn if the commander of the hosts of righteousness has appeared; to prove the appearance of a true Manifestation of God. If in crossing the ocean everyone on board the ship should assume the authority of captain, where would be the safety of the ship and its passengers? It would be impossible to reach the destination if everybody was captain. Then after we have found the captain of the ship of Truth, it is our duty to obey Him, submit to His wisdom and be guided by Him into Eternal life. (Ten Days in the Light of Aqá, p. 35.)

ALL DIVINE Manifestations give up all personal conditions, considerations and grades in the Cause of God to such an extent that there is nothing judged of their personality; that is, they sacrifice their personality entirely in the world; their life is only the life of God, their thought is the thought of God and their grades are those chosen by God. They have nothing. They sacrifice everything in the way of God. They suffer every sort of affliction and calamity in the world—that is, the afflictions and calamities in addition to those suffered spiritually—in order to show that the spiritual equals the material in consecration and sacrifice. They sacrifice spiritually in the way of God, and so they sacrifice all apparent and outward conditions in order to show the perfection and completeness of the truth of their manifestation.

This is the station of simple radiance which shines forth and makes them separate from all worldly things, and this leads them to such a condition that while they are walking on the earth, they are moving in the supreme horizon. They have cut themselves off entirely from worldly conditions. . . . they close their eyes to their material ease and to all else, and hasten with all joy and fragrance to martyrdom in the Cause of God. (Baha'i Scriptures, page 497.)

EACH MANIFESTATION is the heart of the world and the proficient Physician of every patient. The world of humanity is sick, but that skillful Physician hath the healing remedy and He bestoweth Divine teachings, exhortations and advices which are the remedy of every ailment and the dressing for every wound. . . . Therefore, in this age of lights, specific teachings have become universal, in order that the outpouring of the Merciful One environ both the East and the West, the oneness of the kingdom of humanity become manifest and the luminosity of truth enlighten the world of consciousness. The descent

of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the effulgence of the illumination of the realm of God. (Baha'i Scriptures, page 436.)

CONSIDER TO what an extent the love of God makes itself manifest. Among the signs of His love which appear in the world are the Dawning-points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! . . . His Divine Manifestations have offered their lives through love for us. Consider then what the love of God means. . . .

He sent forth the Holy Manifestations, inspired their hearts with the context of the heavenly books and instituted divine religions, in order that these sanctified personages, these revealed books, these religions of God might become the means of unity and accord, love and good fellowship in the human world. (Baha'i Scriptures, 616, 685.)

THE GREATEST BOUNTIES of God in this phenomenal world are His Manifestations. This is the greatest postulate. These Manifestations are the Suns of Reality. For it is through the Manifestation that the reality becomes known and established for man. History proves to us that apart from the influence of the Manifestations, man sinks back into his animal condition, using even his intellectual power to subserve an animal purpose. Therefore there is no cessation whatsoever in the future for the appearance of the Manifestations of God, because God is infinite and His purpose cannot be limited in any way. If we ever dare to limit and circumscribe God's purpose within any bounds, then of necessity we have dared to set limitations to the omnipotence of God. The created has dared to define his Creator!

. . . God's graces and bounties are without limit, and the coming of the Manifestations of God are not circumscribed by time. (Baha'i Scriptures, page 402.)

IT IS NOT possible for us to train any one individual, and after training him to believe that he is the holy, divine Manifestation. The holy divine Manifestation must be endowed with divine knowledge and not be one instructed in school learning. He must be the Educator and not the educated. The holy Manifestations of God must be perfect and not imperfect. They must be great and not weak and impotent . . . In a word, the holy Manifestation of God must be in every great aspect distinguished above all else in order that he may be able to train the human body politic, in order that he may have power to eliminate the darkness, cause the advancing of the world of humanity from one plane to a higher one, be able through the penetrative power of his word to promote and spread broadcast the Universal Peace among men, bring about the unification of men and religions through a divine power, harmonize all sects and branches and convert all nativities and regions into one nativity and fatherland. (Baha'i Scriptures, p. 607.)

ARE THE Manifestations sinless? Yes, there must be a standard of perfection for human example.

The fields and flowers of the Spiritual Realm are pointed out to us by the Manifestations who walk amid their glories. It remains for the soul of man to follow them in these paths of eternal life, through the exercise of its own human will. The Manifestations of God are sent when most needed. . . . The true believer is the one who follows the Manifestation of God in all things. (Ten Days in the Light of Aqá.)

THE SAVIORS OF MAN

DR. J. E. ESSLEMONT

ALL THINGS manifest the bounty of God with greater or less clearness, as all material objects exposed to the sun reflect its light in greater or less degree. A heap of soot reflects a little, a stone reflects more, a piece of chalk more still, but in none of these reflections can we trace the form and color of the glorious orb. A perfect mirror, however, reflects the sun's very form and color, so that looking into it is like looking at the sun itself. So it is with the way in which things speak to us of God. The stone can tell us something of the Divine attributes, the flower can tell us more, the animal with its marvelous senses, instincts and power of movement, more still. In the lowest of our fellowmen we can trace wonderful faculties which tell of a wonderful Creator. In the poet, the saint, the genius, we find a higher revelation still, but the great prophets and founders of religions are the perfect mirrors by which the love and wisdom of God are reflected to the rest of mankind. Other men's mirrors are dulled by the stains and the dust of selfishness and prejudice, but these are pure and without blemish—wholly devoted to the Will of God. Thus they become the greatest educators of mankind. The Divine teachings and the power of the Holy Spirit proceeding through them have been and are the cause of the progress of humanity, for God helps men through other men. Each man who is higher in the ascent of life is the means of helping those who are lower, and those who are the highest of all are the helpers of all mankind. It is as if all men were connected together by elastic cords. If a man rises a little above the general level of his fellows, the cords tighten. His former companions tend to draw him back, but with an equal force he draws them upwards. The higher he gets, the more he feels the weight of the whole world pulling him back, and the more dependent he is on the divine support, which reaches him through the few who are still above him. Highest of all are the great Prophets and Saviors, the Divine "Manifestations"—those perfect men who were each, in their day, without peer or companion, and bore the burden of the whole world, supported by God alone. "The burden of our sins was upon Him" was true of each of them. Each was the "Way, the Truth and the Life" to His followers. Each was the channel of God's bounty to every heart that would receive it. Each had his part to play in the great divine plan for the upliftment of humanity. ("Baha'u'llah and the New Era.")

EDUCATION AND INTERNATIONAL UNDERSTANDING

DR. MARY E. WOOLLEY

(Editor's Note: Dr. Woolley is President of Mount Holyoke College, one of the most beloved Women's Colleges in America. The following is her noteworthy address given at the "Conference on the Cause and Cure of War" called by eight National Women's Organizations, and held in Washington, D. C., January, 1925.)

INTERNATIONAL understanding is dependent upon education. And education has endless possibilities, not only through school and college, but in church and home, in organizations, educational, social and religious, on the platform and perhaps most widely of all, through magazine and newspaper. . . .

The power of education to change the thought and ideal of a people needs no argument. . . . My first thought with regard to education and international understanding is concerned with what may be called the mechanism of education, certain definite things to be done, programs to be adopted, machinery to be set into motion. Already more has been accomplished in this direction than is generally recognized by the "layman." For children to young people of pre-college age, the outstanding organization is the American School Citizenship League under the leadership of Mrs. Fannie Fern Andrews, organized "To develop an American citizenship which will promote a responsible World Democracy and a real Co-operation among the Nations."

This organization and other educational agencies with a similar aim are following practical programs which may be applied to any school. For example, graded courses on citizenship and patriotism, based on the law of kindness and helpfulness toward all, showing that "with its historical background and unique mixture of peoples, the United States is peculiarly fitted to take a leading part in the struggle for liberty and justice—that the most human needs and hopes and

problems are common to us all, and that humanity is above all nations."

The teaching of history and geography, "the great citizenship subjects," as they have been called, is one of the most important factors in education for international understanding. The emphasis upon great personalities, heroes and patriots; upon the significance of national and racial movements and the "influence of geographic forces upon economic growth and prosperity"; the study of other civilizations and cultures and their contribution to the life of today—this teaching of history in place of the bare recital of conquests and reigns, makes the dry bones live. Better still, it leads not to racial and national antagonisms, but to international understanding and sympathy.

Prize Essay contests in the schools may not contribute greatly to the solving of problems in world relationships, but the value to the students in original constructive thinking on international questions can hardly be overestimated. And who can predict what may be the result of the starting of these currents of thought in the lifetime of the next generation when the children of today are the men and women of tomorrow? A similar comment might be made with regard to the debates and orations in which subjects pertaining to international relations are increasingly popular.

The agencies for education in international understanding have been increased in other ways. In our colleges, International Relations Clubs, have been

established, sponsored by the Institute of International Education, which has furnished some of the best speakers from other countries as well as from our own. No one factor, possibly, in the whole scheme of education for international understanding, has been more effective than these men and women, who out of their wide experience in national and international affairs, have brought illumination and inspiration to the thinking students of America.

There are many educational agencies besides the school and the college. Some of them are represented on your program and will speak for themselves, but I think I shall be pardoned if I touch upon the educational work for internationalism done by the Young Women's Christian Association and the American Association of University Women. The Christian association today is preaching international understanding in the most effective way by practicing it in the Far East as well as in the Western World. Along educational lines at home, no courses of study are more effective than those which are giving to girls of all sorts and conditions a new view of what it means to belong to the world family.

Caroline Spurgeon, the retiring president of the International Federation of University Women, of which the American Association is a member, in her address at Christiania last summer, spoke of Dr. Nansen as exemplifying "that international understanding and friendly helpfulness which is our primary aim." Already the Federation has in effective working such educational agencies as international fellowships and has organized a committee to work with the committee on Intellectual Co-operation of the League of Nations.

Undergraduate scholarships and graduate fellowships for foreign students offered by our colleges and universities have multiplied a hundred fold and more during and since the War and are giving to education the best of opportunities for a better international understanding.

We have been emphasizing the *machinery* of education—courses and subjects and methods—but after all, they are but a means to an end. The end for which we are striving is a new spirit, the friendly spirit, the spirit of insight and sympathy and co-operation and good will, the spirit of understanding. The state of mind with regard to international relationships has been fundamentally wrong. Take, for example, the growth of nationality, especially characteristic of the nineteenth century. As Benjamin Kidd says in "The Science of Power," "We see nearly every function of nationality amongst Western people diverted just as in the pagan world, to some expression of exclusiveness, with the ultimate fact of war in the background. . . . Every living nation idealizes itself. Throughout the West idealization almost invariably has taken the form of idealization in contrast to, or in opposition to, some other people or nation."

The principle underlying this conception of nationality has been variously expressive, as, for instance, the theory of "the individual efficient in the fight for his own interests." This conception is borrowed from Darwinism, but forgetting that "the human evolution which is proceeding in civilization is a *social* not an individual integration," that is, an evolution in which "the individual is subordinated to the universal." The goal is the substitution in international relations of the Christian ethic for the pagan ethic. By the reasoning of the scientist, we come to the teaching of Jesus. "Thou shalt love thy neighbor as thyself."

International relations have been like the house built upon the sand, the sand of *misunderstanding*, shifting, treacherous, and when the rain descended and the floods came and the winds blew and smote upon that house, it fell and great was the fall thereof. The international relations of the future must be built upon the rock, the rock of friendly understanding and good will and fall not, because *founded* upon the *rock*.

PEACE—A RESULT—NOT A CAUSE

GRACE OBER

"PEACE begins in the individual heart, it reaches to the individual home, thence to the community, to the state, the country, and to the world."

"When you hear a thought of war supplant it with a stronger thought of peace."

"Let the Advocates of Peace, work with greater zeal and courage for the Lord of Hosts is their Supporter." ('Abdu'l-Bahá.)

Today the outer world is resounding almost from pole to pole with the clarion call of Peace. The public is being educated with the statements of Peace. Many are the organizations, groups, and assemblages bending their sincerest efforts toward the goal of Peace, and much is being written and said regarding their accomplishments.

The purpose of this article is to mention another avenue in the service of Peace of which little has been said. It is to this encouraging field of endeavor that we ask our readers to turn for a few thoughtful moments. We will consider the facts under the following sub-title—

THE SEEDS AND ROOTS OF PEACE

Mothers, Fathers and Teachers in every land who have come in vital touch with the Remedy for the present world-sickness, as revealed through His Holiness Bahá'u'lláh, and "The Servant of God," 'Abdu'l-Bahá, are day by day faithfully planting in the fresh soil of the hearts of their children the "seeds" of Oneness and Peace, based upon the pure Teachings of these Universal Educators.

'Abdu'l-Bahá has said—"A new race is being developed," and Bahá'u'lláh has proclaimed "Let the people of certainty know that a new garden has appeared in the open court of holiness." This is evi-

dent in viewing the Bahá'í children throughout the world. It is also apparent that God has endowed, and is endowing the child mind of today with a new capacity, an added penetration and desire to reach the reality of every matter.

These children and young people are truly as "Flowers" in the garden of love and oneness. They are a new race, for they are not surrounded by the handicaps of the traditional limitations of the past, and their growing knowledge is being firmly rooted in the fundamental laws of God. They know not barriers of race, color or nationality and are being reared in the atmosphere of friendliness toward all.

Year by year they are advancing like a great army of Light, preparing to overcome the forces of ignorance.

The conversation they hear in their homes resounds with notes of construction, of love for all humanity, and their contacts are vital contacts with those of other races and other climes.

The following incident, which took place in one of our New England suburbs, is a living evidence of the fruit that has already appeared in this new garden of certainty.

A Bahá'í family lives in a section in which there are no other colored residents. They own their home, and the Father, Mother, and little daughter (at the time, eight years of age) have become the joy of the neighborhood through their selfless lives of service to all.

One summer day the little daughter, playing on the front veranda with her little neighbor of the white race, was rudely addressed by some passing school boys. In a tone of derision and scorn one boy called out, "Oh! you little 'nigger'!" Instantly with a beautiful expression upon her upturned face she replied,

"No, I am not a 'nigger,' I am a Bahá'í. You don't know what that means now, but you will, and when you do you won't call anybody names."

The two mothers were inside the front room, the white mother being taught by the colored mother the glorious Bahá'í Message, and as this incident closed she turned to her teacher and said, "I need no further proof, this Message is from God for nothing but the power of the Love of God could have enabled that child to give such an answer."

From the seeds and roots of such "Planting" it is apparent that in a few years' time an abundant "harvest" shall appear!

If one walks through the fields of nature in the late winter season the eye beholds the old brown stubble of the previous cycle covering the land; the stalks and dried leaves tell of a period that is past. But if a few weeks later the traveler passes that way again the new spring has appeared and with it has brought the new life—the fresh green plants. It might be difficult to find a trace of that unyielding stubble which before was almost the only thing visible.

The scene has changed as if by some magic touch; so silently has it come about and so gradually that it would be difficult to say just when it began and how much was accomplished day unto day. The relationship of the phenomenal sun to the earth at that season we all know was the wonder-working "Cause."

It takes but little imagination to carry the parallel into the changing scene of

human progress that is now being caused by the Spring Rays of The Light of Truth from the Divine Luminary as It reaches the pure hearts.

When the children of today have become the men and women of tomorrow how different will be their plans for the world's progress in comparison with today. To them war will be an outgrown garment, an evidence of the dark night of civilization, and "Peace" will be the basis of economic freedom. Justice will be extended to all. There will be the upbuilding of a greater (spiritual) civilization in which the vast resources of the world—which heretofore have been spent in destruction—will be turned into channels for the advancement of the human race. Not a particular racial group, the white or yellow race, the brown or Nordic race, but the entire human family.

Toward such a day—a not far distant day—are thousands, yea possibly millions of lives bending their consecrated efforts in the cultivation of this New Tree of Life under whose shade the nations will gather in perfect joy, friendliness and Peace.

It is of such children who are being nurtured in this Garden that 'Abdu'l-Bahá has said, "These children are neither Oriental nor Occidental, neither European nor African, but they are of the Kingdom; their native home is Heaven and their resort is the Kingdom of Abha (Glory)."

"Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint those ideal pictures upon the tablet of existence with the brush of deeds.

"The holy divine Manifestations are all heavenly artists. Upon the canvas of creation, with the brush of their deeds and lives and actions, they paint immortal pictures which cannot be found in any art museum of Europe or America. But you find the masterpieces of these spiritual artists in the hearts."

'Abdu'l-Bahá to an Artist.

MEMBERS ONE OF ANOTHER

KEITH RANSOM-KEHLER

“FOR Christ had an elemental body and a celestial form. The elemental body was crucified, but the heavenly form is living and eternal, and the cause of everlasting life; the first was the human nature and the second is the divine nature . . . why was the last supper distinguished from the others? It is evident that the heavenly bread did not signify this material bread, but rather the divine nourishment of the spiritual body of Christ . . . which signified:—I have given you my bounties and perfections and when you have received this bounty you have gained eternal life.”—’Abdu’l-Bahá in “Some Answered Questions,” pp. 113-114.

“The Cause of Christ was like a lifeless body, and when after three days the disciples became assured and steadfast and began to serve the Cause of Christ and resolved to spread the divine teachings putting his counsels into practice and arising to serve him, the Reality of Christ became resplendent and his bounty appeared; his religion found life, his teachings and his admonitions became evident and visible.”—Ibid, pp. 120-121.

The human heart cannot thrive without friendliness. A man’s value depends upon his capacity for relationship; upon his power to contribute something to his fellowman, that will enhance the joys and curtail the sordidness of the world. This otherliness is a fundamental of human society, and is based on one of the primary biologic laws, whose pattern is woven into the very fabric of life. There are two inseparable and contending forces bound together in the minutest follicle of being; the one a predatory ruthless force whose object is to seize from the environment those things that can benefit only itself; this is the law of self-preservation and the mighty urge that forces its ceaseless activity is hunger; the other is a binding cohesive power, whose object is

the nurture, the protection, the welfare of something other than itself, the preservation of the species; and the irresistible libido that insures the continuation of this divine impulse is love. All civilization is based upon this impulse, if by civilization we mean the growth and development of those politics and institutions that are founded on the incorruptible principles of Justice, Reason and Good-will. History has been an unprotesting witness to the rise and fall of countless societies; rising because in the mutual meeting of many minds there is a consensus that something finer and more permanent can be gained by the laying aside of the mere individual will, and the coming together under a common will or law, from which all may benefit; falling because sooner or later the thing that originated in mutuality and interdependence, is administered for individual benefit. Greed, ambition, tyranny, those things that represent drawing from the environment are substituted for fraternity, succor and altruism.

The appearance of the first relation in life is so remote that it makes history seem like the half hour before this morning’s dawn; but in it was the preparation for all religion, all art, all education; it was the relation between mother and offspring. Before a relation could be established at all self-forgetfulness was involved; for wherever self is the motivating factor the soul stands quite gaunt and bleak, lacking the pull that draws it to a common center. In this first relation we see the self utterly unmindful of its own welfare, of its own life, willing to sacrifice itself completely for the sake of something other than itself. And this capacity to forget the self and to think of another was the factor upon which the Spirit of God evidently seized when it breathed itself into the human heart and bade mankind lift his face forever from

the exploitation of life to the veneration of it.

Scattered through the writings of 'Abdu'l-Bahá are many references to the correspondence between the inner and the outer life; the heavenly and the earthly condition. It is evident from his teaching that this earth is indeed the "Outward and visible sign of an inward and spiritual grace," the manifest symbol of a peregrine reality. The mind seems to be like that quaint Chinese Sage "Suspended between earth and heaven because he was subject to neither"; for evidently it is not constituted to bring us news of any other order than the ephemeral and composed world of three dimensions. It spends most of its time running errands for and pandering to the needs of the body and still it cannot penetrate the universe whence the body takes its commands and fulfills its functions.

These are carried on by the cells, each an independent entity, endowed with its own special intelligence; to the cell the atomic and molecular world appears with the same clarity that the minds finds in the physical universe; for the cell disintegrates the molecule and wisely administers its parts to those organs where they are needed. Exoterically we see only the complete personality; the cells remain invisible and indirectly apprehensible. They have taken on the character of a perfect relation, having given up their wills utterly to the service of the higher mind.

But this is merely the reflection of a spiritual condition except that by a curious paradox, having been unable to see the cells in the physical body, we see only the cells in the spiritual body. That great Christ body to which Saint Paul referred is evidently the sublime personality of this world, and we fragmentary, detached little beings are cells in its magnificent structure. But as the mind cannot possibly invade those regions peculiar to the cellular intelligence, so it cannot penetrate the confines of the spirit. This reveals itself only to those qualities of heart that represent the functioning of the divine body. The sensitive endowment of faith

views the invisible world of love triumphant over hatred and malice, of joy transcending sorrow and depression, of courage out-flanking hardships and terrors, of unity drawing into the elusive shein of an intangible cohesion all the blind groping detached particles of life. Faith sees the hosts of God on the march to the rescue of the soul's eternal battlements from the cruel hordes of ignorance, superstition, folly and oppression. Faith sees the banners of light streaming in the sunrise of a New Day, and knows that only as mankind enlists under those banners to fight the malignant, insidious forces of evil in the world can human life ever attain to the station of redemption. Faith reconnoitres the ultimate orbit of the soul with the same assurance with which the cells of the lungs load their unceasing cargoes of oxygen into the blood stream. Both of these powers are closed to the rational mind.

In the Bahá'í teaching the true resurrection after the ascension of the Manifestation of God is functioning in accordance with his will and with his dictates by those who recognize his Reality. The whole corps of humanity is in truth the vehicle of his personality and only as we become naturalized into his attributes and follow his hallowed guidance can his Divine Being express itself in the world. Unless to-day we become corpuscles in the flow of 'Abdu'l-Bahá's will, his life is not a thrilling, dynamic, contagious, revolutionary, beautiful power on earth, but a poignant, cherished, wistful, unforgettable illusion.

Such can never be the case for, to paraphrase the words of El Báb, before the Ancient and everlasting Beauty of God is manifested from age to age the power to consummate His decrees is liberated, and the executive urge of his word so searches and penetrates mankind that God raises up from the very stones of our hard human hearts a bright multitude to do His bidding.

Just as the cells of the body connect us with the atomic world, and the rational faculty through the brain with the physi-

cal world, so the heart connects us with the realms of faith, where alone the everlasting battle for the soul of man can be won. And it is only the great invisible personality of the Divine Beloved, functioning through the heart of each of us individual cells, that can give humanity the confidence, the courage, the vision, the self-abandonment to march shoulder to shoulder beside those unseen battalions who are storming the outposts of corruption and evil and liberating in the freer, nobler achievements of the soul the actual life of the Savior. This life is none other than the life of love, of friendliness, of good-will, of the placing of others before the self, of unity; which originated in the primitive animal condition:—that strange shadowy surge of veiled yearning, to find something upon which it could expend its tenderness and care.

In our stupendous adventure here, since the first little atom of being flung out its challenge to materialism and marshalled its puny defiant strength against the relentless organization of the whole physical universe, the law of attraction, the law of cohesion, the law of love is the only thing that has ever made any permanent contribution to existence; for these characterize the life of that Mighty Being whose followers we are; and failing of them we atrophy in his Divine Body and thwart our earthly purpose.

There is a tendency in modern philosophy that reflects the religious teachings of all time; Vitalism posits a half-wild, half-saved universe that can only attain an ultimate redemption through the ceaseless effort and the intensified spiritual habit of human beings. Turn for a brief survey to the sacred writings of the world and hear the great Manifestations of God pleading with man to "Turn from his manifold wickedness and live"; "Now is the time, now is the acceptable time"; "He who seeketh his life shall lose it"; "Hatred ceases not by hating; hatred ceases by loving"; "a hater may do great harm to a hater but not so much harm as he does to his own self." "The principle of faith is to lessen words and to

increase deeds." It seems apparent that if the human experiment is to succeed it must succeed solely through the efforts of human beings; the heavenly hosts are not going to descend and work out our problems for us; we are promised their assistance only as we strive for ourselves; human conditions cannot be changed except through human agencies; the old evil things of this world can only be obliterated by men and women; the new shining order of peace and good-will can only be established as we incorporate it into our souls and reflect it in our deeds. The present crucial call for stout courage, for unflinching obedience to the command of a sublime leader, for a fervid dedication to our effulgent ideal must arouse those who have these startling bugles in their breast. The whole future of a far-flung incalculably splendid emprise hangs upon our frail endeavors. We cannot escape life; we have to master it, and it is only as we hold ourselves sternly to the mandates of Bahá'u'lláh that we can draw from His Mighty Spirit the grace and strength to batter down the grim distracting barriers between men, and to flood the great plains of life with the glory of unselfishness, love and beauty.

In this New Era Bahá'u'lláh makes us directly responsible for the establishment of his commands and teachings in the world. . . .

Courage—love and courage—these are the great spiritual requirements of the present time; . . . and only those who stand firm, who do not shrink from life and her harsh impacts are worthy to function in the body of the Master.

Our solemn, terrifying and magnificent responsibility should weigh upon us and inspire us in every thought and contact. We human beings are to-day the sole agents of God's will in the world. The love of 'Abdu'l-Bahá can only be expressed when we function adequately as component parts of his life; that oneness of sentiment to which Bahá'u'lláh summons us can only be achieved as we realize that we are all cells of one Divine Body.

THE NEW FEELING OF BROTHERHOOD

MARY HANFORD FORD

“THE WESTERN world is prone to be objective, and humanity has become thoroughly intellectualized in recent years. It believes easily that one can make laws, formulate principles, and construct a religion containing so few offensive features that every one will finally accept it. Such thinkers forget that the essence of religion is to be in love with God. There is no religion possible without the element of ecstasy, and no ecstasy possible without love.

“Under this ecstasy the persecuted Quakers died, the early Christians gave their lives, the Bahá'ís have been suffering martyrdom for the last seventy-five years in Persia, the Muhammadans and Jews have sacrificed for their faith, the Protestants have joyfully burned under Catholic persecution, and the Catholics under that of Protestants. All were in love with God and therefore they spent their last breath joyfully and possibly experienced no pain in their physical torments. Joan of Arc did not know when the flames greedily licked up her body, because she was consumed by the throes of a great love, which rendered her unconscious of material sensation.

“This increase of capacity for love appears in the world always with the advent of the Messenger of God, who is not only a divine teacher but a channel through whom pours an added flood of the Holy Spirit to all mankind. When he arises all religions are refreshed but at the same time begin to lose their sectarianism. As they are more positive in love they become less positive in dogmatic theology. Thus in the time of Buddha and later, the Hindu people were so inflamed with love that the barriers of caste disappeared.

“The early Christians became so aware of God that they could no longer worship the statue of the Emperor. The Bahá'ís

of modern Persia, from the declaration of the Báb in 1844, believed in the oneness of mankind, the oneness of all religion, and were naturally slain and tortured by a priesthood which declared there is only one real prophet of God, Muhammad, and only one true religion, that which is founded on his teaching.

“The Bahá'í cause has spread from Persia into all the countries of the world, in spite of the dire persecutions to which it was subjected, until at present its centers are found in all cities and larger communities, with its teaching of international peace and brotherhood.

“All religions are in fact one, because all spring from the divine teachers, who have appeared at different periods through various races of the Orient, giving mankind the same basic truth. Sift Zoroastrianism, Hinduism, Judaism, Christianity and the great Bahá'í cause and you find in all a reiteration of identical and impregnable statements in regard to God, immortality and the conduct of life. But you discover in the Bahá'í teaching an amplification and clearness which was not possible in the earlier day and which renders all mystical and practical allusion more definite.

“We learn to look upon the Prophet not as a man apart, clothed in sackcloth and born only for martyrdom, but as the early Christians looked upon Christ, as the radiant one whose presence in the world brings such light that a new civilization must follow his advent: This was demonstrated in the case of Christ, in that of Muhammad, notably in Lao Tse, who gave his law to Confucius, in that of Moses, who led his people out of darkness.

“So the Bahá'ís believe that again such a Messenger has appeared, and the world is being irradiated by his light. . . .”—
(N. Y. Sun, Feb. 14, 1925.)

THREE EXPERIENCES

A SHIP WITHOUT A RUDDER

V. EDITH WHITTON

MY SOUL, longing for God's Truth, was day by day becoming more faint and lifeless in the quest, almost overwhelmed by the tidal wave of self and misunderstanding, plunged into the deep sea of melancholy, and trying in vain to fathom out of this condition the Reality of God, that would not suffer a sparrows to fall without His knowledge. Yet "darkness was upon the face of the deep," and I was as a ship without a rudder upon the high sea. All hopes were fast fading. Great fear seized me and almost bereft me of reason. Like Jonah of old from the belly of hell I cried unto God for guidance and protection through this most terrible of storms. For weeks and months I felt I must surely perish, when the spark of faith again asserted itself and I began to realize I was truly God's child, that He was my only protection and would save me. From that moment the Light of God began to dawn upon me, and the storm clouds began to disappear through increased faith.

It was after these hours and weeks of preparation on the part of God ("My calamity is my providence, in appearance it is fire and vengeance, in reality it is light and mercy."), that He sent His angel to my door with His glorious message of salvation to all mankind, and gave me the true and deep meaning of the miracles of the Christ when He calmed the troubled sea. This angel said to me, "Have you not heard of the Great Messenger of God, upon whose Name we must call today for our redemption? Do you not know you are living in a day in which all the prophets and learned of the past ages have longed to see?"

This visit I shall never forget, for she was trying to arouse me from the deep sleep of the soul; and like a growing physical child, as soon as she left me, I would as it were, turn over and lapse into

a deep sleep again, almost entirely forgetting all she had said. Then another day, perhaps, walking down the highway in a pouring rain, I would spy the approach of my angel, very wet and tired, yet moved by the spirit in the interest of my soul and the dormant soul of mankind. Again she would say, "Awaken child, the sun has arisen! It is a new day." And finally, after great sacrifice, prayer and anxiety on her part, I began to realize that this angel was bringing glad tidings to a weary, waiting soul; I was hearing that which caused the stimulation of soul, mind, and spirit as did the wine at the wedding feast of Canaan of Galilee.

I hope only in this life to be able to pass this glorious Bahá'í message on and on until the whole world can rejoice in the Lord of Hosts and His message as the healing of the nations.

II

A HINT OF ITS GLORY

MABEL H. PATNE

ONLY after many days of seeing 'Abdu'l-Bahá was the real Light of His countenance lifted upon one pilgrim. That vision of Reality! How the mind searches the whole domain of human experience to find words or symbols which will convey even a hint of its Glory! An answer, it might then in part be described, to the poet's lines,

"Strong Son of God, immortal Love,
Whom we that have not seen Thy face
By faith and faith alone embrace. . . ."

But to have seen that face! A face on an old fresco in Florence painted by Giotto caught and reflected a little of that same look of immortal, childlike love. Now it was plain what the true spirit-painter of divine subjects sought to portray, and how they must have despaired, yet been eternally grateful for just the

glimpse they could get and give. Now, too, the words of 'Abdu'l-Bahá to an early pilgrim were plain: "My love is intuitive." Immortal love, and therefore immortal youth! Now it was plain what Christ meant when He said, that we must receive the kingdom of God as little children, if we would enter therein. For in that unforgettable, revealing look, was the look of the child, a dewy freshness, yet all Divine, transfigured, lifted to another realm.

The truth of this passage from one of 'Abdu'l-Bahá's Tablets shone out: "O my friend! The affection of my heart unto thee can not be expressed through any interpretation, and I can hardly write it or acknowledge it. Turn with thy breast unto the heart of 'Abdu'l-Bahá, and then this concealed fact will be disclosed, and the hidden mystery be unveiled unto thee" (Tablets, Vol. 1, p. 163).

And this quality he wished for us. It was plain now the meaning of the passage in another Tablet in which he prayed that the recipient might be dowered with a "great illimitable freshness."

And then, crowning joy, after struggling to find an expression approaching adequacy and wondering whether the vision might, perhaps, be too personal to be true, to come across the prophetic words in the one hundred and tenth Psalm, "Thou hast the dew of thy youth."

Now there is stronger faith in the vision and a growing perception that this Divine quality, like the Divine verses, contains all other Divine qualities, as well as itself. Just as 'Abdu'l-Bahá has said that, if one obeys one of the verses of Bahá'u'lláh, one obeys them all.

III

THE KINGDOM OF HEARTS

MABEL R. VICARY

THE Kingdom of God is a kingdom of the hearts. It is the kingdom of love and happiness, the kingdom of divine

attraction. Whoever says he loves God and loves not his fellow beings is not speaking the truth. All love is divine and comes from God. There can never be too much love, lack of it causes all the misery and suffering in the world of existence. 'Abdu'l-Bahá has said that the hearts are appointed for God. Only pure hearts can reflect the Divine Love. The purer the hearts, the greater the power to reflect the universal love.

God loves all His creatures. Human love varies in degrees. Only the Perfect One can shower the Light on all in like degree. The creatures being imperfect themselves, see the imperfections in others, and measure out their love accordingly. They love most those in whom they see the least imperfection! In this way they express their ideals, they show their longing for God, the Perfect. 'Abdu'l-Bahá says that we cannot love all people alike. There are spontaneous loves and friendships which come through no will of our own, they require no effort on our part. These are the strongest links in the chain of unity. They are, indeed, from God, and are the most perfect expressions of God's love possible in the human world. They are real, they are eternal, for they are part of the Divine Unity. Without these sparks of the divine fire, no fire of the Love of God can be kindled, no divine conflagration is possible, because God lives and moves only in the hearts of men.

When one is suffering or in distress, what is more beautiful than to have one you love speak the word of comfort and healing. It is a confirmation of the presence of God. This is the kingdom of heaven which is to be established in the hearts of men. It is eternal, it is indestructible. One attains to this vision through love of the Manifestation of God. The human soul is ever reaching out for a solution of the Divine Mysteries. These mysteries, the Holy Manifestations unfold to humanity.

FOR MEDITATION

THE SHINING LADDER OF THE WORDS OF GOD

HOWARD C. IVES

HOW MANY are the problems constantly demanding solution! How often the complexities of life crowd upon us with an insistence which will not be denied! To those who attempt to solve these problems, or to unravel these complexities, relying only upon their own experience and their own wisdom there come periods of despair which often overwhelm.

But the denizens of the world of Reality, who, in moments of bright vision have glimpsed the picture of the glorious Whole, can never again be completely deceived by the illusion of circumstance, and when the world presses too closely upon them they withdraw to the "Mountain of the Lovers," they drink of the "Cup of Abstraction" and know "all voices to be from the King."

This age has brought us many precious gifts in the outer and inner world, but none more poignantly sweet; none more thrillingly uplifting; none more richly bestowing than this shining ladder of the Word of God upon which the perplexed and bewildered traveler may ascend, round by round, out of the depths of discouragement and sorrow unto the sublime heights of certainty and assurance—the "Apex of the Merciful"—where he is able to "rest with a spirit of severance."

"When man is spiritually free his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse, 'He will lift up from before his eyes the veil', become fulfilled in man." The function of the divine revelations, the Word of God in every age, is to free man from the bondage of the self; to lift up from before the eyes of man the veil of earthly illusion which continually blinds him to Reality and to provide a perspective into which fit with

beautiful symmetry the otherwise seeming complexities of life.

It is the great bounty and divine gift of this age that a heavenly Light has been diffused to illumine the hearts of men and to bring understanding, and with understanding peace. To bring perspective to the battlefield, and with perspective, assurance of ultimate victory; to bring a knowledge of the ocean's depths while being tossed upon its surface, and with that knowledge a divine tranquility even while the tempest is raging.

The Words of God which follow have been found especially helpful in lifting the troubled soul to the heights of understanding love, and usher the wandering traveler into the "Valley of Peace."

"Is there any Remover of difficulties save God? Say, Praise be to God, He is God! All are His servants, and all are standing by His Command."

El Báb.

"O my God! Thy Name is my healing: Thy Remembrance is my remedy: Thy Love is my companion: Thy Mercy is my need and my aid in the world, and in the Day of Judgment! Verily, Thou art the Knower, the Wise."

'Abdu'l-Bahá.

"The candle of thy mind is lighted by the Hand of My Power; extinguish it not with the contrary winds of desires and passions. *The Healer of all thy troubles is remembrance of Me; forget it not. Make My Love thy capital, and cherish it as the spirit of thine eye.*

Break the cage, and, like unto the bird of love, soar in the atmosphere of holiness. Leave the self, and rest with heavenly souls upon the sacred plain of God.

Content not thyself with the repose of a single day and lose not the everlasting rest. Exchange not the immortal Garden of eternal joy for the earthly furnace of mortality. Ascend from the dungeon to the beautiful plains of Life, and arise from the cage of the world to the alluring Garden of the Placeless."

Bahá'u'lláh.

"O servants! If in these visible days and present world, matters appear from the Realm of Decree contrary to your wish, be not depressed: for happy and divine days shall come, and spiritual worlds of Holiness shall become manifest. In all these Days and Worlds for you a portion is ordained, a sustenance is determined and a food is established! Ye shall certainly attain to all these were ye to exchange the garment of mortality for the Garment of Immortality, and enter the station of the Paradise of Abha, which is the everlasting Abode of glorious, sacred souls! Be not grieved at the hardships of these numbered days, and be not dejected if your outward bodies are destroyed in the Path of the Beloved One: For every destruction is followed by a construction, and a Paradise of Rest is concealed in every hardship."

Bahá'u'lláh.

"In the Name of God, the Victor of the Most Victorious, proclaim: . . . God will assist all those who arise to serve Him. No one is able to deprive Him of His Majesty, His Dominion, His Sovereignty. For in the Heavens and in the earth, and in all the Realms of God, He is the Victorious, and the Conqueror."

El Báb.

"The greatest bestowal in the world of existence is a tranquil heart, and it is impossible for man to obtain a tranquil heart save thru the good pleasure of the Lord. That is, man may so adorn the temple of his being with lofty attributes and philanthropic deeds as to be pleasing at the Threshold of the Almighty. This is the only Path and

there is no other Path. My point is this: Let all your thoughts, your ideals, your aims and purposes revolve day and night around one common object—that is to live in accord with the good pleasure of the Lord. Then all the doors of felicity will be opened before your faces, you will become successful in all your undertakings, and you will be confirmed in all your accomplishments. The basic principle is the good pleasure of the Lord: and the good pleasure of God is obtained thru a tranquil heart, and the tranquillity of the heart is only gained by living in accord with the Divine Teachings and Exhortations: When a person attains to this station he is contented and peaceful. Then he will become prosperous in all affairs and enter into paradise. This station is joy succeeded by joy, confidence after confidence and Paradise after Paradise. Having reached to this exalted station man lives in Paradise while upon this earth, is in Paradise when he leaves this world. His heart is in Paradise, his spirit is in Paradise and he is encircled by Paradise."

"If thou goest away with this unchanging condition of INVARIABILITY OF INNER STATE, thou shalt see the doors of confirmation open before thy face, thy life will be a crown of heavenly roses and thou shalt find thyself in the highest state of triumph. Strive day and night to attain to this exalted station."

"The afflictions which come to humanity sometimes tend to center the consciousness upon the limitations. This is a veritable prison. *Release comes by making of the will a door thru which the confirmations of the spirit come.* The confirmations of the spirit are all those powers and gifts with which some are born and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts his life with radiant acquiescence."

"Turn your faces away from the contemplation of your own finite selves and fix your eyes upon the everlasting radiance, then will your souls receive in full measure the divine powers of the Holy Spirit and the blessing of the infinite bounty.
'Abdu'l-Bahá.

"A pure heart create within me, O my Lord! A tranquil soul renew within me, O my Hope! Through the spirit of command make me firm in Thy Cause, O my Beloved! By the light of guidance show unto me Thy Path, O my Desire! By the might of loftiness cause me to ascend to the heaven of Thy Sanctity, O my Beginning!

Through the worlds of immortality cause me to rejoice, O my Lord! By the melodies of eternity tranquilize me, O

my Companion! By the riches of Thy Pre-existent Countenance deliver me from all else save Thee, O my Lord! And by the interpretation of Thy Everlasting Identity rejoice me, O Thou Who art more apparent than my own appearance, O Thou Who art hidden in my inmost heart!"

Bahá'u'lláh.

"This turning the face towards God is the healing of the body, the mind and the soul. When this advancement towards God has become complete one is able to overcome passion and desire; become protected from sin and transgression, and be delivered from heedlessness. It will bestow Eternal Life and grant the imperishable Gift."

'Abdu'l-Bahá.

"THE HOLY Divine Manifestations are unique and peerless. They are the archetypes of celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they foreshadow the perfections of evolving humanity."

"THE CENTERS of Divine perfections are the Manifestations of God as seen in His prophets. In whichever country, or at whatever time they come, they are the center of the divine perfections; and as the sun in the material heavens develops the material beings, so do these spiritual suns develop the world of souls."
'Abdu'l-Bahá.

AT THE GRAVE OF THORNTON CHASE

WILLARD P. HATCH

AS is well known, September 30th is the date that the first American Bahá'í, the illumined Thornton Chase, was set free from the troubles and vicissitudes of the life of the material world. That is the day set aside by His Holiness 'Abdu'l-Bahá as visiting day to the tomb.

A number of the friends also regularly gather at the grave on October 19th, as on this date the Beloved 'Abdu'l-Bahá, with about twenty-five of the friends, made His memorable visit there in the year 1912.

At a recent service, first one friend, then a second, then a group appeared. They carried and read excerpts from the wonderful "text book" written by Mr. Chase, "The Bahá'í Revelation." A letter was also read from his widow, Eleanor Chase, which contained data of interest regarding dates in the life of Mr. Chase, and last and most important the mighty words of 'Abdu'l-Bahá and the last letter of the Guardian of the Bahá'í Cause, Shoghi Effendi.

It was brought out that, whereas the Blessed Bahá'í Cause was first mentioned in this country at the World's Fair in Chicago in 1893, no one became a believer at that time. Mr. Chase stated plainly that the first day he ever heard of the Cause was June 5, 1894. He has also so written it in a history of the Cause in America which he began before he passed away, a copy of which can be found as printed, in the files of the STAR OF THE WEST. This date is important, inasmuch as His Holiness 'Abdu'l-Bahá has confirmed Mr. Chase in the assurance that he was the first American Bahá'í, and He alone knew who was a Bahá'í better than the individuals themselves.

The meeting at the grave was filled

with the spirit. It was a joyous meeting, made so by the perfect assurance of all in the immortality of the soul, and in the happiness of Mr. Chase in being in the glorious kingdom of God, after having accomplished so much for the Cause of God on earth.



Willard P. Hatch at the grave of Thornton Chase

The prayer of 'Abdu'l-Bahá for Mr. Chase as read carried no note of other than glad tidings that this holy soul had achieved a life of usefulness; a life that had, like a matured orchard tree, borne fruit of much spiritual import to succeeding generations. Like unto Peter in the Holy Land in the time of His

Holiness Christ, so was the life of Thornton Chase to America, and in addition, Mr. Chase left written records, in the form of letters, which if collected will form many volumes more than those already printed.

It was brought out that Mr. Chase had foretold the year of his passing, making the clear statement that it was his last year on earth. Speaking of the troubles of this life he is reported to have said that they were like mosquitoes—annoying at the time but swept away by the Power of the Spirit.

Previous to the friends coming together, visitors to the cemetery at Inglewood, Los Angeles, paused before the beautiful tombstone, so luminous from the attention given it by His Holiness 'Abdu'l-Bahá, and read the inscription, "This is the illumined resting place of the holy soul Thornton Chase, who is shining in the horizon of eternal life ever like a star. 'Abdu'l-Bahá." When they came to the name of 'Abdu'l-Bahá below the inscription, they manifested un-

usual interest, and their questions led to their receiving the truth of the Oneness of Mankind and the fatherhood of God, for which Mr. Chase had given his heart and life.

The meeting was closed by the friends reciting the prayer selected by Shoghi Effendi, and humbly supplicating that all, everywhere, might attain that purification of inner character so necessary for the Cause today.

Mr. Chase's widow states that Mr. Chase was born in Springfield, Mass., February 22, 1847. He passed away September 30, 1912. A beautiful sentence in her letter points out that the ushering in of Peace must come with the Love of God in each individual heart. It reminds one of the WORDS of His Holiness 'Abdu'l-Bahá to the effect that different affairs and matters of the intellect could be endlessly discussed, but that which is important is the Love of God and the Knowledge of God. This knowledge and this love are impossible save through His Manifestation.

ASSURANCE

When we become immortal, thou and I,
 Beyond the blighting tomb of place and time,
 When we are born into a calmer clime
 Beneath a radiant, acquiescing sky,
 When all the gropings of a how and why
 Resolve into a certainty sublime,
 When fruits of faith which never reached their prime
 Mature into the apple of His Eye,

Then God will walk with us and we with Him,
 And God will talk with us and we shall hear
 His Voice, no longer whispering and dim,
 But resonant, majestic, full and clear,
 And we shall see, no longer far and grim,
 His lovely Face, benevolent and near.

—H. H. Rycroft,
 Bahia, Brazil.

THE SALVAGING OF A SOUL

HENRIETTA C. WAGNER

On October 16th, 1924, the prison doors of Walla Walla, State of Washington, opened to release a young man who, while a prisoner there, heard the Bahá'í Message and became a believer. A short biographical sketch may be of interest. On the prison records he was known as Joseph ———, but this is not his real name.

He was born in Tunis, in Northern Africa, of Italian parentage from the island of Sicily. When a mere infant his parents emigrated to the United States, settling in New York City. There his mother died and the father re-married. The step-mother not wanting the children, they were placed in an orphans' home, where they were mistreated, uncared for and misunderstood. When a little older, Joseph ran off and went to sea and the greater part of his life has been spent on the ocean. He has traveled to all parts of the world on ships and been the companion of rough seamen. What his offense was, we do not know, and it does not matter. The important thing is that he has found the way out of the "prison of self" and is on the highway to right living and service to his brothers in darkness.

Miss Martha Root (Bahá'í teacher), on her way to China a year and a half ago, went out of her way to go to Walla Walla to see Joseph. He was so overcome with emotion at her kindness that he could scarcely talk to her. She wrote that he had a look in his eyes which told of great suffering, and the awakening which comes of it; she recognized his sincerity and his capacity.

In this connection, there comes to our mind a story told of Jinab'i-Fadil by one of the New York friends. A large meeting had been arranged for him in that great city, and the friends were over-

joyed at the opportunity to present the Truth to such a large number of people. But Jinab'i seemed not to be so elated after the meeting was over. He said there was one person who understood and was spiritually awake. With spiritual insight, his eye had caught that one soul. On another occasion Jinab'i was asked to go to a prison to talk to some of the inmates, gunmen and desperados. Our great teacher was deeply impressed at the result of that meeting. He said every one of those men would "see God."

We sometimes wonder why it is that a soul must sink to the depths of misery and suffering, even wrong doing, before it can rise to the heights and become conscious of its own helplessness and unworthiness. As 'Abdu'l-Bahá said, God knows our weakness before we fall into the tests, but man with an ego would think he was a god unless it were otherwise proved to him through the tests.

A letter from Joseph, written from Portland after his release, told of walking the streets in search of work, the poor shoes given him at the prison blistering his feet. He was reminded that Miss Root told him to look up Mr. and Mrs. Latimer on his release, and they would assist him. He decided to write to them, but he said, "I hope those people will not offer me money, for I will not accept it. All I want is work and a chance to make good."

The next letter told the joyful news that he had found Mr. and Mrs. Latimer and thru their kindness and that of Mr. Nash, he had secured a good position and was already at work. He says, "Last Friday I went to my first Bahá'í meeting. It was wonderful. All the friends were very kind to me and they all were so happy, all of them smiling

and talking like a big family. It did not take me long to feel at home."

'Abdu'l-Bahá, in a Tablet to Mr. Agnew, said that in the future crime would almost entirely cease to exist in the world. Children will be given an education which will be spiritual in character as well as intellectual, in other words, the head will be educated as well as the heart, and children will be made to know and feel that crime itself is the worst punishment one could inflict upon himself.

As a compensation for his misfortune, Joseph was once reminded that thru his suffering and the depths to which he had sunk, he would know the sorrow and suffering of others and be able to help them.

One cannot but feel that, in this day, thru the suffering of those holy souls in that "Greatest Prison," the Eye of

God is turned upon prisons, and they will give up their prisoners as the sea gives up its dead.

When such a glorious day comes, as Dr. Orrol L. Harper says in her recent illuminating article in the Star of the West for October on "A Bird's Eye View of the World in the Year 2000," "Criminals will be discovered to be either ignorant, sick or mentally deficient," and the penitentiaries, instead of being places for "severe correction and harsh retaliation," will be "more like schools and hospitals."

"In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD, and the pots in the Lord's house shall be like bowls before the altar. . . . And there shall be no more the Canaanite in the house of the Lord of hosts."

WORLD THOUGHT AND PROGRESS

IT IS impossible, I repeat, to end war except by the strictest application of the Golden Rule. A document decreeing peace is not worth the paper it is written on if it is not backed by the conscience and will of the people. . . . We must be trained to be peaceful and peace-loving. . . . It does no good to talk peace, to write peace, to preach peace. We must be peace personified. . . . The people must be taught to wish peace. It must become their desire to practice the Golden Rule. Business men must not do business at arm's length with one another. Husbands and wives must live amiably in their homes if their children are to grow to manhood and womanhood in a spirit of peace.

We must carry peace and good will into the world if the end of war is to be in the parliament of mankind. We must abandon our petty prejudices—social, racial, religious and class, if we are to

have a world of peace. Will it come? I hope so. I am willing to try out any experiment designed to speed its coming." —(Thos. R. Marshall, former vice-president of the United States, "Evening Star," Washington, D. C.)

A DECIDED antimilitaristic sentiment is sweeping my country. It is fostered by the rapidly growing labor movement, the tenant farmers' union and the college students.

"A short time ago the commissioner of education tried to introduce military cadets in the colleges. The students did not want them. They organized such an imposing resistance that when they went to call on the commissioner of education, he jumped through a window to avoid meeting them.

"If you have not been in Japan recently you would hardly recognize it, sentiment has changed so."—(Toyohiko

Kagawa, Foreign Missions Convention, Washington, D. C. Post.)

THE NEW YORK Board of Education has arranged with the League of Nations Non-Partisan Association for ten lectures in the city schools on the League of Nations and the World Court.

The speakers have been furnished by the League of Nations Non-Partisan Association, through Ambrose Cort, Principal of Public School 73, who is a Chairman of the School Committee of the Greater New York Branch of the League of Nations Non-Partisan Association.—(N. Y. Times.)

WHAT IS religion? We are apt to regard it as a label, which describes whole continents. Europe is Christian; China is Confucian; and so on. But China is no more Confucian than is Europe Christian. All you can say of the Chinese is that some of them, here and there, live up to the precepts of their great teacher. And exactly the same may be said of the European. Not one in ten persons in Europe goes to Church. Not one in a hundred is a student of the Bible. *Religion must be judged not by those who wear the label but by those who have consecrated the life.*—(P. Whitwell Wilson in Y. M. C. A. "Association Men" for March.)

IN HIS LAST BOOK Bryce has said that, fine and strong as it is, there are other civilizations worthy to survive as well as that to which we English speaking people are so much indebted and in order to do our best to help keep the world from another debacle it would seem wise for us to avoid the struggle that would ensue if any serious attempt were made to impose English on any other people or peoples who have the same local and national self-respect that we have. As a result of a recent questionnaire in France and England put before scientists and engineers about 85 per cent of those reporting were in favor of Esperanto. . . .

Although not myself a finished Esperantist I have been able to make a more exact and careful business report in Esperanto than in my native English. Every word in Esperanto has an exact meaning and it is not subject to idiomatic variations so common and so annoying in all national mediums of expression.—(Rufus W. Powell.)

THERE IS today a persistent demand for competent religious training. . . . This demand is coming both from the old and the young. If the body and soul are not nurtured and developed apace with the mind, there can be no balance. Without balance, ideals are formed on an uncertain basis. . . . The leaders of tomorrow must have trained minds, but these minds should not be developed at the expense of a moral sense.

Within the next six months there will be opened at Ann Arbor, Mich., the seat of the University of Michigan, "a scientific school of religion," of a character completely nonsectarian. . . . The school will welcome to its courses members of all faiths. . . ."

"Another evidence of a religious renaissance is the insistent and increasing demand for religious tolerance and cooperation."—(The Outlook.)

THE PRACTICE of inter-racial justice has not only a spiritual significance, but is followed by an extraordinary train of virtues. Honesty, frankness, understanding, cooperation, friendship, brotherhood, world organization, free-trade, a warless world, some such Utopia as we were wont to call the Kingdom of Heaven on Earth, wait upon the application of inter-racial justice. . . . To me the great spiritual factor about inter-racial justice is this, that you cannot even begin to have justice without love. The great enemy of justice is hate or its close relation, scorn. "To thine own self be true," unless in some way self is conceived as

connected up with the great divine spirit with its infinite love and understanding of others, which really makes us all one, will not bring the answer, "Thou canst not then be false to any man."—(E. Hollingsworth Wood in "Opportunity.")

"MAY WE not hope and believe that our revolutions, our discords, our armed revolutions, are behind us and that we have now come to the point where great questions of policy, important problems of procedure, can be settled in the form of argument and debate and submitted to the judgment of an intelligent and patriotic electorate for decision?"

"Have we not come to the point where we can enthrone reason and put force in the background as a police to see to it that orderly processes are not interfered with and are, when made known, carried out?"—(President Nicholas Murray Butler of Columbia University in an address at the Bankers Club.—N. Y. Times.)

"WHAT RELIGION needs is a freshening up.

"It needs reviving.

"It needs reinvigoration from the fountain head.

"Two thousand years ago there was a great impulse from Galilee. Now men need a new impulse. You start a locomotive off with its furnace full of coal and it will go a considerable distance with a full head of steam. But if you don't replenish the fuel, the engine will slow down and finally stop.

"It's the same way with religions. We are today seeing the slowing down process. The thing that divides men is creeds."—(Sir Arthur Conan Doyle in Washington News.)

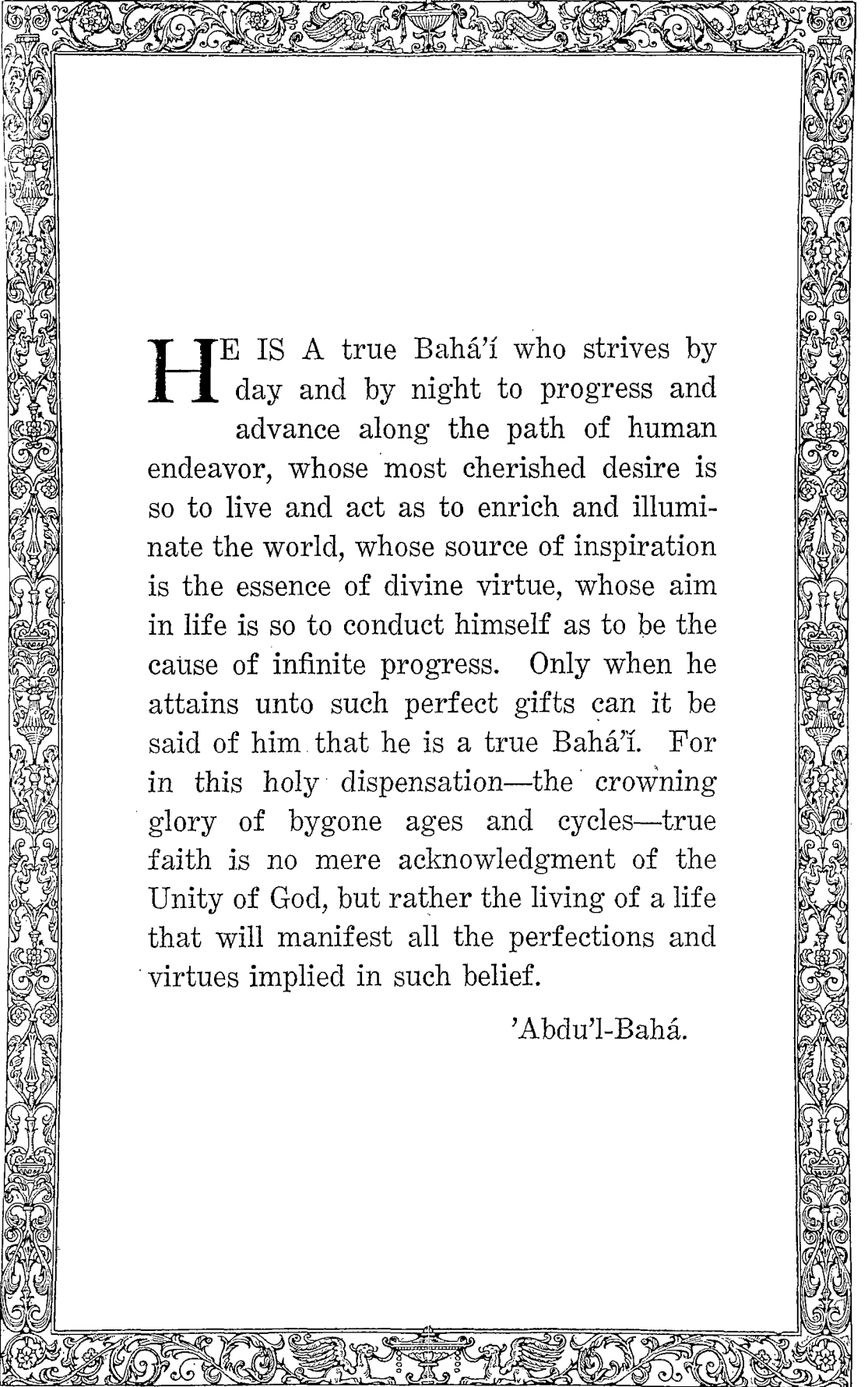
"IF IT DEPENDED on the Japanese, I would have no criminal calendar. As a whole, they are the most law-abiding people I have ever come in contact with."—

(Judge J. W. Thompson, Kona, Hawaiian Islands.)

IT HAD BEEN my privilege on the previous day to meet a large group of French Educational authorities at a luncheon at the Club de la Renaissance Francaise. They were all deeply impressed by the offer of the Associated Colleges of the United States to promote closer international cooperation. . . . Dr. Henri Louis Bergson, the French philosopher, was unable to attend this luncheon, hence my visit to his home.

The plan discussed in detail with Dr. Bergson was based on the assumption that the function of our colleges is not only to turn out learned scholars, but broad-minded citizens. World-viewing education would naturally help to produce a true perspective, and active touch with foreigners should remove many prejudices. In brief, international study and travel were proposed to become a formal college extension with scholastic credits arranged for work done abroad. . . .

"This is one of the most important educational movements of recent years," said Dr. Bergson; "it is full of hope of great developments. By bringing students and professors in large numbers to other countries, good-will through personal acquaintance will result and the basis of a lasting world-peace will be established by face-to-face and heart-to-heart contact. It is a wonderful movement for the American people to father. By the way," he continued, "after my last visit to the United States, I made a statement that caused considerable comment—namely, that the people of the United States are idealistic and that they care less for money than other people. True, they like to make money, but they are not interested in keeping it. They care for it only as a means, not as an end; they proceed at once to spend it, to distribute it, to apply it to some practical use."—(Marcus M. Marks in The American Review of Reviews.)



HE IS A true Bahá'í who strives by day and by night to progress and advance along the path of human endeavor, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Bahá'í. For in this holy dispensation—the crowning glory of bygone ages and cycles—true faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief.

'Abdu'l-Bahá.



Bahá'í Orphanage at Tokyo (earthquake orphans). No one can study these earnest and strong faces of Japanese children

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POWER OF ACHIEVEMENT is not always conditioned upon or proportionate to length of years. Inspired youths have written much of the world's most beautiful poetry, composed many of its loveliest songs, carved out empires, and founded vast religious movements. In fact, there is a natural connection between youth and creativeness. This is the period of pure idealism, of ardent rebellion against wrongs, of divinely inspired urge toward reform which reckons not of consequences. Such was the state of 'Ali Muhammad when in 1844, at the age of twenty-five, he set bravely out to reform Islam. The conditions of the church as he had seen it around him in Shiraz were unbearable. Making a pilgrimage to Mecca, the holy city of Persian Muhammadanism, in the hope of there finding the true faith, he returned as Luther did from Rome, bitterly disappointed, and resolved to inaugurate a cleansing movement in the priest-ridden religion of his native land. The danger of a reform movement in a theocracy like Persia, where both religious and political power were concentrated in the hands of the clergy, 'Ali Muhammad did not consider. That these clergy would bring about his own death, that they would cause within a generation the greatest number of martyrdoms that any religion has known in the early years of its history—these dangers, inevitably concomitant to the flaming zeal with which he denounced the evils of the church as it existed around him, entered in no way into his calculations. Inspired youth does not calculate; it acts. And 'Ali Muhammad acted to such good ef-

fect that presently all official Persia trembled before his spiritual power.

THE LIFE OF 'Ali Muhammad, the Báb, is told elsewhere in this issue; and the story of how the movement for better religion, for true spirituality, for a more perfect humanity, inaugurated by the Báb, has, through the teachings of Bahá'u'lláh and the ministrations of 'Abdu'l-Bahá, grown into a vast world religion which is uniting all races and all creeds, can be found in any history of the Bahá'í Movement. But we wish here to pay reverence, in this month of May, the twenty-third day of which is the anniversary of the Báb's declaration at Shiraz, Persia, to that flaming youth whose spiritual power was so dazzling that the greatest, most gifted, and most learned divines of Persia could not withstand him in open debate; who was so dedicated heart and soul to his holy mission that he won the humble and steadfast allegiance of some of the leading scholars and theologians of Persia, men themselves of mighty powers which when dedicated to the Cause of the Báb brought manifold accession to his ranks of followers. No story in history is more fraught with the thrill of great and noble adventure than that of the life of the Báb, from the day in which he first gave forth that challenge to spurious religion, which will ring out down the world's ages, to the day when his martyred body was smuggled across Persia and miraculously brought through a thousand dangers to its present repository upon Mount Carmel, where at last it rests in peace. And such a peace! Those who have had

the privilege of visiting the Tomb of the Báb on gentle slopes of the Mountain of God, can testify to a power which still operates, seventy-four years after the martyred body gave up its spirit to God.

THERE ARE THOSE who question as to why a great world movement, a universal religion destined to found a divine civilization upon earth, should arise in Persia. Why should it not have been an outgrowth of the Christian religion, and have arisen in one of the great civilized countries of the world? The answer is twofold. First, that all religions have arisen in the East, which appears to be the germinal ground of the Spirit. And secondly, that no movement originating in the West would become universal, for the reason that the East would never lend itself to an Occidental religious movement. In all the years that Occidental Christianity has labored to missionize Islam, the results have been so slight that it is claimed more Christians in the last hundred years have become Muhammadans, than there have been Muhammadans who have become Christians.

Orientalists as a rule are not sufficiently broad-minded or ratiocinative to accept a movement which did not rise in their midst. Americans, on the other hand, are better able to see and welcome light from whatever point it comes. It is to the glory of our western race that we know well how to evaluate things, from material inventions to ideas and religions. Americans do not ask, "Where did this come from?" But "What can it accomplish?" We aim at efficiency and are open-minded enough to welcome any instrument that will accomplish the desired result. If a universal language comes from Poland, we have no antagonism to it for that reason. If a universal religion comes to us from the East, that ancient home of religions, we do not reject it on that account.

Furthermore, this country has in the

last generation made a wide departure from theological dogmas that bind the spirit, toward that freedom which seeks the spirit of truth apart from form. Therefore intelligent and broad-minded Americans are able to examine the Bahá'í Cause dispassionately, and approve or disapprove according as they see good resulting from it and forthcoming benefits apparent.

In fact, conversion to all religions, and to all reforming movements within religion, has ever been through the influence of the character and lives of its exponents rather than through the force of doctrines. When the first five converts made by Buddha after his illumination turned forth to begin their sacred mission, people asked, "What makes your faces shine so?" There is the true sign of an authentic religion. A shining face expressing a shining heart will win converts anywhere. Shining things attract all, from animals, savages, and babes, to adult men and women. And when that shining thing is of the spirit, its power to attract is mightily contagious and is self-perpetuating. That is why a religion spreads out in geometric ratio. Every convert becomes a missionary, a converter.

THE MANY FACES without light that one sees upon the streets, in hotel corridors, in public gatherings, are sufficient argument that the western world is in desperate need of something that will make hearts sing and faces shine. It is a period of transition. Old religions are dropping away. But man cannot live without religion; he cannot subsist on material means, but only by the Word of God. Nothing is more pathetic than the materialistic, vice-sullied lives of those who by departing from a too severe, too antiquated form of religion, have gone to the extreme of discarding all religious concepts, all spiritual truth, all thought or knowledge of a soul, of a Divine Being, of an immortal life, and

of those things that make for an eternal righteousness.

Into such a decrepit world come a host of new spiritual movements claiming to have the solution to earth's ills and to be able to point the way to truth and to a perfected humanity. How is one to choose? It is said, "Prove all things. Hold fast to that which is good." This is the proving-time. In the friendly competition between these new spiritual movements, that movement is destined ultimately to succeed which has the greatest potency over the lives of its followers. Humanity is searching for perfection. It will discard half-truths, and in the fullness of God's time, attain to Truth.

TRUE BEAUTY is a spiritual essence, the mirroring, on this earthly plane, of the realities as they exist in a diviner world. Every great work of art is the result of inspiration, of the breathing-in of an atmosphere of higher potency, enabling the artists to create forms more glorious than those that surround us here. These forms of beauty created by the artist, as a result of inspiration, have in turn the power to inspire others, a vibration that distinguishes them from all else the work of man upon this earth-plane. Not all who are called artists—whether of words, of lines and colors, or of sounds—achieve this beauty. And even those who have this highest power are unable to lift all their work to the level of the true creation.

Thus it happens that much which passes for art is not art at all, but only attempts at art. And since the essence of art is spiritual rather than material, in a material age little great art is created; and the general public being unperceptive of beauty and deprived of a true criterion of art, is easily satisfied with spurious things.

A tenth, perhaps only a hundredth of what passes for art, is really art. But

that little is of a perfection so superb as to lift one into another world—a world of paradisaical forms. Those exquisite beauties that have somehow fluttered into our world like butterflies born on unknown currents, are hints of the gifts which art will bring the world when humanity becomes more spiritual.

THAT A GREAT ART will be the outcome of the coming Bahá'í civilization is inevitable. Every civilization created by a great religion in the past has flowered into forms of beauty. Sculpture, painting, architecture, music, drama, poetry, have been the natural expression of greatly inspired epochs. Religion should not be conceived of as a mere insistence upon duty, a heightened ethics. If true religion is a revelation of goodness to the world, it brings with it also a revelation of beauty. The heart that sings in and with the love of God must of necessity create. The inspiration is powerful. The result is great art. The revealed truth of Bahá'u'lláh will not only inaugurate a more perfect civilization upon this globe; it will also give rise to art forms surpassing in beauty the utmost that the world has known. In music especially there will be a heightened power of creation, a vibrating power that will reveal to the soul of man the ineffable beauties of the spiritual kingdom.

The magic carrying power of the radio and its immense distributing power, will ultimately act as powerful stimulus both to beauty of composition and to beauty of performance. Instrumental music, which is now but in its infancy, will pass through an undreamed of evolution. Harmonious sound, said to be the language of the angels, will become a desired part of the daily life of man, and will freshen his inner and outer being.

Religion is not a part of life removed from the world. It is life itself, in all its glowing fulness.

THE BAB: THE FORERUNNER OF BAHÁ'U'LLAH

DR. J. E. ESSLEMONT

MIRZA 'ALI MUHAMMAD, who took the title of Báb (i. e., Gate) had much the same relation to Bahá'u'l-láh as John the Baptist had to Christ. As a young man of twenty-four, in his native land of Persia, he announced his mission and began to teach and train a band of disciples, heralding the dawn of a new era and proclaiming the approaching advent of one greater than himself, whom he referred to as "him whom God shall manifest."

At that time (1844) Persia was in a state of deplorable decadence. The dominant religious party was the Shi'ah sect of Muhammadans, who were noted for their intolerance and bigotry, and regarded Jews, Christians, Zoroastrains and even Muhammadans of other sects as people of error, considering it a merit to insult and revile them. If a Muhammadan took money from a Jew or a Christian he had to wash it before he could put it in his pocket. If one of these infidels stepped on his carpet, the carpet was defiled. On the other hand, the Jews cursed and execrated both Muhammadans and Christians; the Christians, in their turn, considered Muhammad as a false prophet and looked upon all non-Christians as outside the true faith; while the Zoroastrains lived in communities apart, regarding their fellow-countrymen of other faiths as polluted and unfit to associate with!

Among the Muhammadans women were secluded in harems and had to be closely veiled if they appeared in public places. Western science and art were proscribed as unclean. The administration of justice was corrupt and inefficient. Bribery and dishonesty pervaded all ranks. Pillage and robbery were of common occurrence. Roads were bad and unsafe for travel. Education and sanitation were shockingly neglected.

Yet, notwithstanding all this, the life of the Spirit was not extinct in Persia. Amid the prevailing wordliness and superstition could still be found some saintly souls who longed for the establishment of God's Kingdom and were eagerly awaiting the coming of a promised Messenger of God, and confident that the time of his advent was at hand. Prominent among these were two great teachers, Shaykh Ahmad and his successor Sayyid Kazim, men noted for their purity of life, piety and profound learning, who constantly urged their followers to watch and pray for the coming of this promised One and announced to their more intimate disciples the signs by which he would be recognized. He would be, they said, a young man, richly dowered with the gifts of the Spirit, but outwardly meek and humble. His Kingdom would not be of this world. Like the holy prophets of old he would be oppressed and persecuted by the great ones of earth, and his followers tormented and slain.

The bulk of the Shi'ahs were also expecting the Mihdi (Mahdi) whose coming Muhammad had foretold, but their expectations were of a very different nature. They believed that he would come as a proud conqueror with an irresistible army, would make the Muhammadans triumphant and put his foot on the necks of the infidels, raise the dead from their graves, perform all manner of prodigies, and establish an earthly sovereignty unprecedented in power and splendor.

When the Báb appeared and modestly yet fearlessly announced his mission, the disciples of Shaykh Ahmad and Sayyid Kazim for the most part eagerly accepted his claim, recognizing in him the signs they had been taught to look for. His youth and beauty, the blameless

purity of his life, his piety, sincerity and nobility of aim, the evident inspiration of his utterances and writings, his profound knowledge and understanding of the scriptures, his boldness in denouncing wrong and eloquence in upholding truth, his steadfastness in confronting opposition and serenity amid all manner of hardships, his utter selflessness and complete devotion to God and to the service of "him whom God shall manifest," all marked him out as the one for whom they were seeking, and they scattered into all parts of Persia and many of the surrounding countries proclaiming the glad tidings of his advent.

The Shi'ah leaders, however, bitterly opposed him. He was imprisoned, scourged, haled before tribunals, dragged, from one place of confinement to another, and at last, after some six years of indignities and ill-treatment, was publicly shot in the barrack square of Tabriz, on the 9th of July, 1850. His teachings, however, and the tireless labors of his devoted followers, aroused great commotion throughout Persia and the Muhammadan world. His adherents grew and multiplied despite the fierce opposition of their enemies. Even the martyrdom of their beloved Master but fanned the flame of their enthusiasm. Their houses were pillaged and destroyed, their wives and children carried off. Many were beheaded, hanged, blown from the mouths of cannon, burned or chopped to pieces, but for every one who was martyred many joined the Cause.

Among the first and foremost of the Báb's supporters was Mirza Husayn 'Ali, better known by the title of Bahá'u'lláh

(i. e., Glory of God). He was two years older than the Báb, having been born in Tihran, the capital of Persia, on November 12th, 1817. His family was one of the noblest and wealthiest in Persia, and his own unflinching goodness and generosity had earned for him the title of "Father of the poor," but this did not prevent his being thrown into prison and bastinadoed when he espoused the Cause of the Báb. . . . Bahá'u'lláh declared to some of his followers the glad tidings that he was the one whose coming had been foretold by the Báb, the one whom God had chosen to inaugurate a new era in the world—an era in which the various religions, races, nations and classes would become reconciled and united, in which the Fatherhood of God and the brotherhood of man would be universally acknowledged, and all mankind become as one family and the whole earth one home.

. . . The more we study the lives and teachings of the Báb and Bahá'u'lláh and the progress of the Movement they founded, the more impossible does it seem to find any explanation of their greatness, except the one put forward by themselves, namely, Divine Inspiration. They were reared in an atmosphere of fanaticism and bigotry. They had no contact with Western culture; no political or financial power to back them. The great ones of earth ignored or opposed them. They were shut up in prisons, and the publication of their books banned. They had no help but that of God, yet already their triumph is manifest and magnificent. (From "Bahá'u'lláh and His Message.")

BAHA'U'LLAH has not claimed Himself to be greater than Christ. He gave the following explanation: That the Manifestations of God are the Rising-Points of one and the same Sun,—that is, the Sun of Reality is ONE, but it is shining upon several mirrors.

Bahá'u'lláh has not abolished the Teachings of Christ. He gave a fresh impulse to them and renewed them; explained and interpreted them; expanded and fulfilled them.

'Abdu'l-Bahá.

MAY 23rd THE ANNIVERSARY OF THE DECLARATION OF THE BAB

'ABDU'L-BAHA SPEAKS ON THIS IMPORTANT EVENT

THIS IS MAY 23RD, the anniversary of the message and declaration of His Holiness the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn whereas the manifestation of . . . Bahá'u'lláh was the shining forth of the sun. Therefore it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 His Holiness the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of His Holiness Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed him. For this they suffered the most greivous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the Will of God.

His Holiness the Báb was subjected to bitter persecution in Shiraz where he first proclaimed his mission and message. A period of famine afflicted that region and the Báb journeyed to Isfahan. There the learned men rose against him in great hostility. He was arrested and sent to Tabriz. From thence he was transferred to Maku and finally imprisoned in the strong castle of Chihrik. Afterward he was martyred in Tabriz.

This is merely an outline of the history of His Holiness the Báb. He with-

stood all persecutions and bore every suffering and ordeal with unflinching strength. The more his enemies endeavored to extinguish that flame the brighter it became. Day by day his cause spread and strengthened. During the time when he was among the people he was constantly heralding the coming of Bahá'u'lláh. In all his books and Tablets he mentioned Bahá'u'lláh and announced the glad tidings of his manifestations, prophesying that he would reveal himself in the ninth year. He said that in the ninth year "you will attain to all happiness;" in the ninth year "you will be blessed with the meeting of the promised one of whom I have spoken." He mentioned . . . Bahá'u'lláh by the title "Him whom God should make manifest." In brief, that blessed soul offered his very life in the pathway of Bahá'u'lláh even as it is recorded in historical writings and records. . . .

Consider how His Holiness the Báb endured difficulties and tribulations; how he gave his life in the Cause of God, how he was attracted to the love of Bahá'u'lláh; and how he announced the glad tidings of his manifestation. We must follow his heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for His Holiness the Báb has admonished us to arise in service to the Cause of God. . . . Therefore this day May 23rd is the anniversary of a blessed event.

His Holiness the Báb was the Door of the Reality . . . Bahá'u'lláh declared the Báb's mission to be true and promulgated his teachings. . . . Between Bahá'u'lláh and the Báb there was communication privately. (Pro. of U. P.).

His Holiness the Báb gave the glad tidings concerning the appearance of the Manifestation of God, and His Holiness, Bahá'u'lláh, was the Promised One of all the nations and religions. The Báb was the Morning Star heralding the glorious dawn of the Sun of Reality. . . . His Holiness the Báb was the Morn of Guidance. . . . The Blessed Perfection (Bahá'u'lláh) and the Báb are unique and peerless in this dispensation. . . . (Bahá'í Scrip. p. 284).

THE BAB and BAHÁ'U'LLAH had no professors. . . . The sun emanates from itself and does not draw its light from other sources. The divine teachers have the innate light; they have knowledge and understanding of all things in the universe; the rest of the world receives its light from them and through them the arts and sciences are revived in each age. . . .

How can those who depend on mortals be divine messengers? How can a lamp which has to be lighted be eternal? The divine teacher does not come to acquire knowledge, for this tree of life is a fruit tree by birth and not through grafting. Behold the Sacred Tree which spreads its shade over the whole world. This is the mission of Bahá'u'lláh, for under this Tree all questions are solved!

I congratulate you on this sacred day, the anniversary of the declaration of the Báb—the day when for the first time on this earth Bahá'u'lláh's name was mentioned, and in the world the dawn appeared on the horizon. (Div. Philos. p. 53).

ACCORDING TO the text of the religion of God and the irrefutable command, May 23rd is the day of the Declaration of His Highness the Supreme (the Báb—may my life be a sacrifice to Him)! Consequently they must celebrate and adorn that blessed day in the name of the Declaration of that Orb of regions; make rejoicing and happiness, and impart the glad tidings of heavenly beatitude to each other. For that holy

essence was the Herald of the Most Great Name. . . . This blessed day must become known as the Day of the Declaration of His Highness the Supreme (the Báb) and the beginning of the effulgence of the Sun of Reality. You must on this account be engaged in rejoicing happiness and gladness. (Tablets Vol. 3, p 575.).

AS FOR THE BAB. . . . —at a youthful age, that is to say, when he had reached the twenty-fifth year of his blessed life, he stood forth to proclaim his cause. It was universally admitted by the Shiites that he had never studied in any school, and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, he suddenly appeared before the people, endowed with the most complete erudition. Although he was but a merchant, he confounded all the Ulama (doctors of the religion of Islam). All alone, in a way which is beyond imagination, he upheld the Cause against the Persians, who are renowned for their religious fanaticism. This illustrious soul arose with such power that he shook the supports of the religion, of the morals, the conditions, the habits, and the customs of Persia, and instituted new rules, new laws, and a new religion. Though the great personages of the State, nearly all the clergy, and the public men, arose to destroy and annihilate him, he alone withstood them, and moved the whole of Persia.

Many Ulama and public men, as well as other people, joyfully sacrificed their lives in his Cause, and hastened to the plain of martyrdom.

The government, the nation, the doctors of divinity, and the great personages, desired to extinguish his light, but they could not do so. At last his moon arose, his star shone forth, his foundations became firmly established, and his dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvelous

results on the thoughts, morals, customs, and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Baha to his followers, and prepared them to believe.

The appearance of such wonderful signs and great results, the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress, and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that he was a Perfect Educator. (Ans. Ques. p. 30.)

THE BAHÁ'ÍS believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Báb and Bahá'u'lláh are Manifestations of a Universal Order in the world of humanity. It is clear that the Eternal can never be transient, neither the transient Eternal. Transformation of nature is impossible. Perfect Man, the Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.

SACRAMENT

Unto my Quiet House there came a
Guest;—

He said no word, and yet I knew Him
there,

For O, so lightly on my brow and hair
His tender fingers did a moment rest,
While through my heart such ecstasy
was prest

I rose transformed,—an angel un-
aware,

And all my Quiet House was passing
fair

With holy sacraments His hand had
blest.

Yet though the splendor fade and fall
from me

As strange earth-shadows over me are
thrown,

The Vision lingers in my memory

To light my face with Beauty of His
own;—

*Beloved Light!—that needs must filter
through*

For all the world to see,—in paler hue.

JANET BOLTON

THE RADIANT SACRIFICES OF A PROPHET

HOOPER HARRIS

THE Báb, the forerunner of Bahá'u'lláh, was known as Mirza 'Ali Muhammad in his youth. He was of the "pure lineage," that is to say a descendant of the prophet Muhammad. He was born in October, 1819, in the city of Shiraz, in Persia. His father died when the child was but a few years old and the Báb was brought up by his maternal uncle, Mirza Seyd Ali, a cloth merchant. Upon reaching maturity he engaged himself in the business of cloth selling, and was pursuing this occupation at the time he received the revelation of the New Dispensation.

This event occurred on the 23rd of May, 1844. Mirza Ali Muhammad being then 25 years of age.

UP TO THE time of this announcement there had been nothing of particular note in his life, and nothing remarkable had been seen in him, except that he had a gravity of demeanor most unusual in so young a man, a remarkable purity of life, a thoughtful and contemplative temperament and a sweetness of disposition which attracted to him the hearts of all with whom he was associated. The education which men ordinarily account as learning was unknown to him. He had followed his business of cloth selling, as any ordinary merchant.

Some six months before his announcement, he had retired into seclusion, no one knows where, and during that time he became conscious of the mission for which God had chosen him. From now on his career was to be a stormy one: and, as he himself said, "the days of his gladness" had been the days before his announcement. Nothing but the malignant hatred of implacable enemies, torture, persecution and death were now

before him. This he well knew and accepted the conditions with a joy and courage which during the succeeding six years never for a moment deserted him.

IN SPITE OF the lack in Persia of modern means of intercommunication, news is rapidly spread and in an almost incredibly short space of time he gained adherents and followers in all parts of the country and was himself surrounded by a considerable number of eager and faithful disciples. Among those who accepted him as the Announcer of a New Order of Things, were men of all classes, for noble and peasant, rich and poor, learned and ignorant were alike drawn within the circle of his wonderful influence. He had that remarkable power which, to use the language which Renan applied to Jesus, made him a "charmer of hearts."

Notwithstanding the sweetness and gentleness of his character, he did not hesitate to boldly and fearlessly proclaim the Truth which had been born in him and attacked superstition and ignorance in their very strongholds. Like the ancient Hebrew Prophet Elijah who challenged the priests of Baal to a contest before the king he invited the whole assembly of the Ulama (priests) to an argument before the Shah to determine whether he or they were right.

Although the Báb was still practically a boy and had had no advantages of scholarship, the mullahs were entirely unable and therefore unwilling to meet him, knowing only too well the power of his argument from former experience. They therefore adopted the usual course of the ignorant and the intellectually helpless. They made sundry un-

true accusations and set afloat a number of false rumours, charging the Báb with being a socialist, an anarchist, a heretic, and whatever else occurred to their imaginations. Poisoning the mind of the Shah and in collusion with various officials, they commenced a persecution which has since become famous in history, because of its atrocity. It became a fashion and a craze to hunt up and kill the Bábis.

A period now commenced of malignant persecution and slaughter on the one hand and of patient endurance on the other.

IN SEPTEMBER, 1845, the Báb was bastinadoed and imprisoned. His disciples had now spread throughout Persia so that despite his imprisonment his cause continued to grow. Meanwhile the chief constable to whose charge he had been committed, won by the charm of his personality, had become his friend and supporter, and secretly released him from prison.

In the Spring of 1846 with two of his disciples he went to Isfáhán, where he found a powerful friend and adherent in the Governor, Manucher Khan. At this time the Governor, who offered to preside at the meeting, issued an invitation to the assembly of the Ulama to discuss religion with the Báb publicly. It is said that during the year that he spent at Isfáhán under Manucher Khan's protection, that Governor, whose power was second only to that of the Shah himself, offered to him the support of an army and represented to him that with this aid his cause could easily be made victorious. This offer the Báb positively declined, saying that God had sent him to teach the people to love each other and not fight.

Manucher Khan died and Gurgin Khan, his successor, who was a bitter enemy of Bábism, sent the Báb a prisoner to Tihiran. When he arrived there the Shah desired to see him, but the

Prime Minister fearing the influence that his personality might have over the king, by various representations made to the king, prevented the meeting and had the Báb sent to the prison fortress of Maku, the Governor of which was a creature of his own. An escort of Nusseyri Cavalry was selected to accompany the Báb from Tihiran to Maku because they were not Muhammadans; knew nothing of the Korán and the traditions and were therefore considered more nearly proof against their prisoner's charms. Notwithstanding these precautions some of the escort became Bábis before their destination was reached.

IN SPITE OF his imprisonment some of his followers found occasional means of communicating with him and his cause continued to spread. At Maku, the Báb was haled before a group of his enemies for a mock trial of his principles. A series of absurd questions were asked him, no chance given him to reply, and then a garbled report was given out to the public. One is reminded of Jesus before the Sanhedrin. To prevent any communication between him and his followers, the Báb was placed in still closer confinement at the city of Chirik. Here they could reach him only by means of brief messages placed in articles of food.

It was during these times of imprisonment when his disciples were without his leadership and when communication with him was all but impossible, that the battles at Sheykh Tabarsi and Zanzan, so famous in Bahá'í history, took place.

But what the soldiers of the Shah could not accomplish, starvation did. Upon their enemies' swearing on the Quran that if they would surrender they should have life and liberty, they laid down their arms. Food was set before them, and while they were peacefully eating, they were set upon and massacred. As the siege of Zanzan was a repeti-

tion of Sheykh Tabarsi, the details need not be related.

The clergy and the Government now really alarmed at the growing power of the Báhai cause and the indomitable courage of its followers, decided upon the death of the Báb. Ignoring the fact that he had always taught that his Revelation was in no way final, but that another and a greater was to come after him, they vainly imagined that his death would stamp out the movement. They tried first to frighten him into recantation by threat of torture. Failing utterly in this, they then mocked at his pretensions, saying that when the Mahdi they were expecting came, he would subdue the infidels and establish the universal empire of Islam. The Báb made this memorable reply:—

“Through just such vain superstitions did all the former peoples reject and slay the prophets sent unto them. Did not the Jews profess to be expecting their promised Messiah when Jesus the Son of Mary appeared in their midst? And did not they reject and slay him who was indeed their Messiah, because they falsely imagined that the Messiah must come as a great conqueror and king to re-establish the faith of Moses and give it currency throughout the world? The Muhammadans are acting now as the Jews acted then, because they cling to their own vain superstitions, refusing to see that the kingdom and victory spoken of are spiritual and not material.”

ON THE 9TH OF JULY, 1850, without even the semblance of a trial, the Báb was condemned and martyred. This murder was enacted in the great Square by the citadel in Tabriz known as “The Square of the Lord of the Age!” The Báb, with his young disciple Aká Muhammad Ali were suspended by ropes from staples driven into one of the walls, in such manner that the head

of the disciple was on his master's breast.

The firing party was arranged in three files, and as it took up its position the young disciple was heard to say, “Master, art thou satisfied with me?” and the Báb replied in Arabic, “Verily Muhammad Ali is with us in Paradise!” When the smoke of the volleys cleared away, the Báb had disappeared. The lifeless body of his disciple, however, was found at the foot of the wall riddled with bullets. To the superstitious the Báb's disappearance was a miracle, and indescribable excitement followed, during which the fate of Islam and of the Kajir dynasty, hung trembling in the balance.

However, the Báb (whose bonds had been cut by the bullets while he himself was untouched) was found seated in a guard house close by, to which he had retired during the confusion of the moment. To convince the people that he was really human, an officer slashed him with a sword; and when the red blood was seen to flow they allowed the soldiers to retake him and complete their work. To do this, however, the officials were compelled to send for another firing party, as the first one could not overcome their superstitious fear and flatly refused to obey their officers. Thus ended the brief, but glorious career of the Báb.

All his writings show that during his various imprisonments his sole anxiety was for the manner of the reception which would be accorded “Him whom God should manifest” when he appeared. In them he repeatedly entreats the people not to behave towards that “Great One” as they had behaved towards him and exhorts them to incline to belief rather than doubt, telling them that when He appeared His very personality, together with His wonderful knowledge and inspiration would be his sufficient proofs.

LOVE

A RADIO TALK BY ISABELLA D. BRITTINGHAM

THE word "Love" recalls to every individual something in life, past or present. The average definitions given the term Love would be human love and the Love of God. But there are many stages of Love. The elementary or material stage is that which is the cause of the existence of all phenomena, and its absence therein is the cause of its disintegration and non-existence. This power of cohesion expressed in the mineral kingdom is the result of attraction through affinity expressed therein. In the next higher phase, the vegetable kingdom, we find an increased power of attraction in the cellular admixture which produces through growth the body of a plant. This is the result of added natural attraction.

In the animal kingdom we find "the attractive power binding the simple elements as in the mineral, plus the fuller cellular admixture as in the vegetable, plus the phenomena of feeling or susceptibility." In this kingdom we find also the beginning of fellowship.

"In man, we find the power of attraction among the elements which compose his material body, plus the vegetable or growing power, plus the attraction of the sensibilities of the animal kingdom, plus the attractions of the heart."

Obviously the sovereign of the natural world is love. In the human kingdom it has established the household and from that the community. For cooperation is the self evident foundation, since one must materially serve another; each by a trade, a profession, a business.

The elementary thought has been: "What shall I do for myself?" Then: "What shall we do for our household?" Then: "What shall we do for the progress of our country?" These are all good and ideal according to the stages in which they have been proclaimed.

And with that evolution which comes alone through Love, humanity cries: "What shall we do for the comfort of our race?"

To quote from a great source: "Among the human race, the bonds of, and means for, love are numerous, for man cannot live without it, nay rather, human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional upon amity and love and the greatest honor and pleasure in the human world is love; but the ways and means are different. Sometimes the cause of love is simply relationship and kinship; and sometimes it is a racial bond, patriotism, political affairs, etc. But through all these various bonds and means it is impossible to obtain a real and pure love; it is rather superficial and temporary. Such love may easily be changed into enmity and rancor, for it is affected by the slightest manifestation of hostility; whereas a true and ideal love is faith and assurance."

Handed down through many centuries from among numberless jewels, we have the following most heavenly statement, uttered through one of God's spiritual channels:

"GOD was a Hidden Treasure. He desired to be known. Therefore He created creation in order that He might be known."

We find that there are five kinds of love: "First: The love of His own perfections which caused God to create, that His beauty might be made manifest and appreciated: Second: The love between sanctified souls for the attributes of the divine which they see reflected in one another. Third: God's love to man individually that is gained according to the measure in which a man turns to GOD. Fourth: Man's love for GOD,

the Creator. This is the cause of his life, progress and happiness. Fifth: The love of self, which if directed to the ego will deprive man of all true development; but if the love of self is a realization that one is a creature of GOD and must therefore attain to the station appointed for him, this love will be an uplifting one."

The fifth station is our danger station, for in the material world man's ego brings about all of his ordeals through the manner in which he meets these ordeals. It is a subtle station, and an equally subtle fact.

The Love of GOD being eternal and the love for GOD being the first principle of real heart growth, *that* Love "makes man pure and holy," delivering him from the personal to the universal; from the ephemeral and selfish stages to those of the divine and selfless. It is the essence of the Golden Rule which has been in each age enunciated by the great teachers of the highest law of guidance for the human race.

The Love of GOD reigning in the human heart is the highest power. It is the only one foundation which will bring universal peace and rest in a disordered and confused world. "It is the lodestone of hearts" and the language of the universe. It is greater than peace for peace is founded upon the Love of GOD.

Every nation must lay down its human standard before this one standard of universal brotherhood. And, worn out, all will at last do this.

I will close by quoting the most incomparable definition of Love ever given to us as a human household:

"Love is the mystery of Divine Revelation:

Love is the effulgent manifestation;
Love is the spiritual fulfillment;
Love is the light of the Kingdom;
Love is the breath of the Holy Spirit inspired into the human spirit;

Love is the cause of the Manifestation of the Truth (God) in the phenomenal world;

Love is the necessary tie proceeding from the realities of things through divine creation;

Love is the means of the most great happiness in both the material and spiritual worlds;

Love is a light of guidance in the dark night;

Love is the bond between the Creator and the creature in the inner world;

Love is the cause of development to every enlightened man;

Love is the greatest law in this vast universe of GOD;

Love is the one law which causes and controls order among the existing atoms;

Love is the universal magnetic power between the planets and the stars shining in the lofty firmament;

Love is the cause of unfoldment, to a searching mind, of the secrets deposited in the universe by the Infinite;

Love is the spirit of life in the bountiful body of the world;

Love is the cause of the civilization of nations in this mortal world;

Love is the highest honor to every righteous nation.

If the hearts of the people become void of the divine grace—the love of GOD—they wander in the desert of ignorance, descend to the depths of ruin and fall to the abyss of despair where there is no refuge. They are like insects living on the lowest plane."

"Bahá'u'lláh heralds the hour of unity which has dawned on all mankind. All are the children of one Father; all the inheritors of that future peace on earth. He admonishes men to banish prejudices. Religious, patriotic, racial prejudices must disappear, for they are the destroyers of human society."

'Abdu'l-Bahá.

THE ORIGIN AND DEVELOPMENT OF THE BAHÁ'Í CAUSE

HORACE HOLLEY

AFTER eighty years of existence, the particular genius inspiring the Bahá'í Cause, clearly expressed by its founder and universally accepted by all its adherents, is the ideal of *unity* consciously binding the hearts of men.

Both as a spiritual doctrine and as a living movement rooted in well-nigh incredible sacrifice and heroism, the Bahá'í Cause can best be presented in the light of the gradual working out of that ideal.

The origin of the Cause itself coincided in point of time with the beginnings of what all thoughtful people discern to be a new era in the development of mankind. Here in the West, the new era manifested itself most visibly through the abrupt industrial revolution produced by the influence of scientific discovery; in the East, less visibly, the same ferment and universal spirit of change also had its effects in the realm of feeling and thought.

It was in that country of the Orient least touched by western influence—that country, Persia, least known to the people of the West and least significant to them politically, economically or morally—that country most firmly bound to its own separate tradition and to all appearances most incapable of throwing off the fetters of the dead past—that Bahá'u'lláh, founder of the Bahá'í Cause, arose with a message instinct with the enthusiasm of a new day.

History, that greatest of romancers, surely never played a drama of human destiny upon a stage so completely in contrast with the players or with the theme! All the machinery of daily life in Persia at that time was devised to resist change; external assistance or accidental reinforcement for the purpose of Bahá'u'lláh there was none; the idea of progress even in the economic aspects

of life did not exist; arts, crafts, professions, education, creed and custom all combined to sanctify the excellence of what had been; available only to this pure spirit was the innate influence of his unswerving faith, indomitable courage, singleness of purpose, willingness to sacrifice ease, comfort, honour and life itself upon the path, and a mind able to impress other minds with the integrity of new principles and ideals.

But for the message of Bahá'u'lláh due preparation, in fact, had already been made.

Between May 23rd, 1844, and July 9th, 1850, occurred that remarkable series of events known to history as the "Episode of the Báb." Within the brief compass of six years a single youth had succeeded in shattering the age-long inertia of the country and animating thousands of people with an intense, all-encompassing expectation of an imminent fulfillment of their profoundest religious belief. The teaching had been quietly spread even before the appearance of the Báb that the time had come for a new spiritual leader—one who should restore the foundations of faith and open the gates to an expression of universal truth. A survey of the religious experience of other peoples would reveal the working of the same influence here and there both in the East and the West at that time.

It was the presence of this quiet yet powerful undercurrent of hope that gave the Báb his commanding position among the people, for his teaching expressed their own inmost thought and gave vital substance to their secret dreams. The martyrdom of the Báb in 1850, consequently, was but the extinguishing of a torch which had already communicated its flame far and wide. To extinguish

the flame itself proved impossible, though the annals of the world's religions contain no records of deliberate persecution more cruelly imposed, nor suffered voluntarily by so many believers. The figure most generally accepted of Bábi and Bahá'í martyrs is in excess of twenty thousand souls. Such was the price paid for faith in the promise of the Báb—such the spiritual heritage the Báb in passing handed on to him whom he had heralded, Bahá'u'lláh!

To take up this spiritual heritage—to arouse this vivid expectation in thousands of faithful hearts and to inspire them with permanent principles—to establish a mould of doctrine and new custom for this fluid fire—was, for Bahá'u'lláh, the descent from a position of highest material comfort and authority to the lowest degree of poverty, imprisonment, suffering and exile. All that wordly men cherish and long for, Bahá'u'lláh freely sacrificed in order that his vision of God might be fulfilled and perpetuated in the conscious unity of men.

The teachings which Bahá'u'lláh gave his followers were, in large measure, written teachings—letters or “tablets” sent to individuals and groups in response to questions they were unable to address to him in person by reason of his exile; messages sent by Bahá'u'lláh from prison to the European and Oriental rulers; or works of devotion, meditation and spiritual interpretation, as well as of scientific and sociological character, dictated to secretaries among those who shared his prison life.

The essential distinction between religion and philosophy is perfectly illustrated by the effects which the words of Bahá'u'lláh had upon his followers. Not as mere images to be admired by the mind's eye, but as seeds to be planted in the earth of the heart—seeds to be watered with sacrifice and adoration until they produced the flower and the fruit of a *new life*—such were and are the utterances of Bahá'u'lláh to those who follow him. From all ranks and stations

they came, all types and temperaments, all degrees of training and experience, bringing with them the innate differences of a whole humanity, but moved by a common recognition of one organic, central faith. To produce and maintain unity among these thousands of followers, without offering them hope of material gain or earthly honour and well-being, was in itself a superhuman accomplishment.

Bahá'u'lláh's teaching reflected no acquired learning—it was an immediate experience in the soul of one who turned wholly and directly to God. “Oneness, in its true significance,” he has said, “means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy.”

From this fundamental concept—or rather realization—the teachings of Bahá'u'lláh flow forth with single, harmonious essence, like waters from the same spring.

To Bahá'u'lláh, those various standards of truth which sway human society; one standard in religion, another standard in science, a third standard in politics, a fourth standard in industry—this conflict of standards is the source of all the world's ills, the spiritual ignorance which all the prophets came to remove. To Bahá'u'lláh, religion is not one of life's several aspects, but the predominant spirit which expresses itself through all aspects, producing, in its purity, harmony among the diverse elements of will, imagination, feeling and thought. First in order of experience, the realization of God; then the realization of self; last of all, the realization of one's relation to his fellow-men and the world.

The true meaning of all history, to Bahá'u'lláh, reveals the nearness of men to the realization of God or their remoteness therefrom; he teaches that all the founders of religion are successive, co-related expressions of the will of God—identical as to purpose and function, separate and diverse only in that each

founder adapted the one divine teaching to the particular needs of his time. The glory of this age, according to Bahá'u'lláh, is its capacity to understand the oneness of all religions; and his inextinguishable vision of united humanity vitalizes a method of unity based upon that understanding.

This point is essential to any consideration of the Bahá'í Cause. Let us turn to Bahá'u'lláh's own words: "God, singly and alone, abideth in His place which is holy above space and time, mention and utterance, sign, description and definition, height and depth. God hath been and is everlastingly hidden in His own essence and will be eternally concealed in His identity from the sight of eyes. Nay, there hath not been nor will be any connection or relation between the created beings and His Word.

"Therefore God hath caused brilliant Essences of sanctity to appear from the holy worlds of the spirit, in human bodies, walking among mankind, in accordance with His abundant mercy.

"These Mirrors of sanctity fully reflect that Sun of existence and Essence of desire. Their knowledge expresses His knowledge, their dominion His dominion, their beauty His beauty, their power His power, and their manifestation His manifestation.

"Whosoever is favored by these shining and glorious Lights and hath attained to these luminous, radiant Suns of truth during every manifestation, hath attained the realization of God, and entered the city of eternal life.

"Those who earnestly endeavor in the way of God, after severance from all else, will become so attached to that city that they will not abandon it for an instant. This city is the revelation of God, renewed every one thousand years, more or less."

It is a fair estimate of the teaching of Bahá'u'lláh, I believe, to consider it as being made up almost equally of an interpretation of that which is fundamental and true to all religions alike, and of

encouragement and exhortation to respond, with spirit, mind and soul, to the new and greater religious possibilities of this age. "Know that in every age and dispensation all divine ordinances are changed, according to the requirements of this time, except the law of Love which, like unto a fountain, flows always and is never overtaken by change."

But it is not the experience of one soul alone which establishes a religion; rather is it the sharing of that experience with others under conditions which raise the others to the level of the experience, transmuting them while maintaining the source undefiled. The supreme test of every religion is its power of spiritual continuity after the passing of the founder himself.

Bahá'u'lláh departed from this world in 1892, leaving among his papers a will or testament appointing his eldest son, 'Abdu'l-Bahá, the executive head of his Cause and the interpreter of his teachings. Whether or not the Bahá'í movement deserves the name "living religion" today is solely dependent upon the administration of 'Abdu'l-Bahá during the thirty years that intervened between the death of Bahá'u'lláh and his own ascension in 1921.

By 1892 the Cause had spread to India, to Egypt, to Turkestan, to Palestine. Even a sympathetic observer might readily have considered it inherently limited in its appeal to the Oriental character and tradition. But forces were already at work which eventually extended the boundary of the Cause to include adherents in Europe and America as well. A returned missionary, for example, speaking at the Congress of Religions held at the World's Fair in Chicago, during 1893, made the statement that there had just passed away in Aqá one whose spirit was so broad and universal that his teachings might well be studied as a means of restoring true religious faith. A number of people from America shortly afterwards visited Aqá in order to investigate the teachings, with the re-

sult that in 'Abdu'l-Bahá they found a living manifestation of the spirit of universality they were seeking. The return of this group of students to America was, however, not the first point of contact between the Bahá'í Cause and the West. Previous to this event, Edward G. Browne, Orientalist of Cambridge University, had already made his memorable journey to Persia and Aqá, described in the introduction of his translation of "A Traveller's Narrative" written to illustrate the Episode of the Báb; still other European scholars who had studied the Cause being Baron Rosen, of Russia, and Comte de Gobineau, of France.

It was directly to the influence of 'Abdu'l-Bahá, nevertheless, that the Cause of Bahá'u'lláh owes its acceptance by thousands of people in the West. 'Abdu'l-Bahá himself was their first and most valid proof that through Bahá'u'lláh a new spiritual force had been revealed to this age; and it has been through the words and writings of 'Abdu'l-Bahá that the essential principles of the Cause received their direct application to problems peculiar to Western civilization.

Careful comparison of the writings of 'Abdu'l-Bahá with those of Bahá'u'lláh shows not the slightest divergence of essential principle. One is the Religion; the other the application of the Religion to a new and broader field of life. One is as a sun; the other as the circumferential rays of its light. The statement may be made without reservation that no previous religious teaching ever dealt with the innumerable problems of daily existence with such a degree of purity as 'Abdu'l-Bahá maintained for the message of Bahá'u'lláh.

What unique claim, one may well ask, has this message upon our attention? What element does it bring not already contained in the older religious systems of the world? How can this new Cause contribute to a solution of those world problems under which humanity staggers today?

"Guidance," said Bahá'u'lláh, "hath ever been by words, but now it is by deeds."

True to this counsel, 'Abdu'l-Bahá first applied to his own life those ordinances and principles he received from the teachings of Bahá'u'lláh. What 'Abdu'l-Bahá gave to the world in words he had previously given as established facts. Before he announced to any Western audience the principle that the foundation of all religions is one, 'Abdu'l-Bahá had already created a bond of sympathy and understanding between members of all religions. Before he spoke of the essential harmony of religion and science he had himself explored the world of spirit and, with inward gaze, found the expression of love imprinted in nature and in man.

Between 1911 and 1913 'Abdu'l-Bahá, but recently released from two score years' constant imprisonment, journeyed through Europe and America, delivering his father's message to audiences representing the Western industrial civilization in every aspect and phase. The principles developed by 'Abdu'l-Bahá under such conditions may fairly be considered his characteristic solution of the problems of the age.

Let us attempt a brief summary of these principles, bearing in mind, however, the essential fact that, shorn of the spirit of love with which they were uttered, and lacking the will to unity to which their appeal was made, they must remain inoperative until further suffering has purified the hearts of men.

Foremost among 'Abdu'l-Bahá's principles is that of the *independent investigation of truth*.

Another of 'Abdu'l-Bahá's principles is that of the *oneness of mankind*.

Another principle expressed by 'Abdu'l-Bahá is that the *foundation of all religion is one*.

A fourth principle which 'Abdu'l-Bahá enunciated was that *religion must be in accord with science and reason*.

'Abdu'l-Bahá has also expressed as an

organic, universal principle the equality of *man and woman*; emphasizing again and again the fact that the solution of our spiritual as well as social problems is dependent on the attainment of this equality.

Another principle laid down by 'Abdu'l-Bahá is that of the *solution of the economic problem*. The solution of the economic problem 'Abdu'l-Bahá has declared to be a distinctive characteristic of religion in its universal aspect; for no human power or alliance of powers hitherto has been able to work out a solution.

Another principle strongly emphasized by 'Abdu'l-Bahá is the *establishment of an international auxiliary language*.

But the principle by which 'Abdu'l-Bahá is most widely known, and for which he has been most extensively quoted, is that of *universal peace*. The assurance that this is the century of universal peace, the age of the elimination of warfare, the day of the most mighty surging of the spiritual waves and the full illumination of the sun of righteousness—this assurance is 'Abdu'l-Bahá's steadfast covenant with those who follow him.

The arch which these social principles of 'Abdu'l-Bahá, like pillars, are intended to support—the structure which fulfills their purpose and directs their use—is the principle of an *international tribunal*.

Thus, in brief, has the successor and interpreter of Bahá'u'lláh established a vital contact for his followers with the fundamental needs of the time—a contact which carries religion into the very heart of life, yet without impairing its essential sanctity and holiness. To produce a world civilization reflecting the oneness of God in the harmony of mankind—a civilization which is not merely the exploitation of nature but rather a fitting environment for the soul—such was the ideal of 'Abdu'l-Bahá, and the purpose inspiring his difficult and arduous

journeys of teaching throughout the West. The social aspects of the Bahá'í teaching are supremely important at the present day.

Just as a lighted lamp is to be measured, not by its physical size, but rather by the area covered by its rays, so a living religion should be estimated, not in terms of numbers nor of property, but by the area of human experience it is able to illumine through its innate force of truth. Were we to follow, sympathetically and understandingly, those beams of conscious love that shine so brightly through the Teachings of Bahá'u'lláh, never again could we bring ourselves to use the term "religions" but rather should we behold successive outpourings of one same Divine Love, undivided and indivisible—infinately humble, the very spirit of meekness, outwardly soon overthrown, yet returning again and again through the ages, the teacher, the consoler, the reconciler of all mankind. None can claim that he is a follower of Bahá'u'lláh until, in spirit, he is a follower of every messenger who has brightened earth with the glad tidings of the victory of God. None can claim that he is a follower of Bahá'u'lláh who conceives any portion or aspect of life as non-religious, non-contributive to the eternal ascent of the soul. None can claim that he is a follower of Bahá'u'lláh whilst secret intolerance separates him from any fellowman. Above all, none can claim that he is a follower of Bahá'u'lláh whose heart remains barren, fearful or indifferent in this present age—the day which is witness to the overthrow of the foundations of materialism, and the kindling of human hearts with the spirit of universal knowledge and love. (*Address written by Mr. Holley and delivered by Mr. Mountfort Mills at the Conference of Living Religions within the British Empire, held in London a few months since.*)

THE POET-HISTORIAN, NABÍL

SOHEIL AFNAN

IT IS ONLY to a few that the work of the poet-historian Nabíl and the story of his eventful life are familiar, yet his unique services to the Cause of Bahá'u'lláh have put the whole Bahá'í world under a deep debt of gratitude and given him a peculiar claim on our interest.

Nabíl, whose original name was Yár Muhammad, was born in the district of Zarand on the 18th of Safar, 1247 A. H. (i. e. 30th July, 1831 A. D.). His forefathers had been nomadic Arabs occupying the Northeastern part of Persia and one of his great-grandfathers enjoyed the leadership of the whole tribe. Of a family of six children he was the second son, and his early childhood was spent with an uncle, as his father was an invalid and confined to his room. At the age of nine he was sent to a small school where he learned to read the Qurán, and his pious father wept for joy to see his son so interested in that work. He had, however, to be content with the mere reading of it, for if he dared to ask his teacher about the meaning of a word or phrase he was told that it was beyond his powers to comprehend such things!

When the boy had grown a little older, the father and uncle thought it best to find him some work; but in order to satisfy his desire for study they decided to send him to school during the autumn and winter seasons, while in spring and summer he should go to the country as a shepherd. It was about this time, at the age of twelve as he tells us, that he began to write verse, and he was greatly encouraged when he read one of his poems to the chief of a neighbouring village and won the great man's cordial approval! As with many more famous men before him, the verdant highlands of Persia and the bright colours that shine in its clear atmosphere seem to

have instilled in him the Persian's imperishable love of poetry; and the experiences of his shepherd life may well have filled his mind with a sense of awe in the presence of God's mighty handiwork.

It was when visiting a small town in which one of his uncles lived that he heard one day in a little mosque two men by his side mentioning the name of the Báb and the claim that He had put forth. The conversation arrested his attention and led him to enquiry and investigation. His search was difficult at first owing to the caution and secrecy which was the only protection of the early followers of the Báb against the enemies who surrounded them on every side and persecuted them remorselessly; but, nothing daunted, the boy went from one follower to another and travelled from town to town until he found what he sought. It did not take him long to enlist himself among those chosen few, most of whom fell victims to their savage enemies and gave their lives as martyrs in the path of their Beloved.

Years passed by, however, before he was taken to Tihran to see Bahá'u'lláh who at that time had opened his home to the followers of the Báb and was the main source of inspiration to the persecuted enthusiasts of the Bábí faith. There for the first time he met both Bahá'u'lláh, and 'Abdu'l-Bahá who was at that time a child of six. Many were the happy recollections of those days which our poet-historian used to recall.

Many years afterwards, in Baghdad, he again had the joy of meeting Bahá'u'lláh and 'Abdu'l-Bahá, but this time was very different from the previous one. In the interval he had suffered four months' imprisonment in his own native place, had traveled extensively throughout Persia and had stayed for a considerable time in Kazimayn patiently awaiting the appear-

ance of Him whom the Báb had foretold. He tells us the story of how one day in his own little room in Kazimayn he was seized with a deep feeling of despair, and thought in his heart that after the ghastly martyrdom of the Báb it was hardly fitting for him to remain any longer in the world. Shutting himself in his room for three days he spent the time in reading and re-reading to himself a tablet which Bahá'u'lláh had revealed to him, and composed a few lines of poetry addressed to God, in which he declared that his heart was consumed with longing to meet Him and having no other present to bring he had resolved to cast his own head at the feet of his Beloved. Having written this verse he started reading the prayer of Bahá'u'lláh for the last time, intending thereafter to cut his throat. Hardly had he finished the prayer when the door which had been locked and which many during these three days had tried in vain to open was flung wide with one vigorous push and one of his most intimate friends stepped into the room. Finding Nabil in a desperate state of mind he at once took him to his home and took good care of him. A few days afterwards, however, our hero felt a strange feeling of greatness in himself and started to write in the style and form of tablets and called the people around him to come and follow his leadership. But some of his friends treated him very wisely and at last induced him to go to Baghdad to meet Bahá'u'lláh there. He at once started on the journey and on reaching Baghdad went straight to the home of Bahá'u'lláh. There he met Him for the second time, but this time to fall at His feet and accept Him as his long-sought lord and master.

For many years thereafter Nabil lived in Baghdád and met Bahá'u'lláh very often, but again he returned to Persia to teach the new faith to his countrymen. Later his travels carried him as far as Egypt where in Alexandria he was cast into prison by the Persian Consul. One day, seemingly by the merest accident, he learned that the ship in which Bahá-

u'lláh was being banished to Aqá was even then in the port of the City. He repaired to the roof of his prison and with eager eyes but heavy heart watched the boat sail on its way.

Soon afterwards he was released and permitted to proceed to Anatolia. From that place he left for Cyprus, from Cyprus to Beirut, and thence to Aqá. He was forbidden to remain there, however, lest the enemies of Bahá'u'lláh should cause a disturbance, and without having seen his Beloved he left for Jerusalem. He soon returned to Aqá, but, being prevented from entering the town, went and stood opposite the fortress in which Bahá'u'lláh was imprisoned. Bahá'u'lláh appeared at a window and beckoned to him, and for the space of about half an hour, he tells us, from his distant station outside the third moat, he gazed with tear-dimmed eyes on his beloved Master.

It was in Aqá, for the most part, that Nabil spent the rest of his life, and by the wish of Bahá'u'lláh he undertook the writing of an extensive historical narrative of the Bahá'í Cause.

A few words on Nabil's works may not be out of place. He was a very prolific writer and his poetry might fill many volumes, but not all of it was of a very high grade. A few of his lyrics are extremely touching and beautiful, while some of his longer poems on the history of the Cause have no great literary merit. His main contribution to the Bahá'í literature, however, from which the following gems have been taken, is an extensive work dealing with the whole period from the days prior to the appearance of the Báb until the last days of Bahá'u'lláh. It can hardly be called a history, as the lack of any systematic arrangement or classification of his materials would not justify such a name, but undoubtedly it is a valuable mine of historical materials, and as such is probably unsurpassed by any other work on the same subject and dealing with the same period. The fact that among his principal authorities

were some of the closest associates of Bahá'u'lláh, notably Mírzá Músá, gives to his book a unique value and establishes it as an invaluable work of reference to the student of Bahá'í history.

A few gems from Bahá'u'lláh which Nabíl recorded from memory follow:

The time is past when with the two words of admittance (i. e., "There is no God but God and Muhammad is His prophet") a man should be considered a believer in the Divine Unity and be counted as one of the faithful. The time has come when Bahá'u'lláh, seated on the Throne of Glory, addresses all the world, saying:

Know this, O thou who seekest thy Beloved,
Whose heart doth yearn His Presence to attain,
That till in thee His Attributes appear,
In exile and astray thou must remain.

Bahá'u'lláh gave utterance to this all-sufficing, blessed Word:

Had the people of Islam but observed two words of the Lord of Omniscience, all would have attained to the Supreme Guidance and have reached the court of acceptance and the joy of re-union, and would not have been afflicted by all these spiritual diseases and selfish designs. Then would they not have martyred the Solace of the eyes of the prophets (i. e., the Báb) . . . nor arisen against that Promised One. But in the day of his Manifestation they made the temple of that luminous Orb the target of their bullets. "O our Lord, judge thou between us and our people with righteousness, and verily Thou art the best of judges!"

And those two blessed words are these: O ye who are believers, fear God and be of the sincere, and be not of those who have hardened their hearts against the remembrance of God.

And further in the same connection the Lord of mankind says that if a per-

son be quick and keen in his powers of perception and discernment the moment a godly person enters his house he will perceive that the air becomes fragrant and the taste of his food and drink becomes delicious, pleasant and exhilarating, while on the contrary if an ungodly person enters, the air becomes oppressive and the victuals lose their flavour. "We seek refuge in God from the evil of the ungodly."

Again he says: Beware that ye hold not fellowship with the wicked, and again: Treasure the friendship of the righteous, but withdraw both hand and heart from association with the ungodly.

When Bahá'u'lláh opened the door of gladness and joyful tidings before the face of the people of the world, He uttered this Most Great Word:

To gather jewels have I come to this world. If one speck of a jewel lie hid in a stone and that stone be beyond the seven seas, until I have found and secured that jewel, my hand shall not stay from its search.

In like manner He says: For the bringing forth of jewels from the mine of humanity, the True One, may His Majesty be glorified! hath in every age sent a faithful Messenger. Today the command of God and His decree is that the multitude of paths and diversity of ways should not be made a cause and a source of enmity and hatred. These plain and firm Paths have all been manifested from one Source and have issued from one place of origin, and these differences were in accordance with the requirements of diverse times and ages. O people of unity! Gird up the loins of effort, haply the world may be freed from religious rancour and hate!

Prayer of Nabíl: "O my GOD! Amid my want and poverty I tell of Thy hidden treasures. Withhold not Thy Grace, and aid me to bring forth deeds that shall be worthy of Thy Day!"

CHRIST COMES TO DES MOINES

STANWOOD COBB

THE separation of school, church, and state has been one of the apparently necessary outgrowths of our democracy, in that men and women have thus been left free to think and worship as they please, this has been a wholesome development; but in so far as the results have appeared, religion has gradually been removed as an influence from the life of the state, of the school, of the world of affairs, this movement of separation marks a retrogression rather than an advance in human culture. For if religion means anything, it means an interpenetrative influence that affects every act of man, whether in private or public capacity. And while we would not wish a narrow dogmatism, a required theology, to be put upon us by legislative fiat, we do wish that American culture be characterized in fact, as in theory, by Christian ethics.

A remarkable movement, never before attempted by any city, has arisen in Des Moines, Iowa—an attempt to apply Christ's gospel to the whole of life. As reported by Sherwood Eddy in "The Christian Century:"

"For an entire week a score of speakers presented the message—personal and social—to the whole life of the city. The week began with a great mass meeting in the Coliseum, addressed by John R. Mott, with more than seven thousand in attendance. During the week following, mass meetings were held nightly in six parts of the City in the largest auditorium of each district. For the last three nights hundreds were turned away who could not gain admission. From twenty to thirty thousand people were touched daily, or one in five of the entire population. Meetings were held daily, or thrice during the week, in the five colleges and universities and in all

the eight high schools and junior high schools, followed by personal interviews conducted by a trained staff of interviewers all day long. The entire situation was altered in some institutions—sins were confessed, restitution was made, lives were adjusted.

"Fifteen civic clubs opened their meetings to receive the message. The Chamber of Commerce, Rotary, Kiwanis, Lions, Cosmopolitan, Caravan, and all of the other principal civic and service clubs held meetings. The state legislature adjourned and held a combined meeting of the senate and house to hear a presentation of a direct religious message bearing upon present political conditions, the child labor amendment and the world situation. . . .

"The cooperation of the entire city was remarkable. The colleges cleared their decks for the challenge of a full gospel. Unlimited time was given to speakers to present their message for an hour each day, with optional forums, free discussions and personal interviews arranged for scores of students. All the high schools in the city cooperated. Meetings were held in every high school, where the students were faced with a most direct Christian message, but without proselytism or anything to which any one could reasonably have objected. Some principals called their entire staff together to lay upon them the responsibility of following up the meetings and placing character-building first in their program of activities.

"Daily Dr. Graham conducted a noon meeting in the Capitol theatre, which was offered free by the Jewish proprietor. The attendance at the theatre meeting rose from eight hundred to fifteen hundred as Dr. Graham spoke on Jesus Christ, God, prayer, and Jesus in

human relations.

"The application of Christian teaching was made to personal life, to the home, to the school, to the college, to business, to conditions in industry, to race and human relationships, to war and peace, to clean politics, and to all branches of civic and social life.

"The whole movement sprang from the churches, was backed by the churches, and into the main stream of the church life it will return with its quickening and life-giving power. Yet from start to finish it was a laymen's movement. It grew originally from the vision of three men who met once each week to study the teachings of Jesus applied to modern social and civic conditions. Believing that the city should be challenged with the social gospel, they brought four religious leaders to the city last year to address Sunday afternoon mass meetings. Over two thousand persons attended each of these meetings, where an uncompromising social message was proclaimed, applying the gospel to industry, race and war, klan and anti-klan, personal and social sins. After hearing these four messages, the leaders of the City called for more, and a week of meetings to present a whole gospel was arranged. Thirty of Des Moines prominent citizens went into a camp at the foot of the hills fifty miles away to consider 'what would happen if we set out seriously to live the full Christian life' and 'what would happen if we followed "in his steps."' Gathered about the camp-fire in the evening, these men brought their business life and their human relations, their personal, family and civic responsibilities, under the searchlight of the Christian gospel. How could Christianity be applied to the competitive system, to industrial conditions, to the relations of capital and labor, to race prejudice and segregation, to a world of strife and war, to wealth and poverty, to the church and the unchurched masses? They determined to call the

entire city to face these questions and the greater question as to how this city should be brought to God. These thirty laymen widened their circle and enlisted twelve hundred workers to prepare and conduct this city-wide experiment. Christianity was to be placed in a test tube, and tried out in the life of a city for one week.

"Mr. Carl C. Proper, a magazine publisher and chairman of the laymen's committee, says, 'This movement is the beginning of a great crusade, with its ultimate goal the winning of Americans to a life which Jesus characterized as a 'fellowship of brotherly men.' The strength and genius of this movement lies in the fact that while it began in a small way it has now broadened out so that it can be applied to an entire community.'

"On the closing Sunday afternoon thirty-eight hundred persons, picked leaders representing all the hundred churches from all parts of the city, men and women, white and colored, gathered in the University Church of Christ and associated themselves in a permanent movement. Commissions were appointed, not to bring in idle resolutions, but to study and report back to the entire body, to shape the policy of the city in its Christian service and social life."

These commissions will deal with such problems as—prayer and its hidden power; the stewardship of property and the support of Christian and philanthropic enterprises of the city; human and industrial relations; race relations; international relations; evangelism.

Mr. Eddy closes his report with the statement: "A Christian movement has started in Des Moines. The meetings were not the end, but the opening of a great onward march of the City. A whole city has been challenged with the whole gospel applied to the whole of life. If one city can do this, why not others?"

This is indeed a remarkable movement, and one in the right direction; for

it must be realized that Christ's mission was not so much to establish a doctrine as to create a new life, a spiritualized humanity expressing itself in daily living of a kind very different from that which the world had known. Humanity as a whole has not yet begun to live that life. When it does begin to do so, the Kingdom of God will have been established on this earth.

The Bahá'í Cause has for its purpose this very thing, to establish Christ's spiritual principles in the daily life, and to help bring to earth the Kingdom of Heaven. On all the problems of the daily life—to be studied into by the commissions mentioned above, Bahá'u'lláh has enunciated marvelously clear teachings which go to the root of each matter

and offer a perfect, because spiritual, solution.

Thus Bahá'ís are equipped with a definite body of teaching adapted to the solution of all the present ills of humanity—a foundation, so to speak, for the New Jerusalem. Where, in a few instances, whole communities have become Bahá'í, we see the accomplishment of that which the city of Des Moines is striving to bring about—the application of God's laws to the daily life in all its phases, and the fundamental unity of the social, educational, commercial, political and religious life of the community, not in a way that binds, but in such a way as to sublimate all secular activity to the station of spiritual guidance and expression.

TRUTH IS THE oneness of the kingdom of humanity. Truth is love among the children of men. Truth is the proclamation of Justice. Truth is Divine guidance. Truth is the illumination of the realm of man. All the Prophets of God have been Heralds of Truth. All have been united and agreed on this principle. Every Prophet predicted the coming of a successor and every successor acknowledged the Truth of the predecessor. Moses prophesied the coming of Christ. Christ acknowledged Moses. His Highness, Christ, foretold the appearance of Muhammad and Muhammad accepted the Christ and Moses. When all these Divine Prophets were united with each other why should we disagree? We are the followers of those holy souls. In the same manner that the Prophets loved each other, we should follow their example, for we are all the servants of God and the bounties of the Almighty are encircling every one."

'Abdu'l-Bahá.

AQA AND THE HOLY TOMB IN 1905

JOSEPHINE COWLES DE LAGNEL

Editor's Note: The following hitherto unpublished description of a night of prayer spent in the Tomb of Bahá'u'lláh is of special interest, because it dates back to the very early days of communication between America and the prison city of Aqá. In 1905 'Abdu'l-Bahá was still held a prisoner in Aqá by the Turkish Government. The period from that date to 1908 was one of grave hardship and danger for the "World's Greatest Prisoner," as he was called, for it was a period of especial persecution by Turkish authorities. But the prayers of those who loved him were at last answered; and at the very darkest hour, when removal to the death-dungeons of Tunis was imminent, the prison doors suddenly swung outward, and 'Abdu'l-Bahá was free.

TO me, while at Aqá in the Spring of 1905, each day, hour and moment were fraught with deep and impressive experiences; each incident, if drawn apart and studied separately, affords reflection for both mind and heart.

The event which stands out pre-eminently was the Anniversary of the Departure of Bahá'u'lláh on the 28th of May.

After a sojourn with those beloved people of nearly seven weeks, and my visit was about completed, it seemed like leaving Paradise, and I thought that my heart would break. To leave an atmosphere of love, which like the fragrance of rare exotics, permeated every thought, and where every service rendered was divine, was almost beyond the power of human will. How glad I was therefore when 'Abdu'l-Bahá told me that I was to remain until after the "Night of Departure" and receive its blessing.

On that evening all of the Bahá'ís repaired to the Holy Tomb (which is about two miles outside of the City)—there to spend the night. Here we met all the members of the Holy Household and the believers.

The Tomb is connected with the main building ("the Behje") by a kind of chapel or enclosed garden, at the entrance of which you remove your shoes and advance to the Holy Threshold to kneel and pray.

The rooms were brilliantly illuminated

with lamps and candelabra, and thickly carpeted with rugs, all of which are love offerings of many pilgrims from all over the world.

The Tomb proper was covered with a most beautiful Persian shawl, and thickly strewn with flowers. The night was wondrously beautiful. The full moon was shining with such magnificence that it was almost as light as day. Through the open window we could see the blue Mediterranean in the distance, and the air was heavy with the fragrance of jasmine and roses. The only audible sound was the wail of a solitary night bird, which seemed like the cry of some lone wanderer whose lamp had become extinguished and who was calling for help. Within the chapel the aisles were filled with kneeling women, and one was chanting prayers. The sky, the air, the sea, and even the flowers with which the room was profusely decorated,—were in perfect concord. The solemn chanting and those prostrate forms was a scene to be forever remembered. There we remained until midnight. Then we retired to the room on the left of the chapel, and the men in like manner filled the places so recently occupied by us. In that gathering were venerable men, who had suffered years of imprisonment, and whose shining faces beamed with holy light; young men were there, too, whose every look spoke of the deep veneration and love with which they dedicated their

lives to the Holy Cause; even the little grandchildren were there, whose gentle and subdued manner spoke of holy reverence. One of the venerable believers chanted the Holy Utterances and Prayers, and for three hours they remained in solemn devotion.

During that time there was a singularly phenomenal occurrence. While from the open window we could distinguish the sea and sky in the distance which were beautifully calm and clear—not a cloud to be seen—yet where we were there was quite a heavy thunder storm. The lightning flashed and the reverberations of the thunder through the heavens seemed as if GOD were speaking. The bowed forms of the worshippers and the solemn chanting made one feel as if they stood upon the boundary of an invisible world—"One not made with hands, but eternal in the heavens."

At three o'clock the men retired, the women entered the chapel, and prayers again were chanted. Three of us went into the "Holy of Holies"—the Sacred Tomb and there prostrated ourselves in prayer.

I have often wondered if the believers in other lands could imagine the burden of our supplications that night? While no one spoke, I afterwards learned that the release of our beloved Master was the burden of all hearts poured out at the Holy Threshold of the Exalted and Divine Father.

In the early dawn we passed out and walked in the fields. The full moon was still above the horizon. The blue of the distant sea, the paling of the stars, the pure sky without a single cloud, the purple line of the low mountains in the east and the plain of Aqá which has been the scene of some of the earth's greatest conflicts—were all before us. As we wan-

dered in the early dawn, there was a calm such as would follow a night of deep excitement, and a feeling of expectancy as if we were waiting for something. It would take a mightier pen than mine to describe the wonderful emotions which took possession of us, and I could only think of the holy women of nineteen hundred years ago watching at the Tomb of our crucified Savior, Jesus Christ!

As the dawn advanced the birds began to chant their morning matins, and as the sun burst forth upon our expectant vision in all of its splendor and poured a flood of golden light over the world, I could but exclaim: "The Lord is risen; yes, He is risen indeed!"

O my beloved friends! How powerless are my words to make you see and feel what I experienced on that memorable night! It was like standing in some holy sanctuary on the borders of a world beyond where one had entered into the cred Place of the Most High and Communed with the Angels. A few hours of such recollection will suffice for a life time. It is an experience never to be forgotten. It seemed as if we could never leave such an influence.

But where this night was 'Abdu'l-Bahá, the Center of the Covenant, the Lover, the Friend of all the world? He was not with us. A prisoner, his Holy Feet had not pressed the earth outside of the City gates for four long years.

In a little room at the top of the house He dwelt, from whence He could see the Holy Tomb, he kept his lonely vigil. No, not alone, for who can tell what Heavenly Angels were there ministering unto him, and like the Prophets of old, he may have talked with GOD. When we saw him the next day, his face was resplendent with Divine Glory and the Voice of the Holy Spirit rang clear in his every utterance!

NOT UNTIL THE dynamic love we cherish for Him is sufficiently reflected in its power and purity in all our dealings with our fellowmen, however remotely connected and humble in origin, can we hope to exalt in the eyes of a self-seeking world the genuineness of the all-conquering love of God. Not until we live ourselves the life of a true Bahá'í can we hope to demonstrate the creative and transforming potency of the Faith we profess. Nothing but the abundance of our actions, nothing but the purity of our lives and the integrity of our characters, can in the last resort establish our claim that the Bahá'í spirit is in this day the sole agency that can translate a long-cherished ideal into an enduring achievement.

With this vision clearly set before us, and fortified by the knowledge of the gracious aid of Bahá'u'lláh and the repeated assurances of 'Abdu'l-Bahá, let us strive to live the life and then arise with one heart, one mind, one voice, to reinforce our numbers and achieve our end.

Shoghi Effendi, Guardian of the Bahá'í Cause.

(In his letter to American friends, Nov. 24, 1924.)

WORLD THOUGHT AND PROGRESS

"IF WE COULD dedicate ourselves to a cause of understanding each other better, and strengthening the ties of our friendship to assure peace in the Pacific region, America and Japan would not co-operate in vain in the worthy cause of assuring peace and justice in the Pacific region and indeed among nations of the world." (Tsuneo Matsudaira, Japan's new ambassador to Washington, in an address before the Japanese Society of America in San Francisco.)

"THE IRRESISTIBLE force of Nature is closely linking the East to America. . . . The policies, ideals and measures of America therefore have a deeper significance for Japan than those of all other nations on the globe combined. . . . Japan's ambition is to contribute to the great social heritage of mankind and through her unique gift to enrich the accumulated civilization of humanity. This can be attained only by the realization of the one hope in the Japanese mind—that is, the amalgamation of the civilizations of the East and the West. Japan knows that she is in a position best fitted for that task, and also that for the attainment of that glorious work the peace of the Pacific must be maintained, and she has a firm determination to keep that peace with her greatest neighbor, America. Japan has shown her determination recently by sending to America one of the most distinguished sons of the empire, Mr. Tsuneo Matsudaira, who by his natural ability as well as family tradition stands for the best of the nation. America will realize through him and his charming wife that Japan is intent on keeping a permanent peace with the great republic across the Pacific." (Yusuke Tsurumi in *The Saturday Evening Post*.)

"THE WALTER HINES PAGE School of International Relations, besides being a memorial to the former Ambassador to Great Britain, is defined by the

Johns Hopkins committee purporting it as something new in education, in that it will afford an opportunity 'for first-class minds working on world problems.'

"The school also, according to announcement, is to be an institution without parallel in the country. It will conduct research work into the underlying facts and conditions of international life, including international law, trade, economic relations, racial psychology and all the technique of international intercourse and diplomatic customs." (*Wash. Post*.)

"HONOLULU IS a place where many races meet and from time to time interracial gatherings are held in Central Union Church. The text, or inscription in the church chancel—"Love Never Filleth" must be prophetic and harmony inspiring as it looks down, upon occasion, over congregations with folk of Hawaiian, Portuguese, Filipino, Korean, Chinese, Japanese and American birth or ancestry." (Dr. Albert W. Palmer in "The Friend," Honolulu.)

THE PAN PACIFIC UNION does try out some of the social experiments quietly. For some months it has been having in the rooms of the Pan-Pacific Club a series of unique Friday interracial luncheons. On the first Friday of the month a dozen of the younger Japanese and an equal number of the young American business men are brought together; on the next Friday twelve of the younger American and twelve young Japanese women are brought together; twelve each of the older Japanese and American men and women lunch together on other Fridays. Lately American-Chinese groups have been formed, and now the plan is that half a dozen tables be set for 24 each on Saturdays and all of the groups meet at the same time. The tables are always square, six on a side, so that each has a clear vision of everyone at the table, all flowers must be laid on the table and no

decorations that obstruct the view are permitted. Each table has its own speakers, who do not rise to address the group. The place cards are so arranged that no two people of any one nationality sit next to each other.

The most distinguished men and women in Hawaii of the several racial groups attend these lunches and the most intimate questions are discussed freely. In addition to this the Pan-Pacific good relations clubs of the several races have their dinner meets every week. In every way the union is drawing the social leaders into closer acquaintance and co-operative effort for community welfare, in preparation for the conference of conferences in 1929. (The Honolulu Advertiser.)

"HAWAII HAS PEACE in the midst of her cosmopolitan life because she has had the grace and the statesmanship to exercise interracial goodwill." (Dr. L. L. Wirt in "The Friend," Honolulu.)

"THE WAR IS only an episode, communication marks an epoch," said Professor G. F. Nicolai in his "Biology of War," written during the World War in what is probably the most important book on war ever written.

Communication began when man, "the symbol-making animal," as Aristotle called him, developed language and made a sound a universal. After unknown ages, came hieroglyphics, then the alphabet, and finally "Gutenberg made thought cosmopolite." Today the telephone and radio are annihilating space and time, and the American Radio Relay League is considering an international language as becoming almost a necessity for their business.

. . . It is as tremendous in its possibilities as the railroad or radio have been. The reviving interest in the matter is shown by the increase of Esperanto journals from twenty or thirty at the close of the World War to about seventy now. After eighteen sittings at the College de France, Esperanto, with certain modifica-

tions, was favored by the savants as the most desirable. It is a language which, like any living language, can grow.

To establish the widespread study of the auxiliary language, normal classes authorized by governments and preferably sponsored by the League of Nations should prepare to teach the secondary schools of the world. Thus all business clerks, bankers, librarians, commercial agents, journalists, world travelers, and delegates to international congresses would in one school generation acquire facility, and would be the persons who would control the avenues of influence which govern policies and legislation. . . .—(Lucia Ames Meade in Journal of Education.)

I HAVE NEVER seen any description of Heaven which was even tolerable. To me the conception of Heaven as a place of refuge from pain and drudgery is unthinkable. Joy in work is my ideal of existence, here or hereafter. The new religion to come will recognize that there is nothing ultimate within its knowledge. It will seek an open field, constantly shifting, and will not pretend any final recommendation of any sort.—Charles W. Eliot, nonagenarian President-emeritus of Harvard and grand old man of New England. (Current Opinion.)

"CHINA ADMITS quite frankly that she needs something from the West. The West still knows so little of the real China that it has not yet realized that China has much of value to offer to our breathless civilization."—"Foreign Affairs.")

"LIVES THERE a man with master mind who could unravel the tangled web of religious theories, leaving us the golden cord of truth? Such a task is beyond the power of finite man. We must wander on in this bog of uncertainty unless there is a divine torch of truth to guide us."—(Signs of the Times Magazine.)

GREEN ACRE AND THE BAHÁ'Í CONVENTION

SOME places seem destined to be spiritual centers. Such is Green Acre, blest by nature, by the spiritual efforts of many great souls, and by the living presence of 'Abdu'l-Bahá. Situated on the banks of the famous tidal Piscataqua, "river of light," this beautiful spot was consecrated to Peace as far back as history records, having been used by the Indians as a sanctuary between warring tribes and as a place for councils of conciliation. And who knows what may have been its spiritual history in the prehistoric past!

These fair fields overlooking at eventide one of the most glowing and gorgeous sunsets the world affords, were consecrated a generation ago to high spiritual purposes by that lofty-souled woman, Sarah J. Farmer.

It has been said that it takes great audiences to make great orators. Green Acre has from the first produced such audiences, whose supporting and creative attitude, responsive at every turn to the speaker's intention, has inspired lectures that were alive and soul-moving, and left with the speakers a blessing as ample as that which they bestowed.

This favored spot, made into a spiritual clearing-house, an open platform from which any worthy and forward-looking movement could be presented, was destined by the grace of God to make connection early in this century with the Baha'í movement, then in its infancy in this country.

Truly it seemed that this ground had from the very beginning been made holy for the due arrival of the world's Greatest Truth. At Green Acre the teachings of Bahá'u'lláh—that perfect plan for a world brotherhood based on human affection, on mutual understanding, on co-operation in and for the love of God—found a natural and receptive platform. And the participation of Bahá'ís in Green Acre affairs grew to such a point that when in 1913 Miss Farmer on account of

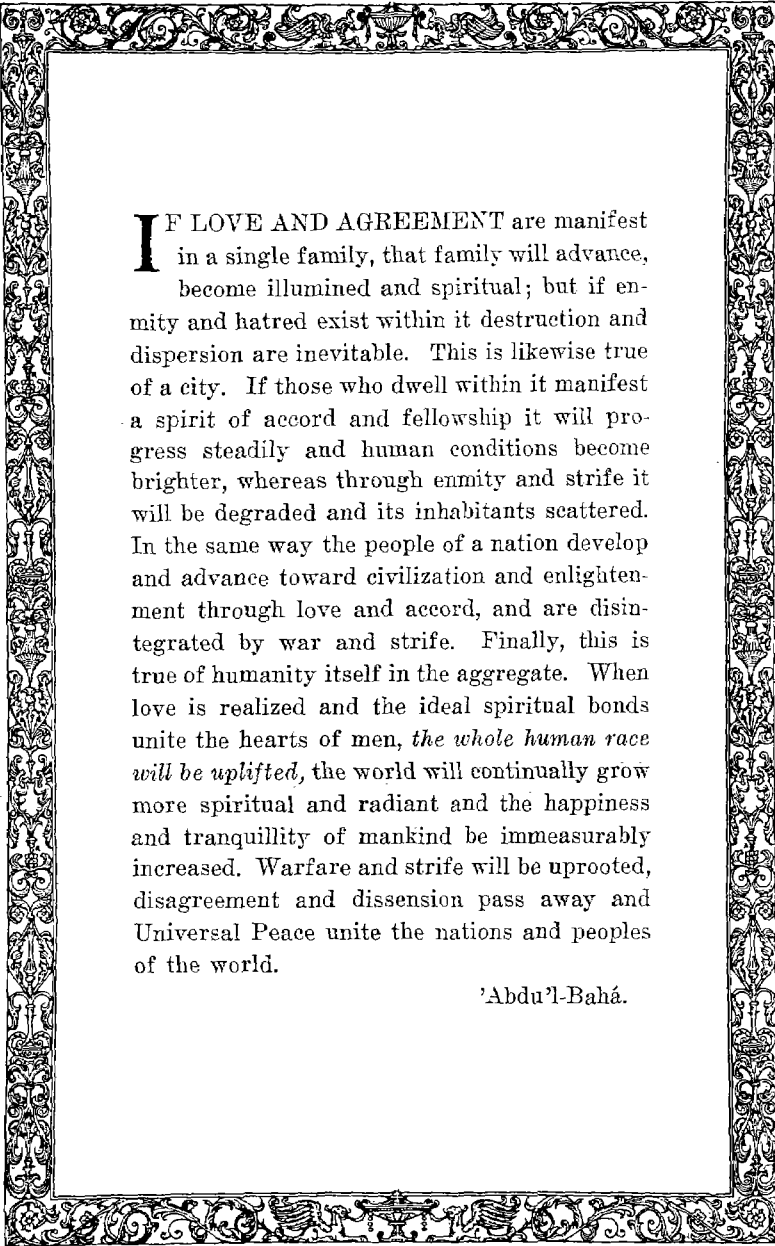
failing health was no longer able to carry on her work, the Bahá'ís took over the management and the financial support of Green Acre, which they have maintained as a universal platform for the presentation of humanitarian movements, of the arts, and of the spiritual life.

In the summer of 1912 'Abdu'l-Bahá blest Green Acre with his presence. Those holy feet, walking those fields and hills, those words of power issuing from lips which never moved save for some spiritual purpose, left we know not what dynamic influence of purging, of consecrating, of enabling.

Working unseen but perceived by those who have perception this sacred influence has at last brought Green Acre to the point where it must stand forth as wholly God's. This thought, enunciated at the annual business meeting last summer by one who was not herself a Bahá'í, spread rapidly and harmoniously among all present, resulting in a proposal, also by one not a Bahá'í, that there be held at Green Acre this coming summer a great Bahá'í Congress. The proposal was unanimously adopted by the meeting. Then it was that the trustees offered Green Acre as a site for the annual Bahá'í Convention; Montreal generously abnegated her privilege in this direction; and Shoghi Effendi heartily confirmed the matter.

Could there be any more fitting place this year for the Bahá'í Convention than at Green Acre? Here is a spot already formed for spiritual devotion and meditation, impregnated with a holy atmosphere which reminds one of that quiet, soul-compelling spirit pervading Palestine. It is easy to think high thoughts here where worldly things all drop away. As at Haifa, so here, time is held still and the world no longer revolves. The power of God's love holds the soul spell-bound.

Shoghi Effendi has high expectations of this Convention. It is our part to fulfill them!



IF LOVE AND AGREEMENT are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, *the whole human race will be uplifted*, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and peoples of the world.

'Abdu'l-Bahá.



Dr. and Mrs. K. M. Foujdar of Bombay, who were married Feb. 2, 1925. Mrs. Foujdar was Miss Shirin M. Irani. She holds a unique position as the first Eastern woman to be able to speak in public in the East.

Shoghi Effendi, Guardian of the Bahá'í Cause, in a recent letter, said of her: "The pioneer work undertaken by our dear friend, Shirin, for the emancipation of her Indian sisters, is highly praiseworthy, and will in time yield abundant fruit."

The Bahá'í Magazine

STAR OF THE WEST

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A WORLD STATE based on broad principles of brotherhood, cooperation, and equity, is the aim of the Bahá'í Movement. The great world problems, such as those of the inherent struggle between nations, between classes, and between sexes, are met by solutions as striking as they are simple. In fact, there are no human needs of the present day which Bahá'u'lláh has not provided for in his illumined message. Of all these needs the most imperative, perhaps, is the economic one, since it is the underlying cause of most of the unrest and turbulence which fills the world today. Indeed, it is a theory held by one school of thinkers that economic causes underlie all wars, and that an empty stomach, or the dread of one, is the only ill that man will risk his life to remedy. Whether this be so or not, it is at any rate true that if the primary economic needs of man, of whatever race or class, are satisfactorily provided for, harmony and peace within the nation and throughout the world, will be the more speedily forthcoming.

A SPIRITUAL MESSAGE, therefore, in this age of practical and scientific tendencies, is of little avail does it not include or imply within its teachings a solution to the economic ills. Has not the time arrived for a more definite, detailed message, laying the foundations for the future organization of human society,—that more perfect organization which dreamers have called Utopia, and which Christ called the Kingdom of God? It is no reflection upon the greatness of Christ's message, upon the divinity of its authorship, to suggest that be-

cause of the undeveloped condition of humanity in His day, no definite details for the organization of society could be given. Even the question of slavery was left in abeyance, to such an extent that earnest Christians but two generations ago could find in the Bible a justification for the institution of slavery, provided that slaves were humanely treated.

The Christian apostles concentrated on certain spiritual principles which would suffice to guide humanity under all conditions and under any form of organization. They taught their followers how to "render unto Cæsar the things that are Cæsar's," and yet maintain the straight and narrow path of justice, love, and charity along which the sons of God must travel if they are to attain the Eternal City.

Thus, while the Christian church has blossomed out into many merciful institutions of brotherhood and charity, its chief effort has been devoted to the spiritual development of the individual. To such an extent has the church as such, refrained from participation in the outer problems of humanity that to this very day warfare, either between nations or between classes, has found the church divided in its allegiance, and giving its attention rather to binding up the wounds of those who fall than to any attempt at adjudication in the name of Christ.

THE BAHÁ'Í MOVEMENT, while preserving all the spiritual principles laid down by Christ, establishes a definite program of organization without which the world could hardly be brought to its destined goal of brotherhood and peace. Bahá'u'lláh's program for the abolition of

war and the establishment of universal peace has been frequently dealt with in the pages of the Bahá'í Magazine; this number is devoted in large part to his program for economic justice and prosperity. How to abolish poverty and industrial slavery, how to inspire the workman with a willing and energetic cooperation with the capitalist in the manufacturing of the world's wealth of goods, are problems fully treated in this Movement which has as its goal the establishment of the Kingdom of God on earth. The offered solutions to these problems will be found described in several articles in this issue. No subject could be more important in this day and generation.

IT MAY BE URGED that the world does not need or seek in a religion a too definite treatment of those matters which have been called secular. That this idea of the mutual exclusion of religion and the daily life, one from the other, is fallacious, the desperate straits into which the religious world has fallen will bear witness. There is in reality no secular life as distinct from the spiritual life. As long as such an opposition exists, just so long will the coming of the Kingdom be postponed. Every act of the daily life must be inspired and directed by the spirit before that prerequisite of the Kingdom is established,—that the will of God should be done on earth, as it is in heaven.

For without divine guidance humanity is at sea, tossed about on diverse waves of human theory. One solution and another is offered, and none agreed upon. The world is in the condition of an army without a Captain, of a ship without a Helmsman. The time has come when all must go one way, the right way, the Divine way.

The great glory, to Bahá'ís, of the Movement to which they adhere, is that it directs their way into the promised land; that it establishes for them, individually and collectively, principles and lines of conduct which will ultimately cause every difficulty and ill of humanity to disappear. Collective action and thought, in this age

of individualism and disparity, stands not in approval. But it will eventually come into its own. Men, like tired children, will turn from their restless searching and experimentation to the Teacher who holds for them all truth.

PROPHECY is being remarkably fulfilled in the return of the Jew to the Holy Land, and the swift development which that country, tragically abandoned for centuries to the reign of barbarism, is undergoing at the hands of the repatriated exiles. It is not empty-handed that they return, but richly laden with the wealth, the arts, the science and culture of the Occident.

It is a strange design of Destiny, that this race of Orientals, for such they are, should have been so interspersed throughout the world as to have acquired the benefits of its leading cultures. Not only are they now able to carry back these benefits to Palestine, but they are also able, by liaison with the wealth and skill and knowledge of their own groups in Occidental nations, and particularly in America, to achieve for Palestine a physical development such as only modern capitalistic enterprise and scientific industrial skill can facilitate.

THE NEW UNIVERSITY on Mt. Scopus, Jerusalem, will be one of the main channels through which Western science and progress will not only flow into Palestine, but, let us hope, will percolate into other sections of the Near East. Its founders have for it this broad humanitarian aim. Herbert Sidebotham assures us that "under the influence of this new culture center Jerusalem will become the clearing-house of modern ideas in the East, the center of a new oriental culture in intimate touch with the West, and an inspiration and an example to all the countries round."

What with modern scientific direction thus locally available, and the financial means that the Zionists of England and America stand ready to pour into Palestine, the words of Isaiah will literally be

fulfilled, that the desert shall blossom like the rose. For Palestine has a rich soil, a climate as favorable as Southern California, and an abundance of water near at hand for irrigation purposes. All that this soil needs is water and scientific agriculture and horticulture to become one of the green gardens of the earth.

As one follows the shore of the Mediterranean in that beautiful and romantic automobile ride from Haifa to Beyreuth, one cannot but be impressed by the remarkable contrast between the forlorn, arid, and uncultivated aspect of the Palestine region as contrasted with the orange groves and well-cultivated fields which mark the entrance into Syria. There is no other cause distinguishing wilderness of the Holy Land from the rich horticulture of its northern neighbor than the application to the land, on the one hand, of science and capital, and on the other hand, the absence of such application. There is every indication that within a generation the Zionists will make of Palestine a country as fair and fructiferous as is Southern California.

ENGLAND, a land where freedom and justice have so long been established principles, is making earnest contributions to the theory and science of collective welfare. The Bahá'í Magazine wishes here to give recognition to the sincere service of that great writer and philosopher

(yes, he deserves the latter name), H. G. Wells, who has for years been presenting in the form of novels his dreams and visions for a better humanity. He has in his successive pages presented, unknown to himself, many of the great principles of Bahá'u'lláh for human welfare—the abolition of racial prejudice and war, the remedies for industrial slavery, the establishment of justice and brotherhood as between men of good will. In his latest work, "Sargon, King of Kings," he dreams again, in the person of his hero, of "healing the swarming world's disorders."

It is to be hoped with all his wonderful vision of a perfected humanity Mr. Wells will likewise want to explore the spiritual realms. With the light of religion, his expositions would be greater. Could he but realize God as Bahá'ís have been taught to realize Him, and understand the nature of Divine Teachers and their influence upon humanity as explained by 'Abdu'l-Bahá in "Answered Questions," he would perhaps find religion not so unreasonable or illogical as he now seems to find it. For he is a great and deeply earnest soul, of the stature of an ardent apostle, did he but attain to such a vision as that of a confrere, Sir Oliver Lodge, who in his latter years has reached a golden serenity of thought uniting truth as science knows it with the truth the spirit knows.

"The Holy Manifestations of God are the centers of the Light of Reality, of the source of mysteries, and of the bounties of love. They are resplendent in the world of hearts and thoughts, and shower eternal graces upon the world of spirits; they give spiritual life, and are shining with the light of realities and meanings. The enlightenment of the world of thought comes from these centers of light and sources of mysteries. Without the bounty of the splendor and the instructions of these Holy Beings, the world of souls and thoughts would be opaque darkness. Without the irrefutable teachings of those Sources of mysteries, the human world would become the pasture of animal appetites and qualities, the existence of everything would be unreal, and there would be no true life. . . . At the time of the appearance of each Manifestation of God, extraordinary progress has occurred in the world of minds, thoughts, and spirits."—'Abdu'l-Bahá.

A NEW SOCIAL CONTRACT

GEORGE ORR LATIMER

“**M**AN was born free, and everywhere he is in chains,” announced Jean-Jacques Rousseau at the commencement of “The Social Contract,” written over one hundred and fifty years ago. Today man is still enchained. The shackles of industrial slavery remain unbroken. In the words of Professor George D. Herron: “Mankind is caught today between two equally fatal reactions—that of an international Tory capitalism on the one side, and that of an international materialistic bolshevism on the other. These, alike super-tyrannous, alike destructive of essential socialism or industrial democracy, are also alike full of death for society and the soul. On the triumph of either of these waits the spiritual end of our present humanity.”

The false peace that followed the world war produced a deluge of industrial strikes, national upheavals and international financial crises. Indeed, as that noble writer, Victor Hugo, has termed the sixteenth century the age of painting, the seventeenth the age of “belle-lettres,” the eighteenth the age of philosophy, he might well have proclaimed the forepart of the twentieth century the age of revolutions. The recent history of the European debacles, bloodless and otherwise, in Russia, England, Germany, France, Spain, Italy, China and the present renewed disturbances in the Balkan States bear more than mute testimony to this fact. In the Orient the struggle goes on for racial democracy and greater religious freedom. In our own country the farmer still works under unfair financial conditions, while the grain speculator gambles a fortune on his wheat on the stock market. Sweatshops still exist and the federal child labor law is defeated. Unemployment continues. Strikes remain the chief means of settling disputes between capital and labor. Unrest is everywhere.

Labor Unionism, which was founded

to protect the rights of the workingman, has become a self-centered and self-seeking power, and appears to many an economic menace. On the other hand, there are those who would abolish capitalism.*

But the new social order will not be attained by any class solution of the economic problems of production, distribution or control. The interest of one man, one class, one institution, cannot be dealt with apart from the interests of all mankind, for, as Professor Herron further points out: “Mankind must henceforth act together as one economic body, one spiritual entity, one planetary family and household, else mankind will perish from the earth.”

This is the basic principle of the New Social Contract as outlined by 'Abdu'l-Bahá, namely, the Oneness of the World of Humanity. It is indeed evident that peace, industrial or political, cannot be accomplished through material means alone. Racial differences and patriotic prejudices prevent the realization of unity and agreement; political interests are divergent; in industry self-interest is predominant. Therefore, the promotion of the oneness of the kingdom of humanity, which is the essence of all spiritual teachings, becomes an application of the Golden Rule in the dealings between nations, races, religions and individuals. Herbert Spencer made it clear that by no political alchemy was it possible to get golden conduct out of leaden instincts.

*A former labor leader in the Northwest now makes the following interesting defense of Capitalism: “Capitalism is the only economic system with which a representative, republican form of government can safeguard each individual's rights and enforce his duties, permitting him to attain the measure of his full growth. There is nothing inherent in capitalism that demands of a man that he be irreligious, unmoral, or mediocre. On the contrary, its discipline builds strong characters, makes for trained intellects and minds and hurries man's spiritual development. Capitalism needs no apologists. The welfare and the continued progress of mankind demands, however, that it be defended—frankly and openly, under its own name, that it may come to be known for what it is—a proven and workable economic system for every day and for every man who will obey its laws. A people cannot thrive half socialistic and half capitalistic.”

Edwin Markham keenly analyzed the situation when he said: "I believe the industrial question is a religious question. I believe that everything that has to do with the welfare of man in politics, in industry, is a religious question. Everything shows our relation to one another, and our relation to the Father of Life. We have committed the Golden Rule to memory. Now let us commit it to life." John J. Walsh, commissioner of the United States Department of Labor, gives further expression to this thought by saying: "Take your troubles to your Lord. . . . We must get back to God's teachings and must have brotherly love in our hearts to make the world's great undertakings go forward." Roger W. Babson, the well-known statistician, adds his testimony that "if statistics have taught us any one thing in the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome and even Spain, have possessed land, labor and capital in abundance, but fell for lack of this far more important quality—the spiritual factor." Completing the testimony of the scientist, the poet-philosopher, the worker and financial statistician, 'Abdu'l-Bahá, the spiritual physician, gives his diagnosis: "The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power, so that unity and accord may develop within them, there can be no healing, no agreement among mankind. *Love and unity* are the needs of the body politic today."

Therefore, two important factors are necessary for the alleviation of the present-day world's ailments, a new system of

rules and laws and a new consciousness to govern human actions. The latter is the more important, for at bottom the secrets of the entire economic question are concerned with the world of the heart and the spirit, and the first step to avert the social revolution is the substitution of spiritual evolution, the fraternity of universal brotherhood and the fellowship of good-will.

A reevaluation of labor in human thought is most important. In the past much odium has been attached to manual labor, the trades and the soil. In the body politic there is a difference in the degree of capacity of each individual. Perfect equality does not exist. The Bahá'í plan recognizes the fact that the community is in need of a mayor, judge, merchant, farmer, banker, tradesman, worker, etc., to complete its existence and demands that each occupation be respected and wholeheartedly engaged in by each one. The standard is equal opportunity in place of an equality of poverty and suffering. Work is exalted, for "it is incumbent on everyone to engage in some one occupation, such as arts, crafts, trades and the like. This, the occupation, is identical with the worship of God. Waste no time in idleness and indolence, but occupy yourselves with that which will profit yourselves and others beside yourself. The most despised of men before God is he who sits and begs. Every soul who is occupied in an art or trade, this will be accounted an act of worship before God." The body politic, recognizing this principle, will then find its soul.

Wealth, its acquisition and distribution, is a theme dealt with by all economic thinkers and writers. The evil lies in the monopoly and control by a limited few, while the masses are exploited and are barely able to acquire the necessities of life. A new relationship is required between capital and labor, for, as Abraham Lincoln clearly pointed out: "Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is superior to capital and

deserves much the highest consideration." However, the acquisition of wealth is not a crime provided it is not obtained at the expense and deprivation of another. Mr. Ernest J. P. Benn, the English representative of the Industrial League and Council, states that "profits are a commission on economy." 'Abdu'l-Bahá says: "Economy is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. The fewer the habits the better the man. It is a divine virtue to be satisfied with very few things. Contentment is the antidote for the cure of all the social diseases. We must live an independent life and never live on others, like a parasitic plant. Every person, whether literary or manual, must have a profession and live a clean, manly, honest life, an example of purity to be imitated by others. Contentment is the master key to all successes." Thus he concludes that "riches earned by personal effort, with divine assistance, in various trades, agriculture and the arts, and rightly administered, are justly deserving of praise (for) if a wise and discerning man acquires them, they become a ready means of benefit to the state."

In order to provide for the distribution of the large monopolies of wealth, the Bahá'í plan offers a method of distribution of estates through inheritance. Seven divisions are provided for: Children, husband or wife, fathers, mothers, brothers, sisters, and teachers. If a person dies without heirs, his estate goes to the House of Justice for the good of the commonwealth. If one dies without any heirs excepting children, two-thirds goes to them and one-third to the House of Justice, and similar equitable arrangements are provided for in the case of the various heirs. A House of Partnership is provided for to act as trustee for children until they become of age. However, there is no attempt to make this a compulsory law that will affect the perfect freedom of man in disposing of his prop-

erty, such as the "rule of the dead hand" in England. The application of this law, together with all other Bahá'í principles, is based on the predication that "the laws of God are not impositions of will, or of power, or of pleasure, but the resolutions of truth, reason and justice." However, the carrying out of such a plan of distribution would bring about great changes in the large fortunes in a few generations.

The year 1865 sounded the death-knell for chattel slavery. Today the call is for industrial emancipation. Industrial slavery must go. Strikes as a system of protection and aggression will go and arbitration will be substituted, for every array of labor against capital produces hatred and retaliation, culminating in class warfare. If the spirit of certain present-day revolutionary movements gains control everything will become chaotic. The world of humanity will come to a standstill. Hunger and deprivation will be everywhere and absolutism in government will return. Fortunately the spirit of conciliation is in the air. An arbitration week has been declared. Voluntary sacrifice on the part of capital is evident. In the Bahá'í spirit "there are no extortionate, mercenary and unjust practices, no rebellious demands, no revolutionary uprisings against existing governments." In the future it will be impossible to amass great fortunes. The rich, through their own volition, will divide willingly with the poor. Reason will transplant force. Instead of mankind being exploited to make wealth, money will be used to develop the character of men and women.

Mr. Arthur Nash, president of the Nash Company of Cincinnati, perhaps the largest garment manufacturing plant in the world, makes some very interesting comments on the question of wages. He states that "we are not living the Golden Rule when we make a slave of a man, even for an agreed price," and continues, "when industrial economists tell us that the fundamental thing is to regulate hours, wages and production on a basis that will enable us to meet compe-

tition they are building on a foundation of sand" A number of years ago, long before 'Abdu'l-Bahá had contacted with western material civilization, he pointed out that the capitalist must realize that he is not the master, but the manager, of man's labor for the benefit of man, not the master. All industry must be reorganized on a profit-sharing basis, a vast partnership of all connected with the industry. "The owners of properties, mines and factories should share their incomes with their employees and give a fair and definite percentage of their profits to the workingmen in order that the employees may receive, besides their wages, some of the general income of the factory, so that the employee may strive with soul in the work." For example: "Every factory that has ten thousand shares will give two thousand shares of these ten thousand to its employees and will write the shares in their names, so that they may have them, and the rest will belong to the capitalists. Then at the end of the month or year, whatever the profit may be after the expenses and wages are paid, should be divided among both, according to the number of shares."

The A. Nash Company adopted a plan of profit-sharing in 1920 by the unanimous vote of the workers. According to this plan the profits were to be divided among them on the basis of salaries earned, twice a year. The principle upon which Mr. Nash had established his company was that "The golden rule is the divine law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial and economic law in the universe today." The golden rule was already in the hearts of the workers when the profit-sharing plan was suggested, and a few days later the skilled workers of the institution, those who drew a weekly wage of over sixty dollars, sent a signed petition to the president stating that as the lion's share of the profits would go to a small group of the highest paid workers,

they wished the profits to be distributed on the basis of time worked instead of on the basis of wages drawn. This meant that the poorest paid would receive the same dividend as the highest, truly an epoch-making event in modern industrial relationships. Another interesting event in the history of this company and its practice of the golden rule happened in November of 1920, when the unemployment in the clothing and textile industries was at its height and were running at less than twenty-five per cent production. The workers adopted unanimously the following resolution:

RESOLVED: That the A. Nash Company shall make a special effort to procure business enough to employ all clothing workers in Cincinnati who are in danger of suffering because of non-employment. And if such business can be secured that employment be furnished all needing work, regardless of creed, nationality, union or non-union affiliation. And if in carrying out this resolution it is found necessary to reduce the price of garments so that wages must be reduced, we recommend that the first reduction affect only those making over five dollars per day. It is further

RESOLVED AND RECOMMENDED: That if the Company finds it impossible to procure sufficient volume of business to furnish employment, as per previous resolution, and if suffering becomes acute, that the employees of the A. Nash Company voluntarily take a vacation of four weeks during the month of January or February, as the best judgment of the management may dictate, and that the needy clothing workers out of employment be employed during those four weeks in their places, so as to prevent severe suffering.

It is needless to add that there are no such things as strikes in this establishment and that the customers receive the same treatment as the workers. This institu-

tion has a soul. The workers are represented in the business councils and determine costs, hours of work, etc., so that now they are on a five-day week scale in order that the many mothers who are employed in the factory may have Saturday with their children. Profanity has practically been eliminated through the brotherhood influence. One final illustration will show the extent of the character of this company. In 1922 the cashier of the company was held up on his return from the bank and robbed of the payroll, amounting to \$8,056.00. The robber was later apprehended and sentenced to twenty-five years in the penitentiary. When the condition of the sick wife and four children of this man was brought to the attention of the workers, they called a meeting, the result of which was reported in the Cincinnati Post of September 9, 1922, as follows:

"The Golden Rule is all right, says everybody. But how are you going to use it on the man who does you dirt? No, it can't be done, says nearly everybody. One must have an eye for an eye and a tooth for a tooth. But this is the story of a man whose firm is supporting the family of the bandit who robbed it of an \$8,000 payroll. He put the bandit's wife on the payroll at a wage of \$20 a week—and requires no work of her. He has made only one condition: That she keep the children together and send them to church and school, to the end that they may grow up to be worthy men and women, who, by honorable living, will make recompense to society for the sins of their father."

Here is a practical, demonstrable example of the new social order and its method of application. It proves that the secrets of the whole economic system are divine in nature, concerns of the heart and spirit of man. Science has been unable to cure the illness of the body politic, for it does not create amity and fellowship in human hearts. Patriotism and

racial prejudice have not produced a remedy. Class distinctions have aggravated the condition. Laws and regulations have bettered but not cured the ailments. However, the spirit of the Bahá'í plan permeates the world with hope, but not through corruption or sedition or force. The standard is:

"Not warfare, but perfect welfare."

Agriculture is the basic industry of the world. The farmer is the first active agent in the body politic. The prosperity of all other business depends upon the labor and success of the farmer. Therefore, his economic problem must be solved and for this purpose the institution of the Store-house is created by the Bahá'í plan. In the language of religion it is called the House of Finance. The solution begins in the village, or center of a farming district, where a board of control is chosen from the wise members of the local community. This store-house is to have seven chief revenues:

1. *Tithes.* Money is obtained at a low rate of interest from the bank and loaned to the farmer. Any farmer in need of implements is supplied from the store-house, and when his crop is harvested it is the first income of the store-house. If the farmer, owing to poor weather and poor crops, is unable to earn sufficient to meet his needs, then the deficit is supplied by the store-house. If he is successful then he turns over a certain percentage of his crops. For instance, if his income amounts to two thousand kilos of grain and only one thousand are needed to meet his expenses, then one-tenth is given to the store-house. If the ratio is ten thousand to two thousand for expenses, then two-tenths are required, and so on—the greater the income, the greater is the ratio of taxation.

2. *Taxes on animals.* The same rule applies as with farm produce. In lieu of money the percentage may be given in animals or farm products.

3. *Wealth left without inheritors.*

4. *Revenues from mines.* One-third or one-fourth the income is required, according to the nature of the mine.

5. *Hidden Treasure.* In case a person finds treasure buried in the earth, one-half is turned over to the store-house.

6. *Lost Treasure.* In case the owner cannot be found, one-half is required from the finder.

7. *Voluntary Contributions.* Of their own free-will, the people will give and contribute willingly.

The seven main expenditures are as follows:

1. *Tithes to the general government.* One-tenth is given to the public treasury for the administration expenses, salaries, the administration of public safety, etc.

2. *The Poor.* The deficiencies of needy, owing to sickness, fire, crop failure, etc., are supplied from the store-house, but not the idle and indolent ones. Charity has a new meaning.

3. *The Infirm.* Cripples and incurables.

4. *Support of Orphanages.*

5. *Education.* This is most essential in the Bahá'í plan. Woman must have equal opportunity to acquire all the benefits of the highest education, for she becomes the first teacher of the next generation.

6. *Institutions for the deaf and blind.*

7. *Public Health.*

The tie that binds the store-house to the House of Justice is the surplus at the end of the year, which may be turned over to the House of Justice. When such a system is established, each individual member of the body-politic will live in the utmost comfort and happiness, and the degrees will be preserved. Co-operation and consultation replace compulsion and dissension. There is a place in society for each individual, the banker, judge, merchant, craftsman and farmer, and with the adoption of the store-house and village community, comes the realization that the country is the home of the soul.

The new social contract under the Bahá'í program is completed with the establishment of the House of Justice. In the political realm two things are necessary: the Legislative Power and the Ex-

ecutive Power. The House of Justice is the great legislative body. All the civic affairs and the legislation of material laws for the increasing needs of enlightened humanity belong to the House of Justice. It is not only a body for the legislation of laws, but likewise a board of arbitration for the settlement of disputes arising between peoples.

The requisites for membership include an accurate knowledge of the Divine commandments; a knowledge of the sciences and arts necessary to civilization; a knowledge of the most important fundamental matters and of the rules of losing and binding of domestic affairs and foreign relations; and the members must be God-fearing, high-minded and followers of the law.

There are three stages of the House of Justice, local, national and international. The local ones are established, not in each village, but one in each large community, such as one for each county in England or one for each state in our own country. The people elect a large committee, and this committee appoints or elects the members of the local House. Once each year representatives of each local House convene at some designated place and elect directly the members of the national House of Justice, either from their own members or from others. The national House directs the affairs of the country. Then the members of the various Houses of Justice, for example, from Washington, Paris, London, Rome and so on, will convene in some prearranged international city, and there elect in the same manner the international House of Justice. The international House of Justice is somewhat like the League of Nations; with one main difference, the League is not representative of all the nations of the world, while the House of Justice will be. It will also have the necessary power and authority to maintain its integrity, enforce its laws and insure to the world permanent peace.

Justice becomes then the chief concern of every government, of every institution,

of every citizen. It is the light of progress and must be held sacred from the highest to the lowest. Man has the free-will to choose between justice and injustice. A workingman who commits an injustice is blameworthy even as a tyrant. The sovereign, the minister of state, the spiritual leader, the merchant, the artisan, all must live by the rule—"do unto others what you would have them do unto you." This is the essence of the new social compact with mankind, it is the divine decree. Each individual, irrespective of race, color, creed, caste or position, must respect the rights of all men, and, above all, consider the rights of others before their own. The greatest happiness lies in the happiness of others. If the Golden Rule becomes the standard of living, specific laws will not be necessary.

'Abdu'l-Bahá can well be termed the Social Prophet of the twentieth century. He spent the greater part of a lifetime in prison that his teachings for the welfare of mankind might live. He set a living example of practical idealism. He con-

nected waning and limited human ability to the power of the Holy Spirit, the one power that can disperse hatred, rancor, war and poverty and cement the rapidly crumbling pillars of society into a new unity of concord. His ultimate plea for the salvation of the body politic is:

"The supreme concern of any government must be the establishment of equal justice and equal opportunity amongst the people. Justice is the light of the nation, the lamp burning amongst the people. Justice is the sun through the light of which progress is secured and peace obtained. Through justice commerce thrives, industries are developed, morals refined, honesty is established, international comity fostered and education popularized. That nation is honored and respected above all others which practices strict justice and mercy in all its dealings with the outside world. By justice a nation is exalted, attaining to the pinnacle of eternal glory. The path of justice is the golden path of universal salvation."

BAHÁ'U'LLÁH set forth principles of guidance and teaching for economic readjustment. Regulations were revealed by Him which insure the welfare of the commonwealth. . . . This readjustment of the social economic is of the greatest importance inasmuch as it insures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible.—'Abdu'l-Bahá.

IN THE WORLD of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

The nobility and glory of man consist in the fact that, amidst the beings, he is the dawning place of righteousness. Can any greater blessing be imagined by man than the consciousness that by Divine assistance the means of comfort, peace and prosperity of the human race are in his hands? How noble and excellent is man if he only attain to this state for which he was designed. And how mean and contemptible if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the race-course of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world.

'Abdu'l-Bahá.

THE DIVINE PHASE OF ECONOMICS

FROM THE TEACHINGS OF 'ABDU'L-BAHA

IN THE ESTIMATION of historians this radiant century is equivalent to one hundred centuries of the past. If comparisons be made with the sum total of all former human achievements it will be found that the discoveries, scientific advancement and material civilization of this present century have equaled, yea far exceeded the progress and outcome of one hundred former centuries. The production of books and compilations of literature alone bear witness that the output of the human mind in this century has been greater and more enlightening than all the past centuries together. It is evident therefore that this century is of paramount importance. Reflect upon the miracles of accomplishment which have already characterized it, the discoveries in every realm of human research, inventions, scientific knowledge, ethical reforms and regulations established for the welfare of humanity, mysteries of nature explored, invisible forces brought into visibility and subjection, a veritable wonder-world of new phenomena and conditions heretofore unknown to man now open to his uses and further investigation. The east and west can communicate instantly. A human being can soar in the skies or speed in submarine depths. The power of steam has linked the continents. Trains cross the deserts and pierce the barriers of mountains; ships find unerring pathways upon the trackless oceans. Day by day discoveries are increasing. What a wonderful century this is! It is an age of universal reformation. Laws and statutes of governments, civil and federal, are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The ptolemaic

system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundation of divine reality must also pass away and be reformed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion. . . . Therefore it is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love. (Pro. of U. P., p. 135.)

CONSIDER: what is this material civilization of the day giving forth? Has it not produced the instruments of warfare and destruction? . . . Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if

the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. . . .

It is the province of man to confer life not death. *It behooves him to be the cause of human welfare*, but inasmuch as he glories in the savagery of animalism, it is an evidence that divine civilization has not been established in human society. Material civilization has advanced unmistakably but because it is not associated with divine civilization, evil and wickedness abound. . . . *The cause is the absence of divine civilization.* (Pro. of U P. p. 98.)

THE FOURTH principle or teaching of Bahá'u'lláh concerns the equality of humankind; the readjustment of or equalization of the economic standards of the time, to the livelihood of humankind. For the poor are in abject distress, in the greatest need, and in the greatest misfortune; and that is not right, that some individual should be enthroned in luxury, in the greatest wealth, more than necessary, and some in the lowest degree of want. This is not worthy of the world of humanity.

There is need for an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the necessities of life. The rich must be merciful to the poor, and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until humanity may have composure and rest with the utmost ease. (Star of the West, Vol. 3-6, p. 3.)

AMONG THE results of the manifestation of spiritual forces will be that the human world will take on a new social

form; the justice of God will become manifest. . . . For the poor there will be a great bestowal and for the rich eternal happiness. For although just now the rich enjoy the greatest luxury and all comfort, yet they are deprived of eternal happiness, for eternal happiness is contingent upon giving, and the poor are in a state of abject poverty. Through the manifestation of God's great equity, the poor of the world will be rewarded fully, and there shall be a readjustment in human affairs, so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy comfort as well as the poor, for in the future, owing to certain restrictions, the rich will not accumulate so much as to be beyond management, and the poor will not retain this state of absolute want and misery. The rich will enjoy his palace, and the poor will have his comfortable cottage. The purpose is this: that divine justice will be manifest and all human kind will find comfort. I do not mean that all will be equal, for inequality in degree is a property of nature. There will of necessity be rich people and those who will be in want of their livelihood, but there will be an equalization and readjustment. There will be in the future no very rich people, nor extremely poor people. There will be an equilibrium, and a condition will be established which will make both the rich and the poor comfortable. This shall be an eternal and blessed outcome of this glorious century which in the future will become realized. The purpose is this: that all the promises of the prophets, all the glad-tidings given in the Holy Books will be fulfilled. Await ye for that manifestation! (Star of the West, Vol. 3-9, p. 7.)

DIFFERENCE OF capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever

is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out, there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose income is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production, and there will be no poor in the community. (Pro. of U. P., p. 212.)

WHAT could be better before God than thinking of the poor? For the poor are beloved by our heavenly father. When His Holiness Christ came upon the earth those who believed in him and followed him were the poor and lowly, showing the poor were near to God. When a rich man believes and follows the manifestation of God it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically desti-

tute, spiritual thoughts are more likely. Poverty is stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of Bahá'u'lláh's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each in his function according to ability; but justness of opportunity for all. (Pro. of U. P., p. 211.)

THE SOLUTION of this problem (the question of capital and labor) is one of the fundamental principles of His Holiness Bahá'u'lláh. But it must be solved with justice and not with force. If this problem is not solved lovingly it will result in war. Perfect communism and equality are an impossibility because they would upset the affairs and the order of the world. But there is a fair method which will not leave the poor in such need, nor the rich in such wealth. The poor and the rich, according to their degrees, can live happily, with ease and tranquility. . . .

The rich should be merciful to the poor, but with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law everyone might know his duty. . . .

The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which

should be elected from the parliaments and the nobles of the nations. These must plan, with utmost wisdom and power, so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the right of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. . . .

It is impossible for a country to live easily without laws. To solve this problem strong laws must be made, so that all the governments of the world be protectors thereof.

The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed. Demands should be according to the laws, and not with strikes, force and harshness. . . . Happiness and force are impossible. What is meant by happiness? It means that the people should live according to the most perfect virtues of the world of humanity, and the power of the divine kingdom. (Star of the West, Vol. 7-9, p. 82.)

AND AMONG the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality and consists in this: that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor just as is done in Persia among the Bahá'ís.

And among the teachings of His Holiness Bahá'u'lláh is justice and right. Un-

til these are realized on the plane of existence, all things shall be in disorder and remain imperfect. . . . (The Hague Tablet.)

YOU HAVE QUESTIONED me about strikes. This question is and will be for a long time the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rapacity of the capitalists and manufacturers; the other, the excesses, the avidity and ill-will of the workmen and artisans. It is therefore necessary to remedy these two causes.

But the principal cause of these difficulties lies in the laws of the present civilization; for they lead to a small number of individuals accumulating incomparable fortunes, beyond their needs, whilst the greater number remains destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction. (From Chapter on "Strikes" in Answered Ques.)

ECONOMICS must commence with the farmer and thence reach out and embrace the other classes, inasmuch as the number of farmers is greater than that of other groups. Therefore it is becoming that the economic problem be solved for the farmer first, for the farmer is the first active agent in the body politic. . . . The body politic is like an army. An army needs a commander-in-chief, colonel, captain, lieutenant, and private. It is impossible for all to enjoy the same rank; preservation of degrees is necessary, but each member of that army must live in the utmost comfort and ease. Likewise a City is in need of a mayor, judge, merchant, banker, artisan, and farmers. Undoubtedly these degrees should be preserved, otherwise the public order would be disturbed.

The government of a country should

make laws which conform to the *divine* law. (Bahá'í Scrip., v. 831.)

TO THE ORPHANS be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. (Hague Tablet, p. 12.)

BAHÁ'ÍS consider it more blessed and a greater privilege to bestow than to gain and receive. They believe that bestowing good upon one another is the greatest means of help to both. . . . (Bahá'í Scrip., v. 813.)

THE SECRETS of the whole economic question are divine in nature, and are concerned with the world of the heart and spirit. In the Bahá'í Teachings this is most completely explained, and without the consideration of the Bahá'í Teachings it is impossible to bring about a better state. (Bahá'í Scrip., v. 812.)

THE PROPHETS have not come to cause discord and enmity. For God has wished all good for His servants, and he who wishes the servants of God evil is against God; he has not obeyed the will and emulated the example of God; he has followed satanic leadings and footprints. The attributes of God are love and mercy; the attribute of satan is hate. Therefore, he who is merciful and kind to his fellowmen is manifesting the divine attribute, and he who is hating and hostile toward a fellow creature is satanic. God is absolute love, even as his holiness Jesus Christ has declared, and satan is utter hatred. Wherever love is witnessed, know there is a manifestation of God's mercy; whenever you meet hatred and enmity, know that these are the evidences and attributes of satan. The prophets have appeared in this world with the mission that human souls may become the expressions of the Merciful, that they may be educated and developed, attain to love and amity and establish peace and agreement.

'Abdu'l-Bahá.

THE BAFFLING MODERN PROBLEMS

DR. J. E. ESSLEMONT

EACH PROPHET deals with the world as he finds it. His advent is like that of a physician who prescribes for the illness from which his patient is suffering—not for the illness that he may have years later. When Moses appeared he could not give the teaching which Christ gave centuries later. The world was not ready for that, and had first to be prepared by more elementary lessons. When Christ appeared he could not deal in detail with questions such as world-government, a universal league of nations, a world-language, world-organization of industry, etc. These questions had not arisen in his day. People in Palestine had no idea that America, Australia or Japan existed. To talk of such things would have been premature. But today these questions are of urgent importance, and because we are failing to solve them aright we have such horrors as the great war and the tangled mass of national and international difficulties with which our politicians and social reformers, our governments and congresses, our religious and educational leaders are struggling, often at cross purposes and with no agreed policy.

In view of these considerations, can we still maintain that Christianity has no need of a new prophet? If some one appears claiming to bring a message of Divine Guidance, showing how the baffling modern problems of both social and individual life can best be solved, surely we ought to welcome the news and set to work eagerly and earnestly to find out whether the claim is true or false. If true, it is of the utmost importance. If false, the sooner it is exposed the better.

THE MORE we study the lives and teachings of the Báb and Bahá'u'lláh and the progress of the Movement they founded, the more impossible does it seem to find any explanation of their greatness, except the one put forward by themselves, namely, Divine Inspiration. They were reared in an atmosphere of fanaticism and bigotry. They had only the most elementary education. They had no contact with Western culture; no political or financial power to back them. The great ones of earth ignored or opposed them. They were shut up in prisons, and the publication of their books banned. They had no help, but that of God, yet already their triumph is manifest and magnificent. ("Bahá'u'lláh and His Message.")

PROGRESS

A RADIO TALK BY ISABELLA D. BRITTINGHAM

A WRITER has stated that "a careful study of the race will disclose the fact that human progress has consisted of a series of tidal impulses, each followed by a period of stagnation, and, usually, of decay." That "a closer scrutiny will prove each successive advance in civilization to have been the ultimate effect of the establishment of a new religion or a widespread revival of one already weakened." That this new tidal impulse of today "is leading humanity into and through the next stage of progress toward a God-like civilization." And, that, "today the heart of the human race is awakening to its need for a world-wide peace and unity, founded upon a social order whose keynote is absolute justice from all to all; this need of the age only to be satisfied by that which will appeal and apply to the good men and women of *all* nations, races and religions."

We read, we hear these words. They draw a keen response from every thinking human being, whether scientist, materialist or religionist! The world is hungering for a more exalted conception of life, put into *deeds*. A new civilization is forming out of the present chaos—and, indeed, because of it! The world-wide vortex of troubles, through the lack of the true, fundamental understanding of progress, is the cause of the great urge of humankind to search for a permanent cure; for some remedy for the sickness of the present age. From all quarters of the globe we hear of this search through formations of groups of investigators and of thoughtful people. The essential foundation of such groups, trends ceaselessly toward the international, the universal solution. Some form of world democracy is the goal of these various and varied communities of thought. The new age is to be based

upon that which will be productive of world peace. Such a progress must be cooperative in character, protecting the interests upon every plane of every human being, to bring individual peace to all. Involved in this new ideal there must always be the employer and the employed; always the educator and the one educated; always the activities of life must exist. Also, in the present ideals, there must be equality of education; there must be scientifically established an international auxiliary language to be acquired by every person; there must be included in the new education the highest intellectual, moral and spiritual developments; there must be established the equality between men and women; there must be liberation from every form of prejudice—racial, national, religious; there must be the recognition of science as "the hand maid of religion"; there must be established an international court of arbitration, far above politics, in which every existing nation great and small shall have its just participation, a council of the nations which will make war against war.

This world is but the spiritual kindergarten in the life of the race, and we must make good our world work just this nobly, if we are to be lifted out of the present gloom in which we are submerged.

True and permanent progress cannot be made through force. This has for ages been tried in vain. Not *revolution*, but *evolution*, must be the slogan of this age. Intellectual law will never fully establish present world ideals of progress, for mental concepts are limited largely to material civilization, and cannot eradicate the complex disturbances between nations and peoples.

There must be a Spiritual Wave to

assuage the thirst of the hearts of humanity, sensitizing all to the higher Divine Law. This will create the ultimate foundation which, instead of dividing, will lift the denizens of this world to the standard of that reality which will forever discard all that separates! For separateness belongs to impermanent phases of material civilization, while the effulgence of and from God, shining in the hearts, burns away every barrier in that universal, divine establishment which will make of this world another world and convey enduring happiness to

all of humankind. It must be the institution of the Kingdom of God upon earth, that Kingdom means unselfish love! This is *true* "Religion" for religion is *one*. It cannot be made a *plurality*. It is not capable of being divided!

One has said, "Fellowship is the cause of *unity*, and unity is the source of order in the world. Blessed are those who are kind and serve with love."

Nothing less will bring about the Most Great Peace. Nothing less is the sane solution. This is the only path to Progress.

THE TOWER OF BABEL

F. L. FLIGHT

IS there a child whose mind has not been impressed by the story in Genesis of the Tower of Babel? When we read of the children of Noah arrogantly building for themselves a Tower whose spirit should reach to Heaven, and when we read of the wrath of God confusing their speech and nullifying all their impious efforts, were we not impressed with the justice, almost the obviousness, of the punishment meted out to the sons of Noah?

Whether or not the story is a myth or a fable does not matter in the slightest; the fact remains that it is a parable applicable to all the activities of mankind since history, as we know it, began. History is a long and pitiful record of Man's doing what he could; true Progress would be an inspiring record of Man's doing what he should.

The great stretch of country between the Nile and the Indus is considered to be the cradle of the human race, or at least of that portion of the human race which spread westward and today dominates the world and its activities. And this same stretch of country is to-day a land of ruin, desert and decay, yielding

little more than the record of Kingdoms, Empires and Principalities gone forever, of Pomp and Power evaporated into thin air, and of Personages and Monuments returned to the dust from whence they came. Birth, growth and decay from these records would seem as inevitable in the affairs of nations and empires as we know it to be in the matter of our human tenement, the body.

In what way are we wiser than our remote ancestors? What have we done, or what are we doing, to profit by the innumerable examples left to us by those who lived and erred during countless generations before us? Have we not Towers of Babel of our own contriving? Are we not treading the same old circular path of futility and destruction?

We talk glibly of progress and bettered conditions with one breath, and bemoan the existing state of sociological unrest with the next. We still have with us War, Revolution and Industrial Problems; the uttermost bounds of history show us exactly these same factors in the oft-repeated process of disintegration, resulting in oblivion. Our security is no more demonstrable than that of the Baby-

Ionians in their pride and power, because we still are faced with the problems which left Babylon nothing but a name, and we still pin our faith to the same shibboleths.

The modern workman who enjoys the facilities of electric lighting, the telephone, a bathroom of his own, and ease of transportation (perhaps in the shape of a personally-owned motor car of modest proportions) lives in a state of physical comfort beyond the wildest imaginings of the greatest potentates of antiquity. But, hand in hand with comfort or physical ease has gone a multiplicity of what we have been content to call problems, and history teaches us that these same problems are not to be solved by violence.

In this present age, when in the matter of ease of communication the whole civilized world is as much an entity as were the Grecian States, mankind is beginning to realize that unity is not so much a philosophic ideal as a vital necessity if the species is to continue. And no thinker can avoid the conclusion that inevitably and infallibly there must come about a change of heart. There is little speculation about this; it is all very much more obvious now than it was a short twelve years ago, and should the world again be visited by such an unutterable calamity

as blasted it from 1914 to 1918, the obviousness of the need of a change of heart would be still more apparent (perhaps convincingly so) to the haggard survivors.

What stands between man and his change of heart are his Towers of Babel. They lead him not to Heaven, but, exactly as in the days of antiquity, keep him further from it. But, also as in the days of antiquity, man is proud of his Towers of Babel and bends his best efforts in their construction, although in these present times his belief in their efficacy is becoming shaken. He is gradually becoming aware that he must either utilize his towers for a better purpose or see them go tumbling into ruins by Hate and Discord.

The aim and glorious purpose of the Bahá'í Cause is the unity of man. Nothing less worthy is discernible in the teachings or possible as the result of adherence to them, and if the question be asked, "What are our Towers of Babel?" the answer is "Anything and everything that obstructs the fulfillment of any one of the great principles on which this pure and divine cause of Universal Brotherhood is based."

Man will, as heretofore, lose his Towers of Babel; but in the light of this great Message he can decide, while there is yet time, when and how.

"In this century of illumination, hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity. . . . What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established!"

'Abdu'l-Bahá.

CAPE TOWN—THE TAVERN OF THE SEAS

MARTHA L. ROOT

"A LAND of wild spaces, of blue mountains which are purple in the dawn and rose red when the swift southern evening is falling, a land of promise and of rich fulfilment; a land of clear skies, of flower-strewn stretches, of forest, of open veld, green vineyards, and rich orchards of grim grey, rocks, too, of wild winds."—(Dorothea Fairbridge.)

Cape Town on the Peninsula of the Cape of Good Hope in South Africa is called The Tavern of the Seas. Travelers from the Atlantic, Pacific and Indian Oceans foregather here. The sea voyage to South Africa is the fair weather voyage of the World. Situated five weeks by boat from New York and seventeen days from London, its silent mountains, called Table Mountain and Lion's Head and the Twelve Apostles, lift up a majestic welcome. The Kopjes, the spacious veldt in the distance, the wonderful sunsets and clear silent nights, the glorious morning sunshine and the intense white heat of the noon-day all allure the world traveler in search of health and pleasure.

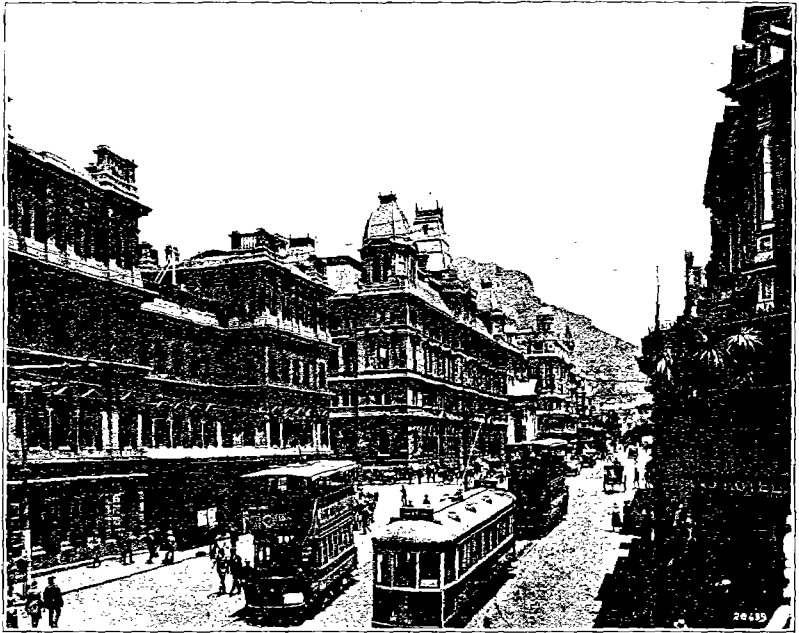
The historic associations of this Cape Peninsula may be insignificant compared to Rome, the mountains small beside the Alps, the society less distinguished than that of Egypt in winter, the functions less brilliant than on the Riviera. But Rome has not the climate, Switzerland the Southern luxuriance, Egypt the mountains, or the Riviera the romantic past of this Cape Peninsula. The scenery, climate, social and historic attractions of Cape Town taken singly may be surpassed, but taken together they form a charm which is unlike anything in any other city in the world. There is also nothing like it elsewhere in South Africa, nothing so vividly beautiful in itself or so unimpaired by climate.

Cape Town, this Mother City, is famous for its flower markets. The natives roam over the mountains and gather the wonderful wild flowers, bringing them each morning to the curbs in Adderley Street. It is said that in an area smaller than the Isle of Wight there are two hundred more species of flowers than in the whole of England. The variety and the vivid beauty of the orchids and heaths make one wish never to miss the walk past the flower stalls.

Cape Town is noted for its drives too. The principal of these is along the circular mountain road, skirting the sea, from Cape Town to the Cape of Good Hope, a distance of one hundred and ten miles for the round trip. In the course of this ride one travels along the edge of the Atlantic, and then along the edge of the Indian Ocean, in surroundings more unique and impressive, probably, than will be found anywhere else in a similar area. Indeed, many travelers acquainted with the world show-places have declared this is the finest of all marine drives.

Do you remember your history of Cape Town? Do you recall that when the "Grand Trade" of the World went round the Cape of Good Hope, before the Suez and Panama Canals were constructed. Table Mountain was the principal sign-post on this, earth's greatest highway? At its foot in Table Bay, the voyagers, after three months at sea, went ashore with delight. Whatever their nationality, or the extent of their travels, few writing from the Cape in those days omitted to record their admiration for the beauty of the flora, the charm of the mountain setting, the climate, and the attractiveness of life here.

Cape Town was then the world's half-way house, a remote outpost of civiliza-



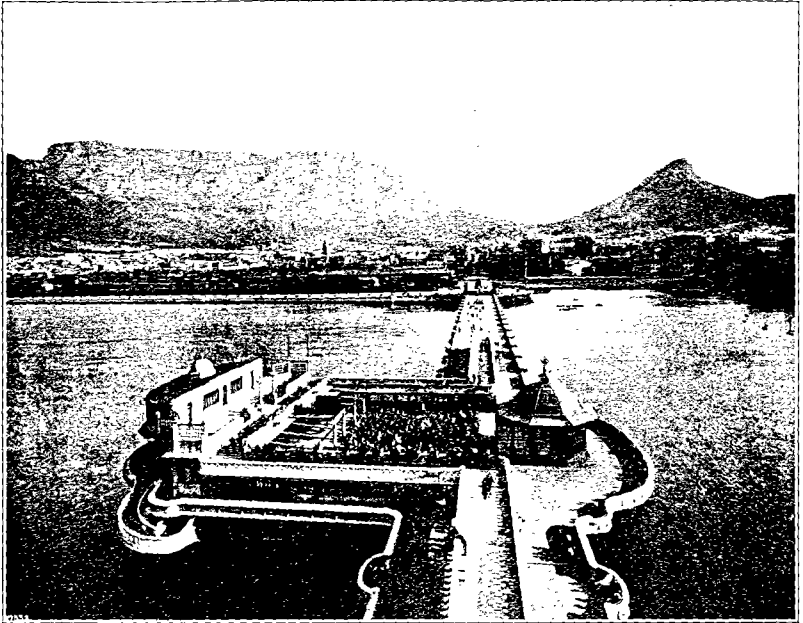
Adderly Street, the Principal Street in Cape Town

tion and hospitality. To-day it is one of the world's fairest cities. In profile Cape Town is not unlike Naples.

As the South African Railway and Harbours' authorities emphasize properly to appreciate South Africa—what it stands for and may develop into—one should know something of Africa as a whole. Africa was the last continent to be explored, but the first to figure in history. Nine-tenths of it has no authentic record, and until modern times was little affected by civilizing influences. But the tenth part, the Northern fringe of the Continent,—what other portion of the world has so diverse and so wonderful a past! This was the Africa of Hannibal, all-conquering in its day; the monumental Africa of the Pharaohs, socially and architecturally spectacular beyond anything before or since; the Africa of the Ptolemies, boasting a rule

almost modern in its enlightenment; the literary brilliant Africa of Augustine; the Africa of Anthony and Cleopatra, steeped in romance.

But even in that Northern area, the ancient grandeur is gone, solitude and decay have taken its place. The very languages in which its history is recorded, the illustrious civilizations of old, are dead. Carthage, "To which three hundred cities paid homage," has been wiped from the face of the Earth. Thebes, the hundred-gated, is fallen. Alexandria, that seat of ancient learning and luxury,—how different its world status to-day! The Africans of old—orators, legislators, soldiers—who, Othello-like, gave lustre to the society of even Greece and Rome, have gone to their rest and left no successors. In the march of civilization Africa somehow lost step, and from the van fell to the rear.



Cape Town from the Pier, Showing Table Mountain and Lion's Head

Though known through the ages, Africa is to-day really less known than the more modern discoveries, North America and Australia.

Even in Asia, successive tides of invasion have left their mark on the manners, habits, laws, beliefs and complexions of the people. In Africa, invasion, whether Phoenician or Greek, Roman or Persian, established regimes splendid in their day, but they did not last. Instead of setting their stamp upon them. They were absorbed, they have left no clearly recognizable descendants. Their works lie buried in ruin, and Africa is again much as originally it was, a Continent with problems and possibilities still almost virgin.

Though the second in size and in possibilities, perhaps the largest of the Continents, Africa has contributed much

towards the edification but little to the support of mankind. Though fruitful with large areas under the best of climates, it has on the whole proved impervious to colonization. This will not always be so. Already more than one-half of the gold of the world comes from South Africa.

The population of South Africa is nine million natives and one and one-half million whites. The English and the Dutch have their problems with each other. The "coloured" (by that term they mean mixed blood) and the native each presents a problem. Prejudices between the white races and between the white and blacks and between the white and the orientals, prejudices also in religions, in politics, in economic questions are in the noon-day of their strength.

The writer, when talking to one of the women editors of the Cape Town

papers, said: "What is your solution for all these big problems of your South Africa?" She replied: "I don't know unless maybe it is this Bahá'í world religion with its basic principles you are lecturing so much about. I don't think anything else will ever solve them."

That is it! The Teaching of Bahá'u'lláh, *World Educator*, IS the only power that will make South Africa the Garden of God, a reflection of that Kingdom of Heaven which the people for two thousand years have been praying might come upon the Earth. The true reason why this beautiful continent of South Africa, once in the advance guard of civilization, is now at the rear is because her people have not had a Divine Messenger since the days of Enoch. She needs the dynamic impulse of a great World Teacher in this day—and Bahá'u'lláh has come with his Universal Message to the whole world.

South Africa has had this soil prepared for some pure spiritual seeds. 'Abdu'l-Bahá, son of Bahá'u'lláh, saw Mr. F. of Cape Town when the two were in New York. Mr. F. is famous in his study of color. 'Abdu'l-Bahá corroborated his colour principles and told him new laws of colour.

'Abdu'l-Bahá also asked him regarding the life and conditions of the people of South Africa. He told him that when the two great races—the English and the Dutch—threw aside their hatreds and prejudices, and began to live in peace, love and amity, and worked in full cooperation, then would a great development take place.

A sweet spirited Bahá'í in Cape Town is Mrs. H., who was formerly Miss B. She saw 'Abdu'l-Bahá several years ago in a vision and glimpsed His Teaching cosmically. Then when she heard 'Abdu'l-Bahá was in London she sent him flowers (Chincherinchees from this far away Cape Town). He received them in perfect condition and sent her a bouquet of His Spirit: "Convey to her my spiritual greeting. Announce to her my loving kindness. I will pray for her that

God may surround her with His Confirmations and Assistance and the means of happiness and well-being be prepared for her."

Mr. and Mrs. C. heard of the Message from an American and started Bahá'í meetings.

Sir Frederick S., former mayor of Cape Town, helped the meetings in every way during the writer's visit.

The first Bahá'í Teacher to come to South Africa has been Miss Fanny Knobloch of Washington, D. C. Moffatt, David Livingstone, Cecil Rhodes made great contributions to this fair land of South Africa, but Fanny Knobloch is doing a work equally important. Had all these pioneers stayed quietly at home in ease in their own countries, would not South Africa have been indeed the "Darkest Africa," notwithstanding her brilliant physical atmosphere and her vitalizing breezes!

Miss Knobloch came in 1920 and for one year gave the Bahá'í Message up and down South Africa. Then after two years she came back, in 1923, to settle here for life. She has that same spiritual ideal and faith which in those far remote ages sent Abraham from his fathers; he went forth! So has she. Spiritual movements are great, perhaps not in appearance or in inception, but great in the possibilities initiated. Miss Knobloch's life will not be measured by what she begins and actually accomplishes in South Africa—beautiful as that already is—but her career, and in truth all humanity's career, must be tested by what that life has made possible for the future to achieve.

'Abdu'l-Bahá's vision for South Africa is like that of the eagle soaring far above the mists and clouds of this fair land. He, like the earlier Moses, is leading his people to the brink of this New Promised Land. Now from the loftiest pinnacle of another Nebo, He is telling the people: "To the North, to the North, there is your Promised Land!"

The people of South Africa are catching these vast visions of the Bahá'í Cause.

THE POINT OF CONTACT

DR. ORROL L. HARPER

HEAD and shoulders above all efforts to establish world-peace is the power of the Bahá'í Movement. For over seventy years the idea of Universal Peace has emanated from the Bahá'í Movement.

"Bahá'í" means "light." The Bahá'í Movement brings to light and illumines the ideals of the world. It is like a great searchlight that towers from the middle of the ocean and sweeping the shores from coast to coast reveals the identity, the usefulness, the beauty of all the numerous streams that contribute their different waters to the ocean of progress.

The contact and unity between all parts of creation comes to life under the love-searching eyes of the Bahá'í Movement. The Bahá'í viewpoint discovers the "beauty in diversity." It becomes aware of the fundamental harmony that underlies all creation. It recognizes all efforts for progress as worthwhile and necessary. A sincere student of the Bahá'í Teachings searches for the Beauty of God in the face of every human being. He sees the world as an exquisite flower garden,—each race,—the red, the brown, the yellow, the white, the black; each nationality,—the French, the English, the German, the Italian, etc.—as being representative of the different species of flowers in the garden of life. While the individual members of the human race stand for the single flowers of each specie.

The Bahá'í Movement sees all the people in the world as brothers and sisters, the children of One Divine Creator, who is seeking to express, through His Creation, the Perfections of a Supreme Intelligence. The Bahá'í Movement destroys only to make room for expansion. Its only warfare is on ignorance, prejudice and difference.

It may be interesting to consider the Bahá'í Movement from an analytical standpoint, and find out how it produces

its results—for you know it does produce results.

People of different races, various nations, antagonistic religious faiths, people who have been at sword's point before they understood the Bahá'í Teachings, later become the best of friends. The very strength and variety of diversity seems to enhance the beauty of union, seems to make the mutual understanding established more permanent and full of meaning.

For example, during his forty years' imprisonment in the penal colony of Aqá, Palestine, 'Abdu'l-Bahá, the Center of this World-Wide Movement for Universal Peace, received visits from people from all over the world. Jews and Christians, Muhammadans and Buddhists, Parsees and Hindus, Zoroastrians and Confucianists sat side by side at his table, in perfect harmony and agreement.

When we consider the radical antagonism that has existed between these religionists for centuries we wonder how such a thing is possible.

Roy C. Wilhelm of New York City has told of his experience when visiting the Temple at Jerusalem about the year 1900. The church is divided into sections for the different religionists to come to worship. The day Mr. Wilhelm was there a sect of Muhammadans and a group of Jews were attending church. The floor was slippery with blood as a result of their meeting. Mr. Wilhelm was informed that these religionists always used to go to church armed, and that actual combat usually resulted.

Another story that Mr. Wilhelm tells is of seeing a Muhammadan picnic. As he drew near he saw one of the picnickers draw a piece of fish from the inside of his filthy blouse and begin to eat it. At just about that moment Mr. Wilhelm passed between the picnickers and the sun. His

shadow fell upon some of the food. Immediately great excitement ensued, the food was hurriedly thrown away as unclean—because the shadow of a Christian had polluted it.

It was in the very land of such antagonistic fanaticism as this that Bahá'u'lláh, the founder of the Bahá'í Movement, and 'Abdu'l-Bahá, His son and Servant, effected the miraculous union of divergent human elements that I have described. Persians, Indians and Turks mingled with Englishmen, Frenchmen and Germans; Chinese, Africans and Americans sat side by side at his table.

This world movement for peace is so universal, so all-inclusive, that every race, every religion, every human individual, can find in it a remedy for differences.

The secret of this accomplishment is very simple and very wonderful. It can be expressed by one magic word, "contact." A true Bahá'í seeks the subtle "point of contact" with every race, with every nationality, with every religion, with every individual. He recognizes no divisions, he refuses to discuss differences. If a man has ten good qualities and one bad one, a Bahá'í student thinks and talks of the ten good qualities and

forgets the one bad one. And if a man has ten bad qualities and only one good one, a true Bahá'í strives to bring into greater activity that one perfect quality. Ignorance, prejudice and difference lose their identity in the atmosphere of the Bahá'í teachings.

If a Bahá'í Student discusses religion with a Protestant, a Catholic, a Jew, a Muhammadan, a Buddhist, a Zoroastrian, with any religionist in fact, he talks of four main points:

1. The fatherhood of God.
2. The brotherhood of man.
3. Love.
4. Service to humanity.

All religions teach the law of love, all religionists believe in One Supreme Creator, and all religions teach the Golden Rule of service.

A student of the Bahá'í Movement searches for points of contact, and using CONSTRUCTIVE CONTACT as a base, he builds on this foundation a structure of friendship, cooperation, harmony and mutual understanding that is slowly but surely establishing the Kingdom of God on earth, and peace in the hearts of men.

GREEN ACRE AND ITS NEED

"If one looks for praiseworthy results and wishes to produce eternal effects, let him make an exceeding effort that Green Acre may become an Assemblage of the Word of God, and a gathering place for the spiritual ones of the heavenly world." . . . "Every year a number of the beloved ones and maid-servants of the Merciful must go to Green Acre and raise the divine call there. The more who go, the better!"

'Abdu'l-Bahá.

KUNJANGUN—THE VILLAGE OF 'ABDU'L-BAHA

INEZ COOK

IN the heart of the jungle, some forty or fifty miles from Rangoon, lies a little Burmese village—Kunjangun. Of so little importance is it to natives and Europeans alike that no one seems to have heard of it, and yet one feels confident to say that this small corner of Burma holds so dynamic a force that before long it must make itself felt at a great distance.

This dynamo of spirit is created by eight hundred Bahá'ís living and working as a unit—a thing thrilling to the heart

through submitting himself entirely to the Master and reflecting His love to these people.

It is worth while to repeat the story as it was heard, of how the first step was taken, for it shows that if the desire be strong enough to serve the Cause—in no matter how small a degree—we can make no estimate of its ultimate goal.

One day in the streets of Rangoon a man from the jungle was seen running breathlessly along, looking utterly desperate and at the point of exhaustion. A



Jinabi Mustafa, the selfless server, who brought the Light to Kunjangun; the American visitors, Mrs. Haggerty, Mrs. Cook and daughters; and a group of villagers

and imagination. Picture this, if you can, in a country so steeped in the religious superstitions of the past, and whose people in this quarter still remain so primitive, that it would appear almost futile to even carry the great Bahá'í Message of this age to them. To see this is to behold a miracle—for has not 'Abdu'l-Bahá called it His village?

Seventeen years ago the first seed was planted by Jinabi Syed Mustafa Roumie, that selfless servant of 'Abdu'l-Bahá, who has seen this wonderful work grow

Bahá'í happened to be passing at this moment and was attentive at once to this poor man's condition. Asking if he might help, and to hear something of the cause of his distress, he was told that the man was in search of a legal adviser and had come in a great hurry to the city—only to find himself at an utter loss.

The jungle-man had been accused of a criminal offense by his sister-in-law, in a passion of jealousy, and shortly afterward convicted by the magistrate, who had received a bribe of two hundred rupees

from the sister-in-law. The Bahá'í said that he would lead the man to one who would advise him (Syed Mustafa) and help in any way possible.

On hearing the story Syed Mustafa said that he knew this magistrate and they would return together at once to the jungle. By chance on the river-boat they met the magistrate, who was indebted to Syed Mustafa for past favors, and when asked why he had convicted this man he said: "But the courts are at your disposal, do with them as you will." Syed Mustafa assured him that only justice was desired and that he himself would plead this man's case at another trial. This was done and the accused one freed.

After that several families of Kunjangun came to the city at various times, and were always entertained by Syed Mustafa. For two years he was at this service, never during this time mentioning the Cause. Finally they asked why he took so much trouble for them, saying that they had never met anyone like this before. Then he told them that he was a Bahá'í, and they asked to be taught, so that they might become as he was.

There were ten to be taught at first—and these ten instructed others, and so on. Syed Mustafa visited them regularly and helped with all their affairs. A school was started, then a Mashriqu'l-Adhkar, and later ground was given them for community cultivation—the proceeds to be used for the Cause. There are sixty-five acres in all and last year the rice sold for this netted almost one hundred pounds sterling.

We had a great desire to see this Bahá'í village and decided to make the trip, in spite of all the discouragement we received from the English residents of Rangoon. They told us of all the hardships of the trip, which must be made in one day, and assured us that we probably would not return from the jungle alive and they knew nothing of the Bahá'ís and thought we were a lot of quite mad Americans bent on sight-seeing.

Syed Mustafa sent a man to Kunjangun a day ahead of us bearing food, cook-

ing utensils, etc., as these friends are unprepared for visitors or to do our sort of cooking.

We were up before daybreak and on the river by sunrise. The life of the East begins early, so already the little ferry was crowded with natives taking the river journey. They made a picturesque group—squatting amongst their gaily colored robes that rival the sunrise in crimson and blues.

In our tiny, first-class compartment there were already two men, a Burman and an American missionary who had been in the East twenty-one years. Syed Mustafa lost no time in giving them the Bahá'í Message, and we wondered how he had contained himself for two years when getting to know and understand the people of Kunjangun!

Mr. Jones, the missionary, was to meet a co-worker at our stop, Twante, and then proceed to another village by the same boat. But we think 'Abdu'l-Bahá had this trip in hand, and other things had been planned for this day.

When we landed, the second missionary (Mr. Spear) rushed on board and told Mr. Jones that plans had changed and they were both to go to Kunjangun. We had met Mr. Spear in one of the shops a few days before, and when he saw us in this out-of-the-way place his amazement was ridiculous. "What," he said, "are you American ladies doing in this jungle place—it is too curious!"

We asked them to follow in their car and have luncheon with us and see our eight hundred Bahá'ís—a still more unexpected sight.

We were met in a Ford car by two of the friends and driven to the village—twenty-six miles away. What a marvelous sight to see all our Bahá'í sisters and brothers awaiting us, dressed in holiday attire of most colorful materials. Lined up on both sides of the road as we approached, their joyous welcome of "Allah-o-Abha" rang forth. Such shining faces and eager curiosity combined would be difficult to picture.

There were four in our party, and be-

fore this the only Western Bahá'í they had ever seen was Mrs. Schopflocher. Everyone seemed anxious to be of some service to us, the only one for the moment being to reach for our wraps and parasols. They led us to the school-house (of course, this was a holiday for the one hundred and fourteen children who attend), and grouped themselves about us on the floor—the men and old Bahá'ís taking precedence in front and the women and children in the rear. Then they sang Bahá'í hymns to welcome us—taught them in Persian by Syed Mustafa. The rafters sang with the pure joy afloat; and where the chorus was caught up by all the men one could almost see the volume of sound floating through the open doors, on through the sun-baked air to the nearby houses—just as one sees heat vibrations. Or was it just the tumult of my heart, and the mist in my eyes, that made the air seem vibrant?

Mr. Jones and his friend arrived in time for luncheon and seemed astonished to find things just as we had pictured them. They could not believe until they saw it themselves that this work had been accomplished right in their territory—where years of effort had brought them so little reward by comparison. They appeared to be as interested in taking snapshots of the group as we did, but for what purpose they did not say. However, they left with promises to come again and give

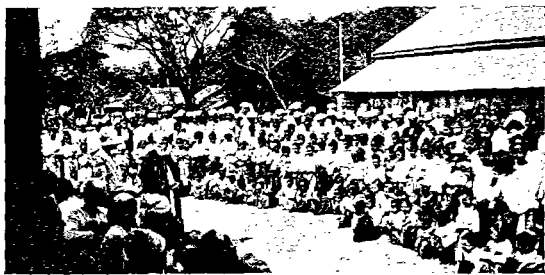
talks to our friends, which will be most useful, as the Bahá'ís are diligently studying the Bible.

After luncheon we were shown the village proper—which boasts a court, jail and hospital. Most astonishing of all in this progressive community, they have now a jitney service of Ford cars between Kunjangun and Twante, twenty-six miles distant. One cannot imagine what this must mean to the villagers, who have had heretofore bullock carts as their only means of transportation.

Then we made our farewells and left, with regret, for the long trip home. It had been made possible to remain this long only by the generous loan of a private steam launch by one of the Bahá'ís of Rangoon, as the last ferry left Twante long before our arrival there.

Mingled with our joy of this day was an undercurrent of sadness which came as we talked to Syed Mustafa on the homeward trip. To quote his words as nearly as possible will give the best idea: "I am an old man now and who will carry on my work? Any day I may be called and who will educate these beautiful children? It breaks my heart to come and see them and to be able to do so little—we need teachers and money to help them now. When you leave don't forget my people of Kunjangun."

And who, having seen Kunjangun, could forget it!



WORLD THOUGHT AND PROGRESS

ARBITRATION is becoming the advanced practice of this age. Besides saving time and money, it preserves contractual relations. And, what is better, it maintains the friendly spirit by aiming to reach the point of absolute justice for the weak as well as for the strong. There are now eight organizations in the United States for the promotion of arbitration.

The Arbitration Society of America is a national organization which devotes its whole time to this cause. Its officers and members comprise many of the leading men of the country—bankers, merchants, transportation officials, judges, lawyers, etc., who give liberally of their time and energy for the promotion of this high principle. . . . * * *

It is believed that the Green Coffee Trade is the first, or among the first, to generally adopt this wise means for the settlement of trade differences. Contracts based upon arbitration have been in effect since 1857, and there is even ground for belief that they were in use prior to 1850.

The recent passage of the Federal Arbitration Law, signed by President Coolidge February 12th, to become effective January 1st, 1926, may prove to be of inestimable benefit, as it is the first law applicable alike to interstate and international contracts.

If, therefore, arbitration, a friendly means of adjudication, can be so successfully employed by a single trade it could be extended to all trades. Not only is this true of commercial affairs in this country, but with time it could be extended to all countries, even to international relations, so that gradually misunderstandings could be replaced by a friendly sense of fairness which eventually would bring about, both commercially and politically, understanding, friendship and world cooperation. —(R. C. Wilhelm in *The Spice Mill* for May.)

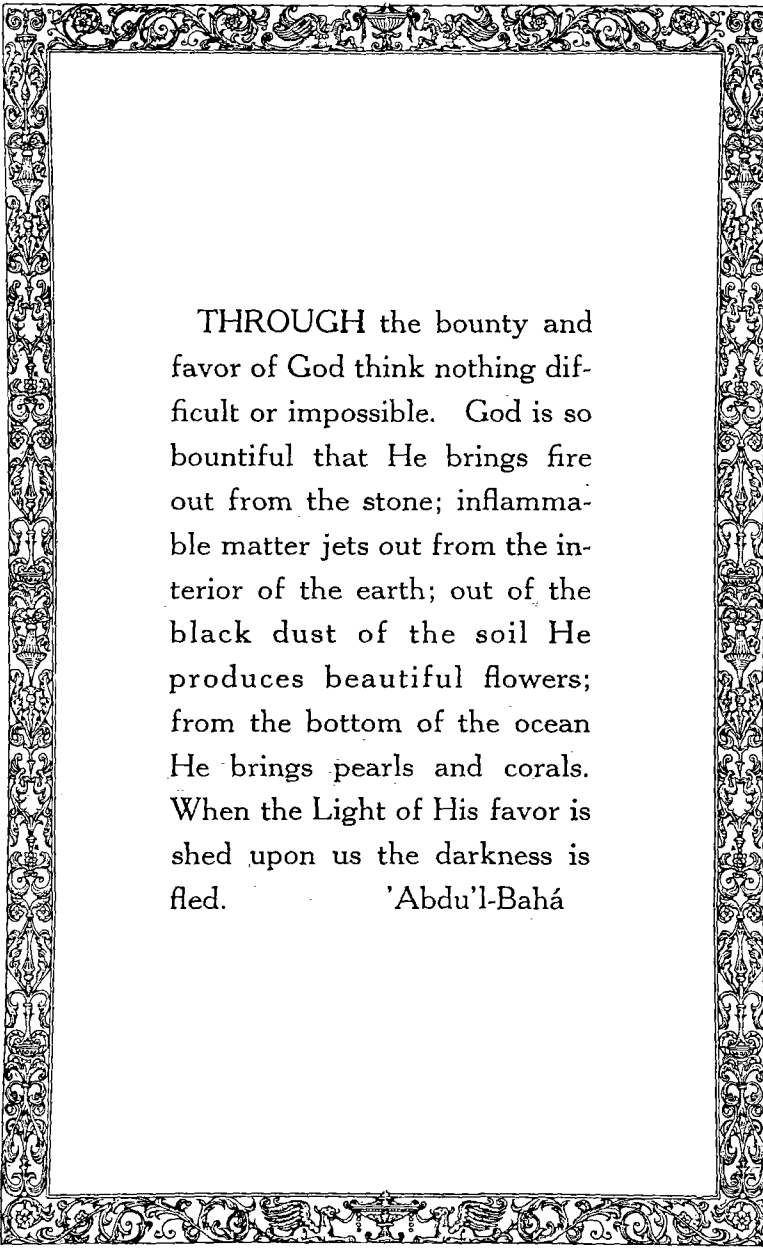
“AT THIS PERIOD in the world’s history can any mother—can any woman realizing her potential motherhood—look out on the world without being possessed by an overwhelming sense of pity and yearning to gather up all the suffering, sorrowful, bereaved war-worn peoples of the earth in the arms of an enveloping motherhood to soothe away all their fears of one another and of an unknown future, even as the childish fears and griefs of our little ones in the nursery are quieted into peace and confidence?”

“And that is just what we have to do, dear sisters of all lands.

“How can we of the I. C. W. give effect to the longing which possesses us to mother the world into peace and confidence?”

“We are debarred by our constitution from interfering with controversial questions of a political and religious nature affecting the relations between two or more countries.

“And in that prohibition lies our truest strength, for it forces us to go back to the root of things—and to realize that our special powers as women, as mothers, teachers, heads of households, lies in the formation of that public opinion in favor of mutual aid and international co-operation based on fuller knowledge and intercourse between the nations and their component parts. It is in our power to seek this knowledge and intercourse ourselves, to promote it amongst the children, amongst the students, between the homes, and we have a great instrument for fostering all this intercourse and good-will in our international and national councils and the societies of which they are composed.” (Lady Aberdeen in her address at the Quinquennial Convention, International Council of Women, Washington, D. C.)



THROUGH the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings fire out from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil He produces beautiful flowers; from the bottom of the ocean He brings pearls and corals. When the Light of His favor is shed upon us the darkness is fled. 'Abdu'l-Bahá



*Group of Australian Friends with Friends
at Haifa*

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IN THIS AGE of vast scientific progress it is folly for men of religion to contradict the truths of science. The Bahá'í Movement stands definitely for the unity of science and religion. 'Abdu'l-Bahá has said: "If religion denies the truths of science, then it is no religion." For there can be only one truth about the universe.

On the other hand, it must not be taken that science is infallible. The lay mind has been so dazzled with the discoveries of science during the last century, and their practical application to daily life, as to give to the scientist a faith as naive and unquestioning as that of others for religion.

The fact that science can perform apparent miracles in practice is no proof of its theoretical authenticity. The ancients down to the Middle Ages measured perfectly the movements of the planets by a practice which was correct, but by a theory which was, as we now see, absolutely and absurdly wrong.

So it may appear, in future years, that much of the theory of science today is wrong, based on a false foundation. The belief in the independence of matter and the denial of the spirit as a force in the individual or of the Great Spirit which we name God as a force in the cosmos, is the great error which invalidates much of the present day scientists' findings. This materialistic trend of science, though yielding in certain directions, is still far too prevalent to allow science to agree with the authentic and universal truths of religion.

HENCE WE SEE going on in one of the states of our union, a trial that

would be ludicrous were it not so deeply expressive of the divided soul of man, that seeks in all earnestness to render true allegiance, on the one hand to truth as the scientific mind sees it, on the other hand to truth as the man of religion sees it.

For there is an apprehension that science is sweeping away the foundations of religion. It is not merely this or that theory of science which certain powerful denominations of Christianity are combating, but the whole dangerous tendency of science to, in the words of a great scientist and positivist of the last century "usher God across the boundaries of the universe" and set up a world of thought in which matter and its hidden potencies reigns supreme.

Here lies the inner force of the religious rancor toward the theory of evolution. To the naive religious faith it seems a sacrilege to ascribe the perfection of organic matter, including the animal and human world, to material forces and causes, rather than to the creative power of God. Biologists tell us that men have been as monkeys. Also we are told that at one time the cuttle-fish was such a predominant and gifted type upon this planet that, but for some changing cause we know not of, it might today hold the ruling place. That evolution might have produced upon this planet as its final form a cuttle-fish, rather than the thinking biped called man, is a thought that may well appear blasphemous to the man of religion whose Bible tells him that man was made in God's image. This is why such men combat with all their force the idea that man is only an evolved monkey.

In this combat of science and religion the religious sectarian is wrong, first in taking too literally his spiritual teaching, and secondly, in assuming that any power or glory is taken from God in seeing His creation as evolving rather than appearing by fiat. On the other hand, scientists err greatly, in their present materialistic trend, first in assuming that matter has within itself the power to evolve unaided by the Spirit, and secondly, in assuming that such evolution is accidental as regards its goals.

Certain factors in the process of evolution, which were too uncritically accepted by the first proponents of this new theory of matter, are now giving great bewilderment to scientists. Perhaps it is in explanation of these mysteries that the idea of an in-forming Spirit is needed, and the God whom Comte thought he had ushered across the boundaries of the universe has remained in said universe all the time, in spite of the theorizing of positivists. Here are the two mysteries before which must halt the really thinking biologist of today: First, what causes those extreme variations from the type, leading apparently to a new variety or species, to which DeVries gave the name "saltation"—which means "a jump?" Burbank, the plant wizard, who has studied plant life in this direction perhaps more deeply than any other living man, certainly with greater success in creating or helping to create new forms, has said that it seems to him as if a new variety of plant came into existence because it wanted to; that there seemed to him to be some inner urge toward progress in a new direction. That is how he would account, say, for the apparent miracle of the red tulip yielding a seed that would produce a bluish flower—one of the striking examples of saltation.

The second mystery is the inexplicable fact that this new and striking variation called saltation, perpetuates itself instead of reverting in time to the stock type. These two things the modern biologist is

unable to explain, and he does not hesitate to state so.

Is it not just at these two points, so important in the theory of evolution, that God appears as the Hidden Cause? Certainly some subtle force is propelling life forms toward a greater perfection. If we admit this force to be the in-forming power of the Spirit, and if we admit that this Creative Spirit has definite goals toward which it has through eons past been propelling the evolution of living forms—then we arrive at a very definite reconciliation between science and religion. The indignity of monkeys being crowned as men disappears. God is seen as the Creator, and evolution as His tool.

There is a third point in which the current evolutionary theory is in error, and that is, in assuming that the present species of animals, including man, have evolved from other species. Because man has, so far as we can tell from the evidence of science, evolved from lower forms, it does not follow that monkeys have become men. Apparently man has gone through even a jelly-fish stage, but it does not follow therefrom that jelly-fish have become men. The truth as given in the Baha'í teaching is that each living species has been developed within the limits of its own form and toward its own definite goal according to the plan of God throughout the ages. Man has never been a monkey. He has never been a jelly-fish. Man has always been man, created spiritually in the image of God, and destined to evolve a form which should be worthy of expressing this image. It does not appear, as one walks the streets and views the average human form and physiognomy, that man has yet reached the ultimate goal of his even physical evolution. But the truth which religion reveals, and which some biologists are themselves coming to acknowledge, is that man, far from descending or ascending from monkeys, has been advancing always to higher perfection within the lines of his own predestined species.

When in a class of young children the geological evidence was presented that the horse was in ancient times no larger than the present pig, and had three toes instead of a solid hoof, a girl of devout religious training earnestly inquired—"But how can that be, when the Bible says that God made every animal perfect?" "Is the evidence of geology then to be disbelieved?" she was asked. She, together with every other member of the class, felt that the findings of geology could not thus be denied. The girl thought deeply for a moment and then gave this enlightened answer to her own question, "Perhaps," she said, "God had the perfect idea of the horse, and it has been evolving toward that idea." This answer indeed reconciles the truths of biology with spiritual truth. And this approximately is the Bahá'í teaching concerning evolution. 'Abdu'l-Bahá says in regard to the evolution of man:

" . . . As man in the womb of the mother passes from form to form, upon shape to shape, changes and develops, and is still the human species from the beginning of the embryonic period—in the same way man, from the beginning of his existence in the matrix of the world, is also a distinct species; that is, *man*, and has gradually evolved from one form to another. Therefore this change of appearance, this evolution of members, this development and growth, even though we admit the reality of growth and progress, does not prevent the species from being original. Man from the beginning was in this perfect form and composition, and possessed capacity and aptitude for acquiring material and spiritual perfections, and was the manifestation of these words, 'He will make man in Our image and likeness.'"

Does not the fact that religion today is

able sincerely to oppose the discoveries of science indicate the need of a religious teaching which shall unite in perfect harmony scientific and spiritual truth by giving to the scientist a more spiritual interpretation of the universe, and to the man of religion more adequate appreciation of the value and meaning of science as one of the two wings by which humanity flies. As 'Abdu'l-Bahá said: "It cannot fly with one wing alone. If it tries to fly with the wing of religion alone it will land in the slough of superstition, and if it tries to fly with the wing of science alone it will end in the dreary bog of materialism."

After all, the most important aspect of evolution is not its revelation regarding the past history of mankind, but its promise for the future. We stand today but at the dawn of man's real evolution. "I have seized the lives of all the creatures and have started a new creation." Thus Bahá'u'lláh reveals God's intention for man. Spiritual man is yet to be evolved. A new race, spiritualized in all its aspects, is to appear ultimately upon this planet, as different from present-day man, doubtless, as man is now different from the monkey. This is the glorious thing about evolution. It is here that the man of religion can take up the evolutionary theory and fit it to the prophecies of Isaiah, the teachings of Christ and the utterances of all those who are working for the coming of the Kingdom of God on earth. For the Kingdom will come only through the evolving of a different type of man. And the evolution of man toward this spiritual goal will not be accidental, nor mere self-unfoldment. It can come about only through God's aid and through the earnest effort of man himself, in all faith and aspiration, to progress morally and spiritually.

SEARCH AFTER TRUTH

WE MUST use the faculties with which God has endowed us and search after truth fearlessly and with unbiased minds. We must not accept traditional dogmas that are contrary to reason, nor pretend to believe doctrines which we cannot understand. To do so is superstition and not true religion. Bahá'u'lláh enjoins justice on all his followers and defines it as "the freedom of man from superstition and blind imitation, so that he may discern the manifestations of God with the eye of oneness and consider all things with keen sight." (Words of Wisdom.) 'Abdu'l-Bahá compares faith and reason to the two wings of the bird of humanity: "It cannot fly with one wing alone. If it tries to fly with the wing of religion alone it will land in the slough of superstition, and if it tries to fly with the wing of science alone it will end in the dreary bog of materialism."

IN RELIGION, as in science, truth reveals her mysteries only to the humble and reverent seeker, who is ready to lay aside every prejudice and superstition—to sell all that he has, in order that he may buy the "one pearl of great price." To understand the Bahá'í Movement in its full significance, we must undertake its study in the spirit of sincere and selfless devotion to truth, persevering in the path of search and relying on divine guidance. In the writings of its Founders we shall find the master-key to the mysteries of this great spiritual awakening, and the ultimate criterion of its value.

DR. J. E. ESSELMONT

TRUTH—AND ITS COUNTERFEIT ASPECT

ALFRED E. LUNT

AMONG the schools of philosophy, some of them very ancient,—it is not necessary to define or separate them by name,—we find fully recognized, certain of the principles taught by Bahá'u'l-láh. This recognition, however, in almost every case, is mainly an intellectual or rational one. It is similar to the action of the sun's light upon the vegetable world, without the life-giving elements of the heat of that orb. Assuming such a condition i. e., the vegetable world illumined by sunlight but with the atmosphere at mere average temperatures, lacking the enkindlement of that radiant warmth witnessed in the spring and summer seasons, the plant life will, as we know, proceed but sparsely, and in most instances, the fruit of the plant never appears, or, if at all, then in a stunted and distorted form. We are speaking here of the life of the temperate zone, which in its aspects most closely resembles the spiritual balance in the world of revelation and unfoldment.

These philosophies are, in the main, rational systems and analyses of human problems, the relation of man to man and to the universe. The most highly advanced of these affirm the doctrine of human brotherhood, the unity of creation, the call to selflessness and detachment, and the moral and ethical requirements. It is exceedingly difficult, however, if not quite impossible, to find in the pages of history any unmistakable instances of pure sacrifice, any outstanding renunciations clearly traceable to a belief in the teachings of a particular philosopher or arising from a sacrificial devotion to him. The pages of religious history, however, record such instances in sufficient numbers reasonably to prove, beyond mere coincidence, the existence in revealed religion of a vital element lacking in the purely rational and ethical systems.

Is this mysterious element which flows through and is inseparable from the revealed Word of the Divine Manifestations of God an essential from the point of view of human progress and happiness? In other words, can the human race work out its divine destiny through the inspiration of the philosophical and ethical systems only, or is something else necessary? The Bahá'í position is that this mysterious element, innate and dynamically active within the Word of God, that which transforms and changes, is the magical potency in the life of man that enables him to produce his real fruit. The purpose of human creation is lost unless the fruit of the human tree reveals itself in the social order in all its beauty, coloring and exquisite delicacy. This wonderful elixir profoundly affects the progress of civilization. It is the Love of God.

In the physical example first given, the plant is seen as dwarfed and sterile. Is there anyone today so bold, and so un-mindful of the universal moving-picture of human life now being unfolded in current events, as to refuse to admit that humanity as a whole, North, South, East and West symbolizes the stunted, barren state attributed to the plant which grows deprived of that intense degree of solar heat necessary for its mature development and fruitage?

The voice of agreement with this question—would, if capable of being propounded in a world-wide sense, be so deafening as to obliterate quite the few who might conceivably answer "No." The Ayes have it overwhelmingly.

If, then, the analogy is true,—and we of course accept in the light both of spiritual law and also of modern scientific proofs, that there is an unerring correspondence between all the planes of existence, including, therefore, the vege-

table and the human kingdoms,—it should be a matter of supreme interest to all men to know, and what is more, to firmly grasp, that missing element, so potent, so necessary to true happiness, so divinely and humanly precious.

Food scientists have traced this vitalizing principle into the food we eat (which, by the way, is mainly vegetable in its origin), and insist that without the vitamins being present in our daily nutrition, we become increasingly susceptible to serious disease. It will certainly be ultimately found that these very vitamins, so mysterious and really possessing the power of life and death by their presence or absence, have their origin in the solar rays penetrating in perfect balance into the heart and life of edible plants.

It is said in one of the Sacred Books of the East—"All things we have assembled and distributed in a predetermined measure." This is the balance, the equilibrium both in the natural and spiritual worlds, which potentially contains that happiness for the existent life foreordained for it by the Merciful One.

To the vegetable life this balance, as we have seen, is the perfect distribution of the admixture of solar heat and light. We are more concerned, however, with humanity, which holds in its grasp the keys to heaven and hell. The picture of dwarfed, impotent humanity is not an inspiring one—and if we, as members of the race, and co-sharers in its miseries and exaltations are aware of this, how much more keenly felt is our state in the consciousness of God!

It is His Love that we lack. It is His Love which pours into the lowly plant through the sun's intermediation in the form of heat and makes the wheat grasses and the corn ear store up their wealth of nutrition for man. The difference lies in this, that the tender plant welcomes and eagerly absorbs its full quota of solar bounty—while we have for ages rejected the full glory and perfect expression of that Love. This is only another way of saying that the divine love, which is in-

tended to glorify and redeem man, has never ceased to reach out to the human heart, only to find the door closed, the curtains drawn, and the veils of superstition like a dusty screen, like a shroud of death hung over the only gate through which that tide of Love may flow.

The plant life is instinctive. It is under the authoritative sway of natural law. It must obey, and through this submission it develops so ideally that His Holiness Christ said of one of its most beautiful flowers: "Solomon in all his glory was not arrayed like one of these."

While the lily responds to the life giving bestowals of the sun; while the lark "pours forth his full strains of unpremeditated art" as he circles in the highest air levels; humanity with the power of rational analysis, the full right of choice, including that of slavish and superstitious adherence to ancestral beliefs and to blind leadership, remains unaware of the Divine Love and presents but a dim, hazy reflection of man's true station, as seen with divine eyes. He has fed too long upon the rank grasses of a purely material intellectualism. He has rejected the spiritual vitamins essential to his health and well-being.

How can this be? Does a sane man cast aside obvious benefits, and the means of true happiness? The vivid word picture of the spiritual philosopher, Plato, gives a searching answer when he likens humanity to persons confined within a dark cave, into which only the reflections of the real, outer life, beyond the cave's mouth, penetrate. These shadows, distorted, unreal,—the only visual evidences of life these prisoners can see, come to mean to them the reality of existence. Although but a sorry counterfeit of the bright world without, these captives know nothing more real. Men, beasts, flowers, passing by outside or reflected upon the wall of the cave, appear in fantastic shapes and images.

The prisoners are gazing upon an imitation, a counterfeit, ardently believing it to be genuine. So, we conceive, the atti-

tude of humanity, as a whole, to be today.

But should this article end here, it might well be said—"assuming all this to be true, whence comes the divine elixir to man, where is the touchstone by which he can distinguish unerringly the true from the counterfeit, and how can he receive the Love of God that transforms, conferring upon him the spiritual life he so sorely needs?"

It is clear that man must look to a source different in degree and in station than that which animates and stimulates the life of the vegetable world. The sun, great orb of mystery, and the fountain of life to the tree and plant, is, nevertheless, itself held unyieldingly within the grasp of natural law. Humanity, alone endowed with capacity to know the Creator of suns, stars and universes, must through its very freedom reach out to an unlimited, untrammelled power, intelligent, near, and divinely loving. It is certain that the Ancient of Days has provided such a means and opened the channels of such a bounty. That spirit "whose goingsforth have been from of old, from everlasting," (Micah 5:2), even the Divine Messenger, the Manifestation of God, the Word of God, has never failed to appear in the time of humanity's direst need. Such a time is the present.

Our major premise, therefore, is—that in the appearance of the great founders of religion, the authentic Prophets of God, establishers of the Abrahamic cycle, the Mosaic era, the cycle of His Holiness Christ, the appearance of Muhammad, of Buddha, of Zoroaster and other divine Messengers, whose lives and teachings have inspired man to the noblest degree of sacrifice, brotherly love and purity of life, there has been witnessed the dawning of that Spiritual Sun, of which the phenomenal sun is but a corresponding physical symbol—upon the unseeing eyes of men—possessed of the infinite wealth of that Divine Love which heals and fructifies the hearts. Through these focal centers of Oneness flows the healing of the Nations, the potentiality of converting hu-

manity into its true image and likeness, of demonstrating the falsity of the counterfeit, banishing superstitions and instilling into human nature that mysterious elixir of divinity that transforms imagination into knowledge. Through this power of the Holy Spirit, which is pure bounty, the true growth of civilization is fostered. The evidences of religious history are inescapable.

As we (humanity) drink this cup of life, the atrophied, diseased tissues (of the spiritual man) revive, stir, and reach out to the eternal world. The starved processes of malnutrition, engendered through ages of hatred and discord, (disease), racial and religious prejudice, ignorance and superstitions and idolatries, throw off these death dealing germs, and, as by magic, the whole organism takes on a new life, the fruits of the divine love and knowledge appear, and the realm of earth is seen to be the Kingdom itself.

Bahá'u'lláh, in the "Book of Assurance," unfolds this mystery with that peerless clarity and unexampled eloquence which distinguishes His utterances. (See P. 28 Bahá'í Scripture) He says:

"In whatever age and cycle the Suns of Truth and Mirrors of Oneness appear to the visible world from divine tents of the invisible, they manifest themselves with mighty power and triumphant dominion for the development of the contingent beings and for the outpouring of bounty upon existent things. For these preserved jewels and hidden and unseen Treasuries are the sources for the appearance of—'God doeth whatever He willeth and God ordereth whatever He desireth.'

"It is evident to the possessors of knowledge and illumined minds that the unseen Divinity and Essence of Oneness hath been holy beyond emanation and appearance, ascent and descent, ingress and egress; is exalted above the praise of every praiser and the comprehension of every comprehender. He hath been and is everlastingly hidden in His own essence and will be eternally concealed from eyes and sights in His own identity. 'The

sight comprehendeth Him not, but He comprehendeth the sight; He is the gracious, the wise.'" (Koran, Sura 6.)

"No relation, connection, separation, union, nearness, remoteness, position, or reference is possible between Him and the contingent things, inasmuch as all in the heavens and earth have become existent by the word of His command and have stepped forth from utter and absolute non-existence and nothingness into the court of the existent and visible, through His desire which is the Will itself."

". . . Therefore, all the Prophets, successors, divines, sages and wise men confess their lack of attainment to the knowledge of that Essence of Essences and admit their inability to know and reach that Truth of Truths."

Here is, superficially speaking, a safe haven for every agnostic, who says to himself—"God is, then, unknowable; I do not know anything concerning His relationship to me or to anything." But what will such a one say to that which follows?

For Bahá'u'lláh, then, says—"As the doors of knowing the Essence of Eternity were closed before the face of all the contingent things, therefore He causes brilliant Essences of Sanctity to appear from the holy worlds of the Spirit,—in mighty human temples, among the creatures, in accordance with the abundant mercy of—'His mercy hath encompassed all things,'—and—'My mercy hath extended to all things';—in order that they may express that Eternal Essence and pre-existent Entity."

"These Mirrors of Sanctity and Dawning-places of Divinity fully express that Sun of Existence and Essence of Desire. For instance, their knowledge expresses His knowledge, their power His power, their dominion His dominion, their beauty His beauty, and their Manifestation His Manifestation. They are the treasuries of supreme knowledge, stores of eternal wisdom, revealers of infinite bounty, dawning-places of that Sun of Eternity."

In the above quoted words of Bahá'u'l-

láh speaks a universal voice, delivering to humanity a pregnant truth, a key which unlocks the chamber of wisdom and dissipates, like the sun, the mists of speculation and theory which have intervened like thick veils before the spiritual eye of man. If the station thus universally ascribed to all the Prophets, by Bahá'u'lláh, had been mentioned by Him only with reference to a particular religion, all the followers of that religion would at once cry out—"It is true." But no exceptions can be made. The divine enlightenment has not been restricted to a portion of humanity only. And herein is food for thought. The counterfeit, or imitation of this divine truth consists in the insistence by the adherents of a particular religion to a traditional belief in the falsity of every other religion. This is the source of religious prejudices, and the awful barrier that stands lowering at the threshold of universal peace and world-wide human happiness. This black barrier is swept aside only by a recognition of the oneness of all the Manifestations of God, and the oneness of humanity. Human brotherhood knows nothing of racial and religious barriers. The witness of the past, the historical evidences of the unfoldment of religious cycles, the testimony of the Prophets themselves cry out against this counterfeit illusion—which has deprived humankind so long of its brithright.

The Divine Love cannot enter a human consciousness tainted with this limitation and with sectarian prejudice.

This is an age when the truth of the matter is disclosed. An examination of the sacred Books of the world, a study of the rapidly changing consciousness of mankind toward the problem of interdependence, and analysis of the principles and teachings of Bahá'u'lláh, prove that the sway of superstition is tottering. The realization of this truth is not reached, in this illumined time by force, fear or self-interest. The method is simplicity itself. An open mind, a setting aside of tradition and ancient formulas, even tem-

porarily,—long enough to observe with a clear eye and an untrammelled mind and heart the reality of the matter. In this state of freedom, there is revealed the reality of that great utterance "All are from God and to Him they return."

For once we accept the truth that the Prophets are one in source and in purpose, the solidarity of humanity is proved and the Holy Books are seen to be but one message, suited in each age to the capacity of the people of that day.

"Religions are many, but Religion is one." The lesser must yield to the greater. Reality cannot be divided into many parts, each warring with the other. When we find war and discord in and among religions, we may know that the counterfeit has ousted the shining Reality. By this test, measure the religions of the world today and choose that which upholds this eternal principle, and at the same time preserves the foundation and integrity of every great religion.

May we conclude, then, by saying that through this recognition, applying this touchstone of Reality and Oneness, as against Plurality and Division, the great bestowals of Divine Love are permitted to reach the human heart. For the life-giving solvent of that Love emanates from and is focalized in the Manifestation of God in His age. Such an age is now dawning. Mankind will shake off the inertia of the ages; the garden of (human) life will no longer appear as stunted and distorted but the destined

fruits of reality are about to appear upon the maturing human tree. As it is said that in that Day the "earth shall be filled with the Knowledge of God, as the waters cover the sea," it is seen that these fruits are the divine deeds that are inseparable from that Knowledge and that Love.

Can any one doubt that a clearer understanding of these fundamental concepts by humanity as a whole, will contribute a large increase in human happiness? The Bahá'í movement appealing as it does to the noblest, as well as the soundest elements in human nature, affords an absorbing study to all who are universally minded. It affirms and ratifies the ancient foundation of revealed religion, but, in doing this, holds steadfastly to the true balance between religion and science as the two indispensable wings of truth. It speaks in terms of the present time, with its hand on the pulse of the race, man, prescribing those remedies adapted to the diseases that afflict the whole organism, and not any limited part thereof. All the children of men are the objects of its solicitude. Its face is set against those ancient enemies of human happiness, prejudice and superstition. It demonstrates the continuity and sequence of divine revelation in human history, and is fortified by the original foundation of every great Divine Messenger.

This Movement, whose heart is Divine Love and human uplift, makes its appeal to the awakened ear and heart of all peoples.

"TRUTH IS THE oneness of the kingdom of humanity. Truth is love among the children of men. Truth is the proclamation of Justice. Truth is Divine guidance. Truth is the illumination of the realm of man. All the Prophets of God have been Heralds of Truth. All have been united and agreed on this principle. Every Prophet predicted the coming of a successor and every successor acknowledged the Truth of the predecessor. Moses prophesied the coming of Christ. Christ acknowledged Moses. His Highness, Christ, foretold the appearance of Muhammad and Muhammad accepted the Christ and Moses. When all these Divine Prophets were united with each other why should we disagree? We are the followers of those holy souls. In the same manner that the Prophets loved each other, we should follow their example, for we are all the servants of God and the bounties of the Almighty are encircling every one."

'Abdu'l-Bahá.

"SEEK, AND YE SHALL FIND"

SEEKING AND SEARCHING COMMANDED BY 'ABDU'L-BAHA

IF A MAN would succeed in his search after Truth, he must, in the first place, shut his eyes to all traditional superstitions of the past. . . . We must abandon the prejudices of tradition, if we would succeed in finding the Truth at the core of all religions.

It is therefore clear that in order to make any progress in the search after Truth, we must relinquish superstition. If all seekers would follow this principle they would obtain a clear vision of the Truth.

If five people meet together to seek for Truth they must begin by cutting themselves free from all their own special conditions, and renouncing all preconceived ideas. In order to find Truth we must give up our prejudices, our own small trivial notions; an open, receptive mind is essential. If our chalice is full of self, there is no room in it for the Water of Life. The fact that we imagine ourselves to be right, and everybody else wrong, is the greatest of all obstacles in the path towards unity, and unity is necessary if we would reach Truth, for Truth is One. Therefore it is imperative that we should renounce our own particular prejudices and superstitions if we earnestly desire to seek the Truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and Truth on the other, we cannot succeed. When we are in earnest in our search for anything, we look for it everywhere. This principle we must carry out in our search for Truth.—(Paris Talks, 134, 135.)

TRUTH may be likened to the sun. The sun is the luminous body that disperses all shadows; in the same way does Truth scatter the shadows of our imagination. As the sun gives life to

the body of humanity, so does Truth give life to their souls. Truth is a sun that rises from different points on the horizon. . . .

Man must cut himself free from all prejudice, and from the result of his own imagination, so that he may be able to search for Truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized.

All the peoples have a fundamental belief in common. Being one, Truth cannot be divided, and the differences that appear to exist among the nations only result from their attachment to prejudice. If only men would search out Truth, they would find themselves united.

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. Any religion that contradicts science, or that is opposed to it, is only ignorance—for *ignorance* is the opposite of *knowledge*. Religion which consists only of rites and ceremonies of prejudice is not the Truth.—(Paris Talks, 125, 129.)

A MAN may have attained to a high degree of material progress, but without the Light of Truth, his soul is stunted and starved. Another man may have no material gifts, may be at the bottom of the social ladder, but having received the warmth of the Sun of Truth, his soul is great, and his spiritual understanding is enlightened.—(Paris Talks, p. 19.)

REALITY OR TRUTH is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fun-

damental unity which is one and unchangeable. If they seek the reality itself they will agree and be united; for reality is indivisible and not multiple. It is evident therefore that there is nothing of greater importance to mankind than the investigation of truth. . . .

Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it does not square with reason, it is superstition and without foundation. It is like a mirage which deceives man by leading him to think it is a body of water. God has endowed man with reason that he may perceive what is true.—(Pro. of U. P., p. 59, 60.)

IT IS incumbent upon all mankind to investigate Truth. If such investigation be made, all should agree and be united, for Truth or reality is not multiple; it is not divisible. The different religions have one Truth underlying them; therefore their reality is one.

Each of the divine religions embodies two kinds of ordinances. The first are those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal, reality not subject to transformation. His Holiness Abraham heralded this reality, His Holiness Moses promulgated it and His Holiness Jesus Christ established it in the world of mankind. All the divine prophets and messengers were the instruments and channels of this same eternal, essential truth.

The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity. For instance, in the day of Moses ten commandments in regard to murder were revealed by him.

These commandments were in accordance with the requirements of that day and time. Other laws embodying drastic punishments were enacted by Moses; an eye for an eye, a tooth for a tooth. The penalty for theft was amputation of the hand. These laws and penalties were applicable to the degree of the Israelitish people of that period who dwelt in the wilderness and desert under conditions where severity was necessary and justifiable. But in the time of Jesus Christ this kind of law was not expedient, therefore His Holiness abrogated and superseded the commands of Moses.

In brief; every one of the divine religions contains essential ordinances which are not subject to change, and material ordinances which are abrogated according to the exigencies of time. But the people of the world have forsaken the divine teachings and followed forms and imitations of the Truth. Inasmuch as these human interpretations and superstitions differ, dissensions and bigotry have arisen and strife and warfare have prevailed. By investigating the truth or foundation of reality underlying their own and other beliefs, all would be united and agreed, for this reality is one; it is not multiple and not divisible.—(Pro. of U. P., p. 101.)

MAN MUST be a lover of the light no matter from what day-spring it may appear. He must be a lover of the rose no matter in what soil it may be growing. He must be a seeker of the Truth no matter from what source it come. Attachment to the lantern is not loving the light. Attachment to the earth is not befitting, but enjoyment of the rose which develops from the soil is worthy. Devotion to the tree is profitless, but partaking of the fruit is beneficial. Luscious fruits, no matter upon what tree they grow or where they may be found, must be enjoyed. The word of Truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded,

must be accepted. If we harbor prejudice it will be the cause of deprivation and ignorance. The strife between religions, nations and races arises from misunderstanding. If we investigate the religions to discover the principles underlying their foundations we will find they agree, for the fundamental reality of them is one and not multiple. By this means the religionists of the world will reach their point of unity and reconciliation. They will ascertain the Truth that the purpose of religion is the acquisition of praiseworthy virtues, betterment 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.—(Pro. of U. P., p. 146.)

TRUE RELIGION is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion.—(Prof. of U. P., p. 174.)

THE FIRST principle Bahá'u'lláh urged was the independent investigation of Truth. "Each individual," he said, "is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace. . . ."

In reality the Light of Truth has heretofore been seen through variegated glasses, but now we hope that the splendors of Divinity shall be seen through

the translucent mirrors of pure hearts and spirits. That Light of Truth is the divine teaching, heavenly instructions, merciful principles and spiritual civilization.—(Star of the West, Vol. 4, p. 5, 7.)

IF THE REALITY of man is not confirmed by the divine power, there is no doubt whatsoever but that it will stop along the path of human progress and after its stop there will be a fall.

On the other hand, the divine reality is unlimited and immeasurable and can never stop or deteriorate, therefore the holy souls who are confirmed with this divine power are likewise endowed with eternal motion, their progress becomes strengthened, the circle of their comprehension becomes wider, the sphere of their intellects becomes more effectual and their spiritual powers are increased.—("Divine Philosophy," p. 95.)

INASMUCH as this century is a century of the Revelation of Reality, praise be to God! the thoughts of men are directed to the welfare of humanity. The mirage of imitations is daily passing away and the Ocean of Truth is daily surging more tumultuously. All the nations now existing have had a Divine foundation originally, and that foundation is the Truth or Reality. That Reality was meant to be conducive to the unity and accord of mankind, but subsequently that Light of Reality gradually was beclouded. The darkness of superstitions and imitations came and took its place. The world of humanity became fettered, as it were, in that darkness.—(Star of the West, Vol. 3, No. 3, p. 10.)

EVERY ONE is giving an account of his religion and statements of his religion, the history of his religion. BUT THERE IS NO INVESTIGATION OF THE REALITIES. There must needs be an investigation of the Realities, for only through the REALITY will re-

sults be obtained; because thoughts are various, and imitations are so various. Therefore, we must investigate REALITY, discovering what Reality is. Then all will be united and agreed. You must investigate the sun, not the qualities of the sun. If you investigate the sun you will find that the sun will always be perfect, but attention to the qualities of the sun may cause differences and argument. The sun must be investigated. That is the REALITY.—(From an address at Green Acre.)

YOU ASKED, "What is the Truth?" Truth is the WORD of GOD, which gives life to humanity; it restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and

living beings out of dead beings; it illuminates the world of the heart and soul; it reduces into nothingness the iniquities of the neglectful and erring ones. Beauty, perfection, brilliancy and spirituality of this existence come from or through the WORD of GOD. For all it is the supreme goal, the greatest desire, the cause of life, light, instruction. The road to attain this Truth is the Love of GOD. When the light of the Love of GOD is burning in the mirror of the heart, that flame shows the Way, and guides to the Kingdom of the WORD of GOD.

As to that which causes the growth of the Love of GOD,—know that it is to turn one's self towards GOD.—(B. S., p. 494.)

"THE WORD OF GOD is the storehouse of all good, all power and all wisdom. The illiterate fishermen and savage Arabs through it were enabled to solve such problems as were puzzles to eminent sages from the beginning of time. It awakens within us that brilliant intuition which makes us independent of all tuition, and endows us with an all-embracing power of spiritual understanding. Many a soul after fruitless struggles in the ark of philosophy was drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of the Universal Cause, aided by favorable winds blowing from the point of divine knowledge. When man is associated with that transcendent power emanating from the Word of God, the tree of his being becomes so well rooted in the soil of assurance that it laughs at the hurricanes of skepticism violently attempting its destruction. For this association of the part with the Whole endows him with the Whole, and this union of the particular with the Universal makes him all in all."

'Abdu'l-Bahá.

THE HOLY GRAIL OF THE AGES

D. S. COLE

THERE is, perhaps, no more interesting subject than that of Truth. It has ever been one of controversy. Truth has been the Holy Grail of ages past and continues to be the ultimate goal of every seeking individual, and every individual is seeking Truth in some of its aspects, voluntarily or involuntarily. The seeking may be a clumsy groping, an unvoiced yearning, a pointed endeavor or an unformulated desire, functioning always as a driving force, in degrees depending upon the awareness of the individual.

As various as are its aspects, so are the ways of approach—religion, science, philosophy, art—and yet if Truth be Truth it has an essential unity, in the end, and all paths should lead to the fundamentals of Truth in their purity and simplicity. Nothing can be more simple than unity, and if Truth possesses an essential unity, which must be so if Truth be Truth, then Truth in its finality must be very simple despite the volumes written to substantiate its complexity. Rather have these discussions assumed complexity because of the limitations of thought and the byways into which minds are prone to wander.

A glimmer of light, in the darkness, is hailed as a beacon and, when kept steadily in view to the exclusion of all else, may assume such proportions as to limit the vision of the seeker to this one point of light.

The source of Truth is one and, as the source of all light is the sun, there must be many rays and many points of rising on the horizon. The sun is visible from innumerable angles and locations, and yet there is but one sun, one source of light.

Religious thought has been blasted into many divisions, each possibly grasping certain elements of Truth and cling-

ing to them with a tenacity which defies all mutual recognition.

Scientific men array themselves on opposite sides of some question with bitter antagonism, basing their differences on various aspects or phases of a single unity, Truth, when by mutual recognition and appreciation each might avail himself of the other's ray of knowledge and thus command the illumination of two rays instead of pitifully clinging to a single ray which he has been able to find.

And so throughout the universe of thought and being, differences exist and rays of light are mistaken for the source of all light itself, which is a most unscientific procedure to countenance in an age of scientific investigation.

The many paths of approach result from the many types of mind. But the greatest satisfaction is to be reached when the realization is achieved that the various paths lead to a common center, the essential unity and Divinity of Truth. The many sects and schools of religious and philosophical thought are but signs of the times and bear witness to a great searching movement, a great yearning for more knowledge of Truth than humanity has so far been able to grasp.

"Know the Truth and the Truth shall make you free." What is this freedom promised and desired? Is it a freedom from or a freedom in the relationships existing? Do we want to be free from things we deem restrictions, or do we want to have a blessed freedom in them?

Many attempts have been made to define Truth, but when a thing is colored by the light in which it is seen, the definition cannot be formulated in a clear, untuned light necessary to a universal application and acceptance, for

Truth is no less universal for its essential unity.

Thos. Case has said that Truth is "Agreement of our judgments with the objects of our knowledge."

Human knowledge and judgment are necessarily finite and prone to error and, if Truth has essential oneness, it must be infinite in its unity. How, then, can human judgment and knowledge be an adequate measure? Had human capacity been able to grasp Truth in its entirety, or even a portion of it, then the conclusions of all the thinkers of all ages would have been the same and lead to one common conclusion. Human minds grasp only rays here and there, but there is a comforting assurance that these rays emanate from one infinite source.

That agreement has not resulted is clearly evidenced by existing confusion in all the phases of life and thought. It has been thus all down the ages.

Another attempt at a definition says Truth is "conformity to fact or reality, exact accordance with that which is, or has been or will be."

Here is introduced a conception of the eternity of Truth and its relation to Reality, which is but another expression for the essential unity or oneness of Truth.

"The character of Truth is its capability of enduring the test of universal experience, of coming unchanged out of every possible form of fair discussion," says Herschel. The test of universal experience is a severe one, and yet our great fundamental Truths have withstood this test through all time.

"Truth is rectitude." But who is to judge of rectitude?

Truth embodies fidelity, constancy, steadfastness, faithfulness, sincerity, genuineness, veracity, conformity, verity, and verisimilitude, and, as Bryant suggests:

"Truth crushed to earth shall rise
again,
The eternal years of God are hers."

But 'Abdu'l-Bahá, from His infinite wisdom, says—

"Truth in its essence cannot be put into words."

When one knows something to be true there is a comforting sense in the assurance that the knowledge is possessed, that the fact is established beyond doubt, that there can be no question or alteration. To a great extent, the realization of Truth is involuntary, intuitional or subconscious. It is felt. This does not obviate the thoughts of others from being appropriated as one's own, voiced and stoutly defended as true, when deep down at the core of being there may lurk a suspicion that the matter is only a partial truth. When Truth is fully realized the feeling or realization is unmistakable, none need tell us of it, no proofs are demanded, the faith of knowledge is ours, and with it the sweet assurance of knowing Truth, or some aspect of it in its simplicity and purity. Such is a soul-filling and satisfying experience.

In the maze of modern thoughts and ideas, how is any one to know where even to look for Truth? Many rays are visible, and if we bask in the light and warmth of a single ray there is danger of not being able to enjoy others. A traveler sees only the scenery along his own particular trail, and yet the beauty of the universe consists in the delight of all the paths as one, leading to a common center.

In order for knowledge to become cognizant it must be presented in a form which can be perceived by some of our human faculties. Usually, it must be spoken or written, for instances of reception of knowledge by any other means are rare.

If knowledge is spoken there must be a speaker, if written there must be an author, and the quality, characteristics, power and penetration of the spoken or written word are inseparably bound up with the enunciator.

The first step in the acquirement of a

knowledge of truth must be the sincere desire to know, to acquire for one's self, first hand, by an independent investigation. In order to do this the mind and heart must be freed from all limitations imposed by preconceived ideas, prejudice of any nature whatsoever, "tales of the past," superstition and animosity. One must approach the search humbly and with an open and untrammelled mind. Some aspects of Truth will be clearly discernible in their fundamental simplicity and will be easy of perception and realization. The path through the labyrinth will be clearly defined and marked unmistakably. The realizations will come to beings in all degrees of development, for Truth is not "strained." Truth is universal and its appreciation can be felt by beings of whatever degree, capacity or station. The Sun of Truth sends its rays of light and warmth to all, everywhere.

How can we keep on the clearly defined path in our search for Truth? This is one of the greatest difficulties, because there are so many lanes and turnings.

The enunciator of Truth "should be the educator of the world of humanity."

"His teachings should be universal and confer illumination upon mankind,"—not on a favored few here or there, or to a special class at some specific time in history.

"His knowledge should be innate and spontaneous, and not acquired." If acquired from others of humanity, how can its veracity be proven?

"He should answer the questions of all sages, solve the difficult problems of humanity, and be able to withstand all the persecutions and sufferings heaped upon him." Great Teachers, uttering new and mighty Truths, have ever been persecuted and their words made the target of abuse until their penetrative power has silenced all opposition. It is no new Truth which they utter, for Truth is old and eternal, rather it is new in that it is unknown to those addressed.

"He should be a joy bringer and the

herald of the Kingdom of Happiness." Happiness, the desire of every human heart, yearned for, striven for, and fought for since the earth was young, must result from a recognition of Truth, but such happiness cannot be confined within the limiting proportions usually ascribed to it by materialistic desires.

"His knowledge should be infinite and his wisdom all comprehensive." None must be able to confound him. If none can confound then His utterances must be essentially and necessarily true!

"The penetration of His word and the potency of His influence should be so great as to humble even His worst enemies." What an acid test is this!

"Sorrows and tribulations must not vex Him. His courage and conviction must be Godlike. Day unto day he must become firmer and more zealous." Is this not inspiration personified?

"He should 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." What more can be said? Can the words of one able to accomplish these things be subject to doubt?

Then 'Abdu'l-Bahá says:

"Whenever you find these conditions realized in a human temple, to Him look for guidance and illumination."

What honest seeker would not be overjoyed to sit at the feet of such a one and learn of Truth?

Could such a One utter any but Truth, and if the tests enumerated be applied, and the result be clear, how can the fundamental Truth of His utterances be denied?

"The source of all knowledge is the knowledge of God, exalted be His glory, and this cannot be attained save through the knowledge of His divine Manifestations." God's Manifestations are sent to manifest Truth to us, in a form which our limited faculties can perceive, our minds understand, and our beings realize.

Our traveling instructions along the

pathway of investigation are clear and simple. We must seek the Truth through the Manifestations of God, and we are given in the foregoing the nine tests by which we may recognize the Manifestation.

We must—"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 the west."

THE WAYS TO GOD

YOU have asked the question: "What is the meaning of the statement in the Holy Words that the 'ways to God are as many as the breaths of His servants?' And if this be true—Why should we summon mankind to Bahá'u'lláh as a point of unity and attainment?"

In this utterance are hidden deepest truths and divine significances. Then know that the Manifestation of the Word of God is God. Through Him alone is the way of attainment to the image and likeness of God, and, according to the terminologies of the Heavenly Books, "meeting" Him is meeting with God,—the supreme purpose of human creation. But let us keep afar from the abyss of error which threatens when we proclaim that in this blessed utterance the Manifest Word has declared the liberty and right of each individual soul to discover and plan for itself a way of attainment. Nay, rather, the meaning intended is that the heavenly path is revealed in the Manifest One, the Word, but each soul is environed by conditions and limitations peculiar to itself, which assist it in its progression toward Him when it follows that Perfect Way or Path of Guidance and turns away from all else. We may choose or refuse the Way; we cannot make it ourselves. Now inasmuch as the conditions and responsibilities surrounding each soul are different from those surrounding every other soul, the Perfect One hath declared that the ways of attainment unto Him are as many and varied as the "breaths of the servants." "He Whom God maketh manifest" is the Way of our attainment to Divinity, and is likewise the Way through which Divinity reaches us.

—Excerpt from a Letter of Mr. Howard MacNutt.

A CONFERENCE FOR WORLD UNITY AT SAN FRANCISCO, MARCH 20-22, 1925

PROF. J. V. BREITWIESER

CIVILIZATION emerged from its cradle somewhere in Asia and started on its march following the sun around the world. It gathered its arts, religions, wars, and languages as it journeyed into Northern Africa and Southern Europe. It built cities, organized states and went on in its cycles of failure and success. Northern Europe and the British Isles soon became the abode of a culture. The final episode of this encircling movement was the colonization of the American continents. Now the great western outpost of this moving civilization is at the Golden Gate of California. Across the Pacific we again meet some of the oldest organized social groups. The elder brothers, Mongol, Malay and Aryan Sr., along with their numerous friends and relatives, are somewhat disturbed at the remarkable activity, egotism and blustering of the young runaway Aryan Nordic Jr., yet they are willing to listen to his story of adventure. They have heard rumors to the effect that he has been very quarrelsome with his cousin Slav. He seems to be somewhat erratic like an adolescent youth. At times he is highly idealistic, sometimes cruel, often selfish, yet at times showing signs of great generosity.

The great meeting place of the civilizations of the world is on the shores of the Pacific. This thought has been in the minds of the social students who have been observing the meeting of the Orient and the Occident. Early in April the idea of making San Francisco the center for a conference that should be organized for the purpose of promoting a better inter-racial, inter-religious and international understanding and cooperation was conceived. Through the untiring efforts and irresistible enthusiasm of Mrs. Charles Miner Cooper these ideas began to crystallize into a very

definite plan. A brief survey revealed the fact that many prominent workers in the field of international relations could be found in this region and that there was a wealth of material that should be made available to the public. Mrs. Cooper, in her spirit of service, generously contributed time and money to bring this conference into existence. She invited an interested group to meet with her, and out of this meeting a committee on arrangements was organized, consisting of the following members: Dr. Rudolph I. Coffee, chairman; Professor Kenneth Saunders, Professor J. V. Breitwieser, Mrs. Kathryn Frankland, Mrs. Charles Miner Cooper and Mr. Leroy C. Ioas, secretary.

As the result of the work of the committee, a "Conference for World Unity" was organized and an interesting program was given before large and enthusiastic audiences.

The first address, by Professor Kenneth Saunders, dealt with India's contribution to World Peace. Professor Saunders has been an intense student of the influence of Oriental thought and philosophy on the civilization of the world, and in a very scholarly manner presented the ideals of peace, contentment and non-resistance as they are taught by the Hindoo writers and philosophers.

Dr. Ng Poon Chew, the genial editor of *Sai Yat Po*, pointed out that the old China had been a peaceful nation "that was wont to sit in isolation musing:

'Far from the madding crowd's
ignoble strife,

Her sober wishes never learned to
stray.

Along the cool sequestered vale of life,
She kept the even tenor of her way.'
But a new China is coming, a new China
is in the making, a new China with new

life, new spirit and new blood. A new China with new ambition, with new inspiration and with new aspiration; a new China with new ideas, new ideals, and new conception of world relations; a new China awakened to the consciousness of her potential power of her four hundred fifty million living souls; a new China jealous of her rights, smarting under the consciousness of wrong inflicted upon her by the powers in the past."

He pointed out that if China is to be made the pawn of European greed and aggression, she may become the fertile ground in which to sow the seeds of war.

"On the other hand, if the nations of the world will change their policy in their treatment of China, and adopt justice and equity in place of might and greed, the result will be peace and amity and good will among the nations for ages to come."

Some of the gifts western civilization has brought to China are standing armies and national debts, unknown to Chinese people before 1842.

The audience was thrilled at its good fortune in seeing and hearing the honorary chairman of the meeting, Dr. David Starr Jordan, who presented in person the Essentials of his Peace Plan. In the words of the resolution adopted by the Senate and Assembly of the State of California, Dr. Jordan's contributions to world unity can be described as follows:

"Whereas, Through the generosity of Mr. Raphael Herman, a prize of \$25,000.00 was offered, under the auspices of the World Federation of Education Associations, for the best plan to accomplish this purpose; and

"Whereas, From over 6,000 plans submitted the prize was awarded to a Californian, Dr. David Starr Jordan, Chancellor Emeritus of Stanford University; and

"Whereas, The citizens of Santa Clara County, the home of Dr. Jordan, have arranged to give him a public reception on Tuesday, April 14, at San Jose, in recognition of his constructive services in

the cause of world peace; therefore, be it

Resolved, By the Senate of the State of California, the Assembly concurring, that we extend felicitations to Dr. Jordan on this significant occasion.

"We join in honoring Dr. Jordan—the Man—the California Citizen—the World Citizen.

"As a man he has come to be universally recognized as possessing those qualities of heart and mind that we regard as the ideal of American character.

"As a citizen of California his years of labor in his own chosen profession and in the advancement of the state's welfare, have placed the young men and women of California, and the entire state, under obligation that can never be fully voiced.

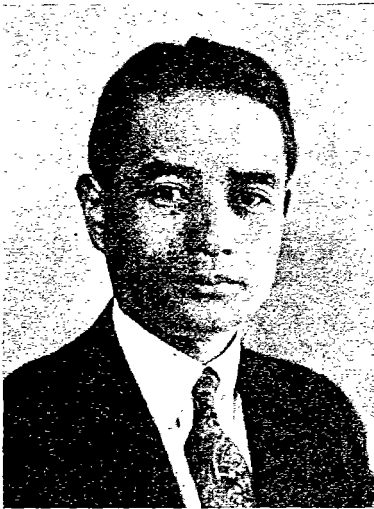
"As a world citizen, his broad vision and his humanitarian impulse have induced him to devote years of study to this greatest of international problems—the riddance of this mighty scourge of war, and the eventual achievement of international amity and good-will."

On the second evening of the meeting Dr. Aurelia Henry Reinhardt, President of Mills College, pointed out how most of the differences of mankind are due to ignorance and misunderstanding. She urged a broader, deeper study of humanity for the sake of a broader and more permanent happiness.

Dr. W. J. J. Byers, who represented the negro race in the conference, spoke of the numerous attitudes and situations in society which have caused hardship and misery to his people. He proclaimed a faith in the capacity of the negro race to carry its share of the burdens of humanity, and the willingness of the negro people to render their share of service.

The closing address, by the Honorable Clinton N. Howard, was a plea for the realization of the peaceful elements in Christ's teaching. He pointed out how warlike elements had been injected into many of our songs, sermons and rituals. He called for the introduction of peaceful elements.

The climax of the meetings was prob-



*Torao Kawasaki, Japanese Consul at
San Francisco*

ably reached in the addresses of the Honorable Torao Kawasaki and Jinab-i-Fadil on the third evening, the former speaking on Japan's Contribution to World Peace and the latter on the Conquest of Prejudice.

The address by the able representative of the Japanese people made such a profound impression on the audience that the speaker has been kept busy repeating the address to many clubs in the San Francisco Bay region. He presented the stand of Japan in all of the conferences for world peace. He assured the audience that his country is ready to cooperate with all of the other great nations in coming to an understanding by peaceful methods in the settling of all disputed questions. He pointed out that Japan had already gone

through her text books and reorganized them so as to teach their children the ways of peace. He deplored the work of jingoists and false prophets who would develop hatred and strife.

Then came the scholarly and gentle Jinab-i-Fadil, so well qualified to unify the ideas presented in all the addresses. His deep sympathy with and knowledge of all humanity was soon recognized by all who were present. In simple, clear language he pointed the way to real peace, to final unity. This address was a fitting unification of the thoughts that had been gathered together in the conference for world unity. The address as a whole appears on page . . . of this number of the Bahá'í Magazine.

The closing address of the conference was given by Dr. Rudolph I. Coffee, who traced the ideas and ideals of peace through prophecies of Old Testament times, the writings of the philosophers and the social consciousness of the present time. He subsequently expressed the hope that conferences of this kind may be held every year and that an organization will be maintained looking forward to definite objectives and plans for the next meeting.

Musical numbers added to the beauty of the program and the pleasure of the auditors. They were all artistically rendered and enthusiastically received.

When the era of peace on earth shall have become a reality; when the Fatherhood of God and the brotherhood of man shall have become the creed of humanity; when the harsh reverberations of the din of war shall have died in the past,—this Conference for World Unity will be numbered as one of the incidents, as a part of the contributions that made a more universal happiness possible.

“This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of universal peace and the reality of the divine kingdom.”
‘Abdu'l-Bahá.

U. S. SHOWS WORLD FUSION IS POSSIBLE

FROM THE ADDRESS OF PRESIDENT COOLIDGE AT THE
NORSE-AMERICAN CELEBRATION, MINNESOTA
STATE FAIR GROUNDS

"IF FRATERNITY and cooperation," he said, "are possible on the scale of this continent among people so widely diverse, why not on the scale of the world? I feel it is possible of realization. I am convinced that our national story might somewhat help to guide mankind toward such a goal."

The President told his audience that in the midst of "loyalties that are all beyond possibility of question" it was "difficult to choose among the many national and racial groups that have sought out America for their home and their country."

"We are thankful for all of them, and yet more thankful that the experiment of their common citizenship has been so magnificently justified in its results," he said. "If one were seeking proof of a basic brotherhood among all races of men, if one were to challenge the riddle of Babel in support of aspirations for a unity capable of assuring peace to the nations, in such an inquiry I suppose no better testimony could be taken than the experience of this country."

"Out of the confusion of tongues, the conflict of traditions, the variations of historical setting, the vast differences in talents and tastes, there has been evolved a spiritual union accompanied by a range of capacity and genius which marks this nation for a preeminent destiny. The American people have commanded the respect of the world."

"It is not so many years since visitors from other quarters of the world were wont to contemplate our concourse of races, origins and interests, and shake their heads ominously. They feared that from such a melting pot of diverse elements we could never draw the tested, tempered metal that is the only substance for national character. Even among ourselves were many who listened with serious concern to such forebodings. They were not quite sure whether we had created a nation with the soul of a nation. They wondered if perhaps we had merely brought together a large number of people in a large place."

"Had these misgivings been justified when the hour of trial came, it would have meant disaster to us and to the world. But instead of crumbling into a chaos of discordant elements, America proved its truly national unity. It demonstrated conclusively that there is a spiritual quality shared by all races and conditions of men which is their universal heritage and common nature. Powerful enough to hold this people to a high ideal in time of supreme trial, why may we not hope that the same influence will at length reach men and women wherever they are found on earth?" (Washington, D. C., *Post*.)

CONQUEST OF PREJUDICE

JINAB-I-FADIL

THE idea of world unity was the greatest desire of all the prophets and spiritual world teachers. Whether they came from Palestine, or manifested in India, or China, or Arabia, or Persia, or elsewhere, their great purpose was to establish peace and unity and harmony among the people of the world. They dreamed and prophesied about it often in their writings and sacred books. Jesus Christ always taught love and unity and peace. But, unfortunately, after all those great prophets, those great teachers and educators, and all those different sacred books, when we look at the present situation of the world and read the minds and hearts of the children of men, we find the world much the same as it was thousands of years ago, still groping for the most part in darkness and unhappiness.

The material and industrial civilization grows very much and has reached almost to the age of its maturity, and miraculous discoveries and inventions are appearing day by day. The nations of the world have become close together almost as neighbors, and thus this globe becomes like a small home for the children of men. Yet at the same time, when we consider real civilization, which is to give a happy life to the people of the world, we realize that this has not yet been achieved.

In ancient times there were wars and fighting between Babylonians, Egyptians, Greeks, Persians and Romans, each killing the other and destroying the property of the country. But in this age there are many different new nations doing the same thing, only the names of the nations have changed, and the weapons and instruments of destruction have become more powerful.

In this age there are many groups of people among the different nations whose hearts are full of hope and the desire for peace and unity. They are going to their

churches and temples, and asking God sincerely to bring harmony and peace among the people. But they are not able to establish their idea in the world. There was, and is, something practically wrong in the world, and it is, as I believe, a wrong education.

The people of the world in different nations are preparing themselves for the next war, for another great conflict. They are training the children and giving them the idea of loving their own nation and worshipping it as they worship God, teaching them to love their own race as they are supposed to love God, and making them love their own ancestral beliefs and hate other thoughts of the world. Prejudice, misunderstanding and limitations are passing from the minds of parents to the minds of their own children.

Peace cannot be established until we establish it in the hearts of the people. That is the *real* peace and unity referred to. I have not any confidence in a superficial or political peace which may be established through different governments or leaders of the world. I believe peace must be established through the people themselves. And peace must be established in the hearts of our children.

Unfortunately, the education of the world is opposed to this purpose, and especially since the war, when conditions are worse than before. Since the great war all the nations of the world, even the small nations, have tried to make themselves strong and make the next generation have a strong feeling for their own race and nation, for they believe this is their only protection. This has been the root of fighting and separation in past ages, and it is still ruling the world too powerfully. This cannot be changed except through a new kind of training and education for our children.

In my own experience I have tried to change the minds of those who have

grown up with this limited education and have tried to give them a universal vision and understanding of humanity, but unfortunately I was not able to change their minds and was not fully successful, for this limited kind of education has become established like an impassable mountain which cannot be moved or changed. However, in the pure minds of children it is easy to establish a new kind of education, and this is the only way for the future peace and unity of the world.

We read in the Old Testament that God said he created man in his own image. What is the image of God? Universal love and mercifulness. But you cannot find it among the grown-up people of the world. When a little baby is born into the world he is created in the image of God. If someone should ask the little baby, "What is your nationality?" if he were able to answer he would say: "I do not know anything about nationality. I came from the invisible world and I consider just one nation, that is the world of existence. I must wait for my father and my mother and my teachers to make me belong to a limited nation." If some one should ask him, "What is your race?" he would say: "I know only the human race. I do not know more. I must wait for my parents and my teachers to make me a member of some special group." Also, if someone should ask him about his religion, or what tradition he follows, he would say: "I know nothing about different traditions, and my religion is purity of heart and simplicity. I must wait for my parents and my teachers to tell me what creeds and traditions they will make me believe."

Every little baby is created in the image of God, but the parents and teachers of the world are changing that image, and that universality, purity and simplicity of heart, and are giving the child a wrong and limited education.

The races—creationally, intellectually and spiritually—are all the same and equal. There is not any difference in the

creation of God at all. All have the same power and ability to develop. The children of all the nations have not any innate prejudice or hatred of one another in the name of any race, nation or religion. What, then, has caused difference and separation? Wrong education.

We have in the literature of the East many stories of the life of the prophets, especially Jesus Christ, which are not found in your Christian Bible. In one of these it is said that once one of the apostles of Christ saw him running from one place to another without being pursued, and the apostle asked him, "Why are you running?" Jesus said, "I am running away from foolish people." The apostle said, "My Lord, you are the son of God, you have the power of the Holy Spirit, you gave life to the dead and cured all kinds of sickness; why are you running from foolish people?" Jesus answered, "Yes, it is true that I did all those things, but I could not cure foolishness."

This foolishness is the separation of humanity and fighting in the name of different races, nations and religions. In reality there are not any different nations at all. This globe is one little home, and these different frontiers are not geographical and God-made, but were made by man in the dark ages. People are fighting in the name of different nations, and this is superstition and imagination, for there are not different races. There is one human race living in different parts of this globe, each situated under its natural environment. There are not different religions at all. There are different creeds and interpretations of the human mind. The essential teachings of all those religions are the same and equal. All of them originated for the spiritual development of man and for creating love among mankind, not hatred and separation. So when there is not any difference in the nation or race or religion, why are the people separated in the name of different groups and fighting one another? This is foolishness, and Jesus Christ said he could not cure it. It is living even until

this time. Only through a new and true education for our children can we establish peace and world unity.

If we should have this universal education among all the nations of the world in different schools and universities, to make our children realize that the world is one home and humanity is one race, and all the religions are one, and all the manifestations of God were divine educators and inspired by one God, and make them love all the nations as their nation, all the races as their own race, all the religions as their own ancestral religion, this will lay down the foundation of peace for the future. If we should establish this education in the world in this century, in the next century there would not be any more war, and the world of humanity would live in unity of spirit and real peace.

A large group of people who received the spiritual awakening through the manifestation of the glory of God during the middle of the past century, and having the realization of the foundations of world unity for the future, have tried to establish this education in the world, especially in the Orient. In these new schools of universal education they have gathered the children of various religions, races and nationalities, and new text books are in use containing beautiful and prophetic words of peace and love and harmony from the teachings of Jesus Christ, Isaiah, Moses and other Israelitish prophets, Zoroaster, Confucius, Buddha and other Indian prophets, and other great spiritual teachers and educators from the various countries of the world. Thus, when these children are graduated from such schools, having a universal vision about the world of humanity and the unity of all the religions, and being familiar with the sacred literature of all

races, if someone should ask them, "What is your race?" they will answer, "My race is the human race," and if some one should ask them, "What is your nationality?" they will say, "I am a world citizen," and if some one should ask them, "What is your religion?" they will say, "My religion is all the religions—that is, to love God and all humanity."

The idea is that the material civilization and the spiritual civilization must grow hand in hand. The material and industrial civilization, without the universal spiritual civilization, is the cause of war and will make the world of humanity dark as a hell, and will cause the greatest war in the future which will divide the world of humanity into two pieces. The material civilization, without the spiritual civilization, is like a dead body, which may be very beautiful, but it has no spirit. This spiritual civilization is the *life* of the world.

Now this is the foundation of future peace and world unity. We have to establish it *ourselves*, not wait for someone or some group to come from here or there to establish it for us. If we want to establish real peace, if we want to establish a true unity of the world, we have to take part in this activity, and through this the dream of all the past prophets will come true, and the prophecies of all the great manifestations will be fulfilled, and the time will come when the wolf and the lamb will dwell together, when different nations will live together as in different rooms of one home, and different races and different religions will be united and co-operate like different members of one family and different organs of one body, and the world will be a real paradise, peaceful and happy. (*Address given at the Conference for World Unity in San Francisco, March 20-22, 1925.*)

WORLD THOUGHT AND PROGRESS

"THE WORLD needs a program of education that will establish a widespread understanding too great and too sound to be broken down by national or imperial covetousness. The desire for peace must grow from within; enough individuals must recognize fact in place of propaganda.

"The demand for universal peace is age-old, but never before has the necessity for it been so evident, so convincing to all, as now, for it seems as if it must inevitably be universal peace or universal war.

"So closely interlocked today are the interests of nations, of peoples, that when two engage in a life and death struggle the fate of all is endangered.

"Commercially, financially, racially and socially the whole surface of the globe is so closely and firmly bound together with interlacing threads that there is almost certain to be world peace or world war.

"In times before communication by land and water and wire and air was so rapid, so easy and so widespread two nations in one part of the world might fight and the rest of the world look on as disinterested spectators. But not now.

"There must be, there is, some way attainable whereby the sanction, the influence of our great nation, can be given to a method for peaceful settlement of national differences without derogation from our own dignity, honor and independence; but before that can be done there will have to be eliminated from the councils either the presence or the voices of clamorous pretenders whose only contribution is to stand and declare continuously their own patriotism and decry the motives of everyone who suggests, offers for consideration something constructive.

"There is no longer an excuse for any attitude toward this subject but one of careful, thoughtful, prayerful consideration of every phase, every view, every

effect upon our own country of every measure proposed." (Attorney-General John G. Sargent, in his address at Pittsburgh, April 29th.)

"NEVER MORE than at this moment has our country needed the saving idealism of religion to raise the citizen and his citizenship to a plane of high living." I think of those great words of the Old Testament psalmist: "Except the Lord build the house, their labor is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain." You of the Synagogue and we of the Church testify alike to this, that there can be no holy patriotism without religion. We may build up the material fabric of our civilization; we may grow rich and powerful; we may amass many things; but we cannot lay the foundations of noble living unless men are taught to build their lives on God. We want the conception of duty which religion gives. We want those clean, high imperatives and truths which men learn best in the light of the thought of God, and we want that courage in all fine endeavors which only the sense of the infinite comradeship can give. As religious men, therefore, we believe that our citizenship is a holy trust." (Dr. W. Russell Bowie of Grace Church, New York, in *The Jewish Tribune*.)

"ENGLAND is looking to the United States to show the way, and if America will not approve the League of Nations, it should give the world something in the League's place." . . .

"The United States is a nation of destiny, endowed with privileges and responsibilities to spur it on, not only for the salvation of its own people, but for all civilization." (Rev. W. R. Inge, St. Paul's Cathedral, London, in his sermon in New York recently.)

"COMMON EFFORTS on behalf of children and home life are the real ties that bind nations together, declared the secretary, who pointed out that the influence of the home was the most potent force in modern civilization.

Women, he asserted, could do much to promote the onward march of the world by securing for its childhood strength of body, strength of character, and by training of mind and religious instincts of the child.

"The greatest danger in the world today is that spiritual advancement may lag behind material improvements, for scientific discoveries come so fast that there is no time to adjust conditions to them, because new wonders are upon the world, and that the only safeguard is to build up the moral and spiritual forces of the world." (Secretary of Commerce Herbert Hoover in his address at International Council of Women. Washington, D. C., *Post*.)

THERE IS SOMETHING wrong with our children, and all America that knows anything about children knows it. And America is beginning to acknowledge and face this fact. . . . We are leaving morals, ethics, religion—which ever you choose to call it—out of the education of our children in America. . . . I am not speaking as a member of a church. I don't suppose anyone would even call me religious. Yet I believe that true morals and ethics are based on religion and on a belief in God. . . . The God of morals and ethics isn't in our educational system and He isn't in enough of our homes. Too many of our children do not even meet Him anywhere. . . . Recognition of God is everywhere in our civil and governmental institutions. Most of our lodges demand a belief in God; our legislators open their sessions with prayer. We have chaplains in the army and in our prisons. Our West Point cadets go to chapel. "In God We Trust" is stamped in our coins. Recogni-

tion of God is seen everywhere in America—except in our educational system.

It was left out of that, I believe, by mistake.

"What's wrong with our children?" is America's great question.

The answer is: "They do not have soul training. They do not even have intellectual training in morals and ethics."

If they do not receive such training in the public schools, if our pedagogues cannot discover a curriculum for soul exercise or spiritual development for our school system that will not offend but will satisfy all creeds, then our children must get it somewhere else.

Perhaps you ask: "Why not in the homes?"

Because already a generation of children that missed such instruction has grown to be the parents of today.

If we want religious, moral, or ethical homes in America, we must start a new type of American home, and we must begin with the children of today; we must put moral or ethical instruction or actual soul training into our educational system somewhere. (William G. Shepherd in Collier's.)

ALL NATIONS of the world were called upon to outlaw war in resolutions adopted at the closing session of the Associated Advertising Clubs of the World convention at Houston, Tex., May 14.

"War is the foe of trade," the resolutions said, "the destroyer of property created by labor, and is the common enemy of mankind. Therefore, it should be outlawed." (Washington, D. C., *Post*.)

"AN EXHIBIT of material has been gathered together with a view to interesting leaders of young people in summer camps and conferences to develop through their recreational and educational programs a keener appreciation of international relationship." (League of Nations *Herald*.)

IN QUEST OF TRUTH—A DRAMA

DR. ADELBERT MUHLSCHLEGE

*Translated from the German by Charlotte Fosselman**Original production given at third Bahá'í Congress in Stuttgart, Germany—
with musical background of motifs from Parsifal.*

The Cast of Characters: Disciple of Bahá; Seeker; Christian; Man of Action; Artist; Scientist; Mother; Maiden; Awakening Soul.

Disciple of Bahá: Heavenly Father, Thou are the creator of all things and all life springs from Thee. Noble didst Thou create man in order that Thy kingdom might appear on earth; but, alas, how low he has fallen! Yet thy sustaining grace never forsakes those who in a pure and selfless spirit call upon Thee for assistance.

Hidden in Thy Ancient Entity and in Thy Eternal Being Thou didst cause man to come into existence because of Thy love for the creature. O God, suffer us to attain unto our destined station. Make our eyes seeing and our ears hearing, so that we may realize we are living in that new Day of which Thou hast said: Man shall be quickened into life eternal.

Seeker: For years it has been my most ardent desire to find truth, my most passionate longing to meet the True One; but whenever I thought the object of my quest within reach it would elude me. Many a path have I trod, many a rough road have I traveled, but never did I find Him, neither do I seem to be able to find myself in this vast scheme of things.

Disciple of Bahá: My dear brother, pray tell me, why do you seek God only on the outside? Look within yourself and there you will find Him standing, powerful, mighty and supreme. Even if you should travel through the whole universe you would find yourself getting nowhere. No man, no book, can teach you as much about God as can your own inner consciousness. It is only when we turn our sight within that we begin to make spiritual progress.

Seeker: How wonderful all this

sounds! But pray tell me just what must I do if I want to experience this supreme happiness of which you speak?

Disciple of Bahá: We repeat: Look within, search yourself. Shut the world completely out of the realm of your thoughts; empty yourself of all preconceived ideas of God and so, like an empty vessel, present yourself before His holy throne, entreating, beseeching, supplicating Him to reveal Himself to you. Presently a heavenly stillness, a feeling of peace, begins to steal over you and to fill your entire being until finally, when you have become completely submerged in this spirit, you will hear a voice speaking to you from within the inner depths. This is the voice of God, the will of God that speaks to you and through you.

Seeker: It is for this very goal that I have been striving and I feel, somehow, yes, I firmly believe that some day I am going to reach it. However, there is still another question that I want to ask you. What is the object of all this talk about the Word of God if, as you say, the only way of obtaining knowledge is by looking within one's own self and through prayer? Why all the many books, churches and the prophets?

Disciple of Bahá: There is but one truth and the word is a ray of this truth. Countless rays stream forth from the sun and their dawning place is the human heart in its purity.

In God's garden flowers of various colors grow, but it is the same sun that shines upon all of them and causes them to unfold. Again, the truth may be compared to the vast ocean, which holds many drops, yet every drop is a part of the same ocean—a part of the same truth.

Christian: Only one has come from God the Father to take away our sins,

suffered on the cross as the lamb of God, as millions are proclaiming to-day.

Whatever you have that may be new I shall be glad to hear about, but I shall never forsake Jesus, my Savior.

Disciple of Bahá: He will appear to you all the more glorious after you have come to see him in the light of the new day. Whenever the world sinks into spiritual darkness God causes a new day to dawn. The sun of this new day sends forth the same rays as the former sun. It has the same life-giving properties, the same effulgence. Its dawning place may differ, but its essence is the same, though it may appear under a new name its fragrance is the same. Then why do you hesitate any longer when the morning breezes are calling you? Drink freely of this new life-giving water, which has been offered you and then pass the cup on to others, who, like yourself, are in search of the truth.

Scientist: What you are saying has undoubtedly a basis in fact and in no wise contradicts science; however, permit me to say this: reason and emotion are fundamentally different. Over and against positive knowledge we place faith. Let us keep them separate. Religion and science belong to two distinct realms. History teaches us that their paths diverge.

Disciple of Bahá: What history teaches depends entirely upon the construction placed upon it by the individual. Not everyone views it in the same light. Within the human mind, when it is directed towards the spirit, are all possibilities. Within ourselves are registered the past, present and future. Just as the moon reflects the sun, so the human mind turned towards God mirrors forth His light. He whose heart has not yet been touched by this light is like unto a chilly moonlight night. He fails to distinguish the various beautiful colors, fails to breathe the fragrance of God's creation. He sees only earth, water and ice and no colors except those of white, black and gray. God created man to rule in His name. He

gave him reason to distinguish himself from the animal. But reason must always be the servant of the spirit and never its master. In this way man becomes an illumined soul and mysteries of this world begin to unfold themselves before his vision.

Scientist: I see a new force at work, continually creating new conceptions. It puts life and warmth into cold and benumbed bodies.

Man of Action: Lengthy discussions are a waste of time; they lead nowhere. What is wanted is deeds. Justice, says He, is loved above all, and he who does not practice it is rejected. In everything we undertake we should strive to hear the heavenly voice and follow its guidance. Do the duties at hand faithfully and conscientiously. Only righteous deeds, free from selfish motives, can change this world into a delectable garden. The command for this age is: Pray and act.

Disciple of Bahá: This is the gist of the new teaching: What the spirit has revealed to us we must strive to give forth. In other words, we must live the life. To prove ourselves worthy administrators in His kingdom means triumph over all earthly obstacles.

Artist: Here is where the artist's training comes in. He sees how this new spirit is ever directing him into paths and channels new; how nature manifests her forces through every living creature. Flashes of light which at times come to all of us, nature's secret admonitions vaguely felt in sacred, silent moments, begin to take on new meanings. That which the soul is longing to express, is struggling to attain, this is what the new teachings mean to the artist, as viewed in the light of the knowledge of the new Day.

As the light of the powerful electric lamp has come to replace the dim candle, so the light of the spirit has likewise been intensified a thousand fold.

O, my brothers and sisters, let us realize what a great feast has been prepared for us. The Father is bidding us enter His kingdom.

Mother: Our most priceless possessions are the little ones, our children. What a bounty it is to live in this great and holy age; to be partakers of His spirit and of His words; to find new life through them and to be privileged in turn to pass this blessing on to a new generation. The body of the mother, although it belongs to the realm of matter, is impregnated with the new spirit and so forms a connecting link between heaven and earth in this new Day.

Maiden: Spring has come again. New life is stirring everywhere. Mother Earth is radiantly clad in her verdant garments. At every turn the spirit of youth meets us, but its beauties are as nothing compared with the glory of the Divine spring-time which has come to the world, come to the hearts of men to quicken and revivify their spirits; to implant the seeds of new and beautiful fruits in the human heart. Thou hast said it shall be, and it is. The world is being cast into a smelter, and whatever is left after the flames have consumed the dross will be utilized in the upbuilding of the new. A new generation is arising and its possibilities cannot be measured by the flights of human imagination. O, heavenly Father, water this new tree of life, so that the young sapling may grow into a mighty oak.

Awakening Soul: I see times have changed. A new civilization is spreading over the earth. The old order of things, where human will and brute force wrought destruction, is passing away. A new breeze is blowing, a new spirit pervading the earth. It calls to man's higher nature and seeks to lift his life into the

realm of the spirit. Although I realize that I myself am behind the times, that I belong to the old regime, and cannot fully grasp the significance of the new, yet I am irresistibly attracted by its wonderful spirit, and what I see being manifested among you I am convinced shall some day become world wide.

Would that everyone might receive this light and so polish the mirror of his heart as to reflect its splendor and help dispel the gloom and darkness into which the world has been plunged.

Prayer: O Lord, our God on High! Thou seest us praising Thy Holy Name and dedicating our lives to Thy service. Help us, O God, in our endeavor to make ourselves worthy of Thy love.

We are poor, O Creator, and possess nothing aside from Thee. Therefore, O Merciful Father, cause Thy bounty to descend upon us. We are dead; quicken us into life eternal through the rays of Thy heavenly sun.

We are weak and helpless and unable to accomplish anything without Thy assistance. We beg of Thee, therefore, to help us and to make our hearts places of purity and light, fitting abodes for Thy Holy Spirit.

Grant that we may come to know Thy voice and not to be led astray by our own imaginings.

May joyous sounds like unto a resurrection song spring up from our midst and go forth like widening waves till the whole earth shall have been reached by the glad-tidings proclaiming that a new Day has dawned and that the divine civilization is being established.

A NOTABLE FELLOWSHIP DINNER

THE Fellowship dinner which was held on April 9 in Hollywood, under the capable management of a number of the Bahá'í friends of the three neighboring Assemblies of Los Angeles, Glendale and Pasadena, gave ample evidence of the fact that no more favorable opportunity for the promotion of friendly intercourse and sympathetic understanding can be found than a gathering of this kind, where the participants of every shade of thought are brought to break bread together.

Though not announced as a special Bahá'í activity, the dinner was designed to be in the nature of a welcome to the distinguished Bahá'í teacher, Jinab-i-Fadil, whose arrival it heralded, and who was the center of an interesting group of speakers from many walks of life.

Some two hundred and fifty people participated in the dinner, after which the toastmaster, M. Hippolyte Dreyfus-Barney, of Paris, arose to welcome the guests and to introduce the topic for the symposium which followed. In a most gracious and eloquent way he spoke of "Constructive Ideals for World Unity" and invited a free expression of opinion from those who had been asked to say a few words along this line.

It was indeed a rare privilege to listen to the ideas advanced, and a glance over the audience showed among the eager listeners representatives of many races and persuasions. Among the figures which stood out pre-eminently was that of a splendid looking young American Indian, dressed in his superb Indian costume, in preparation for the performance of the prologue of one of Hollywood's moving picture attractions, in which he was to take part.

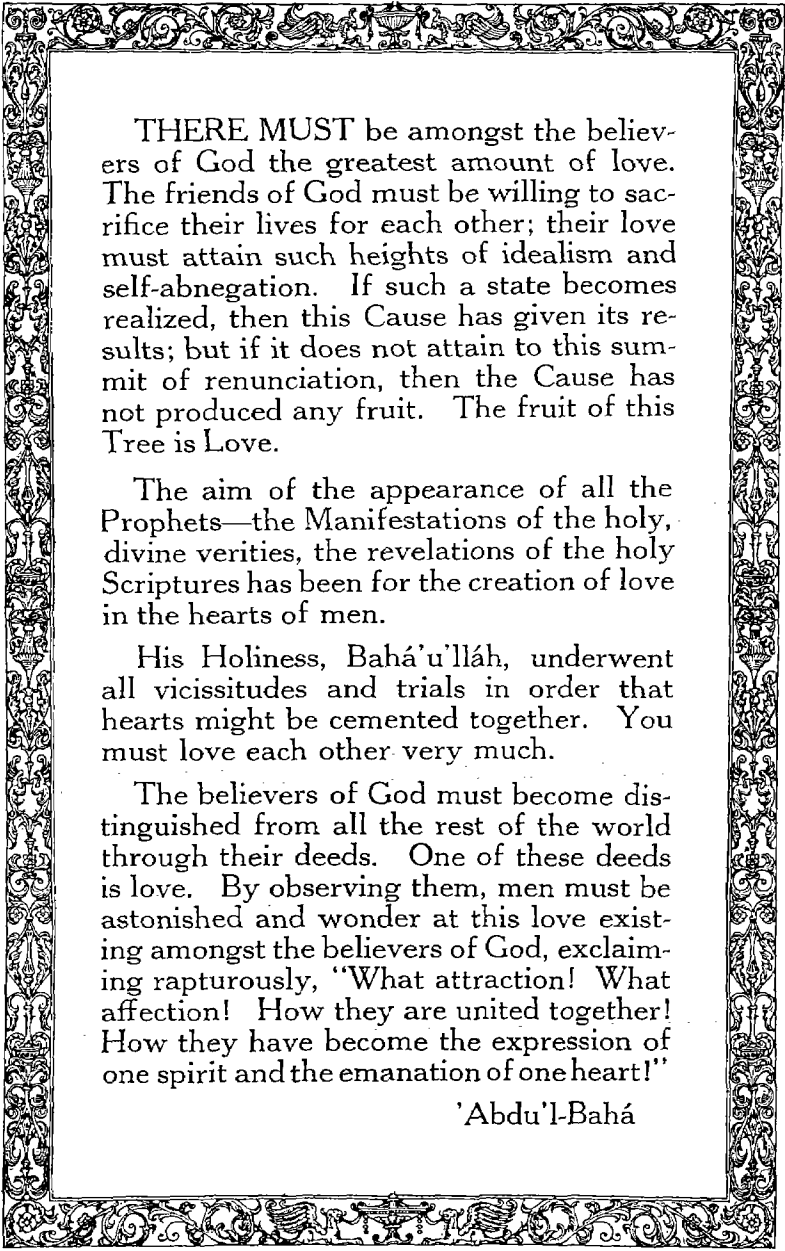
At the speakers' table sat, beside the toastmaster and Jinab-i-Fadil, Mme. Laura Dreyfus-Barney, member of the Peace Committee of the International Council of Women and a delegate from France; Rev. G. Bromley Oxnam of the

Church of All Nations; Rev. Bradford Leavitt, a host of 'Abdu'l-Bahá during the sojourn in San Francisco in 1912; Rabbi Ernest Trattner of Temple Emanu-El; Rev. Carl Henry of the Universalist Church of Pasadena; Prof. Stanford E. Bell, formerly of the Universities of Colorado and Indiana; Rev. W. H. Miller of the A. M. E. Church of Los Angeles; Miss Marjorie McGee of the Bahá'í Junior Fellowship of Pasadena; while last, and least only in size, was that wonderful little boy of five, Richard Hedrick, now so well known to the public through his screen appearances, and more especially for his beautiful little spiritual discourses, with which he frequently appeals to the listeners of radio land.

Many clubs and educational institutions were represented, several philanthropic organizations, exponents of Advanced Thought, members of the World Brotherhood Movement, the Japanese Consul, Mr. K. Wakasugi, and Dr. Feodor Kolin, a brilliant and talented young Russian composer and pianist, of whom a word must be said here in compliment for his arrangement of a most unique and interesting musical program. Preceding the musical numbers, Dr. Kolin, in a short introductory address, referred to music as the infallible means of creating sympathy, the universal language which speaks to the hearts of all alike. His program was composed of selections demonstrating the music of many countries, and was rendered by artists of rare ability and perception, who fully demonstrated the truth of his words.

This Fellowship dinner was indeed a notable event, significant of the spirit of the age and fragrant with the message of peace and mutual understanding. May it lead to many other such gatherings, until the Light of this Great Day of God shines from its zenith in full perfection.

Nellie S. French.



THERE MUST be amongst the believers of God the greatest amount of love. The friends of God must be willing to sacrifice their lives for each other; their love must attain such heights of idealism and self-abnegation. If such a state becomes realized, then this Cause has given its results; but if it does not attain to this summit of renunciation, then the Cause has not produced any fruit. The fruit of this Tree is Love.

The aim of the appearance of all the Prophets—the Manifestations of the holy, divine verities, the revelations of the holy Scriptures has been for the creation of love in the hearts of men.

His Holiness, Bahá'u'lláh, underwent all vicissitudes and trials in order that hearts might be cemented together. You must love each other very much.

The believers of God must become distinguished from all the rest of the world through their deeds. One of these deeds is love. By observing them, men must be astonished and wonder at this love existing amongst the believers of God, exclaiming rapturously, "What attraction! What affection! How they are united together! How they have become the expression of one spirit and the emanation of one heart!"

'Abdu'l-Bahá



A group of delegates and friends attending the Seventeenth Annual Convention and Congress of the Bahá'ís of the United States and Canada, at Green Acre, Eliot, Maine, July 5 to 8, 1925.

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THE GREATEST need of this age is unity and co-operation. No argument is required to substantiate the idea that unity is the necessary basis of all constructive effort, and therefore of civilization itself. All history teaches us that lesson. The great empires of the past, that have patiently built up their civilizations by slow organizing of separate and rival communities into an organized whole, have crumbled to pieces again as soon as their cohesive force was spent. The lack of unity proved the cause of downfall and destruction.

The world has reached a point today where through rapid means of intercommunication it has so shrunk in size as to necessitate world harmony and brotherhood as the only alternative to universal fratricide. There can no longer be civilizations and political entities living remote one from another and mutually undisturbed, as for instance China and Egypt of the ancient times. Continental barriers, even the oceans themselves, no longer serve as buffers to prevent action and reaction between the great groups of world peoples. There can be no question of that. The only question is, of what nature will that action and reaction be?

The Bahá'í Movement, as, indeed, all the religions of the past, is essentially a call to unity, to world brotherhood and peace. Bahá'u'lláh said, "Glory not in this, that you love your country, but rather glory in this, that you love your kind (humanity)." This means, not that true patriotism is to be discarded, but that the world, rather than that semi-artificial conglomeration called a nation, is to be henceforth the unit of thought and action.

Toward this world-unity Bahá'is in almost every race and nation of the world are working; and it is their ardent faith that in due time the vision and teaching of Bahá'u'lláh will be fulfilled, and that the whole world will become as one family.

UNITY BETWEEN those large groups of humanity called nations, or, indeed, between any rival groups, is, however, but one phase of a two-fold issue. The other phase is *unity within the group*, a reality which manifests itself in action as *cooperation*. That *cooperation* is to be the keynote of the coming civilization many inspired souls have envisioned, and there is a great deal of utterance upon the subject, both from the platform and from the printed page. But cooperation is so new to the world that many fail to understand the essential features of this form of group action. True cooperation, the kind needed for the emerging of the new civilization based on brotherhood, means far more than merely *acting together*, as the derivation of the word would imply, and as the current understanding of it goes. One would almost wish a new word to be coined to express *that kind of acting together which is devoid of self*. This, and this alone, is true cooperation,—the merging of the individual into the group in such a harmonious way that a group soul is formed; and there results not an aggregate of the individual opinions present, nor the triumphant emergence of the more powerful of those opinions, but the birth of an idea which is the creation of the group-mind in action. This is practically a new kind of thinking for humanity. It must not be confused with mob-

thinking, which is the control of a group by the powerful ideas projected by a leader or a small group of leaders.

This severed method of group action is almost unknown in the world today, much as cooperation is emphasized and set forth as a principle of action by many organizations. For if one analyzes carefully the thing that takes place in such organization work, it is found to be the working out, in real though perhaps concealed rivalry, of various individual ambitions and conflicting ideas into a workable platform satisfactory to enough people within the organization to win their acceptance. In other words, even the most harmonious of conventions or other actions taken by groups is in reality too much a hidden warfare between ideas, ambitions, and individual wills, at times breaking out into the open in controversies and battles of rival factions. This is not cooperation.

TRUE COOPERATION is a spiritual thing, in which only spiritual man can take part. Just as it needed a divine teaching to give to mankind the idea of a forgiving and selfless love, so it has needed a divinely inspired teaching today, from the founder of the Bahá'í Movement, Bahá'u'lláh, to give mankind the idea of harmonious, unified, group action, entirely free from the rivalries of egos. This kind of action implies entire freedom from dogmatism. One must be not too ardent in defending one's idea, even though it seem the only right and true idea. For the insidious motives of egotism set a trap even here that would defeat the purposes of harmony in action by the conviction of right as against others' wrong. Even this too solid conviction must be sacrificed, it would seem. Bahá'u'lláh, when queried as to which of two violent disputers over some religious question was in the right, said that both were in the wrong, since they had entered into controversy.

It is evident, however, that individuals can sacrifice their idea of what is right and best only on one condition, that they

have faith that divine power and guidance will bring the right to pass, and that a group, united in God's name, and for His purposes, will if joined in true and prayerful cooperation be guided into the right course of action. And Bahá'u'lláh has in effect taught that if one differs from a friend as to what is right, one should not oppose too strongly, but let the matter rest in God's hands; and even if what one thinks is the wrong thing wins the field, God will bring by means of the unity which results from abnegation a *greater right* to pass.

Thus Bahá'u'lláh has pierced to the very center and core of controversy and factionalism. The last ramparts of disunity are stormed and captured when the subtlety of the ego in maintaining a fight apparently in the name of right is inhibited.

BUT ONE MAY ASK, do Bahá'ís succeed in carrying out these principles of unity in action, of spiritual cooperation? Have they achieved anything distinctive for the world in this direction, anything exemplary, which may serve as a model and inspiration to organization work, to the art and science of government itself? One might truly say that the inner history of the Bahá'í Movement has virtually been a process of evolution from the human, worldly way of organization, to this newly revealed, divine way. To claim that Bahá'ís throughout the world have reached the point where they are capable of carrying completely the spirit of true cooperation into all their activities, would be to claim that man can change from an imperfect to a perfect creature, from a carnal to a spiritual being, in the twinkling of an eye. On the contrary, perfection is obtained as the goal of an immensely slow and agonizing process. It will come about gradually. "A plant that grows too quickly lasts but a short time."

But perhaps sufficient success has been attained, here and there, to point the way. Some things have already been achieved, unique and inspiring, as regards group action. Of such the annual Bahá'í con-

vention held at Green Acre the first week of July is a striking example. It seemed to those who had the privilege of attending it, marvelously free from controversy and the clash of wills. Discussion of important questions was amicable and harmonious to an extent made possible only by the submerging of the individual into the unity of a spiritual love and brotherhood. Each session was characterized by the same spirit of deep inner harmony and love, the effect of which was to give inspiration and refreshment. How wonderful will be the politics of the future, when the spiritual principles are adhered to, and people are elected to office for the simple reason that they truly seem to the majority of voters to be the best men or women possible for such office!

Thus it would seem that there was in this Convention a very great example of the new, spiritual way of transacting business; of that cooperation which when widely practiced will transform the world. For just as the result of personal ambition achieved through competition is the tendency on the part of the mass to pull down the eminent and successful from their pinnacles of greatness, causing the loss of valuable abilities to the body politic from the sheer reason of jealousy—so the result of cooperation in which the individual sacrifices self will be the loyal support by the populace of their chosen leaders and the complete utilization of all their leaders' gifts and abilities. There has been an avoidable, lamentable lack of

stability in all configurations of humanity in the past, due to this battle of human wills. Continuity of effort, strength of purpose, clearness of insight, have been sacrificed to the gods of selfish and individualistic desires.

If humanity has here and there muddled through to success, it is because of the selflessness and pure idealism of some of its leaders. What humanity can accomplish when all of its leaders are so characterized, and when those led are free from envy, only future ages can declare. One's imagination is staggered at the immensity of the achievement for human progress under such conditions. This is what the Bahá'í Cause aims at, and what it will accomplish if its followers live the teachings.

HENCE we may regard this year's Convention at Green Acre, humble and unheralded in the outer world as it was, as a turning point not only in the history of the Bahá'í Cause but in the history of the world. For this gathering seems to us to mark the beginning of that spiritual consultation and legislation upon which the whole body politic and civilization of the future will be based. In that day whole bodies of men, as well as individuals, will be guided by God; and His Will consequently will be done on earth, as it is in heaven—which means the arrival of the Millennium. Nothing can hinder the ultimate achievement of this goal.

“PEOPLE HAVE come to realize that in unity there lies strength; in concentration of purpose there is power; and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth, and our lives for the sake of truth, we must likewise be willing to sacrifice our opinions and ideas, if we know that such a thing will bring about unity and accord. Now, in Persia the friends have been ready to sacrifice not only possessions and lives, but they have also sacrificed their individual opinions for the sake of the unity of the whole.”

'Abdu'l-Bahá

UNITY—A DIVINE BOUNTY

FROM THE TEACHINGS OF 'ABDU'L-BAHA

THIS DAY is the day of unity and nobility. You must associate with each other with utmost love and unity and try to help and co-operate with each other. Each one of you must become the embodiment of kindness and affection. . . . Through the Power of Bahá'u'lláh all will be united. (B. S., page 336.)

CONSIDER the harm which comes to a family through discord and dissension. Consider, too, what favors and blessings descend upon that family when unity exists among its various members. Likewise reflect what would descend upon the great human family—upon humanity in general—if unity were established. Although the benefits and good results of unity are clearly manifest and the harm and ill effects of discord apparent, yet in this century means are witnessed for assisting man in the attainment of fellowship and unity. . . . They (the Prophets) endured hardships, suffered persecution and death for our sakes, that we might be taught to love one another, be united and affiliated instead of discordant and at variance. Now in this radiant century, let us try to carry out the good pleasure of God. (STAR OF THE WEST, Vol. 3, No. 11, p. 13.)

THE HUMAN organism may be taken as an example of the body politic. As long as the members and parts of the human organism are at peace, co-ordinate and co-operate together peacefully and harmoniously, we have as the result a perfection of life in its fullest form; where they differ we have the reverse. . . . As long as there is an amicable understanding and unity of action and co-ordination among these elements which go to form this phenomenal being, there we have peace. (Wisdom Talks, p. 21.)

UNITY, the gathering of accord and union, is indicative of the loving power of

God, for the reality of Divinity is expressed. . . . The favors of God are endless. The infinite bounties of God have encompassed the whole world. We must emulate the bounties of God; and just as the bounties of God—the bounty of life, for instance—encompasses and surrounds all, so likewise we must become connected together so that each may be a part of the whole. (STAR, Vol. 3, No. 10, p. 5.)

STRIVE with heart and very life that day by day agreement and unity may increase. In discussions look toward the reality without being self-opinionated. Let no one assert his own mere opinion, nay rather, let each investigate the reality with the greatest love and agreement. Consult together upon every matter, and when one presents an exposition of reality, that shall be acceptable to all. There will unity and spirituality increase among you, your illumination will be greater, your happiness and joy more abundant and you will draw nearer and nearer to the Kingdom of God. (STAR, Vol. 3, No. 10, p. 15.)

HE WHO expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. . . . With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure, should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be willful in having an opinion of his own. This we call the en-

deavor at arrival at unity or truth. . . . The members must be in the greatest spirit of fellowship toward one another, so that good results may be forthcoming. (Wisdom Talks, p. 7.)

WE CANNOT bring love and unity to pass merely by talking of it. Knowledge is not enough. . . . Knowledge is the first step; resolve, the second step; action, its fulfillment, is the third step. . . . Today the force for unity is the Holy Spirit of Bahá'u'lláh. He manifested this spirit of Unity. . . . Think what a difference there is between this time we are living in now, and seventy years ago! Think of the progress! the progress towards unity and peace.

It is God's Will that the differences between nations should disappear. Those who help on the cause of unity are doing God's work. Unity is the divine bounty for this luminous century. (London Talks, p. 46, 52.)

THE OBJECT of God's teaching to man is that man may know himself in order to comprehend the greatness of God. The Word of God is for agreement and concord. If you go to Persia where the friends of ABHÁ are many, you will at once realize the unifying force of God's Word. . . . Strive always that you may be united. Kindness and love in the path of service must be your means. (London Talks, p. 77, 128.)

CONSIDER—Unity is necessary to existence. Love is the very cause of life; on the other hand, separation brings death. In the world of material creation, for instance, all things owe their actual life to unity. . . . So it is with the great body of humanity. The wonderful law of attraction, harmony and unity, holds together this marvelous creation. As with the whole, so with the parts; whether a flower, or a human body; when the attracting principle is withdrawn from it, the flower, or the man, dies. It is therefore clear that attraction, harmony,

unity and love, are the cause of life, whereas repulsion, discord, hatred and separation bring death. We have seen that whatever brings division into the world of existence, causes death. Likewise, in the world of the spirit does the same law operate. Therefore, should every servant of the One God be obedient to the law of love, avoiding all hatred, discord and strife. (Paris Talks, p. 138.)

IT IS OUR duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. . . . 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. The divine purpose is that men should live in unity, concord and agreement and should love one another. . . . Therefore unity is the essential truth of religion and when so understood embraces all the virtues of the human world. Praise be to God! This knowledge has been spread, eyes have been opened and ears have become attentive. 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. (Pro. of U. P., p. 29.)

THE PURPOSE of true unity is real and divine outcomes. From these limited unities mentioned only limited outcomes proceed whereas unlimited unity produces unlimited result. For instance, from the limited unity of race or nationality the results at most are limited. It is like a family living alone and solitary; there are no unlimited or universal outcomes from it.

The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-glorious; that all are servants of one God; for all breathe the same atmosphere,

live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore, no great results have been forthcoming. Nevertheless it is certain that the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts are widespread and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind which will bring forth marvelous results. It will reconcile all religions, make warring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world. It will cement together the Orient and the Occident, remove forever the foundations of war and upraise the ensign of the "Most Great Peace." These limited unities are therefore signs of that great unity which will make all the human family one by being productive of the attractions of conscience in mankind.

Another unity is the spiritual unity which emanates from the breaths of the Holy Spirit. This is greater than the unity of mankind. Human unity or solidarity may be likened to the body, whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. (Pro. of U. P., p. 3.)

WHATEVER IS conducive to the unity of the world of mankind is most acceptable and praiseworthy; whatever is the cause of discord and disunion is saddening and deplorable. Consider the significance of unity and harmony! . . . In the world of minds and souls, fellowship, which is an expression of composition, is conducive to life; whereas, dis-

cord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose the body-politic, disintegration and decay must inevitably follow and life be extinguished. . . . How glorious the spectacle of real unity among mankind! How conducive to peace, confidence and happiness if races and nations were united in fellowship and accord! The Prophets of God were sent into the world upon this mission of unity and agreement. (Pro. of U. P., p. 53.)

IN ALL THE world of creation all the existent beings are in the utmost connection. Through this connection mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this helpfulness and co-operation were cut off from the sources and realities of things all the existent beings and things would be thrown into confusion and chaos and be reduced to nothingness and annihilation. . . . For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection.

It is this real communication, the essential necessity and requirement of which is mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God nothing can be accomplished, for they are the hyacinths of one garden, the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint, the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them. (STAR, Vol. 5, p. 154.)

WHATSOEVER is conducive to unity is merciful and from the divine bounty

itself. Every universal affair is divine. Everything which conduces to separation and estrangement is satanic because it emanates from the purposes of self. . . . 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. (STAR, Vol. 3, No. 10, p. 23.)

HE HAS CREATED all with His power, supplied all with His mercy, and trained all with His divinity. You will not find in the creation of the Merciful

any differences. Then let us follow the glorious Lord in our good policy; dealing with justice, favor and generosity. . . . Let us be as one family, with justice and kindness. Let us blend as water and wine. Let us unite as the unity of the souls. We cannot establish a policy greater than the policy of God. We cannot find anything which is suitable to the world of humanity greater than the Bounties of God. Then be ye guided with the examples of the Lord. Do not change the gift of God, which is *perfect unity*. (STAR, Vol. 5, p. 154.)

PRAYER

We met, we talk'd, we listen'd, and lo:
 God, the Shining One, the Peerless,
 Fill'd our souls with love so fearless
 That temple walls were cleans'd from sin
 And fit for Him to sojourn in.

We sat, we pray'd, we waited, and lo:
 God, the Glorious One, the Father,
 Came Himself our gifts to gather,
 And ev'ry deed our spirits told
 Was magnified a thousand-fold.

We stood, we wept, we trembled, and lo:
 God, the Mover of creation,
 Granted each his proper station,
 Appointed each a hidden scar,
 The Sacred Wonder of Abhá.

—H. H. Rycroft.

THE RAPPROCHEMENT OF SCIENCE AND RELIGION

I. The Fruits of the Struggle

GEORGE ORR LATIMER

Editor's Note: This is the first of a series of articles by Mr. Latimer on one of the most important problems of the religious life of today. The next article will deal with the question of Evolution.

THE results of the struggle between science and religion are inevitable. Just as the pseudo-scientific Ptolemaic system of astronomy gradually gave way before the truths discovered by Galileo, just so surely will modern scientific discovery break forth from the bondage of fundamentalist theory and establish a new order of scientific religion.

The trial now going on in Dayton, Tenn., with its array of legal and scientific talent, raises the question as to the right of the State to forbid the teaching of evolution. Several of the southern states have passed a similar law, while the legislatures of ten other states are seriously considering the adoption of such a law. Speaking of this law, President R. B. von Kleinschmidt of the University of Southern California says: "It is most un-American because it violates the constitutional rights of liberal education and speech and is also un-Christian because it is intolerant."

The real issue is not whether the theory of evolution is right or wrong, but is based rather on the predication that it is unwise for the younger generation to learn about different theories, with the idea of choosing one as a basis of belief. "Opposition to the truth," states President William Mather Lewis of George Washington University, "has always proved a

failure. It would be as practicable to attempt to sweep back the Atlantic with a broom as to suppress the consideration of the theory of evolution through legislation." Many leaders of the higher institutions of learning agree that the teaching of some theory of evolution is essential to modern education, but not, however, that such a belief shall be forced on the students

any more than a belief in Muhammadanism or Buddhism is insisted upon after a course of study in comparative religion.

The controversy over the theory of evolution, however, is only one phase of the many differences which exist between the modern scientific

"God made Religion and Science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance."
 'Abdu'l-Bahá

scholar and the conservative or fundamentalist religionist. Many other questions are awaiting satisfying answers, such as whether the Bible is the Word of God or contains the Word of God; Jesus Christ is the Son of God or a Son of God; his birth was supernatural or natural; his death was expiatory or exemplary; man is a sinner, fallen from original righteousness and, apart from God's redeeming grace, hopelessly lost, or he is a victim of environment, but through self-culture can make good; faith in the atonement of Christ's blood brings supernatural regeneration from Above, or works in following Christ's example brings natural development from within. Likewise the

belief in miracles, transubstantiation, the descent into hell, and the bodily ascension into heaven, are the bases for more controversy.

Not only do the religionists and scientists differ over the acceptance of the fundamental doctrines of the church, but even very eminent co-religionists are divided. We find Dr. J. G. Machen, assistant professor of New Testament Literature and Exegesis of Princeton University, stating: "Far from being inimical to social progress, Fundamentalism is the only means of checking the spiritual decadence of our age;" while Dr. Charles P. Fagnani, holding a chair of New Testament Exegesis at Union College, avers: "Social progress cannot wait another 2,000 years to see whether the Fundamentalist type of religion can do any better in the future than it has in the past."

In reality science and religion are not at variance; modernism and fundamentalism are. The latter is wanting in charity, weak in faith and lacking somewhat in veracity. It looks for a cataclysmic end of human life without a satisfying resultant plan for the spiritualization of the world. The former is greedy of thought, strong in unbelief and sometimes stretches the truth. It denies the miracles of healing and does not keep up with the advance of science. It does not follow, when certain revelations of science are contrary to biblical writings, that they are in conflict with things spiritual. It will only be through teaching the proven facts of science from the cradle to the grave, together with the moral teachings of our parents, that the human race will rise to the heights intended for it by the Creator.

Science postulates the doctrine of ceaseless cause and effect. There is no conflict with the religious doctrine of ceaseless moral accountability. In like manner, as science declares that matter and force are indestructible, so religion states the human soul is indestructible. Denial of one or the other limits the great Creative Force, termed by some, Nature, by others, God. Unfortunately con-

fusion often arises through varying terminologies. Misleading theories or statements are used to explain some scientific fact.

Happily there is a group of modern scientists, headed in America by Henry Fairfield Osborn and Robert A. Millikan (last Nobel prize winner in physics), who are working for the *rapprochement* between science and religion. Professor Millikan points out that the most important thing upon which the weal or woe of the race depends, is a belief in the reality of moral and spiritual values for "it was because we lost that belief that the world war came, and if we do not find a way to regain and strengthen that belief, then science is of no value. But, on the other hand, it is also true that even with that belief there is little hope of progress except through its twin sister, only second in importance, namely, belief in the spirit and the method of Galileo, of Newton, of Faraday, and of the other great builders of this modern scientific age—this age of the understanding and control of nature, upon which let us hope we are just entering."

Professor J. B. S. Haldane, eminent physiologist, denies the mechanistic theory of life which denies God in the universe, holding it has no meaning in relation to the characteristic phenomena of life. He asserts: "We cannot dispense with the distinctive conception of life. Let there be no mistake, however, about what this implies. It implies that the old conception of visible reality which Galileo and Newton set forth has broken down; and that there is no use in appealing to that conception in support of the mechanistic theory of life. Life would be unintelligible on that conception; but it is reality that science has to deal with, and not an ideal world of mechanism." He concludes that in this materialistic age: "If I thought that my country could get on equally well without churches I should not care what was taught in them. But I do not think so."

We need to be constantly reminded of that spiritual reality which manifests itself in willing service of every kind, and without the perception of which our country would relapse into chaos."

Mr. Bryan, in a lecture at Brown University during his recent campaign against the teaching of evolution, failed to answer a question asked by one of the students. The question propounded was: "Is it not possible that there may be philosophy gained by evolutionary thinking which presents a worship and reverence for future generations as an ideal and looks toward the development of heaven upon earth through the use of science; and is not this ideal a fine and worthy one, capable of producing a not less noble standard of morality?" Vernon Kellogg, professor of Biology at Stanford University, answered this question in part in the *Atlantic Monthly* of April, 1924, stating: "Evolution makes its appeal to reason, but its acceptance does not mean the abasement, let alone the denial, of emotion, faith and religion, those great springs of the higher human attitudes and activities. That there may be a God who has put his spirit into men, the evolutionist can believe as well as anyone else. There is nothing in the conception of evolution to deny God, or to make man irreligious, or to lessen the aspiration of his soul." Professor Osborn, in his recent articles in *The Forum*, admits that even though the *cowrant* freedom in thought has led to license and the lessening of the Bible in its eternal influence on conduct, yet the belief in evolution or any other great principle of Nature does not release us from the highest ideals of conduct for—"it is not for man to question his Creator, but to accept every act of Creation as an Act of God." He completes the answer to this question when he says: "The moral principle inherent in evolution is that nothing can be gained in this world without an effort; the ethical principle inherent in evolution is that the best only

has the right to survive; the spiritual principle in evolution is the evidence of beauty, of order, and of design in the daily myriad of miracles to which we owe our existence."

There are undoubtedly many scientists so convinced of the adequacy of the mechanistic theory that they would not accept this answer. Many psychologists, including Dewey and McDougall also do not find much place for the soul in their philosophy. It is certain that Mr. Bryan and the fundamentalist school will not accept this answer either. However there are many progressive scientific thinkers who admit that the factors of spiritual advancement and human evolution are co-related. Harnack, a scientific theologian says that "in spite of intense effort our modern thinkers have not succeeded in developing a satisfactory system of ethics and one corresponding to our deepest needs on the basis of monism. They will never succeed in doing so."

There are also emancipated leaders of religious thought, such as Dr. Harry Emerson Fosdick, Bishop Brown, Rabbi Stephen S. Wise, Dean Inge, Dr. John Herman Randall and the Reverend Percy Stickney Grant, who are in the vanguard of a movement for greater religious tolerance. Dr. Grant discloses a deep-rooted cause for the intolerant attitude when he says: "It is pitiful to see how many there are among the professed ministers of Christ, who, in an hour of popular discussion of some vital truth, are proved by their attitude of dismay or by their uninstructed denunciations, never to have thought at all seriously or deeply about most momentous questions."

It is, therefore, most significant at a time when a large group of the clergy and their followers are declaring their firmness in "fighting for the faith"—a rigid, formal orthodoxy, and another group of thinkers are clinging tightly to the mechanistic teaching of Descartes or

the materialistic doctrines of Darwin, that a group of thirty-five prominent Americans, fifteen of whom are scientists, including seven biologists, four physicists, two civil engineers, one astronomer and one psychologist, would sign a 'Joint Statement upon the Relations of Science and Religion' that amounts to a profession of spiritual faith.

Professors Millikan and Osborn were the drafters of this most remarkable credo which sets forth the belief of these thirty-five progressive thinkers in the following statement:

"The purpose of science is to develop without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the conscience, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and the happiness of the human race. It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion when it represents Him as revealing Himself through inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his Godlike powers."

A purely materialistic conception, limited by the sense perceptions, fails as a satisfying philosophy of life. In the light of a new understanding Nature is the inherent property and necessary relationship derived from the reality of things even though they be in the utmost diversity. The nature of ether is unknown at present, but its waves, producing heat, light and electricity, prove its existence. The essence of Divinity is likewise unknowable, but by the intuitive faculty, observation, reasoning power and the revelations that come with faith, man can discover the bounties of the spiritual realm and can believe, beyond doubt, in the existence of God.

Already fruitful results from the present struggle are assured. Ere long the agnostic will have experiences similar to

those of the famous Alfred Russell Wallace, who, after having discarded all belief in Christ, discovered that 'the materialistic mind of his youth was being slowly moulded into a socialistic, spiritualistic and theistic mind,' which culminated in his book "The World of Life."

Just as the physical body is in need of the heart to correlate its organs for their proper functioning, an all-unifying agency is needed to link the diverse realities of man and nature together. When the world generally recognizes the fact that a Universal Reality is controlling the wondrous laws of nature and at the same time directing the inner and outer faculties of man, and further, that this Reality, by means of cooperation and interaction, enables the component parts of the universe to discharge their respective functions in perfect order, then an ideal understanding will exist as to the purpose of creation.

Walter Rathenau, in his "Was Wird Werden" re-discovers the soul of man and emphasizes the importance of the spiritual faculty when he writes: "Yet as surely as we know that the awakening soul is the divine sanctuary for which we live and are, that love is the redeemer who will liberate our innermost good and will weld us to a higher unity, just so surely do we recognize in the inevitable world-struggle of mechanization the one essential—the will toward unity. In so far as we oppose to mechanization the token at which it pales, namely, transcendental philosophy, spiritual devotion, faith in the absolute; in so far as we illuminate the true nature of mechanization, reaching out to the secret core of the will to unity—so far shall mechanization be dethroned, and constrained to service. . . . Woe to the race and to its future should it remain deaf to the voice of conscience; should it still be petrified in materialistic apathy; should it rest content with tinsel; should it submit to the bondage of selfishness and hate. We are not here for the sake of

possessions, nor for the sake of power, nor for the sake of happiness; we are here that we may elucidate the divine elements in the human spirit."

More deeply penetrating the core of the subject is the spiritual philosophy of C. L. Morgan as expressed in his recent Gifford Lectures on "Emergent Evolution." He thus concludes: "It is taken for granted as scarcely open to question by practical folk, that mind is preeminently a cause of certain noteworthy changes in the face of nature, and is in a very special sense active—so much so that the activity we feel, when through exercise of the will we ourselves are causes, best illustrates what is meant by causal activity. Carry this a stage farther, lifting it to a higher plane of thought, and we have the widely accepted belief that ultimately all observable

change is due to some form of Spiritual Activity."

In conclusion, a permanent basis of conduct upon which both science and religion can unite is completed with the acceptance of a sublime thought by 'Abdu'l-Bahá:

"Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse—the advance step now is to learn the expansion of the inflexible law of matter into the subtler kingdom of spirit, which contains a finer gravitation which holds the balance of power from age to age unbroken. Blessed is that soul who knows that against all appearances, the nature of things works for truth and right forever . . . The emancipated soul sees with the eyes of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial. Yet man must ever remember the earth plane is a workshop, not an art gallery for the exhibits of powers. This is not the plane of perfection, but earth is the crucible for refining and moulding character."

THE MESSAGE OF THE PROPHETS

HORACE HOLLEY

BETWEEN the message of Christ and that of Bahá'u'lláh there is an inward, spiritual relationship of utmost significance. The purpose of the religious movement established by Bahá'u'lláh more than seventy years ago is to bring into direct, practical application to all the affairs of life that vision of divine love which the Holy Spirit breathed through the heart of the messenger, Jesus.

But that there may be in this new age a permanent foundation for all efforts of service, and a truly helpful bond of understanding between those striving to promote the Kingdom of brotherhood and peace, Bahá'u'lláh has revealed the

essential identity of the teachings of Christ with the teachings of the other prophets and messengers. Every ground of suspicion, antagonism and aloofness between the members of different religions has been removed by the principle that faithfulness to the one religion demands equal loyalty to all.

Concerning the apparent differences between the message of Christ, Moses, Zoroaster, Buddha or Muhammad, Bahá'u'lláh has stated that Revelation consists of two sets of teachings: the spiritual teaching for the soul of man, which is eternal and unchanging, and the moral laws and institutes for the protection of society which each messenger gives in

accordance with the needs of the time, and which later prophets abrogate as conditions demand. Down through all the ages, therefore, we may discern one unbroken thread of spiritual faith—the bond between God and man: the integrity of man's inner life, and the ever-enlarging capacity for union and harmony among diverse nations and races.

Re-examining, in the light of this principle, the message of the prophets of the past, we find their most powerful declaration to be the assurance that an age shall come when the divine law will rule all the affairs of men, and the spirit of cooperation will redeem politics from war and industry from selfish greed.

It is the renewal of this divine promise that has inspired the followers of Bahá'u'lláh with a conscious faith enabling them to mingle with the members of all religions and races without prejudice, and to maintain this universal attitude amidst unparalleled persecution and suffering. To the Christian, the Hebrew and the Muhammadan followers of Bahá'u'lláh alike, the fulfilment of this Covenant is the fruit upon the Tree of Religion and Life; an increase rather than a lessening of their traditional loyalty.

The spiritual possibilities of this new age have been very clearly stated in the words of 'Abdu'l-Bahá: "O noble friends, seekers after God! Praise be to God! Today the light of Truth is shining upon the world in its abundance; the breezes of the heavenly garden are blowing throughout all regions; the

call of the Kingdom is heard in all lands, and the breath of the Holy Spirit is heard in all hearts that are faithful. The Spirit of God is giving eternal life. In this wonderful age the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy, for there is real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day.

"This is a new cycle of human power. All the horizons of the world are luminous, and the world will become, indeed, as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity.

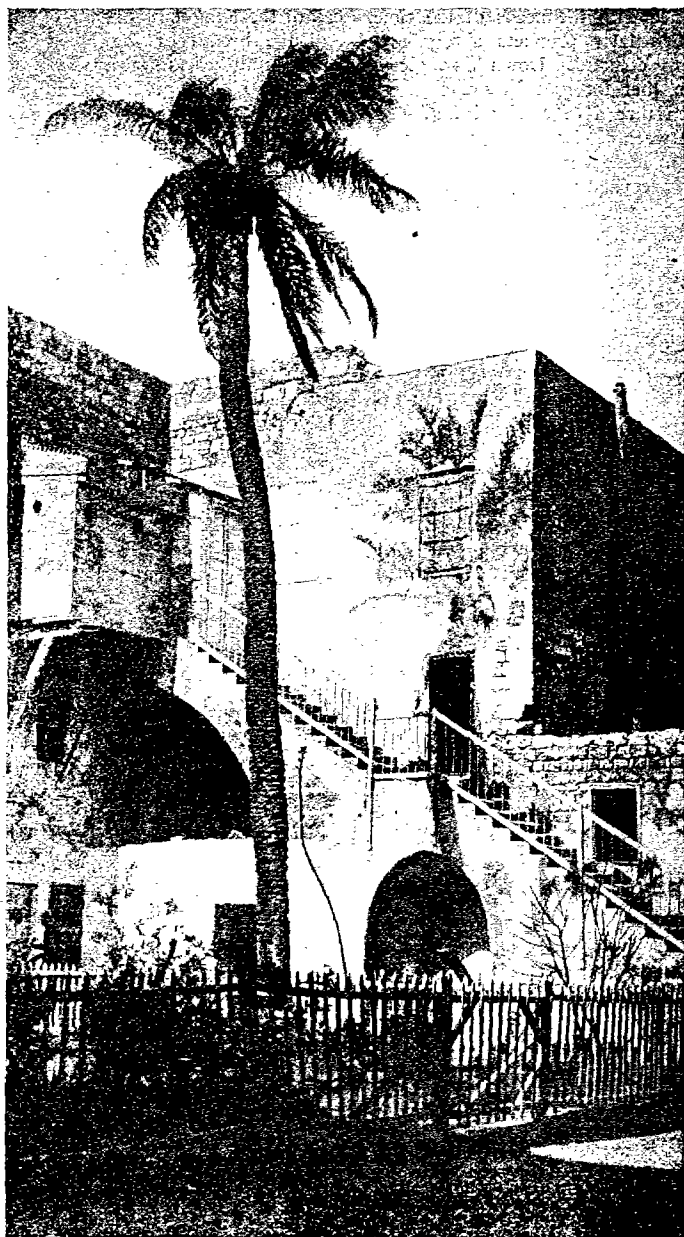
"The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the Will of God the Most Great Peace shall come. . . .

"There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great prophets and Messengers who have manifested His brightness and glory."

(From Address at "Fellowship of Faiths" meeting, New York.)

The important thing is to spread the Teachings of Bahá'u'lláh in our own century. Whoever listens to these Teachings, properly explained, will say, "Here is the truth—that which will render life a greater thing."

'Abdu'l-Bahá



THE MOST WONDERFUL FLIGHT OF STEPS IN THE WORLD

STANWOOD COBB

THE tread of countless feet upon these steps has brought to the one who lived at their top a greater devotion than kings and queens receive. If 'Abdu'l-Bahá, for forty years, could not leave Aqá to spread his teachings through the world, the world could come to Aqá, and did come, carrying hence the message of "Peace on Earth, Good Will to Men." Bahá'u'lláh, the Founder of the Bahá'í Movement, and 'Abdu'l-Bahá, were prisoners, but nothing could stop the spread of this Teaching which was destined for all humanity.

In 1898 the first American found her way to Aqá, Mrs. Lua Moore Getsinger, and upon her return was the cause of sending many others there.

In 1908 the writer had the great privilege of visiting 'Abdu'l-Bahá under her guidance. I shall never forget the scene of parting. The time for departure had come. Upon the top of these steps stood 'Abdu'l-Bahá, in kindly benediction of farewell. Down the steps slowly, sobbing as if broken-hearted, Lula Getsinger reached the carriage which was to bear her away from that One whose presence meant joy to her, and whose absence grief. The view of these steps then and there became photographed on my mind, and this scene, so simple, has in it forever a quality of majesty, of elevation, of spirit-giving heights. It is the most wonderful flight of steps in the world.

This picture was sent to us by Mrs. Claudia Stuart Coles of London, formerly of Washington, D. C. It was taken by Miss Effie Baker, one of the group of Australian-New Zealand friends who recently made a pilgrimage to Aqá and Haifa in Palestine. They are now

in London, and Mrs. Coles writes of them in the following glowing terms:

"The New Zealand pilgrims have but one idea—to awake people to the privilege of knowing the Manifestation in the Day of Realization. Gracious! I enjoy the spirit they radiate. We worship in truth. Dear Mrs. Blundell from New Zealand read the Tablet of Wisdom from Bahá'í Scriptures on Sunday with such clearness and power. She is silver-haired, a seeker all her life, a pioneer in many forward movements in New Zealand, but now she says 'There is no more search. When the Word of the Manifestation is available, people's opinions vanish like mist before the rising sun.' Her children, both grown, have opened out in realization since coming to England and finding their relatives unaware of the Bounty they have found. Such workers! Ethel Blundell said, 'I have gone deep into all the new movements as they have come to New Zealand, but Mr. Dunn brought the Light of the Manifestation of God through the Center of His Covenant. That was what arrested my attention. I knew it was in the world, but I knew he had the Truth.' . . .

"I wish I could send something to every believer I know. I do pray for all, every one. The only way we can help Shoghi Effendi, in the great things that the Cause needs from him, is to pray for the unfolding of spiritual perfections in the heart of every believer so that all of us, as one mirror turned to the Heavenly Light, may reflect that Glory with clearness and power. May 'Abdu'l-Bahá help us to help each other. It is not by argument, but by the fire in the heart that the ego is consumed."

A MESSAGE OF JOY

SHAHNAZ WAITE

THE Bahá'í Message is essentially a Message of Joy. The old garment of long-faced piety, worn threadbare and torn, which was mistaken for religion, hiding more often the hypocritical heart of a Pharisee, must in this day be laid aside, and the white robe of rejoicing adorn the form of man.

We are living in the "Great Day of God," of which 'Abdu'l-Bahá has said, "If you are not joyful in this great day, for what season do you wait?" and, "Should you spend all your time in praising God, you would never be sufficiently grateful to Him for having brought you to this great day of fruition when the Tree of Reality is bearing its fruit." Also has he said, "This is the world of tribulation and torment and the mission of the Great Teacher is to turn men away from these anxieties and infuse life with *infinite joy*. When the Divine Message is *understood*, all trouble will vanish. Man must attach himself to an Infinite Reality so that his glory, his joy and his progress may be infinite."

As Bahá'ís we have attached ourselves to the "Infinite Reality" and we should arise to the mountain-top of *realization*, and sing aloud, "Joy to the world"—sing it until its echos reach not only unto the high heavens, but down into the darkest valleys of gray materialism and black despair.

Joy is a constructive force, creative and powerful in its results. The Bible reads, "A cheerful heart doeth good like medicine," and the world, sick unto death, needs this healing note of Joy as never before in the history of man.

We know that the Word has been spoken in the East, and the Dawn of Peace is breaking. By sword, and flame, and tears a great civilization is being purified and cleansed to prepare it for

its high destiny. In its ordeal is sounded the keynote of its evolution—Sacrifice. It can arise in no other way, and that sacrifice is being accomplished through calamity and woe, such as the late war; a sacrifice so mighty in its scope that the heart of man looks on amazed at its own endurance, and begins to glimpse its divine origin.

Meanwhile quietly and perhaps unnoticed, during all this turmoil which gives the world its final tests, a New Civilization is being founded which will become the kingdom of a New Race, with a different keynote—"Mercy." Long will be the Path until it comes to its goal, and many will be the difficulties along the way, yet it surely shall attain, and fulfill its part in the Divine Plan.

Already are the doors of this Kingdom open and thousands have entered in, and the children of this Kingdom may be known by a new note, one related to Mercy; but more resonant, more penetrating, that of pure Joy.

Wherever you hear sounded this note of Joy,—joy so ethereal in its beauty, so exquisite in its manifestation that it seems to draw its inspiration from no earthly source, know that there sings a child of the New Day and of the New Kingdom. This is not the joy of form but of the Holy Spirit. It is not dependent upon earthly happiness, it reflects celestial bliss. Unquenched by pain, undimmed by sorrow, it bubbles from the heart an ever-flowing fountain of heavenly ecstasy, and unto those who have attained to this station is it given, through the Bahá'í Message of Joy, to give to the world a glimpse of the coming bliss which shall ultimately unfold it.

Through the Teachings of Bahá'u'lláh the "Rose of the World" will open its petals and from its heart will steal the

Divine fragrance of perfect LOVE. Never again in all the future years can man forget utterly this divine vision, never again can he feel himself utterly alone and forsaken, or forgotten; ever about him will wind like a caressing breeze the perfume from this Rose of Eternity, this "Rose of Sharon," awakening forgotten happiness and joy in his weary soul, and stirring in him a deeper aspiration to realize for all time—the joy of Love made Manifest in Form.

It lies with all Bahá'ís who should be the heralds of this Glad New Day, who are striving to follow in the footsteps of the Master—who was indeed a "Joy-bringer to the world"—the very Center of the Covenant of Joy—to radiate in their lives this joy, to sound to a weary world the first chords of the Deva songs, that the souls of men may become refreshed to pursue their Quest for God.

Stealing from the quiet of the hills at dawn, whispered by the Great Spirit of Life into humanity's ear still thrills the first notes of the Herald to the New Race; the Message of Joy and Reconstruction of the Divine Messenger, and the song of Love of the Center of the Covenant. Let us who catch the vision of humanity's great destiny, as revealed by Bahá'u'lláh and Abdu'l-Bahá, feel ever that inner joy that is not dependent upon personal good but upon knowledge of the Divine Plan, keep our minds upon this Pulse of Life of the Eternal Heart, beating out into man's life its deathless Love. Let the indrawn breath be one of *reverence* and *worship*, and the outgiven breath one of joy and service; service to all humanity, knowing that what is good for the individual is good for the whole, otherwise it is not the Reality of Goodness. One kindly deed of service rendered in the spirit of love and joy, manifests far more religion than hours of prayer and meditation, devoid of the Holy Spirit of loving ministrations; for after the journey is ended, the crown of Glory will lie in

these words: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Let us meditate with joyous realization upon the following words of our Way-Shower, 'Abdu'l-Bahá:

"Be thou happy! Be thou rejoiced! Be thou attracted and in the utmost state of beatitude, so that divine illumination may appear in the heart and soul, and the ray of the Sun of Truth may shine and gleam. Become not unhappy on account of trials, for they are the cause of spiritual development; but thou must remain firm and steadfast. Whenever thou art withstanding, the darkness of tests is changed into light, difficulties into mercy, loss into profit and non-existence is followed by immortality."

"O thou maid-servant of God! If thou didst know with what bestowal and blessing thou art aided, thou wouldst surely detach thyself from the world, open thy wings and soar in the atmosphere of joy and gladness. The favors of the beauty of Abhá have enveloped thee; what else dost thou want? The confirmation of the Supreme Concourse is obtained; what else dost thou seek? The grace of the Lord is manifest; what else dost thou demand?"

"There is nothing in this world of existence save a joy and happiness which emanates from sanctification, divine holiness and resignation to God. Love Divine will change the prison into a court, sorrow into joy and fragrance, narrowness into enlargement, and poverty into wealth.

"The Real Life is the Life of the Spirit; and that is the Love of God, the breezes from the Holy Spirit, divine Inspiration, spiritual joys and the Glad-tidings of God. Seek O! servant of God this Life, until day and night you remain in limitless joy.

"Whatever is in this world is without foundation, finally disappears, becomes fruitless, without results and without effect; nay rather it is wholly forgotten,

except *servitude* and *adoration* in the Threshold of Oneness.

"If a soul breathes one breath in this servitude, it will bring forth fruit in the Eternal Realm, raise the universal melody of joy, and impart everlasting life.

"O! thou beloved maid-servant of God. Shouldst thou know what station is destined and appointed under the protection of Bahá'u'lláh for those souls who are severed, attracted, and teachers of Truth, undoubtedly thou wouldst find utmost joy and happiness, and by reason of exultation and rejoicing soar towards the Heaven of Peace; inasmuch as thou

art walking in this road and advancing towards such a Kingdom.

"Why art thou grieved, sorrowing with a bleeding heart? This is the Day of Rejoicing and the hour of ecstasy. This is the season of the dead arising from graves and gathering together. And this is the Promised Time for the attainment of plenteous grace. Be calm, be strong, be *grateful* and become a lamp full of light, that the darkness of sorrows be annihilated and that the sun of everlasting joy arise from the dawning-place of heart and soul, shining brightly.

"Glad Tidings! Glad Tidings!
 The doors of the Kingdom are open.
 Glad Tidings! Glad Tidings!
 Armies of angels are descending from heaven.
 Glad Tidings! Glad Tidings!
 The Sun of Truth is rising.
 Glad Tidings! Glad Tidings!
 The Heavenly Food is being sent from above.
 Glad Tidings! Glad Tidings!
 The Trumpet is sounding.
 Glad Tidings! Glad Tidings!
 The Banner of the Great Peace is floating far and wide.
 Glad Tidings! Glad Tidings!
 The Light of the Oneness of Humanity is burning brightly.
 Glad Tidings! Glad Tidings!
 The Fire of the Love of God is blazing.
 Glad Tidings! Glad Tidings!
 The Holy Spirit is being outpoured.
 Glad Tidings! Glad Tidings!
 For Everlasting Life is here.
 O ye that sleep awake!
 O ye heedless ones learn wisdom!
 O blind receive sight!
 O deaf hear!
 O dumb speak!
 O dead arise!
 Be Happy!
 Be Happy!
 Be full of
 JOY."

THE BAHÁ'Í CONGRESS AT GREEN ACRE

HARLAN F. OBER

EVERY Congress is interesting, not alone because of the individuals who share in it, but also because each Congress has qualities or outstanding characteristics of its own.

Green Acre, by the Piscataqua (The River of Light), with its broad acres, its great and beautiful vistas, its fragrant pine groves, was an ideal place, from the standpoint of physical beauty, in which to hold a Congress. The wonderful verdure rested the eyes, the pure air seemed to suggest great and clear thoughts, and the ever-flowing river revealed the necessity of motion, of change, of advancement.

Great and good souls from every land have sojourned in this spot. Searching conferences, heart to heart discussions, frank and open pilgrimages into the realm of truth, are an important part of its splendid history. The apex of its happiness was reached in 1912 when 'Abdu'l-Bahá graced it with his presence. He often spoke of its rare physical beauty, and of the spiritual foundation that exists here, and of the brilliant future that would be realized. How many souls have stepped from the world of prejudice, ignorance and limitation, into the arena of freedom and knowledge and devoted themselves to a life of service, from this same Green Acre.

The physical and spiritual atmosphere of this spot, its radiant memories and high expectations, harmonized splendidly with the comprehensive and universal program arranged.

The first session of the Congress was held Sunday, July 5th, the general topic being, "The Dawn of Peace," Mr. Howard MacNutt of New York presiding.

Dr. Alain Locke of Washington, D. C., speaking on the subject, "America's Part in World Peace," pointed out the priceless value and the great necessity of a good example if America is to per-

form a real service to the world. He said, "America's democracy must begin at home with a spiritual fusion of all her constituent peoples in brotherhood, and in an actual mutuality of life. Until democracy is worked out in the vital small scale of practical human relations, it can never, except as an empty formula, prevail on the national or international basis. Until it establishes itself in human hearts, it can never institutionally flourish. Moreover, America's reputation and moral influence in the world depends on the successful achievement of this vital spiritual democracy within the lifetime of the present generation. (Material civilization alone does not safeguard the progress of a nation.) Bahá'í Principles and the leavening of our national life with their power, is to be regarded as the salvation of democracy. In this way only can the fine professions of American ideals be realized."

Miss Juliet Thompson of New York, read extracts from an address of Mme. D'Arcis, President of the World Union of Women for International Concord. Mme. D'Arcis stresses the value of the power of thought to forward the Cause of Peace, and points out the need of thinking peace, and overcoming the thoughts of hatred and war whenever they appear. The basis of this Union is the Oneness of Humanity, and the entire program is clear evidence of real vision, a universal outlook, and an enthusiastic conviction regarding those victories that shall usher in the new Spiritual Era.

The final speaker of this session was Mr. Wm. H. Randall of Boston. He established the fact that the world needed not Peace alone, but the "Most Great Peace." Only by reaching the heart of man and attaining the spiritual victory in that citadel can the foundation of a real peace be laid. The solution of the

Economic Problem, the recognition of the Oneness of Mankind, the establishment of an International Tribunal, the acceptance of an International Auxiliary Language, the Universal Education of the inhabitants of the world to the end of attaining a common understanding, are all necessary if the Most Great Peace is to be realized. Through the power of the Word of God, the oneness and unity of the world of man is being realized. Human power is incapable of solving these problems, but the divine power is penetrative and dynamic, and through it the "Dawn of Peace" is realized.

The second session held Monday, July 6th, had as its subject "The Economic Foundations of World Brotherhood," Mrs. Keith Ransom-Kehler of Chicago acting as Chairman.

Mr. Leslie P. Hill, head of the Cheyney Normal School in Pennsylvania, after telling of the spirit of unity and brotherhood which he had found since coming to the Convention and Congress, announced his intention of speaking not only regarding the subject, but of telling what was in his heart regarding the problems of the colored people. How can right conditions be brought about? The Bahá'í movement, he thought, might be able to solve the problems. For instance, he pointed out the fact that in Persia during the great war, among the Bahá'ís alone there was no suffering, because they loved each other and met all needs at once.

Pointing out the fact that since the earliest days, the negro in America had rendered great economic service, in the most fundamental and vital of positions, on the farms, in the homes, in the mines, etc., he called for cooperation in the next great steps to be taken. With true eloquence, and the exaltation of yearning, he made a most stirring appeal for cooperation and for the establishment of the new brotherhood.

Like one body, the Congress arose to his appeal, and dedicated itself anew to

the carrying out of those principles which alone will make possible the order, tranquillity and happiness of the world.

Mr. George Latimer, of Portland, Oregon, in outlining the Bahá'í program said, "Association in brotherhood is the only solvent for the world problems." Pointing out the great contrasts in the social and economic conditions today, he stated that the essential foundation of world brotherhood is the Oneness of the world of humanity. It is now necessary for us to choose whether we will be content with words, or will translate our ideals into action.

The nobility of man is that "among all beings he is the dawning-place of righteousness." The true station of manual labor has not been recognized. He quoted 'Abdu'l-Bahá as saying that "the odium attached to manual labor must be removed." In his analysis of the problem, Abraham Lincoln established the prior claim of labor to capital.

Mr. Latimer then called attention to some of the abuses that had sprung up, like the abuse of power by the labor unions in some places, and the destructive effects and evils of industrial espionage as practiced by some employers. Showing by figures that strikes do not pay, he emphasized the value of conciliation and arbitration in industrial disputes. As an example of the new type of industrial establishment, Mr. Latimer told the story of the Golden Rule plan in operation in the factories of the Arthur Nash Company in Cincinnati. This inspiring story of selfless service on the part of the founder and of the employees, illustrated the possibilities of the new order. The true nobility which lies like a treasure in the heart of man has responded to every need and from a financial and economic standpoint has made a small company become the largest of its kind in the world.

In conclusion Mr. Latimer quoted 'Abdu'l-Bahá, "that the foundation of all

is Justice," and that "not warfare but perfect welfare" must be our aim. The regeneration of the heart is necessary because only by this will the transference from self-interest to the interest of all be accomplished.

The third session having as its subject "The Awakening of Youth," was held Tuesday, July 7th, Miss Bahiyyih Randall of Boston, eighteen years of age, presiding as representative of the Bahá'í youth. After reading a quotation from 'Abdu'l-Bahá describing this age as the spiritual springtime, she told of the words of 'Abdu'l-Bahá to her at the time of her visit to Haifa in 1919 when he said, "You will live to see the realization of the fruitage of the Cause."

Miss Wanger, an educator in a Philadelphia High School, gave a very interesting and instructive address regarding the Dalton Plan of Education originated by Helen Parkhurst. So great has been the response to the book on this subject that it has already been translated into twelve languages.

Describing this plan as an individualized method of instruction in a highly socialized atmosphere, Miss Wanger traced the various steps in the development of education from individual instruction in ancient times when only the highest classes received education, to the present time when, following in the path of democracy, hordes of children have been brought into the schools till the schools have been swamped. Some children are too fast, some too slow, and the system created for the so-called average child failed, because there is no average child. Attempts to remedy this condition have evolved several methods of individualizing instruction, for children cannot be standardized like the parts of an automobile.

One of these is the Dalton Plan which is new and not yet thoroughly tested, but to date has brought some very interesting results. The most essential element of the Dalton Plan is Time-Freedom.

Time-Freedom means that there is no obligation to go to the class every day. The student may work in the library or laboratory or class room, and see the teacher only once a week. As soon as the assigned work is finished, however, a conference is held with the teacher. The clever student comes first, and the good, hard plodders second. Those students who are superficial find that under this accurate plan, they must stand on their own feet, and succeed or fall on their own efforts.

Mr. Albert Vail, of Chicago, gave a most comprehensive picture of the field of operation and the power of the Divine Educator, the Manifestation of God. Vividly he told the story of Moses, the Educator, and that enduring power which made the Jew a powerful moral force to this day. Answering the question, what is this new diviner method of education, he said, "It consists in bringing the divine world into the ordinary world."

Jesus came to a cultivated world, Rome, Greece and Egypt, yet He said, "Unless ye be born again, ye cannot see the Kingdom of God." Although homeless and finally subjected to martyrdom, His Kingdom became victorious. Peter, unable to tell which day was Sunday, divided his fish into seven parts, yet he was made the rock upon which Christ built His church.

Muhammad, a camel driver, through this great power, became the Educator of the Arabs, and within one hundred years, they were at the Pyrenees. He revived Greek learning, and for five centuries these followers held aloft the Light of the world.

In the great divine teachings of this day, the first principle is Unity. This seems to appear through every page of Bahá'í literature. Mr. Vail emphasized the need for a unity of curriculum throughout the world, and mentioned details of the Bahá'í educational program. The purpose of our existence is unity with God. The need of today is true

universal education, perfect technique is required, but the spirit within the technique is important. True education is through the Holy Spirit which changes human character and brings glory to the station of man. Shoghi Effendi, the Guardian of the Bahá'í Cause, says that Bahá'u'lláh is developing a new type of human beings. It is apparent that a new universal consciousness is appearing. Mr. Vail illustrated this by stories of incidents in Persia, and in America, which revealed the transforming power of the Ideal Educator.

"Thy Eden is My Love, and reunion with Me thy heavenly home. Enter therein and tarry not. This is that which hath been destined for thee in Our Kingdom above and our Exalted Paradise."

The final session of the Congress was on the subject, "The Oneness of Humanity," Mr. Louis Gregory of Washington, D. C., presiding.

Jinab'i-Fadil announced that it was his last night in Green Acre, for he was leaving immediately for Haifa. He expressed his great happiness with the Convention and Congress, and after his travels in America he was confident of the great future for the Cause. It was important that the friends should always remember their great responsibility in the world, and to know that always the power of Bahá'u'lláh and 'Abdu'l-Bahá is helping them.

The Bahá'í Cause is the Cause of World Unity. He had noticed that many people were talking about world unity, but it is easier to talk about it than to live it. In reality the human race is one, there are no differences. The thought of differences is due to the ignorance of the people. Fundamentally all religions are the same, and all races are the same. He told of his conversations with 'Abdu'l-Bahá and of his tremendous interest in the Amity Convention held in Washington. While in Paris, 'Abdu'l-Bahá was living in a hotel, and among those who came often to see him was a poor

colored man. He was not a believer but he loved 'Abdu'l-Bahá very much. One day when he came to see 'Abdu'l-Bahá someone told him that the management did not like to have him, a poor colored man, come there, because it was not consistent with the standards of the hotel, so the poor man went away. When 'Abdu'l-Bahá learned of this, he sent for the man who had talked to the colored man, and told him that he must find his friend, because 'Abdu'l-Bahá was not happy that he should have been turned away. 'Abdu'l-Bahá said, "I did not come to see expensive hotels or furnishings, but to meet my friends. I did not come to Paris to conform to the customs of Paris, but to establish the standard of Bahá'u'lláh."

The lives of Bahá'u'lláh and 'Abdu'l-Bahá have helped to establish unity. All the teachings of Bahá'u'lláh and 'Abdu'l-Bahá are for the establishment of the unity of the world.

We are living in the dawn of the morning of the New Age. It is the time of conflict between the darkness of night and the light of day.

Mr. Harlan Ober of Buffalo said that the two fundamental teachings of Bahá'u'lláh, were the Oneness of God, and the Unity of Mankind.

Men have always believed in certain kinds of Oneness, as for instance, that different groups lived on one continent, or breathed of one air, but it is apparent that the relation of oneness expected by Bahá'u'lláh is far greater. The oneness of the World of Humanity insures the glorification of man.

Members of different religious groups live in the same City, but do not learn anything in reality about each other, because in their minds certain barriers exist. In Jerusalem, some years ago, Christians and Muhammadans attacked the Jews, and one Jew was attacked by his neighbor of forty years' standing. Such a thing was possible only because real oneness was not realized.

It is for the Bahá'ís, following the

example and instructions of 'Abdu'l-Bahá, to establish such a degree of mutual understanding and appreciation that this world becomes a new world. All are the progeny of Adam, all are facing the same trials and difficulties, all are assisted by love and faithfulness. It is clear that God has deposited in each group a special treasure and the greatest happiness and spiritual joy is realized when these groups are brought together in spiritual love and harmony. Must we not endeavor to know all of the Bahá'ís of every racial group and color, so that we may witness their treasures and serve them?

Speaking of the teachings of Bahá'u'lláh, 'Abdu'l-Bahá had said, "His Teachings are universal and the standard of human action."

Mirza Ali Kuli Khan of New York, who began his services to the friends in America as an amanuensis for 'Abdu'l-Bahá, and later as an interpreter for the revered teacher, Mirza Abul Fazl, over twenty years ago, has recently returned to this country. His knowledge of the Bahá'í Cause, his experience in worldly affairs, have given him the greatest of opportunities of service.

Mirza Khan said we should always know with absolute certainty that oneness is to be accomplished. God created man with a great destiny, and he will accomplish this. The eternal handicap has been the martyrdom of man. Men speak of suffering but they have never seen the great destiny of man. The leaders speak of the necessity of warfare, that man must fight to show power, might, etc., they ever say that man is not

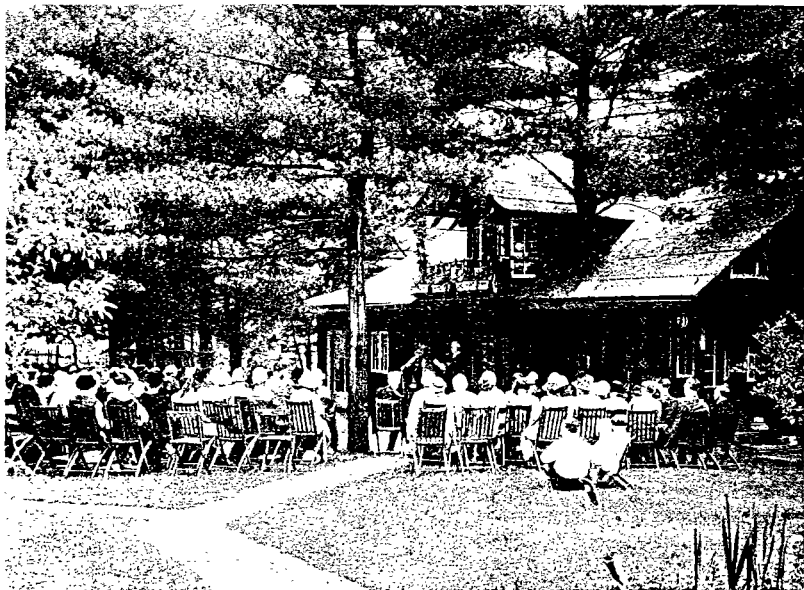
capable of reaching the point where he will not fight. What they do not see is the innate spiritual power of man, and the divine purposes of God. Oppression is not confined to one race, or one country. Persia is the cradle of the human race. Its people have lived there six thousand years, yet today it is only a small part of the former Persian empire. Are its people free from oppression? In another nation, with over one hundred and forty million inhabitants, there has been in the past great oppression of the many by a few. Some years ago, while speaking before the National Association for the Advancement of the Colored People, I was given a report of the progress that has been made in America by the colored people. It was so extraordinary that I was amazed at what had been accomplished in this country through opportunity.

The only reforming power in society is the spirit of love exemplified by Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

"Are we going to avail ourselves of the great opportunities that are ours? I believe we are."

The final session of the Congress was then brought to a close. A report of the Congress would not be complete without mention of the beautiful musical programs that were carried out with the cooperation of Mrs. Mary Lucas of Boston.

A new spirit of love and unity and of universality were the outstanding characteristics of the Congress. A new spiritual maturity was clear indication of the progress of the Cause.



WHEN 'Abdu'l-Bahá was in this country in 1912, he gave a Feast in the afternoon of June 29, at the home of Roy C. Wilhelm at West Englewood, N. J. One of the friends writing about it at the time in the *Star of the West* (Vol. 3, No. 8, p. 16) gave a brief description as follows:

"'Abdu'l-Bahá gave a Unity Feast in West Englewood, N. J., on Saturday, June 29, to the Bahá'ís of New York and vicinity. About three hundred were present. In addition to the seven Persians in his party there were guests from Philadelphia, Buffalo, Green Acre, Me., Washington, D. C., Pittsburgh, San Francisco, and Portland, Ore.

"There in the fragrant pine grove, on a bright June day, 'Abdu'l-Bahá himself the host, smiling joyously and radiating the spirit of good will, welcomed the happy friends. It was indeed a picture, and one of utmost spiritual significance.

Christians, Jews, Muhammadans, and the white and black races were represented. 'Abdu'l-Bahá's very presence seemed to fill every soul with love."

In the evening of the same day a general meeting was held at which 'Abdu'l-Bahá gave an address and answered questions. He stated among other things that many meetings would be held in the future commemorating this occasion; and every year since that time, regularly on the last Saturday in June, there is held the "Souvenir Feast of 'Abdu'l-Bahá," as it is called.

The above picture gives only a part of the beautiful scene, and shows some of the friends who were gathered there this year. One among the number wrote of it as follows: "It was a most lovely occasion and experience,—and blessed by a mighty overshadowing of 'Abdu'l-Bahá's spirit and loving kindness, with memories all about of his own visit there."

ARYA SAMAJ WELCOMES THE BAHÁ'Í TEACHINGS

ONE of the tangible results of the visit of Shaikh Abdur Rehman Hindi of Damascus was that the Arya Samaj of Agra invited Mirza Mahmood and Shaikh Muhyeddin Sabri to address the Arya Samaj congregation when they visited Agra, and their meetings are now open to all Bahá'í visitors; western tourists inclined to lecture should please make special note of this.

The Arya Samajists liked these lectures so much that they extended the invitation to their centenary at Muttra at once to us and besought Mirza Mahmood to attend the function. He accepted the invitation on behalf of the Bahá'í Community and assured them that if he were unable to come some representative would surely come.

The Arya Samaj are a protestant movement in Hinduism who are trying to reform Hindu society and bring it up-to-date without reference to the orthodox interpretation of the Hindu scriptures; although as far as possible they try to read their interpretations into the ancient texts.

This was their hundredth anniversary of the birth of their regenerator, Dayananda Sarasvati, and extensive preparations had been made to celebrate it all over India in addition to the huge celebrations organized to be held at Muttra, thirty miles north of Agra.

The celebrations lasted more than a week and it was said that more than 2,000,000 visitors were taking part. There were huge pendals and extensive camps put up, the main pental itself being 225x225 feet. The platform accommodated about 2,000 persons and when full the pental must have contained 25,000 squatters, as there was only one single chair for the president, all others sitting down on the ground.

Prof. and Mrs. Pritam Singh, with a number of students from the Cawnpore,

Syed Mahfoozul Haq, the editor of *Kaukeb-e Hind* from Delhi Syed Abid Husain, Saiduddin Baruney and self from Agra were the Bahá'í delegates to the Centenary, ten in all.

The management were kind enough to allot a camp to the Bahá'í delegates adjacent to the main pental and the Camp manager's tent on a raised platform to the north, where in gold letters on red ground "Bahá'í Camp" was displayed to all passers-by and attracted quite a large number of enquirers. The Bahá'í delegates were engaged from early in the morning till late in the evening answering questions, especially after the address on the Bahá'í Movement had been read. One question that almost everyone asked us was, "Why did we not hear of the Bahá'í Movement before today?" and "Why do you not come out into the public more often?" The next most persistent question was, "Where can we get books on this movement in Hindi or English?" or "Have you got books in Hindi or English?" The more enthusiastic would exclaim that this is THE MOVEMENT that India needs today, and the more sober ones would say, "We, as Arya Samajist, can agree with everything that the Bahá'í Movement says." Some even went so far as to ask us whether their leaders had conferred with us.

In short, the representative spent five unforgettable days at the ancient city of Muttra, distributing about 5,000 booklets to eager recipients, being the only non-Arya body who were permitted to distribute their literature within the camp. The management throughout was excellent and many epoch-making decisions arrived at.

If the Hindus can be so moved while their centenary is in progress, there is sure to be an open and sustained interest. The time for an extensive campaign has come, and NOW IS THE TIME.—

HASHMATULLAH.

A FEAST OF SURPASSING SIGNIFICANCE

CORALIE FRANKLIN COOK

EVEN before the cold winds of winter had ceased to blow, my blue-eyed friend and I were talking of the Green Acre Conference to come in July. For me, as the time drew nearer, the possibility of being present at the meetings seemed more remote. She of the azure eyes never faltered, and ere July came had packed her volumes of Bahá'í reference books and set out for the "Land of Heart's Desire." The slogan, "On to Green Acre," had never ceased to sound above the multitudinous details that crowded my weary brain, and after her departure kept repeating itself to my eager heart. And then, it really happened! On the eve of July 2nd I found myself aboard the "Federal" en route for Green Acre.

Breakfasting the following morning at the North Station in Boston, others of the Washington group, bent on the same journey, came suddenly and joyously upon me. A significant number, nineteen, boarded the train for Portsmouth, N. H., where "blue-eyes" and others came to meet us, and in a very short time we were speeded over the road to Green Acre Inn, to Fellowship House, or to the several cottages and bungalows to which we had been assigned. From the time when, in the absence of porters, a dear girl from Washington had insisted upon carrying my heavy hat box, until the last good-bye was said in parting, I felt myself enveloped in the warmth of Bahá'í fellowship. No one could feel strange or lonely because whichever way one turned, it was to meet an outstretched hand and a welcoming smile.

The first great coming together was the Annual Bahá'í Feast on Saturday night, July 4th, at Green Acre Inn.

Thirteen years ago 'Abdu'l-Bahá walked and talked here, sat at one of these tables. Was He again among us?

Who can say He was not? An all-pervasive harmony fills the hall, touching and filling our hearts to bursting. These are not ordinary friends who are meeting. These are a brotherhood, a sisterhood.

A constant hum of voices vibrant with love and feeling muffles the clatter of dishes. Where have all these people come from? Canada is well represented, and the Assemblies of the various States have with few exceptions sent delegates. From California eastward to the Atlantic seaboard, and from the State of Maine down into Georgia, they have come until literally "there is no room for them in the Inn" nor in Fellowship House, and our energetic registrar has called into service every cottage and bungalow within the confines of Green Acre.

Oh great and glorious gathering! "What come ye out for to see," to hear, *to give, to receive?*

The material feast is ended, and at some swift signal from Mr. Randall interpreted in terms of action by the faithful George Latimer and others, all tables save one disappear, and we are facing the speaker's table elevated somewhat upon a platform at one end of the room. Here are seated men and women whose faces tell of their eagerness to give the messages for which every heart has opened. With fitting words the Chairman, Mr. Alfred E. Lunt, opens this memorable gathering. In turn he introduces the speakers, each bringing his or her own particular message.

Mr. Wm. H. Randall, in a heartfelt speech, gives a warm welcome to the guests on behalf of the Green Acre Fellowship.

Jinab'í-Fadil, with oriental deliberation and as one who has gone deep into the realities, tells of his experiences in the States and in Canada interspersed

with many words of wisdom from the Bahá'í teachings and incidents of his association with 'Abdu'l-Bahá. This Eastern teacher with his interesting family left in a few days for New York to sail for his homeland. Richer we are for his coming, and through his unselfish ministrations "East" and "West" have met and ages to come will tell how blessed this meeting has been.

Dear saintly Dr. Susan Moody gives a brief sketch of some phases of her work in Tihiran. Our hearts are drawn to her and the response from the audience as she takes her seat is spontaneous and unanimous.

Mrs. Grace Krug lays particular emphasis upon the necessity and beauty of love, and every one who knows her is ready to aver that she is a living example of her own teaching.

One little incident exemplifying the faith of the believers was brought out in the action of one speaker, Miss Jessie Revell of Philadelphia, who rose quietly from her place at the table, and instead of a regular speech, offered a beautiful prayer. Such unusual action produced unusual feeling in the audience.

We hear many other inspiring notes in the several talks which follow until it is near the hour of midnight when the last speaker is heard, and a material and spiritual feast of surpassing significance

closes as all join in singing the Bahá'í benediction.

In one of his talks while at Green Acre, 'Abdu'l-Bahá said, "The world of minds corresponds with the world of hearts." Thus it was that the speakers at this unique spiritual feast were really touching the hearts of all present, because their own hearts were first of all affected by the divine outpourings. The dominant note was spiritual love and unity manifested in real fellowship. It was a demonstration of the efficacy of the Bahá'í teachings in the lives of those who have joyfully made their will submissive to the Will of God.

The Bahá'í Convention and Congress meetings in session during the following three days were likewise unique gatherings, for the talks, deliberations and discussions were of a high spiritual order, lifted into the realm of the spirit where there is a real understanding.

And so this Conference and these gatherings moved on to a successful and happy ending. To us who have been a part of it all, new vistas have opened. True the world is afflicted with injustice and wrong, with hatred and evil doing, with slighted religion and unpracticed creed, but crystal clear comes the Bahá'í Teaching to "deliver us from evil" and bring the very kingdom and glory of God to encompass the world and to establish amity and understanding among the children of men.

"THIS IS the day in which the inhabitants of the world shall enter under the Tent of the Word of God.

"Originally, mankind was one family, united and compact; later on, the members of this happy family were divided and sub-divided through ignorance and prejudices. Now the time has come again for their final unification."

'Abdu'l-Bahá



ONE OF the most signally successful teaching tours in this country was brought to a close when Jenab'i-Fadil, the distinguished Persian Bahá'í teacher, sailed from New York last month with his family en route to the Holy Land. During the past year he has, as all Bahá'ís know, visited Bahá'í Assemblies in various cities from the Atlantic to the Pacific, and everywhere he addressed large and interested audiences on some phase of the Bahá'í Teachings for World Unity. In churches of various denominations, before club organizations and other public and private groups, he spoke with enthusiasm and conviction, all of which has been reported and recorded elsewhere. His success, in a large measure, was due to his remarkable inspiration, his wisdom and his devotion, as well as to the cooperation of all the friends. In Seattle, in Portland, Ore., and in some of the California cities

he spent the longest period of time.

From among the many groups photographed, we are publishing the above by request, and because it shows Jenab'i-Fadil in the center, with his wife and son directly in front of him. This group was taken at Santa Paula, Calif., where our distinguished teacher and his family were guests at the home of Mrs. Elizabeth Carpenter—the home which is known as the "Bahá'í Mecca of Unity." Here Jenab'i-Fadil addressed several gatherings and in the same town spoke to the students of the High School. While there were innumerable meetings in the large cities of vital importance, these meetings in the town of Santa Paula are particularly notable because of their deep spirituality; the spirit of love and unity manifested was a sign of what takes place when human beings are willing to accept the guidance of the Holy Spirit.

INSTITUTE OF PACIFIC RELATIONS AT HONOLULU

ONE of the most remarkable steps toward the abolition of racial prejudice and the establishment of world peace is the Institute of Pacific Relations held in Honolulu, with speakers widely representative of America and the Orient. This is a matter so important that we shall publish later a report of the whole Institute.—*Editor's Note.*

MRS. KATHERINE WILLARD EDDY, a sister-in-law of Sherwood Eddy, and official hostess of the Institute of Pacific Relations, was the principal speaker at the Ad Club's Blue Room luncheon. Mrs. Eddy was for the past two years international hostess with headquarters at the Peace society in Tokyo.

Race prejudice, according to Mrs. Eddy, is neither biological nor instinctive. It is ethical. Lord Bryce is quoted as stating that race prejudice was not known until the French Revolution, she declared. Fear, the lecturer believes, is leading many people to harbor prejudice. They are afraid others will overcome them, she said. But the peoples of the earth are dependent upon each other, and one of the reasons for calling the *Institute of Pacific Relations* is to invite intelligent persons from the various countries to get together and do some thinking on this subject, in an effort to bring about understanding and brotherhood among races, she declared.

The hope that the Institute of Pacific Relations, to be held in Honolulu from July 1 to 15, would bring the realization to peoples of the Pacific that all races of men are, fundamentally, alike save for the variations which climate, tradition, history and environment have caused, was expressed by Mrs. Katherine Willard Eddy.

"You women of Honolulu," she said, "who have every natural advantage for hospitality, can help greatly, by your welcome of the Institute members, to bring about that feeling—an attitude of mind which is most necessary for the promotion of peace and friendship in the Pacific."

Mrs. Eddy spoke on the subject "Why Conference?" stressing the need for discussion between leaders of opinion in the Pacific countries, mentioning the work of several delegates to come from the Orient; and giving an exposition of how the various groups in the several nations interpreted the word "Patriotism."

"America," she finished, "could lead the world today in the sponsoring of amity between nations. She has the power, the wealth and the opportunity—if she could forget the word 'give' and substitute the word 'share.' And the women of America could, by the employment of the slogan 'Think—even if it hurts,' help to direct national policies to that great outcome."—*Honolulu Advertiser.*

"JOINT peace maneuvers" by seven countries will follow the war game in the Pacific when the new Institute of Pacific Relations holds its first peace conference at Honolulu for two weeks beginning July 1, Ray Lyman Wilbur, president of Leland Stanford, Jr., University, chairman of the American group, announced today.

This, the first pan-Pacific conference ever held, Dr. Wilbur said, will be non-political and unofficial. Prominent nationals, 150 in all, representing Canada, Japan, China, Australia, New Zealand, the Philippine Islands and the United States, will discuss common problems. John D. Rockefeller, Jr., Bernard M. Baruch, Wallace M. Alexander, the World Peace Foundation of Boston; President A. Lawrence Lowell, of Harvard; W. Cameron Forbes, former governor-general of the Philippines, and many other business men, publicists and

educators were named among the Institute's supporters.

Advocates of the permanent Institute favor further establishment of machinery for continuous investigation and exchange of Pan-Pacific ideas. Racial and other studies would be made in accordance with a coordinated plan, with all countries cooperating on equal terms, according to Dr. Wilbur.—*Washington (D. C.) Post*.

IN AN atmosphere notable for its friendliness between men and women of nine countries bordering on the Pacific, the Institute of Pacific Relations got under way on schedule time Tuesday afternoon. There was no effort at seating by national groups, and it was noticeable that the members came in not by race groups but with race and race mingling freely and naturally.

Dr. T. Harade, professor of Japanese language and literature at the University of Hawaii, and at this Institute a member of the Japanese group, made a brief and eloquent opening prayer, asking divine blessing on the gathering, calling for a summoning of mental and moral forces to the end of promoting international harmony, asking that the spirit of goodwill rule all deliberations.—*Honolulu Star-Bulletin*.

IN HIS address welcoming members of the Institute of Pacific Relations to Honolulu Governor Farrington referred to "Hawaii as the laboratory of race relationships on the Pacific."

"We sometimes feel we are specimens because we are so frequently analyzed and dissected with such varying conclusions ranging all the way from the closest approach to earthly perfections, to a horrible example of all that should not be, and the beginning of earthly if not eternal disaster," the governor said.

He used some statistics that are significant. Hawaii's population today is 300,000. The national classification, as the governor stated it, is as follows:

American, British, German and Russian, 34,272; Portuguese, 26,790; Porto Rican, 6,347; Spanish, 1,939; Chinese, 24,522; Filipinos, 39,608; Hawaiian, 21,271; Japanese, 125,368; Koreans, 5,817; Caucasian-Hawaiian, 13,134; Asiatic-Hawaiian, 7,816; and all others, 215.

Of the 300,000 approximately 183,000 are American citizens. Of the 125,368 Japanese, 66,647 are American citizens.

Taking Hawaii with its conglomerate population as an example of what can be done in keeping individuals friendly, although of different nationalities, indicates that a similar state can be maintained between nations bordering the Pacific, it would seem. The governor said further:

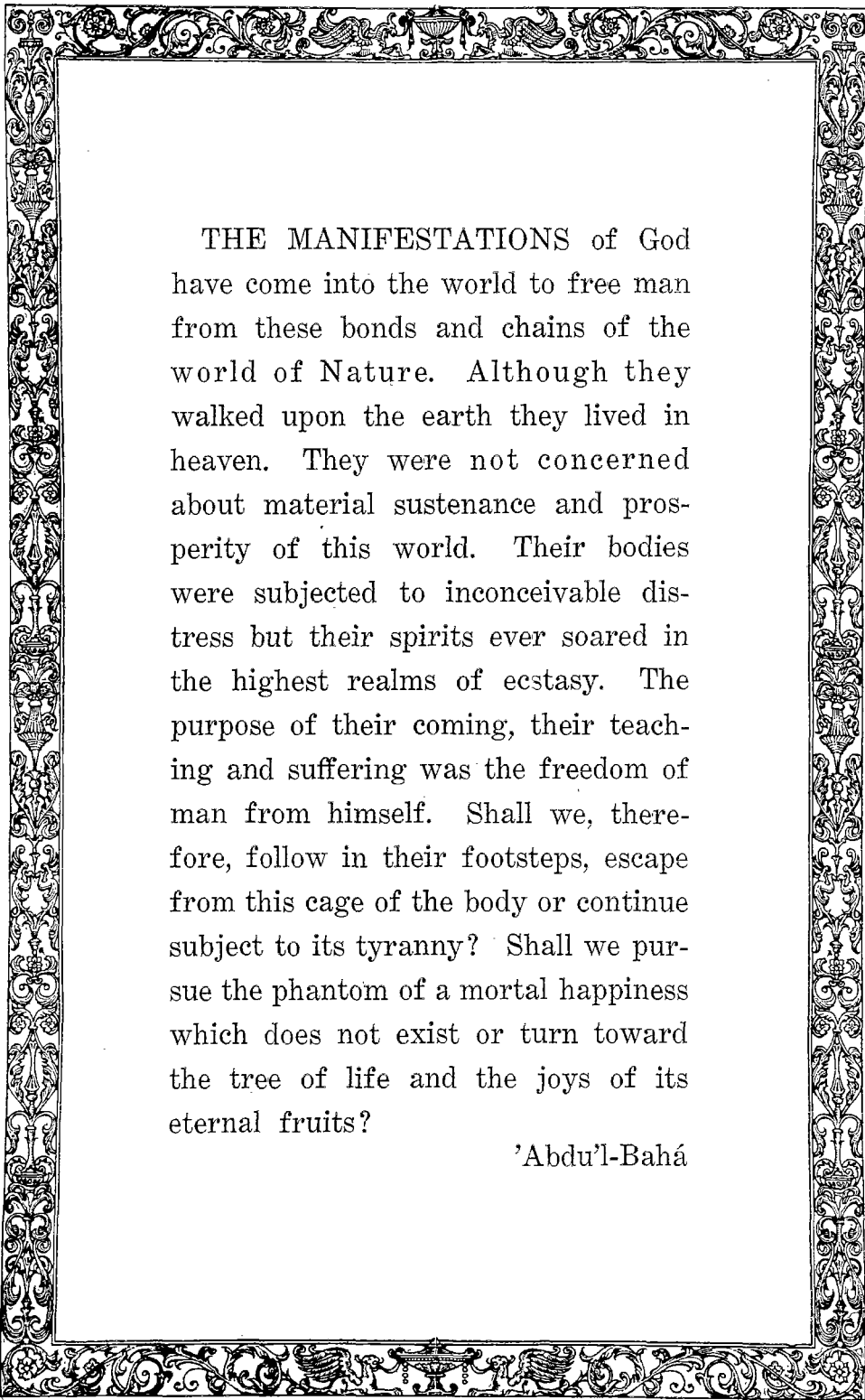
"Hawaii has been, and is, an adventure in friendships and neighborliness. This is the friendly outpost of a friendly nation. We are proud of our achievements and acknowledge with humility our mistakes."—*Honolulu Advertiser*.

COURTESY that was natural, easy and graceful, and not obvious, featured two receptions held in honor of the Institute of Pacific Relations on Punahou campus during the past week.

First was the reception given by the Japanese group, and then followed the tea and reception by the Chinese members. On each occasion the guests felt supremely at ease and thoroughly at home.

There was none of the dodging about, so much in evidence at Occidental receptions, of folks asking guests if they were comfortable, happy and thoroughly enjoying themselves. The simplicity of the courtesies extended, the delicate shadings of Oriental gentility, the supreme atmosphere that all were happy, without the jarring questions of solicitude, were remarked by all Occidentals present.

It was truly a beautiful lesson in manners, and a majority of us could profit by making a fuller study of the Oriental way of conducting social affairs.—*Honolulu Advertiser*.



THE MANIFESTATIONS of God have come into the world to free man from these bonds and chains of the world of Nature. Although they walked upon the earth they lived in heaven. They were not concerned about material sustenance and prosperity of this world. Their bodies were subjected to inconceivable distress but their spirits ever soared in the highest realms of ecstasy. The purpose of their coming, their teaching and suffering was the freedom of man from himself. Shall we, therefore, follow in their footsteps, escape from this cage of the body or continue subject to its tyranny? Shall we pursue the phantom of a mortal happiness which does not exist or turn toward the tree of life and the joys of its eternal fruits?

'Abdu'l-Bahá

THE ESSENCE OF INSTRUCTIONS

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 unflinchingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.

Shoghi Effendi,
Guardian of the Bahá'í Cause

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The essential purpose of Faith and Belief is to ennoble the *inner being* of man with the outpourings of grace from on high. 'Abdu'l-Bahá

RELIGION has always its two-fold aspect—outer and inner—that which relates to the different human relationships and the institutions built upon them, and that which relates to the soul's individual progress. It is hard to say which of the two is the more important.

Religion, if it does not manifest itself in good deeds, in neighborliness, in worthy institutions, and in a perfected form of humanity, is so characterless as to be almost no-religion. On the other hand, the progress and perfection of the individual soul is from certain viewpoints the sum and substance of all existence, the thing alone which is of eternal value in the perpetual flux of forms and institutions into which earth-life is cast. Furthermore, ideal institutions can be built up only by perfected individuals. So that it is hard to say which is the more important function of religion, to present patterns for higher and more ideal forms of humanity, or to show and urge the way to individual perfection. Certain it is these two functions are mutually involved, the one in the other; are constantly interactive; and must be included tacitly if not by preachment in the tenets of every world religion.

THE BAHÁ'Í MOVEMENT contains such an amazingly perfect platform for the better organization of humanity that this outer side of the Movement tends to be emphasized rather than the aspect of personal perfection, of soul

growth and progress. This is as it should be, for the world is today in a pragmatic mood, and questions of any religion, "What fruits of action can you produce?" Since, however, the outer side of the Bahá'í Movement has been so often and so adequately presented, it is well at times to present its other inner aspect—that of soul development.

Certain movements of the day lay extreme emphasis upon the perfection of individual life, and the consequent harmony, happiness and prosperity concomitant with such perfection. In a world which is still too much a place of tears, it is well to have pointed out, even emphatically, the way to the harmonious life. Were the Bahá'í Movement to fail in such a human need, it would not be all-containing. It, too, points out the way to individual salvation, with its inevitable concomitant of joy and harmony—the way of severance, of selflessness, by means of prayer and aspiration.

Prayer plays a large part in the life of a Bahá'í. Many beautiful prayers exist in the Words of Bahá'u'lláh and 'Abdu'l-Bahá, to aid one in all the relationships of life. The assurance of God's protection, the cheerful resignation to God's Will, is seen in all true Bahá'ís. They, too, have plumbed the depths of patience in misfortune, of guidance through the valley of shadows. In fact, it is often because of the superb fruitage of the personal life of Bahá'ís into spiritual radiances and gifts, that strang-

ers become attracted to the Cause of Bahá'u'lláh.

BAHÁ'ÍS DO NOT LOOK for evenly prosperous lives, protected from all mishap. They are taught that such a life is not propitious to the soul's development. Stress and storm have their place, that faith may become rooted and firm, that the too-human dross of life may be burnt away. We never know the degree of spiritual development to which we have attained, says 'Abdu'l-Bahá, until we meet with tests. Then, when we are called upon to act, we find often to our surprise that we have not the spiritual qualities necessary in order to act rightly. It is in the bitter realization of our shortcomings, as shown in action, that we begin the task of eliminating those faults which lie concealed until the test of deeds throws them into glaring conspicuousness.

Tests, then, are welcomed as the gifts of God; as lessons which advance the soul's knowledge and power. It is in this grateful attitude toward trials that Bahá'ís show the loveliest of spiritual qualities. In Persia, for instance, where the Bahá'í Cause has brought more of material misfortune than of prosperity to its adherents, the fiercest persecutions, the bitterest sufferings and losses, have been met with a spirit that is more than resignation; that is joy itself. Surely the history of Bahá'í martyrdoms in Persia amply demonstrate the power of the Bahá'í Cause to illuminate the personal life with the perfecting rays of the Holy Spirit.

AMONG THE formulas for the perfection of human character, none has surpassed that given by Christ and emphasized by the apostles—the aid of the Holy Spirit. The Bahá'í Teaching also lays great emphasis upon the effect of the Holy Spirit on human lives. In fact, it is impossible for man to change and perfect his nature along spiritual lines except through this intermediary. It

holds the same relation to the development of spiritual man, 'Abdu'l-Bahá tells us, as the rays of the sun do to the growth of plant life. Could humanity but realize this pregnant fact, it would abandon the limited panaceas which human ingenuity has concocted, and turn to the one power which makes for perfection, the power of God made available to humanity through the instrumentality of the Holy Spirit.

What is this Holy Spirit? It is rather in its effect than in its essence that we can come to know it. It cannot be seen, or felt, save through man's spirit. It is that which materially-minded man may remain in utter ignorance of. Yet it awaits the searcher for perfection as that divine aid which will make possible the utmost dream and vision of spiritual advancement. And the important truth, the most important truth in all that concerns man's higher progress, is that the aid of the Holy Spirit is the *only means* by which material man may become sublimated into spiritual man.

SUBLIMATION, then, is the eminent process of individual perfection. All through the Bahá'í Teachings this idea can be clearly traced as a bright golden thread showing its untarnished beauty above all the soberer colored thoughts. 'Abdu'l-Bahá cleaves with one stroke the Gordian problem of how man may best progress.

The truth, dazzling in its simplicity, is that man must be lifted up to the plane of spiritual existence while still upon this earth. Man must seek ever to rise above his human limitations, and by the aid of the spirit sublimate his lower animal qualities inherited from a brutal past into qualities worthy of spiritual man, the inheritor of a great kingdom. Let mankind begin in all earnest the taking on of the divine characteristics, and his perfection is assured.

All our lesser desires for happiness for harmonious life, for prosperity and good—must needs wait as patient hand-

maids upon the great focal desire to rise to the stature of spiritual man. It is the old story—"Seek ye first the kingdom of heaven, and all these things will be added unto you."

WE SHOULD CALL IT salvation if that term were not too overgrown with old theological concepts, savoring of an age which had not grasped the glorious vision of world brotherhood and of a humanity organized on the foundations of love and co-operation. Salvation, as we have been taught it, implies the saving of the spiritually favored individual from a destruction which is to overwhelm others not so progressed. Whether we view such a cataclysm as a material or spiritual danger threatening humanity, the fact is that the citizen of the twentieth century views as somewhat pusillanimous the making of individual salvation a chief goal in religion. It is *humanity's* salvation that we are now work-

ing for. Hence the idea of sublimation, of outgrowing those qualities which make for discord and acquiring those qualities which make for universal concord and harmony, presents to us of today a more virile and generous appeal. We are becoming, the whole world is becoming, for the first time, *social minded*. We realize ourselves as members of the Great Community. We must perfect ourselves as individuals in order to become worthy citizens of the new world order.

Here, at last, we have the motive for perfection—a motive which reconciles the outer and inner aspects of religion already mentioned. There remains no longer the conflict between the appeal for soul progress and the appeal for perfect institutions. The two coalesce in one. Humanity finds its perfection both as individuals and as a group in the establishing of the Kingdom of God.

THE DIVINE REALITY is to man what the sun is to the earth. The sun is life, radiance, heat, power, energy. The earth is dead, inert, helpless, incapable of initiative or change.

As there must be an intermediary to transmit to the earth the life-giving power of the sun, so must there be an intermediary to bring God to man; and this is realized through the ever-present power of the Holy Spirit. As the media of light and heat carry fragrance and bloom to the earth, so the Holy Spirit brings to man perfection and inspiration. The earth alone is but a senseless clod—touched by the sun it becomes life and energy. So the Holy Spirit touches the heart of man and awakens him to eternal life. It gives to man all possibilities. The cause of life widens before his eyes; eternity opens to him and becomes his, and every moment it is his inviolable possession. Limitations disappear, and he becomes more and more sensitive to the teachings of the Holy Spirit. All things are his own.

Without the intermediary of the Holy Spirit, man would remain dull, helpless and deprived of attainment. But touched by that Divine Elixir he becomes tender, loving, responsive, and capable of every perfection of existence.

'Abdu'l-Bahá.

HOW TO MAKE LIFE SUCCESSFUL

FROM THE WRITINGS OF 'ABDU'L-BAHÁ

THE HUMAN spirit has an impression and effect in the world, but the Divine Spirit gives life to the souls and confers eternal life upon those who are attracted to the Fragrances of God. . . . Be attached to this new Spirit which hath effective power in the realities of things, and creates new creatures.

HAPPINESS consists of two kinds: physical and spiritual. The physical happiness is limited; its utmost duration is one day, one month, one year. It hath no result. Spiritual happiness is eternal and unfathomable. This kind of happiness appeareth in one's soul with the love of God and suffereth one to attain to the virtues and perfections of the world of humanity. Therefore, endeavor as much as thou canst in order to illumine the lamp of thy heart with the light of love. (B. S., page 472.)

SOULS ARE like unto mirrors, and the bounty of God is like unto the sun. When the mirrors pass beyond (the condition of) all coloring and attain purity and polish, and are confronted with the sun, they will reflect in full perfection its light and glory. In this condition one should not consider the mirror, but the power of the light of the sun which hath penetrated the mirror, making it a reflector of the heavenly glory.

IF THOU wishest the divine knowledge and recognition, purify thy heart from all beside God, be wholly attracted to the ideal, beloved One; search for and choose Him and apply thyself to rational and authoritative arguments. For arguments are a guide to the path and by this the heart will be turned to the Sun of Truth. And when the heart is turned unto the Sun, then the eye will be opened

and will recognize the Sun through the Sun itself.

THE GREATEST gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station; and man will make no real progress until illumined by this power of love. (B. S., page 501.)

WILL is the center or focus of human understanding. We must will to know God, just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the will of God. It is a great power to have a strong will, but a greater power to give that will to God. The will is what we do, the understanding is what we know. Will and understanding must be one in the Cause of God. (Ten Days in the Light of Aqa, page 30.)

PRAYER and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse, "He will lift up from before his eyes the veil," will become fulfilled in man. (B. S., page 796.)

EVERYTHING save man has one condition, but man has two. The animal has one condition of nature, but man has the animal nature and the Divine nature.

If the Divine nature predominates he will be good, but if the human nature predominates he will be evil. One will lift him up but the other will send him to the lowest depths. Man can become so degraded that he will worship a stone, which is of the lowest kingdom; but the spiritual will raise him to the Supreme Realms. . . . Man has the power of knowledge which will exalt him to heaven, and the power of ignorance which will debase him to the lowest condition. The more a person advances in Divine matters, the more will he receive the attributes of light; and the more he retrogrades, the more he will receive the qualities of darkness. This world is dark and in darkness, but the spiritual world is light. This is the Heavenly Kingdom. (B. S., page 440.)

THE HIGHEST expression of the life of man on this planet in this age and many ages to come is Celestial; that is, to live and act in accord with the teachings of Bahá'u'lláh and to be steadfast in the love of 'Abdu'l-Bahá. The principles of the Religion of the Blessed Perfection (Bahá'u'lláh) adorn the spirit with the highest attributes of the Kingdom of ABHÁ, illumine the heart with the Sun of the love of God, make him a servant of the world of humanity, a standard-bearer of Universal Peace, and an orb shining from the heaven of righteousness.

He forgets himself and lives in the flow of the love of the True One; he embraces all mankind with an ineffable tenderness, striving day and night to serve his fellowman. He becomes a herald of the Supreme Concourse and wins the good pleasure of the Lord of Hosts. He will be attracted with the love of the Beloved, and immerse his whole being in the ocean of humility and meekness. He will enlist himself in the army of human progress, to realize the limitless advancement of the human race. Through his zeal he will sacrifice everything in the

path of God, and quaff from the chalice of eternal life. (B. S., page 441.)

KNOW thou verily, insight seeth that which sight seeth not and apprehendeth that which the body perceiveth not, inasmuch as the sight seeth the mirage as water, the images pictured in the mirror as a reality and genuine, and it seeth the earth as stationary, and the great stars as though they were small. But the insight correcteth the mistake of the sight and apprehendeth the reality and seeth that the mirage is not water, that the images pictured in mirrors are naught else save reflections, that the earth is moving and the distant stars are large. Consequently the truth of insight, its effectiveness and power, is proven, as well as the weakness of sight, its inefficiency and defects.

Then know thou that the power of the Word of God is effective both in the spirit and the body, and the influence of the Spirit of God is predominant over the material as well as over the essential and spiritual. (B. S., page 463.)

THE RELIGION of God reforms the moral side of the life of mankind. It is the spreader of the virtues of the world of humanity. It is the founder of divine perfections in the hearts of men. It is nearness to God. It is the cause of attraction and enkindlement with the fire of the love of God. It is conducive to the illumination of human consciousness. If the hope of man be limited to the material world what ultimate result is he working for? A man with even a little understanding must realize that he should live differently from the worms who hold to the earth in which they are finally buried. How can he be satisfied with this low degree? How can he find happiness there? My hope is that you may become freed from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness, so that your

life may not be barren of results, for the life of the material man has no fruit of reality, but lasting results are produced by the heavenly existence.

If a man becomes touched with the divine spark, even though he be an out-cast and oppressed, he will be happy and his happiness cannot die. (STAR OF THE WEST, Vol. 8, No. 2, page 28.)

WHAT IS PRAYER? It is conversation with God. While man prays he sees himself in the presence of God. If he concentrates his attention he will surely at the time of prayer realize that he is conversing with God. . . . Prayer and supplication are so effective that they inspire one's heart for the whole day with high ideals and supreme sanctity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer. He must not be like an organ from which softest notes stream forth without having consciousness of sensation in itself. (STAR OF THE WEST, Vol. 8, No. 4, page 41.)

MAN BECOMES like a stone unless he continually supplicates to God. The heart of man is like a mirror which is covered with dust and to cleanse it one must continually pray to God that it may become clean. The act of supplication is the polish which erases all worldly desires. . . . Therefore, prayer is a key by which the doors of the kingdom are opened. There are many subjects which are difficult for man to solve. But during prayer and supplication they are unveiled and there is nothing that man cannot find out. (From Notes of Miss Albertson.)

IF A MAN'S thought is constantly aspiring towards heavenly subjects, then does he become saintly; if on the other hand his thought does not soar, but is directed downwards to center itself upon the things of this world, he grows more and more material until he arrives at a

state little better than that of a mere animal. (Paris Talks, page 4.)

NO PHILOSOPHY, no system, has ever changed the manners and customs of the people for the better. The morals of the philosophers who are not enlightened by the divine spirit are inferior. An ignorant man filled with the Holy Spirit is powerful. He who is educated by the Holy Spirit can in his turn educate others in the same spirit. The life and morals of a spiritual man are in themselves an education to others. Let your thoughts, words and actions bring life to those around you. . . . (STAR OF THE WEST, Vol. 3, No. 2, page 6.)

MAN has two powers and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. . . .

We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and therefore eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and therefore of greater importance than the physical body. (Pro. of U. P., page 57.)

BEHOLD how the sun shines upon all creation but only surfaces that are pure and polished can reflect its glory and light. The darkened soul has no portion of the revelation of the glorious effulgence of reality, and the soil of self unable to take advantage of that light, does not produce growth. . . . Therefore man must seek capacity and develop read-

iness. As long as he lacks susceptibility to divine influences, he is incapable of reflecting the light and assimilating its benefits. Sterile soil will produce nothing even if the cloud of mercy pours rain upon it a thousand years. . . .

Consider how the parable makes attainment dependent upon capacity. Unless capacity is developed, the summons of the Kingdom cannot reach the ear, the light of the Sun of Truth will not be observed and the fragrances of the Rose Garden of inner significances will be lost. Let us endeavor to attain capacity, susceptibility and worthiness, that we may hear the call of the glad tidings of the Kingdom, become revived by the breaths of the Holy Spirit, hoist the standard of the oneness of humanity, establish human brotherhood, and under the protection of divine grace attain the life everlasting and eternal. (Pro. of U. P., page 143-4.)

THE LIGHT of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; an-

other be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection, although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them. (Pro. of U. P., page 12.)

HIS HOLINESS Bahá'u'lláh proclaims in His Hidden Words that God inspires His servants and is revealed through them. He says, "Thy heart is my abode; purify it for my descent. Thy spirit is my outlook; prepare it for my manifestation." Therefore we learn that nearness to God is possible through devotion to Him, through entrance into the kingdom, and service to humanity; it is attained by unity with mankind and through loving kindness to all; it is dependent upon investigation of truth, acquisition of praiseworthy virtues, service in the cause of Universal Peace, and personal sanctification. In a word, nearness to God necessitates sacrifice of self, severance and the giving up of all to Him. Nearness is likeness. (Pro. of U. P., page 143.)

"ONE who is imprisoned by desires is always unhappy. The children of the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon. To man alone is this possible."
 'Abdu'l-Bahá.

THE RAPPROCHEMENT BETWEEN SCIENCE AND RELIGION

II. EVOLUTION

GEORGE ORR LATIMER

"Man's existence on this earth, from the beginning until it reaches this state, form and condition, necessarily lasts a long time, and goes through many degrees until it reaches this condition. But from the beginning of man's existence he is a distinct species."

'Abdu'l-Bahá.

THE results of the struggle between science and religion show that an increasing number of modern scientists are recognizing the world of spirit and acknowledging the power of God; while at the same time, a group of progressive religious thinkers are taking time from the arduous task of teaching literal dogma in order to co-ordinate their thoughts with the revelations of modern scientific investigation.

Yet up to the present time, concerning such questions as whether mankind is derived from a single human stock, or whether he is created or "evolved," and if the latter whether through ascent or descent, the anthropologist, biologist, physicist, psychologist and religionist are at variance.

It will be very interesting to find out who is our most ancient and distinguished ancestor—the Piltdown man, the Neanderthal man, the Heidelberg man or the ape-man, and if the last whether it is the gorilla, the chimpanzee or the ape; also whether we are monophyletic (derived from one human stock) or polyphyletic, and if the former, how can we explain the so-called "mongol in our midst"? Then, again, is it true, according to the theory of Dr. Ales Hrdlicka of the United States National Museum, that Europe, and not Asia, is the cradle of the human race, or does the recent discovery in Nebraska of "Microlestes," the tiny tooth no larger than a pin head, of *Hesperopithecus*, the ape of the western world, mean that the American Continent is the birthplace of man and the

earth search for the "missing link" ended?

The "eternal question" still remains unanswered to the satisfaction of everybody. Haeckel calls it "The Riddle of the Universe," the Bible speaks of "Hidden Mysteries"; yet the world wants to know whether man was *created* "in the beginning," according to the book of Genesis which states that God created man in His Own Image or did man appear through *evolution*, according to the dictates of science? Man has been forced to choose between these two theories as to the origin of the universe; either he is to believe the theory of creation as stated in the Bible or the theory of evolution as formulated by modern science. If he believes that the universe is boundless in character and governed by fixed, inexorable laws which have been working for æons of time, he is called an agnostic; if he believes that the world and all therein was created in six days and that the soul is immortal, he is termed a religious fanatic. Unfortunately he is not permitted to take hold of both horns of the dilemma at the same time.

There is no final word on the subject, for man in his short span of physical life is quite unable to gain complete mastery of the problems of life and conduct. He still yearns to know from whence he came and whither he goes. The man of science, if he is able to keep up with the progress of an important branch of investigation, will in the end become a somewhat narrow specialist in that field. Yet he is unable to acquire a com-

plete comprehension of that science. The teacher of religion is in a similar position for if he had been able to learn all the realities of human life and its spiritual connections, such things as racial antagonisms and religious prejudices would cease to exist. There would be no corner on any one religion as the only means of salvation, and God would not be limited in power as to the time-liness and location of his spiritual revelations and the establishment of his natural and moral laws.

Various theories of creation are passing into the discard. Most biologists have abandoned the theory of mechanism entirely. The "physical basis of life" as outlined by Huxley is undergoing change. The Lamarck-Spencer hypothesis of use and disuse has failed completely; so has the "survival of the fittest" theory of the origin of the mind and the soul. Quite recently, Professor John M. Coulter, head of the Botany Department of Chicago University, stated that Darwin and his "Origin of Species" was a back number. No longer is it accepted that

man is a fortuitous concurrence of atoms. Creation is not an accidental composition and arrangement, for purpose and design are everywhere in evidence. One now hears of "Creative Evolution" and "Emergent Evolution." The latter suggests the principle of purpose in which God is recognized as directive Activity which, according to the interpretation of C. Lloyd Morgan, means that "the higher acknowledgment, the Creative Source of evolution---this is God."

Carlyle in speaking of the matchless word portrayal of Creation in the Book of Job says it "is an unspeakable, God-like thing, towards which the best attitude for us, after never so much science, is awe, devout prostration, and humility of soul, if not in words, then in silence."

Hensel, the great biologist, opposes the Darwinian theory wholly. He boldly states that the Mosaic account of Creation is on the whole correct. He contemplates the "*days*" as large periods of time and compares the order of creation with the Book of Genesis as follows:

FIRST DAY

MOSES

And God divided the light from the darkness.

HENSEL

The earth rotates, and day alternates with night.

SECOND DAY

And God said—Let the waters be gathered together in one place and dry land appear, and it was so.

The earth crust with its sand and slime separated from its sea-water because of the rotary movement.

THIRD DAY

And God said, let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after its kind, and it was so.

In the semi-darkness of the water-vapor-laden atmosphere on plains, and mountains, ferns sago-palms, horsetail-wood germinated.

FOURTH DAY

And God said, let there be light in the firmament of the heaven, to divide the day from the night.

The sun at last penetrated through as yet heavy mists.

FIFTH DAY

God created creatures of the waters, great whales and winged fowl.

Creation of animal world except land mammals and parasites.

SIXTH DAY

God created beasts of the earth, everything that creepeth and man.

Mammals, man, insects appear on the landscape.

SEVENTH DAY

Rest (Meaning the completion of creation.) Rest

By sheer chemistry, Hensel demonstrates that "whales and winged fowl" must have been, by the very nature of the then composition of the atmosphere and the earth's elements generally, the first creations, that is prior to the land mammals and man.

Creation is a cycle of the composition and decomposition, life and death. There are but three kinds of composition conceivable,—accidental, necessary (involuntary) or voluntary. Accidental formation is eliminated from consideration because it is an effect without a cause. Involuntary composition requires that the formation itself must be an inherent property of a thing, from which it cannot be dissociated. This would preclude decomposition but disintegration is one of the functions in Nature. Thus it follows that existence is dependent upon a voluntary formation, caused by the First Cause, the Primal Will, or God. As motion without a motive force is impossible. It is manifest, therefore, that the vast beauty, and order of creation, with arrangement of its infinite forms, is controlled by an all-unifying agency, an all-comprehensive intelligence, which can be termed the Universal Reality.

The Creation of this Universal Reality is perfect and continuous, even though the relationship of the various degrees to one another, is not clearly understood. The perfection of man, with regard to his atoms, members and powers is due to the composition and correlation of certain elements. When the proper elements are brought together according to a certain measure, balance and manner to function with mutual influence, man exists. Since the same kind of elements existed one hundred thousand years ago, that are found in man today, it is evident that a like combination of elements in their proper coordination and influence would produce man, whether they were composed together yesterday, today or

tomorrow. At any time if the oil, a wick, a lamp and fire are brought together in the proper manner, and there is a lighter of the lamp—light will be produced which will last until these various elements are consumed. Then there is extinction. Likewise in the case of man, his creation and existence are dependent upon the composition and decomposition of a certain combination of elements.

The progress and change of the infinite forms and beings in the universe is called evolution. Professor Henry Fairfield Osborn defines evolution as "a continuous creation of life fitted to a continuously changing world." He says that the development of existing powers is less difficult to comprehend, but that the creation of new powers is the incomprehensible part of the whole process. Perhaps the distinguished professor might agree that potentially these "new" powers are *latent* powers designed "in the beginning" by the Universal Reality.

Evolution is one of many generally accepted working hypotheses used to explain both material and spiritual progress. Professor Metcalf, the first scientific authority to be called to the witness stand at the Scopes trial, stated that "evolution and the theories of evolution are fundamentally different things. The fact of evolution is absolute. There are dozens of theories of evolution, some of them wholly absurd, some largely mistaken, some almost wholly true, but there are many points as to how evolution has been brought about, which we are not yet in a position to answer." When asked by Attorney Darrow to define evolution, he stated: "Evolution means the change from one character to a different character, and by character I mean its structure or behavior or function or method of development from the egg. The term, in general, means a whole series of changes which have taken place

during hundreds of millions of years." Unfortunately to a large majority of people, the term evolution means ancestors who were monkeys. To the theological mind this conception takes away from God His divinity, and from man his humanity.

Mr. Bryan, when he speaks to Darwin in the July Forum, holds that evolution is an unproven hypothesis because it "links every living thing in blood relationship to every other living thing—the rose to the onion, the lily-of-the-valley to the hog-weed, the eagle to the mosquito, the mocking bird to the rattlesnake, the wolf to the lamb, the royal palm to the scrub oak, and man to all." Evidently Mr. Bryan has discarded the findings of chemistry which prove beyond disputation that the constituent elements in the physical body of man are likewise found in the royal palm, in the soil of Florida real estate, in the lamb, in the lily-of-the-valley, in the rattlesnake, even in the air which we breathe. His own statement upholds the brief in favor of evolution. When he argues the proposition that, according to the lowest estimate, there are one million species of which to date only half a million have been tabulated, and that no species has ever been traced to another, we can agree with him. Huxley likewise asserted that no species had ever been traced to another. Even Haeckel, the great modern exponent of Darwinism, was unable to find "the missing link," and Professor William Bateson, the London biologist, speaking to the members of the American Society for the Advancement of Science in Toronto in December, 1922, stated that so far every effort to discover the origin of species had failed.

However, when Mr. Bryan further adds that "evolution requires of its votaries the acceptance of such an illogical conclusion—that all species come from another," he restricts, beyond measure, the definition and scope of the term

evolution. Even though there should be "a million times a million links in all, every one of which is missing," still that is not conclusive proof against the theory of evolution.

Scientists themselves are not agreed on the different theories of evolution, for as Professor Vernon Kellogg states: "the truth is that although we know much more about evolution than 50 years ago we are distinctly less confident concerning casual explanation of evolution. The new knowledge of variation and heredity largely upsets Darwinism, at least as an explanation of species origin, yet offers no satisfactory replacing explanation. Neither do mutations nor Mendelism." Again the attention is directed to the Universal Reality as the cause of existence and the relation of the myriad forms therein to each other.

In studying the nature and place of man himself in the mighty universe, he in turn appears as a tiny microcosm. In an enlightened epistle to Dr. Auguste Forel, the notable scientific scholar of Switzerland, 'Abdu'l-Bahá points out that "man is like unto a tiny organism contained within a fruit; this fruit has been developed out of the blossom, the blossom has grown out of the tree, the tree is sustained by the sap, and the sap formed out of earth and water. How then can this tiny organism comprehend the nature of the garden, conceive of the gardener and comprehend his being? That is manifestly impossible. Should that organism understand and reflect, it would observe that this garden, this tree, this blossom, this fruit would have in nowise come to exist by themselves in such order and perfection. Similarly the wise and reflecting soul will know of a certainty that this infinite universe with all its grandeur and (perfect) order would not have come to exist by itself."

The progress of the physical body of man resembles the growth and development of the embryo as it passes by degrees from form to form, until it reaches

maturity. In the beginning man did not possess the beauty and grace of his present form, but rather he has attained his present shape and loveliness by degrees. It is quite possible, without detracting one iota from man's spiritual greatness over other forms of life, to suppose that at one time man walked on his hands and feet, or had a tail; in fact resembled in outer form the animal. In the vegetable world, the original species of the genus do not change or alter, but the form, color and bulk both change and progress. The different fruit trees do not arrive at maturity at the same time, but some fruits appear before others. The cherry ripens before the apple, but the priority of the cherry does not indicate that the apple was produced from the earlier fruit of the cherry tree. Likewise, even though man is classed as a primate, having hair, shoulder and pelvic girdles of bone, and vertebrae, characteristic to all other mammals, together with a similarity in the functionings of organs, nevertheless, there is no indication of alteration in the original species. From the beginning of man's existence, he has remained a distinct species. Similarity is not a proof of man's development from one primal stock, or brute ancestry, rather is it open testimony to the universality of the laws of creation.

Professor Wolfgang Köhler of Berlin, who is at present an academic visitor at Clark University, recently published a book on "The Mentality of Apes" in which he attempts the comparison of the action system of chimpanzees with that of man. He shows, by one experiment, the initiative of a chimpanzee in getting a banana, which it could not reach through climbing, by piling up boxes until it was within reach, and he concludes that the chimpanzee has a degree of insight which exceeds that of the human infant. It is interesting to see the results of these "intelligence tests" contrasting the efforts of the monkey in the use of implements

and the search for bodily nourishment with the methods used by man, but happily the author is cautious about the psychological interpretation of these tests and does not carry this well developed animal instinct to the plane of human reason.

There is no doubt that in his physical body, man is not as highly developed as some animals, his sense perceptions are inferior, his hands are not as highly specialized, the infant child is helpless in comparison to the young of the animal world, yet all of these characteristics would point to the retrogression of man if man's evolution is based on his origin and ascent from the ape. Even if at one time, as the vertebral column of man indicates, he had a tail which was useful and as he developed, it was no longer needed and gradually disappeared, this modification of the species does not prove that man was raised from the animal world. The structure of human blood is completely different from that of the ape, so much so, that science has never succeeded in crossing the two. Surely this great connective agency of complex cell life, the blood stream, could not have changed so greatly if man came from oragnoid ancestry.

The "survival of the fittest" theory has been the origin of great difficulties for mankind and it has retarded the progress of civilization, for as Huxley said in his Romanes Lecture (his last public talk) it precludes moral evolution. The laws of nature are perfect and universal in their operation and it is impossible to imagine a perfect creation with the earth inhabited by every form of life except without man. If the ultimate purpose of scientific research is to find the "missing link" then the epitome of material philosophy ends in the tail of the ape.

However, evolution is a principle of progress underlying all the kingdoms of creation. It is found in the mineral, vegetable and animal worlds and reaches

its highest expression in the moral and spiritual development of man. The lower kingdoms are bound by the limits of natural law, but in man there is an inner faculty by which he transcends the laws of nature and advances toward limited perfections in the realm of thought and spirit. Plato pointed out that man differs from animals in always aiming at some goal.

Herein then lies the greatest conception of evolution, the trinity of man's physical, moral and spiritual progress from the beginning of his existence and continuing towards unlimited perfections. In its fullest measure, evolution means

the development of the mind and spirit of man and the immortality of his soul.

With this conception of the trinity of man's evolution we can look for a new race to be developed in which the moral and spiritual factors of progress will be so highly elevated and sensitized that man's physical appearance will undergo as marked a change from his present form as he is now distinguished in outline from the animal. Furthermore the spirit or soul of man, with deeper understanding, will anticipate the transition from bodily limitations to the fuller expansion of eternal progress in the realms of spiritual existence.

THE WORD

- O Primal Word that mortal man didst fashion
 From clay and water in the past of time,
 Appease the mighty gales of lust and passion
 Which sweep us from our anchorage sublime,
 Release our ark upon a tranquil tide
 And let it rest upon Thy mountain-side.
- O Blesséd Word by Whom alone we merit
 Due mention in the Concourse of the Just,
 By Whom Thy poorest creature may inherit
 A wealth beyond the reach of moth and rust,
 Renew our spirits with Thy bounteous page
 And by Thy flood our panting thirst assuage.
- O Glorious Word for Whom all words were spoken
 By tongue prophetic and in time unveiled,
 Thy severed saints advance with bodies broken
 To that great Light which never sank nor paled,
 Whose Essence is the sacrificial fire
 And unto Whom all holy deeds aspire.

—H. H. Rycroft.

GREEN ACRE. A TRIBUTE—A FORECAST

ALINE DEVIN

O Green Acre! we salute thee!
Thou, sitting beside the broad Piscataqua;

In whose pellucid depths thy manifold beauties are mirrored—

We do thee homage.
From the dusty road
Filled with the noise of much passing—
The noise and dust of many passing—

Thy long, beautiful
slope runs lightly
to the river—
To the river, which
wending its way
to the sea

Its broad and shining
way to the
sea—

Carries with it a
thousand sweet
memories of thy
beauty.

Yet not of thee
alone does it
dream,

As it follows its appointed
way to the
sea,

Its swift, resistless
path to the sea.

Tho it loves the lush
green of thy
long slope—

As thou runnest so
lightly to meet it:

Tho it rejoices in the strong grace of thy
trees,

Thy tall trees whose strength and majesty
are reflected on its placid bosom—

On its bosom as it wends toward the
ocean;

Piscataqua carries other memories,
Dearer than thy beauties, stronger than
the trees, thy tall brothers;

Memories whose value passes that of
rubies.

I lift up my eyes and see, I lift up my
eyes,

O, Green Acre!

And coming down thy long slope, I see,
A slender gray figure, instinct with life,
a-glow with love;

Along thy paths it
moves;

With free, swift
steps it moves
toward the shining
river.

On the lifted face
there rests a
smile of tranquil
peace, of high
serenity.

Close to thy banks,
O Piscataqua!
a white tent
rises—

A great, white tent,
its walls invitingly
lifted,

And into its shelter
people are pouring;

Singly and in
groups, they enter.

But whether alone
or together

Their faces show, their faces so eager
and intent, show

How purposefully they have come.

Beyond the tent a flag-staff stands;

Tall and slender it rises,

And from its pinnacle there floats a
pennant,

A snow-white pennant,



Sarah Farmer

On which is written the magic word,
Peace!
Peace!
That for which mankind yearns;
That for which so many lives have been
given,
And given rejoicingly.

The steadfast eyes of the watcher on the
hillside see all this,
And they see more, much more:
For there where the crowd is gathered,
Where the Peace Flag flies—
There, she knows, stands an altar to
Truth.
Truth, the magnet that draws all hearts;
Truth which has but one Source.

To worship at this altar,
Visioned and consecrated by Sarah Far-
mer, many have come,
From all quarters of the world, they
have come.
They have come bearing rich gifts;
They have come stretching out only
empty hands.
The welcome was the same.
What they found measured only their
capacity to receive.

Here were no barriers to overcome;
No barriers of race, nor of creed, nor of
color.
"Ye who worship at this altar;
"Ye who listen to the message heard
from it!
"Worship with reverence!
"Listen with sympathy!
"If possible with understanding!
"But always with sympathy."

The vision of the past vanishes.
Gone is the great white tent!
Gone the white flag with its symbol of
hope to a stricken world.
The crowds that trod the long, grassy
slope of Green Acre are scattered.

The slender gray figure with bright up-
lifted face
Lies hidden, alas! beneath the sods of
Bitter-Sweet.

What of her dream?
What of the altar she raised?
The altar on which she poured the rich
libations
Of her tears, her prayers, her fondest
hopes?
Again I lift my eyes,
Not to the past, the beautiful past, gone
forever,
But to the future
With all its wonderful potentialities.

Still before us lies the long slope of
Green Acre,
The long and grassy slope lovelier than
ever,
For now man and nature have combined
to make it so.
At its feet still lies the Piscataqua flow-
ing toward the sea—
Toward the great salt sea carrying with
it untold argosies of memories;
Of memories, yes! but of high hopes as
well.
With the eyes of flesh we may see this.
Clear and beautiful it lies before us.

But what may be seen with the eyes of
the spirit?
Yonder still stands the Altar to Truth,
"four-square with the heavens."
Cannot you see it?
Upon it lie new and precious offerings,
The fragrant smoke, the perfumed
clouds, rising high in the clear air.
Crowds stand around it.
With intent, purposeful faces,
They press near to get the message for
which their souls long.
And trooping down the long slope come
pilgrims from everywhere.
Pilgrims to worship and listen at Green
Acre.

THE UNITY OF CIVILIZATION

Y. S. TSAO

Editor's Note.—Y. S. Tsao, the President of Tsing Hua College, is a Yale graduate and his wife a charming American lady. Tsing Hua College was founded in 1911 as the result of the return to China, by the United States government, of the Boxer indemnity. "Tsing Hua College is a monument to America's desire to deal justly with China," wrote Prof. Robert McElroy. It was established for the better preparation of Chinese students for entering American universities. Situated seven miles from Peking, in an ideal spot, formerly a palace, it enjoys a unique position in the educational development of China. Most conspicuous are its buildings, to which in recent years have been added an Auditorium, Science building, Library, and Gymnasium, the most modern and up-to-date college buildings in China. The faculty are composed of both Chinese and Westerners.

A FEW weeks ago I had the privilege of hearing an address by Dr. Luce, entitled "Interpreting the Signs of the Time." The speaker, dreaming of a Utopia, asked himself what are the signs leading to a millennium on earth. I thought these signs should at least first lead to "The Unity of Civilization and the Universality of Religion." Civilization without unity is not civilization—but superficiality; religion without universality is not religion—but superstition or dogmatism.

One of the most remarkable movements toward the unity of civilization was the World Conference on Education held in San Francisco. The sessions were devoted to a discussion of education as a means of eliminating the ignorance and injustice causing hatred and misunderstanding among nations. The call which went out to one thousand contacts in 73 different countries contained the following objectives: to promote friendship, justice and goodwill among the nations of the earth; to bring about a world-wide tolerance of the rights and privileges of all nations, regardless of race or creed; to develop an appreciation of the value of inherited gifts of nationality through centuries of development and progress; to secure accurate and adequate information in textbooks used in the schools of the different nations; to produce a national comrade-

ship; to inculcate in the minds and hearts of the rising generation the spiritual values necessary to carry forward the principles emphasized at the Washington Conference; and finally, to emphasize the essential *unity of mankind*, making clear the suicidal nature of war, and the necessity of peace.

The opening meetings were attended by from ten to eighteen thousand people interested in this movement. An eyewitness said. "To stand before the plenary conference and look into the faces of the world, a representation wide-spread, not a few leading countries but the nations of the world who sat together and earnestly deliberated, not for selfish interests but for a great humanistic motive, sent a thrill through one. Constantly one felt that it was here,—the *greatest fundamental truths*, the potent forces which can make humanity better, more tolerant, more faithful, more virtuous, more devout—will be set in motion."

Many will be found to ridicule the idea that any real progress in unity has ever been made, or that the world can ever be envisaged except as an irksome enclosure of rival armed forces thirsting for the fray. But there is a quiet but well grounded belief that the forces tending to unity in the world *are different in quality*, incomparably greater in scope than those which make for dis-

ruption. Discord is explosive and temporary; harmony rises slowly but dominates the final chord.

The great World War has certainly brought home the lesson of economic interdependence among nations, and although President Wilson's ideal was not fully realized in the League of Nations, subsequent events have decidedly brought back to the thinking minds such works as Norman Angell's "Great Illusion," Fayle's "The Great Settlement" and Keyne's courageous attacks against the reparation provisions of the Treaty of Versailles, and recently even Kant's Perpetual Peace had new editions brought out.

In a more recent work published by the Cambridge University Press, entitled, "The Wider Aspects of Education," which contains papers by Dr. G. P. Gooch, he as a historian called the doctrine of the unfettered sovereignty of the individual state as "the curse of the modern world." He said in part, "for a thousand years, roughly from St. Augustine to Machiavelli, from the fifth century to the fifteenth, the conception of the unity of civilization dominated Europe. They called Europe the *Res Publica Christiana*—the Christian Commonwealth—and they believed in this great conception of the unity of civilized mankind. It was only about 400 years ago, when the great political thinker Machiavelli taught the conception of the sovereignty of the State, making every State supreme, responsible only to itself, without any obligations to other States, without any obligations to the community of mankind, and without paying any more than lip homage either to a divine ruler of mankind or to the divine voice within. What Machiavelli began was continued by men like Hobbes in England and Hegel in Germany, and it has become something like an established principle of statesmen and of publicists in every country in the world. For the last four centuries therefore there has

been a struggle going on for the soul of man between the doctrine of world-citizenship and the newer doctrine of purely secular and national politics."

He regards the Great War as the inevitable result and the final disproof of the truth and value of narrow-headed and narrow-minded nationalism and he believes that the best thought and the best mind of the day in all countries without exception is turning to the conception of world-citizenship, brought up-to-date, transferred from a theological to an ethical foundation, and enlarged until it embraces, at any rate, all the civilized countries of the world. This process has been assisted not only by the bankruptcy of the doctrine of sovereignty which was revealed by the Great War, but also by our experience of the results of the struggle.

He believes it will take a very long time for this conception to work itself into the consciousness and the sub-consciousness of statesmen, of the man in the street, and of the school-master and of the author of school history; but it has got to come, and it will come. He is perfectly certain that those of us who are connected with teaching and the teaching profession will be gravely neglecting our duties if we do not do all that lies in our power *first to convince ourselves* of this fundamental fact of the unity of civilization and the mutual obligation of all the members of the civilized family of man, and in the second place, to pass on this great revealing and inspiring conception to those with whom we come in contact, and to those whose training is given into our hands.

Recently, I was profoundly stirred by a passage which appears in a book meant to train military leaders. It says, "Under the old idea, patriotism consisted in doing one's utmost to bring power, honor and glory to one's own nation, even, if expedient and necessary, at the expense of other nations. The true conception of

patriotism is of a higher order—to bring power, honor and glory to the state through honest effort, through good government, through unselfishness and not conquest, through friendship toward the other nations of the earth and especially the weaker, through making the name and flag of the state honored and respected among all nations—and all this not alone for its own sake but for the benefit of humanity and the race. Such a conception does not belittle patriotism, it ennobles it. Neither a man nor a nation can exist worthily for his own or its own sake alone. Both have a part and a duty toward others in lifting civilization to a higher plane and in contributing permanent values to the life of the civilized world. This is the true conception of patriotism—and nationalism.”

Two years ago, the writer had the opportunity to address the leading educators of the country at an annual conference and the conclusion was a revised version of a Confucian passage so-called “The New Great Learning.” Confucius said:

“The ancients who wished to illustrate illustrious virtue throughout the world, first ordered well their own states. Wishing to order well their states, they first regulated their families; wishing to regulate their families they first cultivated their persons; wishing to cultivate their persons, they first rectified their hearts; wishing to rectify their hearts, they first sought to be sincere in their thoughts; wishing to be sincere in their thoughts, they first extended to the utmost of their knowledge, such extension of knowledge lay in the investigation of things.”

In the light of modern knowledge, I advocated the employment of Science in the investigation of things and in the completion of knowledge; the use of religion, ethics and philosophy of life to make sincere one's thoughts, to rectify one's heart and to cultivate one's person; the adoption of social sciences for the regulation of one's family and the

government of a state; and to adopt the conception of Unity of Civilization and the Universality of Religion in order to illustrate illustrious Virtue throughout the world.

While the idea of the sovereignty of the state has limited the scope of civilization by petty nationalism, most great religions claim to be universal. However, the religions have not made good their claim.

Mr. Rockefeller, Jr., before a Bible Class of two hundred men in New York, said that modern intellect has outstripped religion in the headlong progress of modern times. He quoted from a recent article by Winston Churchill, present Chancellor of the Exchequer of the British Empire, as follows: “The ideas of 1924 are marching on and are being perfected in the armies of the world under the surface of peace. Mankind has got into its hands the tools by which it can unfailingly accomplish its own extermination.”

“Why is this so?” Mr. Rockefeller asked, and he answered his own question. “Because the development of man's spiritual character has not kept pace with his intellect. Civilization, the accumulation of mind and matter, has temporarily outstripped religion. Religion must quicken its pace, otherwise man will not wake in time to save himself from the nightmare of war.”

As illustrations of religion applied to human affairs, Mr. Rockefeller cited hospitals, schemes for housing, child labor laws, factory laws. “In back of these manifestations, whether consciously or not,” he said, “is the Christian spirit. The operation of man's sympathy is the flower of our spiritual idealism. If men are to continue to live together in our modern closely knit society,” Mr. Rockefeller declared, “they must be guided by principles springing from love of God, hence love of our brother. Although civilization may temporarily have

outstripped its religion, it has not outgrown it."

Let each one ask himself or herself, "Has intellect or civilization, modern necessities of life and nervous passions outstripped my own abiding religious faith?" To be more concrete, "If your faith is the Fatherhood of God of Love, can you love mankind as your brother?" Why cannot this text continually ring in our ears: "Forgive them, for they know not what they do"? Has it not been said of a great soul that when his pet dog upset his candle in his library and burnt his manuscript upon which he had devoted many years of study to complete, his only displeasure was the exclamation, "Diamond! Diamond! Little do you know the mischief you have done!" If we cannot get this forgiving and sympathetic spirit to permeate our being then religion becomes only a Sunday suit.

Since the war, German thinkers have been busily occupied in developing new philosophies, and in spite of starvation and social chaos, with a certain part of the German people, the physical discomforts of life seem to have created a spiritual need more urgent than the want of food. Philosophical works were purchased by the members of the middle class by the hundreds of thousands. For instance, the sale of Chamberlain's "Foundations of 19th Century Civilization" has reached 150,000 copies, Vaihinger's "Philosophy of the As If" 50,000, Spengler's "Decline of Western Civilization" 70,000 and Keyserling's "A Philosopher's Log" 50,000.

Count Keyserling is a member of a noble German family of the Russian Baltic provinces dispossessed by the Revolution. The social and moral chaos of his generation drove him to despair, so he undertook a trip around the world as a student of creeds and philosophies. "He tried to feel and think like a Buddhist in Ceylon, a Brahman in India, a Confucianist in China, a Japanese in Japan and an American in the United States." The record of his spiritual

metamorphoses was first published in 1918 as "A Philosopher's Log." His conclusions might be summarized as follows: "*All facts—and all creeds—are but different expressions of one spiritual meaning; they are the only means by which we can gain cognizance of the real world of spiritual facts; deeper understanding of their meaning will lead to greater power and perfection; and there is no human progress but this improvement of our understanding.*"

This philosophical acknowledgment of the universal origin of spiritual life is quite recent, but even as early as 1905, Dr. Charles Cuthbert Hall, the President of the Union Theological Seminary, observed the growing repugnance on the part of ministers and laymen, to old forms of denominational subscription. In circles of culture there is coming a truer sense of proportion touching the legitimate functions of the church, he declared. Undeveloped conceptions of unity and movements of life and love are in the air, moving freely as on the wings of eagles and unconsciously ignoring formal lines of division beneath. Meantime, the advancing philosophy of religion, the enriching discoveries of history and archaeology, the pressure of social problems, the new cosmopolitanism, and above all the constructive results of Biblical criticism are bringing together many of the best minds and of the most consecrated souls upon a platform of Christian belief and effort incompatible with aggressive sectarianism, and independent of denominational subdivision. The tenor of this sentiment is not revolutionary but evolutionary; not destructive but constructive. This crystallizing of unorganized sentiment into a reinterpretation of the church on non-sectarian lines must be through the centralizing power of the Eternal Truth lifted up and drawing all men unto itself, with the vitalizing power of the Eternal Spirit giving liberty unto every man.

After prophesying the gradual breaking down of the artificial barriers of

sectarianism and denominationalism, thereby giving religious life a freer development in a wider field, Dr. Hall described his hopes entertained towards the people of the East. "When one stands in the heart of the venerable East; feels the atmosphere charged with religious impulse; reads on the faces of the people marks of the unsatisfied soul; considers the monumental expressions of the religious idea in grand and enduring architectural forms, then the suggestion, that all this means nothing—that it bears no witness to the Divine in man seeking and finding a partial and inadequate self-fulfillment—that it is but to be stamped out and exterminated before Christianity can rise upon its ruins—becomes an unthinkable suggestion. I look with reverence upon the hopes and yearnings of non-Christian faiths, believing them to contain flickering and broken lights of God," and "And nothing is more certain than that the common essence of Christianity lends itself to expression in the terms of the East. Our Lord Himself was an Oriental, and no imagination can picture Him, without violence to the sense of truth, except in the garb and manner of the East. Christianity would have overspread the East ere now had it not been forced upon the East in unwelcome identification with the manners and customs and temperaments and dogmas and military governments of an alien and inexplicable West."

"Finally, the Christianization of the world suggests a more complete and full-orbed interpretation of Christianity for the world, when the East shall supplement and fulfill the West by contributing truth seen from her point of view; mediated through her experience."

I have quoted lengthily in order to show how even twenty years ago religious thinkers were aiming at unity in civilization and universality in religious life. More recently, the religious views are growing even more liberal, to wit, the teachings of Dr. Fosdick of New

York and the sermons of Dean Inge of London.

The prophecy of Dr. Hall has in a measure been realized in the teachings of many well known movements, more or less religious, which have been organized in recent years, but I shall confine myself here to the teachings of the Bahá'í Movement as taught by Bahá'u'lláh and Abdu'l Bahá, which mean "The Glory of God" and "The Servant of God."

"The Bahá'í revelation is not an organization. The Bahá'í Cause can never be confined to an organization. The Bahá'í revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahá'í cause is an inclusive movement; the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Muhammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause. Socialists and philosophers find their theories fully developed in this revelation."

The Bahá'í revelation, which had its rise in Persia in the year 1844, today has become known throughout the world. "It is not so much a new religion as Religion renewed and unified."

This unique movement for social and spiritual reconstruction was first centered in a radiant youth called the Bab, whose mission it was to proclaim the coming of a great world messenger. Many European historians have described the wonderful charm of this pure-hearted hero of progressive religion, who was martyred in 1850 after six years of brilliant teaching.

Bahá'u'lláh, a Persian noble, then appeared as the one heralded by the Bab. He announced the dawn of a new age, an age when brotherhood and peace should cover the earth even as the waters cover the sea. The principles he advocated, however, were too universal for the limited minds of his contemporaries. He and a few of his followers were driven by the reactionary powers of

Persia into exile and prison, and at last, in 1868, were immured in the desolate barracks of Akka in Syria.

But the persecutions of men cannot extinguish the light of God's holy spirit when it shines from the heart of his prophets. From the "Most Great Prison" of Akka, Bahá'u'lláh spread his gospel of unity and love throughout Western Asia. In 1892, at the end of forty years of exile and imprisonment, he passed away, leaving his eldest son, "'Abdu'l-Bahá as the appointed expounder of his word and the promulgator of his cause, the "Center of the Covenant."

Under the guidance of 'Abdu'l-Bahá the Bahá'í message has been carried to all lands and all religions. It has bound Christians and Muhammadans, Buddhists and Parsis, Jews and Hindus, into the most spiritual brotherhood the world has ever known."

The Bahá'ís believe this is the beginning of that Golden Age upon earth, the age of universal peace and love when, as Christ foretold, men "shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God."

"The Bahá'í teachings unify the religions of the world into one universal

religion. It proves that the essence of the original teaching of all those religions was the same, though they have grown far apart because of additions in the form of dogmas, theology and rituals combined with the ambitions of different leaders."

I have marshalled forth evidences to prove that the conceptions of Unity in Civilization and Universality in Religion are already in existence. These comprehensive conceptions are very satisfying, although it may yet take a long time before they are fully realized in this world.

Much damage and suffering have been caused to the world and humanity in the name of civilization and religion, which are too much a heterogeneous conglomeration of inconsistencies. Without order, system, comprehensibility, consistency, and unity, the best civilization and the best religion can but be partial and inadequate truths, containing only flickering and broken light of a divine purpose. Such conceptions cannot satisfy the questing soul, nor can it give that unruffled serenity of outlook upon life as a whole. Only Civilization with Unity and Religion with Universality can have the ring of finality.

"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. Therefore the material and the divine or merciful civilizations must progress together until the highest aspirations and desires of humanity shall become realized."

'Abdu'l-Bahá.

OLD AND NEW PATHS AT GREEN ACRE

MARIAM HANEY

"In the future, God willing, Green Acre shall become a great center, the cause of the unity of the world of humanity, the cause of uniting hearts, the cause of binding together the East and the West."

"Should Green Acre follow firmly in this path and continue the annual holding of its impartial, universal Conferences,—there is no doubt that that region will become illumined with the light of unity." 'Abdu'l-Bahá.

Green Acre, "beautiful for situation," has been the subject of many a talk, a lecture, an article, in the past few years, and therefore Bahá'ís the world over are more or less familiar with its history. "Lest we forget," however, the links in the story connecting it with the present day activities, let us record once again those stirring events which have been the harbingers of the New Day and which very clearly foreshadowed that Hour of Unity for which so many hearts yearned.

Green Acre is situated in Eliot, Maine, and incidentally, it has put the otherwise obscure and almost unheard of little town on the map of the world. It seems truly a place *ever green*, as the name implies. The fields stretch out from the main-traveled road to the river like a soft green carpet, with only the one road running through it from the now famous Teahouse at the entrance, to the Green Acre Inn situated on a knoll overlooking the Piscataqua river (almost lovingly and quite correctly termed "The River of Light").

Briefly, then, Green Acre was founded by Miss Sarah J. Farmer of Eliot, Maine, who, after attending the Congress of Religions at the Columbian Exposition in Chicago in 1893, conceived the idea of establishing a Summer School on the property afterwards named Green Acre, and started almost immediately to set the wheels in motion for the organization of such a school, the object of which should be to provide a universal platform for the comparative study of the different religious systems,

the various speakers to expound their views in a spirit of tolerance toward all.

Miss Farmer was successful beyond her fondest hopes, and the Green Acre yearly conferences became widely known, and attracted to this unusual gathering place religionists, scholars and others famous in the world of religion, arts and letters. Among them was the poet John Greenleaf Whittier who, upon one of his visits, said: "We have heard of 'God's Acres,' but I call this Green Acre," and thereafter Miss Farmer used this name.

Thus began the "Search for Truth" in Green Acre; and from year to year thereafter the programs changed to coincide with the onward march of events until it was clear and evident that what the people wanted and needed was to find the Solvent which should unite all in one Brotherhood.

Miss Farmer, in the course of a few years, became a Bahá'í and realized fully that in the Bahá'í Teachings could be found the great Force and Power which would unite the people of the world and make of them one family regardless of race, creed or color.

In those early pioneering days one of the events which is enormously outstanding is the period when Mirza Abul Fazl, the distinguished Persian Bahá'í teacher visited Green Acre, and gave the teachings of God with such force and clarity to many a weary traveller on the path. 'Abdu'l-Bahá has designated him as the greatest religious teacher of his time, and those who realized his station and capacity felt that it was a privilege to be taught by him.



Part of the "grassy slope" and the river flowing to the sea

He loved all, and served all alike. What a bounty he was! And how he enjoyed walking to the pines, there to give his illumined talks to the eager groups who gathered around him! Thereafter the pines became known as the "Persian Pines," and though it was in the summer of 1904 that our revered teacher visited Green Acre, yet those radiant services of his are ever fresh and fair in the memory. His season at Green Acre was one of particular charm and spiritual growth. Blessed Mirza Abul Fazl! The writers of the future ages will record the real story in detail of his sanctified life of severance and service!

But nothing of course can be compared to the season of 1912 when 'Abdu'l-Bahá himself visited Green Acre for one week. "Blessed is the ground which has been pressed by his feet." From that time Green Acre has been considered by some as holy ground, not in the fanatical sense, but because the Light of spirituality burned brightly there, because the Light of the World

shed a radiance beyond the description of any words, and because the hearts of all who contacted with this Divine Servant of God were quickened with such happiness and love of the Kingdom, and were so spiritually confirmed that they were ready to give up all in service to humanity. He was the Divine Exemplar who was himself treading the path of servitude and holiness, and being Perfect he could direct others to the Perfect Way. He summoned all to devote their time to the spiritual reality of religion, and said: "In Green Acre you must concentrate your forces around the one all-important fact, the investigation of reality. Expend all your efforts on this, that the union of opinions and expressions may be obtained."

From that time down through these succeeding years, many an advanced soul has at times scaled the spiritual heights in contemplation of the precious hours spent with 'Abdu'l-Bahá in Green Acre; they have seen once again his majestic figure, and heard his peerless voice ringing out the Words of God, teaching the

children of men how to attain spiritual maturity, how to live the sanctified life.

The old order passed, and the foundation of the new life became apparent to all. Thereafter the Green Acre conferences were to revolve around teaching the reality of the Word of God.

About the year 1912 Miss Farmer became too ill to serve as the head and moving spirit of Green Acre, and soon thereafter it passed into the possession and under the control of the Green Acre Fellowship, with Mr. and Mrs. Wm. H. Randall of Boston contributing largely of their resources in every way to furthering the great plan of this beautiful center, and they built wisely and well around the Principle of the Investigation of Reality.

This period covering some ten or twelve years, has often passed through severe storms and stress, after which would come invariably the "clearing." The "Gales of the Infinite" dissipated the debris of man's ideas as the winds gather up and scatter far and wide the sands of the roads. No one save the Lord himself is able to measure the mighty works that have been wrought during these years. Many and varied are the stories that could be written of the beauty of service at Green Acre; of the many hundreds who have found themselves at this Center, made holy by the presence of 'Abdu'l-Bahá and his divine spirit, and who have listened to the message of Life with ears attuned to celestial anthems, thereafter returning to their homes alive and keen to continue on the path which leads to the Goal of all our hopes. When these stories are gathered some day and compiled, they will make a book of such interesting spiritual experiences as will charm and truly enlighten those who read it. *The readers* will likewise be inspired "to investigate reality."

Another summer seems particularly outstanding as we recall the many beautiful summers through which we have

journeyed to this time, namely the season of 1916, when two important events took place. One the dedication of Fellowship House, the gift to Green Acre of Mrs. Helen Ellis Cole of New York, a Bahá'í, a devoted friend and sister to Miss Farmer, and a loyal supporter of the beautiful life and spirit of Green Acre. And, secondly, Miss Farmer returned after her years of separation because of illness. Her heart was overflowing with gratitude to her Bahá'í brothers and sisters "who had raised Green Acre to this pinnacle of spiritual unity and peace. She had lived to see her early dream realized, to see many nations and sects, races and religions joined together under the Flag of Peace." Soon thereafter she passed into the life eternal and radiant.

Another important season was the summer of 1920, when Jenabi-Fadil, a renowned Persian Bahá'í teacher who had been sent to this country by 'Abdu'l-Bahá, taught at Green Acre. He brought a fresh impetus to the Conferences, and during his stay there was a very marked spiritual advancement. He again served at Green Acre in the succeeding years.

The summer of 1921 is also notable, for the Teahouse and Gift shop were opened for the first time. This addition to the life and activities of the place was planned and arranged by Mrs. Ruth Randall, who for the past four years has successfully managed this attractive branch of the work and likewise beautified the surrounding grounds, making the entrance to Green Acre most inviting.

Gradually from that time to the present the growth has been toward the fulfillment of the prophetic utterances of 'Abdu'l-Bahá in regard to the future of Green Acre, one of which carries with it a special significance and is here quoted:

"Thy desire to serve Green Acre is in reality a very important matter. This name (Green Acre) must appear with all its significant meaning, that is, Green



Group around the Peace Flag at Green Acre showing Mr. Randall with hat in hand and Mr. Schopflocher in the foreground directly back of the small boy



Group near Peace Flag showing Mr. Mountfort Mills, President of the National Spiritual Assembly in the center, surrounded by a few Bahá'í friends

Acre must become the reflection of the plain of Acca (spelled Aqá in the new transliteration), and attain to the utmost verdancy, greenness and artistic beauty. Its charms and wonder lie in this,—that it may become the center of the Bahá'ís and the cry of Ya Bahá El ABHA (O thou the Glory of the Most Glorious!) be raised from all its direction."

The season of 1924 then is another particularly outstanding one in the growth and life of Green Acre. At the annual Fellowship meeting in August of that year the friends gathered together were realizing more than ever the meaning and deep significance of the law of cooperation and coordination and envisioned the Greater Green Acre to be brought into the realm of visibility. At this meeting Dr. M. A. Cohn of Brooklyn, N. Y., thrilled the friends with his suggestion that the Annual Bahá'í Convention and Congress be held in Green Acre in 1925. He said in part:

"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. This Congress of 1925 if carried forward in unity, harmony and love will stand out as a Beacon Light in the annals of the Bahá'í Cause in this country in general, and of Green Acre in particular."

But that which furnished the dynamic for action was the instruction of Shoghi Effendi, Guardian of the Bahá'í Cause which was received in 1924 and contained these stirring words:

"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-Adhkar is in progress, the Focal Center of the devotional, humanitarian, social and spiritual activities of the Cause."

Thus it was that the friends voted to hold the Bahá'í Convention and Congress of 1925 in Green Acre the first week in July, providing this action received the approval of Shoghi Effendi. All who have read the preceding numbers of the Star of the West know that this sanction was received in due time, and that the Convention and Congress held this year brought many new faces to Green Acre, and it already stands out as a "beacon light" in the path of progress.

Now once again we have just had another Annual Fellowship meeting held at the Green Acre Inn on August 10th.

Mr. Wm. H. Randall, Chairman of the Board of Trustees of Green Acre, in his opening address, spoke with deep feeling, with sincerity, with love and with a tenderness which touched all hearts. Among other things he said:

"All of life seems to follow definite stages: the infant period, that of adolescence, and again the period of maturity. Miss Farmer was the great loving mother who brought into being a child—Green Acre—and with love and tender care she carried it forward, rearing the foundation for the future work. When she was unable to continue, the care of Green Acre passed into the hands of the Fellowship and a number of Trustees, and for some ten or twelve years the affairs of Green Acre have been conducted along this line, until now it has come to another stage of its growth, it has come to its maturity Green Acre has survived and grown through its spirit of unity and service, and through its spirit of love I think now that Green Acre is approaching another period of its growth; it must be apparent to all that new life is coming to this center and is bringing to it a vision of new resources and of great growth. Therefore we should be ready to take this next step forward in the life of Green Acre We grow by uniting ourselves to the larger needs. Man progresses from one level of consciousness

to another, and as growth toward the higher consciousness comes, he sees the higher world, and that this vision unfolds before him the plan of God. And so Green Acre must pass, in spirit anyway, from a center in itself to a greater center, and go forward in the unity of its own greater work. I feel therefore that we are going to have a marvelous meeting, that we have gathered here with nothing but unity in our minds, and the desire and purpose of our heart is to unite the past with the interests of the larger and greater Green Acre, that in time to come we may be so proud to be members of this Fellowship that it will be our summer happiness to unite here each year, contributing our part toward the success of this beautiful spiritual center with its manifold activities to be developed year by year, its life of agriculture, its educational system, its means of recreation and happiness, indeed we know the ideals of Green Acre revolve around the whole world of humanity for it is an expression of the Word of God. I welcome you all with the greatest happiness, and I am so glad to see some of the faces of the dear old friends of the days of Miss Farmer who worked so hard for Green Acre,—to see them again sitting in this body uniting with us, and now confident that the inner life of Green Acre has been assured."

Mr. Siegfried Schopflocher spoke in behalf of the Trustees and gave a brief resume of the work which has been accomplished. He gave the following heartfelt testimony: "What has been done is only due to the cooperation of the members of this Fellowship without which the Board of Trustees cannot do anything. It is the spirit of cooperation and coordination which has brought about the material and physical improvements in the last few years,—an expression also of my gratitude toward Green Acre, for here I have experienced real and loving friendships which I have never known before, and I tried to put

into the work the spirit of love and service. There is no greater mysticism to be experienced I think than that which a man or woman finds for the first time when they really contact that true spirit of loving service which is selfless and ideal and promoted by the heart which has been touched with the love of God; only for the sake of God do they serve and for the advancement of His Cause; and this is my debt to Green Acre. When I first came here I was presented with a little booklet which told of the ideals of this center, and I said: Is it possible? I thought to myself it is not possible for such a place to exist! But I looked around and discovered it was not only possible, but it was almost finished, almost accomplished in truth and in fact. . . . The great joy is in serving, is in accomplishing, and today it is in giving a helping hand to Green Acre. I became acquainted with this universal platform, but I did not know at first exactly what a universal platform meant. So I referred to our dear friend. I thoroughly appreciated the closer touch and learned more about the great Truths which were stirring this group of people into action, and I came to the conclusion that it was not the outer Green Acre, even with its beautiful setting and surroundings, but that it was the deep meaning of Green Acre, its ideals, its universal platform, its deep spiritual significance, its standards of unity and human solidarity that I loved so much and which I have tried to follow, which many succeed in following, and all of us will succeed in this endeavor through cooperation and selfless service, and it will be our privilege to lift up others, and see that they also enjoy this happiness and the loving friendships. There is the mysticism of Green Acre, and there is the true mysticism. There is the demonstration of the spirit of love in action. It was this Baha'í spirit which attracted me. . . . There is to come before you a resolution which the Board of Trustees

has prepared in absolute unity with the greatest consideration realizing its importance. With the adoption of such a resolution, we will be able surely to have the support of all the Green Acre people of the world, and which will bring all of us definitely into relation with Green Acre."

Miss Roushan Wilkinson, Secretary of the Fellowship, read a comprehensive annual report, clearly setting forth the proceedings of the last Fellowship meeting and bringing fresh to the minds the activities of the year.

Mr. Mountfort Mills, Dr. M. A. Cohn, Mr. Stanwood Cobb and others spoke feelingly of the services of all those who had contributed such a vital part of the work and of the possibilities and future plans for the Green Acre activities.

The resolution referred to by Mr. Schopflocher provided that Green Acre should be definitely correlated to the National Spiritual Assembly of the Bahá'ís of the U. S. and Canada, and that it should come directly under its control and supervision as soon as all technical points in connection therewith could be adjusted. The resolution was joyously accepted by a large majority and it was adopted unanimously.

Thus the future of Green Acre is gloriously assured; some of the most stirring prophecies of 'Abdu'l-Bahá have been fulfilled; and with the hoisting once

again of the beautiful white Peace Flag on the Green Acre grounds amid the united prayers and songs of the assembled friends, there passed into history one of the most deeply significant and most glorious meetings in the whole life of Green Acre, for the decisions arrived at signify the expansion of Green Acre eventually into a beautiful "City of God"—for such it will be when every activity is for the sake of God, and every man, woman and child is listening with the ear of the spirit to the inner voice which calls to prayer, to unity to "living the life" of a real Brotherhood,—a life which functions in and for God, and which can be led by the spirit because filled with the spirit. As 'Abdu'l-Bahá instructed in one of His Tablets:

"Your hearts must become pure and your intentions sincere, in order that you may become the recipients of the divine bestowals." The Divine Bestowals were vouchsafed. Miss Farmer's spirit doubtless mingled in happiness and great joy. 'Abdu'l-Bahá o'ershadowed the meeting, and the efficacy of His Word was proven in the lives of those who believe it:

"Verily, God loveth those who are working in His path *in groups*, for they are a solid foundation. Consider ye that He says 'in groups,' united and bound together, supporting one another."

WHAT INCALCULABLE benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so deeply apparent, the means for the attainment and accomplishment of human fellowship have appeared in the world. 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.

AMONG FRIENDS AT GENEVA

To the STAR OF THE WEST:

Many Bahá'í friends are in Geneva, Switzerland, this summer, and all of them will be especially interested in the International Esperanto Congress to be held here in August, as well as the League of Nations Conference in September, besides many vital meetings correlated with these important gatherings.

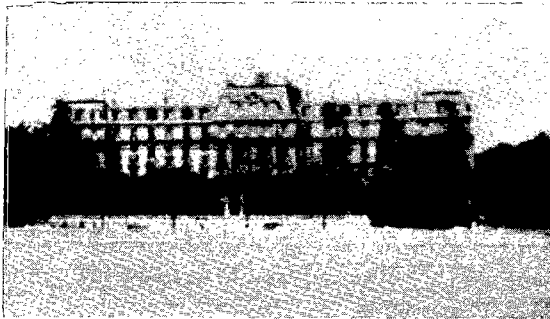
You probably have heard of our new Bahá'í meeting place and International Bureau, its fine location as well as its beautiful interior. Miss Martha Root has an office at one end, and Mrs. Stannard at the other end of this spacious Bureau. Bahá'í meetings are held here once a week, and they are very well attended.

Miss Root has been doing heroic work in Esperanto, and she, together with Miss Julia Culver, are finishing up all necessary details in preparation for the two Bahá'í sessions at the Esperanto Congress. Lady Blomfield and Miss Herrick, with an Esperantist group, arrived this week from London, so you can think of us all as having a more than interesting summer.

The earliest European dwellers to arrive at the Arts of Civilization are supposed to have been the lake dwellers on Lake Geneva, and the largest settlement was on the very spot where the League of Nations stands. The International Hotel filled in the land; and the City of Geneva bought the International Hotel and gave it to the League. So you see it must have been one of the magnetic spots of earth from the beginning of this civil-

ization. The garden around the building is a veritable Eden. The meetings are held in a glass-enclosed room, all sides open but the tiny entrance. The view is marvelously beautiful: with the lake—the wealth of blossoms, gorgeous white and purple magnolias in full bloom—the lawn dotted with flowers, making a superb setting for the great conferences held within. Every time I go there, I remember the verse in Genesis where we are told that God walked and talked with Adam in a garden, and all sense of time ceased. How I wish I might give you a

glimpse of the gatherings within the hall. All types of men are represented: the younger ones so full of zeal and enthusiasm, and some of the older ones so calm and gentle, while others have plainly written in their faces the



Palace of League of Nations

distinct characteristics of the particular nation they represent. We could write of the Germans, the Japanese, the Chinese,—such interesting sidelights, the Abyssinians with their beautiful heads and very kindly brown faces, formerly wearing their native costumes, now, however, wearing English clothes. The Polish delegation is a charming group, too, and dear old Senator Burton adds a kindly fatherly American note.

But I must not write an article. Miss Root is intending to continue her contributions to the Bahá'í Magazine, and now that she is here in Geneva she will have much to share with the readers of the STAR OF THE WEST.

Elizabeth B. Nourse.

Geneva, July, 1925.

IN EXPLANATION

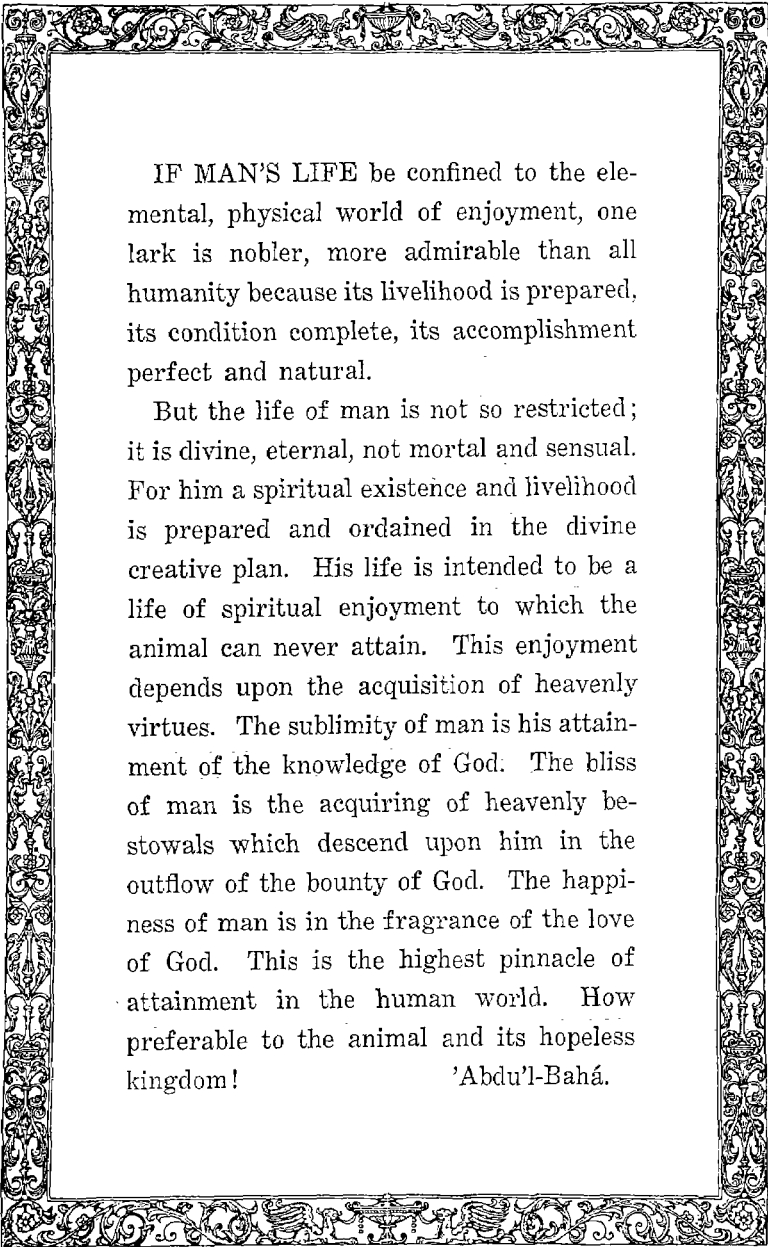
IN THE drama, "In Quest of Truth," published in the July number of the Bahá'í Magazine, some of the statements made about the teachings have been questioned. It may, therefore, be well to make some statement in regard to two points which might easily lead to misunderstanding. Realizing of course that there is a difficulty in translating from a foreign language, as was done in this case, there may be need of explaining the Bahá'í teaching in connection with a point made by the author who emphasizes the finding of God within our own inner consciousness. The writer's ideas of course flowed directly from the verse in the Hidden Words which he embodies in his text—"turn thine eyes unto thyself, that in thee thou mayest find Me abiding, mighty, powerful and self-subsisting." He says it is only when we turn our sight within, that we begin to make spiritual progress, and this is true. All the abstractions in the world will never advance us on the spiritual path. It is only when we correct our own lives and live the life, that we can be called disciples of progress. On the other hand, there is a point where such an idea of looking within reaches an extreme which would not be truly in accord with the Bahá'í teachings. Correct ideas of God, for instance, cannot be deduced from our own consciousness, but can reach man only through the medium of the Manifestations, the Great Teachers of humanity, and through their Holy Word. 'Abdu'l-Bahá has made this very plain: "How can man, the created, understand the reality of the pure Essence of the Creator? This plane is unapproachable by the understanding, no explanation is sufficient of its comprehension, and there is no power to indicate it. Minds are powerless to comprehend God Therefore all that the human reality knows, discovers, and understands of the

names, the attributes, and the perfections of God, refer to these Holy Manifestations The enlightenment of the world of thought comes from these Centers of Light and Sources of Mysteries."—('Abdu'l-Bahá, Answered Questions, p. 168.)

A second point, in connection with the Word of God, might also lead to misunderstanding. As translated, the statement appears in the text that "there is but one truth, and the Word is a ray of this truth. Countless rays stream forth from the sun and their dawning-place is the human heart in its purity."

Of course the Word of God can hardly be compared to other rays in which God reaches man. It is true that countless rays stream forth from the Sun and that man learns of truth and of God through nature, through contact with his fellow-man, through his own near spiritual experiences; but to none of these ways can the way of the Word be compared because it is in a different class. The Word of God is the only direct expression we have of God in the world of humanity with the exception of the life itself of a Manifestation, and these two are themselves so intimately connected as to be in a mystical sense one. Therefore, the Word of God is distinct from any other way of approach to God. "Consider how great is the value and how paramount the importance of the Verses (the Word) in which God hath completed His perfect argument, consummate proof, dominant power and penetrating will."

Certainly the author of this charming *little drama did not mean to present any other teaching. The difficulties of translation often cause an idea to stand forth in the second language in a slightly different form from what was intended by the author and in a way which may not represent the actual meaning. (S.C.)*



IF MAN'S LIFE be confined to the elemental, physical world of enjoyment, one lark is nobler, more admirable than all humanity because its livelihood is prepared, its condition complete, its accomplishment perfect and natural.

But the life of man is not so restricted; it is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is his attainment of the knowledge of God. The bliss of man is the acquiring of heavenly bestowals which descend upon him in the outflow of the bounty of God. The happiness of man is in the fragrance of the love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom!

'Abdu'l-Bahá.



Members of Institute of Pacific Relations, representing nine countries bordering on the Pacific—United States, Canada, Australia, New Zealand, China, Japan, Korea, Hawaiian and Philippine Islands. The tall man in white in the center is Dr. Lyman Wilbur, President of Stanford University and Chairman of the Institute. (See page 589.)

The Bahá'í Magazine

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No. 7

HOW glorious the station of man who has partaken of the heavenly food and builded the temple of his everlasting residence in the world of heaven!
'Abdu'l-Bahá.

THERE IS a steadily growing rapprochement between the world of science and the world-platform of Bahá'u'lláh for a perfected humanity. Sociology, the study of social, or human, problems, is giving place to *social science*, which has for its aim the perfecting of society and of the individual. To listen to a lecture by an earnest exponent of social science is to hear outlined many of the aims of the Bahá'í Movement. It is becoming realized by the scientist as well as by the religionist that we as human beings are full of imperfections which cause disturbances not only in our individual lives but in the life of the greater community of which we are a part. Below the surface are motives working which mar all human associations. How to remove these disbarments to human happiness has become the task which social science is now setting itself.

The true sociologist is a humanitarian. He is not content to speculate, to analyze society, and merely to theorize about it. Seeing the faults, the obstacles in human nature which might be removed, he longs to effect a change in the lives of those about him which will bring greater happiness to the individual and to the mass. It is a beautiful thing to see the scientific thinker become crusader for an exalted humanity; to see him reach down to help; to see him actually lift up the fallen in spirit, by personal ministrations; and to see him preach earnestly his doctrine of

human brotherhood and justice. Is not this also the aim, the task of the Bahá'í Movement? Is not this high endeavor, inaugurated by a few of the most advanced souls in the world of sociology, a work to which all Bahá'ís can say, Amen?

A STRANGE STATEMENT is made in the "Forum" for September by an economist, Jules S. Bache, that the motive of profit might be abolished if man could get power without cost. "The history of mankind," he says, "is the history of man's attainment of power . . . He may arrive at a period when power will be as free as air and water. After that no man will have to work to keep himself alive. The power will be so free, so universally distributed, that the profit-motive will no longer be necessary." Thus we see the scientist dreaming of a millennium to be brought about by the discovery of a free power. Bahá'u'lláh has made a significant statement in regard to such a power which man has not yet discovered—a power tremendously great. It is well that this should be concealed until humanity is cured of the war fever. Of what avail the discovery of a power which man in his present psychology would use to blow his fellow creatures, and himself, off the face of the earth? But war, the greatest curse of man, must and will be abolished.

Then a new power would be a tremen-

dous benefaction to mankind. The blessings that would flow from it are incalculable. The chief motive for war, the struggle for power-resources, would be abolished; transportation at a negligible cost would make all men world travelers and help to make them world brothers; heat for cold days, coolness by artificial refrigeration for hot days; the extraction of nitrogen from the air by processes that would, with free power, become almost costless, and would increase the productivity of the soil and lessen greatly the toil of the farmer; and a lightening of the daily household tasks by the ingenious application of free power to household machinery,—these are only a few of the improvements that would come. The productive power of the human race would be so enormously increased that the ordinary hours of labor would be greatly reduced, and the working man would have the needed leisure for health, culture, and happiness,—provided, of course, that the selfish grasping quality of man had been so mitigated that the powerful and predatory could no longer exploit the advances of science. The world which had at its disposal a free power would become as advanced over the present world, as man today is advanced over the limited man of a century and a half ago, before steam, electricity, and gasolene were in use.

But no! The millennium cannot come by means of material progress alone, but only when science and religion, when material and spiritual progress, go hand in hand. We need not only greater arts of life. We need a higher type of human being. We need to ennoble life itself and sublimate those anti-social motives that could and would wreck the most perfectly designed world-order which Divine Power might offer man.

HOW IS IT that man can ferret out the secrets of the universe and consciously appropriate them to his own uses? Can it be that man, this being of high intelligence who conquers the earth, is

but a creature like other creatures, subject like them to the exigencies of environment, pushed on to progressive development by an evolution in which he plays no conscious part, and at death disintegrating into the chemical constituents of which his body is composed? Is man one of earth's animals? That is the challenge which materialistic science throws out to the world, and which religion with all its soul combats.

Loeb, the great biochemist, experimenting with amoeba, watching how they turned and moved involuntarily and inevitably toward "sunlight or toward food," came to the conclusion that man, like the lower forms of life, is subject to desires which move him willy-nilly into corresponding actions.

The mechanistic theory of man's behavior holds today too great a place in the educational world. "It is to my mind a somewhat disturbing fact," says Prof. William McDougall of Harvard, "that each year in the universities and colleges of this country, many thousands of young men and women are being put through courses in psychology in which they are dogmatically taught to believe that science has shown man to be merely a complicated penny-in-the-slot machine."

WHAT IS THE TRUTH about man's nature? Is he an animal, or is he not? 'Abdu'l-Bahá teaches that man has a dual nature. He has an animal side and he has a spiritual side. On the one hand he is subject, like the rest of the life upon this planet, to the laws of nature, and is moved by desires such as animate the lower kingdoms; on the other hand he can exert his intelligence to override the laws of nature, can consciously perfect the world in which he lives, can conceive of divine things and aspire to them, can perfect his spirit through prayer and God's aid until his nature no longer is under the dominance of merely animal desires.

This is a puzzling contradiction in man,

a paradox which religion rather than science must solve. To be at the same time a creature of nature and its ruler, to be subject to existence—desires, and yet be able to direct them by the power of the spirit,—here is a being such as exists elsewhere neither on earth nor in heaven.

If man were wholly animal or wholly spiritual, he would be easier to understand. As it is, his real nature cannot be rightly judged by those who deny the one side or the other. Man, until he exerts himself spiritually, is subject to the laws of nature and a slave to carnal desires. He moves upon earth almost as blind and helpless as the mole. He spends his energies in laying up treasure over which he has no more control than a squirrel has over a store of nuts in a forest which is burning. He thinks he is exercising his own will when he is in reality answering unconsciously to the imperious calls which his lower nature, in contact with a material environment, makes to him. He is indeed as little self-directed as the amoeba of Loeb imprisoned in a glass jar in a dark room, which inevitably moved toward a ray of light or a bit of food suddenly admitted within the narrow confines of their prison.

WE CANNOT too much realize the helplessness, the futility, of our life if lived only on the animal plane. The consciousness of this helplessness, this futility, is the means of starting us, perhaps, on a journey which may lead us away from the husks we share with swine to our Father's home and inheritance.

What a contrast, we find, in spiritual man! We have the power—and this is one of the most pregnant secrets existence holds for us—to combat the desires which before enslaved us; to become the rulers and organizers, in proportion to our spiritual power, not only of the world of nature but also of our own selves. We no longer turn mechanically, in helpless tropisms, toward stimuli which be-

fore were overpowering. All passions, all desires, we have the power to sublimate, when the spiritual man rules in us.

The world of learning is at present subject to a hideous nightmare, in conceiving that man is but a creature of his environment. Nothing but the pure breath of religion can dispel these miasmas of doubt and disbelief, and reveal man as a dual being, capable of progressing to spiritual heights of freedom; but alas, as capable of staying submerged in the mists of materialism—of becoming degenerate, even, instead of regenerate.

HOW GREAT is the call of the Divine Educators, for man to abandon carnal desires and turn toward God! "Burst thy cage asunder, and even as the phoenix of love soar into the heavens of holiness . . . Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the placeless," said Bahá'u'lláh. The great Prophets issue a call for us not only to become perfect earth beings, but to arise to the stature of spiritual, heavenly beings. The great mystery which religion reveals, is that man can become heavenly while still upon this planet; that his conduct can become angelic, his being so purified that nobility will characterize his every action. It is in this way that the Kingdom of God will come to pass on earth, when man expresses his spiritual rather than his physical essence. We need not, must not, put off immortality as a thing to hope for after death. We must live here as immortals, striving for those things which are eternal, laying up treasures in heaven which are above all exigencies of nature. When we so live, our every action will be as much an expression of immortal life as it will be when we shall have moved from this earthly home to higher realms.

THE TWO NATURES IN MAN

FROM THE WRITINGS OF 'ABDU'L-BAHÁ

GOD HAS given to man the wonderful gift of scientific knowledge, by which he has discovered that none can escape this law (of nature) except man himself; he alone can control, can, by his knowledge and power, rise above this law . . . It is clear that man alone is able to control the laws of nature. Look at God's great gift to man, by which he is able to do so much for the advancement of civilization! Then reflect on the terrible misuse of this divine gift . . . He should use his power for good, to bring the fruits of civilization into the possible possession of all men, to encourage harmony and kindness, to produce concord amongst men; for this reason God gave this divine gift. (From Talk in Paris, October, 1911.)

MAN IS the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the vegetable virtues, to-wit: the virtue augmentative, the power of growth. In the animal kingdom he presents certain qualities or functions peculiar to the animal state, because he is possessed of sensibilities plus the human qualities, and that is a sound mind. Considering this great oneness, is it behooving that man should ever think of strife and sedition? . . . Man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. Verily, it is a faculty which is an effulgence of God. This is manifest and self-evident.

For instance, consider how all phenomena other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example the sun, although colossal, is a captive of nature. It cannot deviate one hair's breadth from the laws of nature. Likewise all these great orbs in this interminable universe are captives of nature. They cannot deviate one hair's breadth from the regulations

of nature. This earth of ours, this planet, is subject to nature. The animal kingdom is the captive of nature. The elephant, large as it is with all its huge body, cannot deviate one hair's breadth from the institutes of nature.

But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the divine effulgences, can break and explode the laws of nature . . . For example, electricity was once one of the hidden or latent mysteries of nature and it would have remained hidden if the human intellect had not discovered it. Man has broken the law of nature and out of that invisible treasury has taken this energy and brought it onto the plane of visibility. Little man takes such a rebellious force as electricity, and arrests it in an incandescent lamp. This is extraordinary! It is beyond the ken of nature. In a few moments the East can communicate with the West. This is a miracle! This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands, but man takes it and puts it in a box. This is against nature's laws. . . . Man in this world is the edifice of God. He is not a human edifice . . . God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; he has conferred upon him mind; he has given him perception; he has given him the faculty of memory, the faculty of discrimination, he has endowed him with keen perceptions, the five senses. . . . When we are not captives of nature, when we can control ourselves, shall we allow ourselves to be captives of nature and act in accordance with the exigencies of nature?

In nature there is the law of the survival of the fittest. If humanity be not

educated, then according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities? They are for the purpose of rescuing man from the exigencies of nature, to relieve or rescue him from the defects of nature and to endow him with the capability of controlling the benefits of nature. . . . Therefore the world of humanity should not be left to its naturalism. It has need of education, and according to the divine education, must it be educated. The holy divine Manifestations of God were teachers. They were the gardeners of God, in order that they might transform the jungles into fruitful orchards and make of the thorny places delightful gardens. (Star, Vol. 3, No. 12, p. 11.)

THEN WHAT is the particular function of man? It is that man should rescue himself, save himself, from the defects of nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even overcome the laws of nature. Ours is the power to wrest the sword from nature's hand and then use that sword against nature itself. Is it meet that we should be captives of nature still? That is, shall we allow no difference to exist between us and the ferocious animal, but continue exercising a ferocity like unto it? (Compilation, War and Peace, p. 31.)

ONLY THOSE persons who are in reality believers in God, who have witnessed the signs of God, are attracted to the Kingdom of God, and have turned their faces towards God, they, and they alone, are freed from the bloody claws of nature. Whereas formerly they were the subjects of nature, now they become the rulers. Whereas before they were vanquished by nature, now they become

its victors. In brief, while nature invites man to the baser propensities of ego and self, the love of God attracts him to the worlds of sanctity and holiness, justice and generosity, mercy and humanity. (Star, Vol. 5. p. 179.)

CONSEQUENTLY, it is known that in man there is a reality other than this material one which is called body, and that reality which is other than this physical one is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mystery of existence. It discovers scientific facts. It discovers technical points. It discovers electricity, telegraphy, the telephone, and so on, discovering all the arts—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things which is not to be found in the animal? There is no doubt that it is the inner reality of man; and that reality comprehends all things, throws light upon the inner mysteries of existence, discovers the Kingdom, grasps the mysteries of God, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that reality and there is no doubt therein.

THIS 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. For

instance, consider in man there is rancor, in man there is struggle for existence, in the nature of man there is propensity for warfare, innate in man there is love of self; in him there is jealousy, and so on with all the other imperfections, and thus, in a word, all the imperfections found in the animal are to be found in man. In the animal there is what is called hypocrisy or slyness—like unto that in the fox; and in the animal there is greed, and there is ignorance. So there are all these in man. In the animal there are injustice and tyranny; so likewise are they in man. The reality of man, therefore, is clad, you might say, in its outer form in the garment of the animal, in the garment of the world of nature, of the world of darkness; that is the world of imperfection, that is the world of infinite baseness.

ON THE OTHER hand, we find that there is justice in man, there is sincerity in man, faithfulness, knowledge, wisdom, light, and that there is mercy and pity in man; that there is in him intellect, comprehension, the power to grasp the reality of things, the ability to discover the reality of existence. All these great perfections are to be found in man. Consequently we say that man is a reality which stands between light and darkness, that he has three aspects, three phases: one is the human aspect, one is the divine, heavenly aspect, and one is the natural or animal aspect. The animal or natural aspect is darkness. The heavenly aspect is light in light. . . . The holy Manifestations of God come into the world in order to effect the disappearance of the physical, the animal, dark aspect of man, so that the darkness in him may be dispelled, his imperfections be eradicated, his spiritual, heavenly phase may become manifest, his God-like aspect may become paramount and his perfections may become visible; his innate great power may become known, and that all the virtues of the world of humanity potential

within him may come to life." (B. S., p. 296-7.)

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. . . . Man is the ruler of nature. . . . Nature is inert, man is progressive. Nature has no consciousness, man is endowed with it. Nature is without volition and acts perforce, whereas man possesses a mighty will. Nature is incapable of discovering mysteries or realities, whereas man is especially fitted to do so. Nature is not in touch with the realm of God, man is attuned to its evidences. Nature is uninformed of God, man is conscious of Him. Man acquires divine virtues, nature is denied them. Man can voluntarily discontinue vices, nature has no power to modify the influence of its instincts. Altogether it is evident that man is more noble and superior; that in him there is an ideal power surpassing nature. He has consciousness, volition, memory, intelligent power, divine attributes and virtues of which nature is completely deprived, bereft and minus; therefore man is higher and nobler by reason of the ideal and heavenly force latent and manifest in him.

HOW STRANGE then it seems that man, notwithstanding his endowment with this ideal power, will descend to a level beneath him and declare himself no greater than that which is manifestly inferior to his real station. God has created such a conscious spirit within him that he is the most wonderful of all contingent beings. In ignoring these virtues he descends to the material plane, considers matter the ruler of existence and denies that which lies beyond. (Pro. of U. P., p. 172-3.)

ALTHOUGH in the world of existence the outpourings of the Almighty are

infinite, yet the greatest divine outpouring is the love of God. This is the dominant, transcendental power which rises above all the natural susceptibilities of the world of humanity. Man, like the animal, is captive of the world of nature and the laws of nature exercise full control over his nature. He cannot even be compared to the beasts of prey. For example one of the forces of nature is ferocity. A ferocious, blood-thirsty man goes beyond the ferocious animals. If an animal tears another animal it is only for its daily food, but man destroys a hundred thousand lives in one day. Hence it becomes evident that the power of nature is the unbridled and ungovernable ruler over man. What is written concerning the "ego is always inclined to do evil," is no other than the fermentation of the passionate desires in the breast of man and the complete, unchecked sway of the carnal and natural forces over him. Therefore, man cannot win victory over these physical forces save through the "power of the love of God." The fire of the love of God is like unto the lightning which strikes upon the head of nature, emasculating it of its virility and leaving it fallen on the ground, a lifeless body. Consequently the greatest power in the world of existence is the love of God. (Star, Vol. 8, p. 142-3.)

TURNING the face toward God brings healing to the body, the mind and the soul. When this advancement toward God has become complete, one is able to overcome passion and desire, one becomes protected from sin and transgression and is delivered from heedlessness. This will bestow eternal life and will grant the imperishable gift. (Star, Vol. 8, p. 233.)

MAN HAS two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. (Pro. of U. P., p. 57.)

THEREFORE in this world he must prepare himself for the life beyond. That which he needs in the world of the kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so likewise the indispensable forces of the divine existence must be potentially attained in this world.

What is he in need of in the kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly kingdom he shall find all that is needful in that life eternal ready for him.

That divine world is manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the kingdom of life everlasting; it must be attained during this vanishing existence. (Pro. of U. P., p. 221.)

THE RAPPROCHEMENT BETWEEN SCIENCE AND RELIGION

III. THE URGE TOWARD IMMORTALITY

GEORGE ORR LATIMER

To consider that after the death of the body the spirit perishes, is like imagining that a bird in a cage will be destroyed if the cage is broken, though the bird has nothing to fear from the destruction of the cage. Our body is like the cage and the spirit is like the bird. We see that without the cage this bird flies in the world of sleep; therefore if the cage becomes broken, the bird will continue and exist; its feelings will be even more powerful, its perceptions greater, and its happiness increased.

—Abdu'l-Bahá.

THE recent controversy in Dayton over the legal right to teach the theory of evolution in the State of Tennessee soon lost the character of a trial to establish the validity of a State statute, and became an intellectual battle between the opposing representatives of science and religion concerning man, his creation and evolution, the Bible and its various controversial interpretations. Mr. Bryan and Mr. Darrow were the two outstanding figures in the discussion, each attempting to uphold the standard of truth. The former denied the theory of evolution completely, but affirmed his belief in immortality; while Mr. Darrow expressed with the utmost certainty his belief in evolution, but when asked by Mr. Bryan if he believed in the immortality of the soul, he stated: "I have been searching for the truth of this all my life with the same desire to find it which is incidental to every living thing. I have never found any evidence on the subject."

There is a curious paradox in the attitude of these two eminent minds. The logical deduction from Mr. Bryan's belief would be that progress, which is another way of stating evolution, does not commence with man until his body dies and his soul is liberated from the cage in order to receive divine bounties; whereas, on the other hand, Mr. Darrow admits the evolution of man from the beginning of his existence, but denies the logical deduction of the continuity of life

after death of the physical body in not accepting the evidences of the eternal spiritual progress of man.

Evolution, in its broadest conception, is no longer a theory, but it is the expression of a universal law of progress working up and through all the kingdoms of existence—the mineral, the vegetable and the animal worlds and reaching its highest development in the trinity of man's physical, mental and spiritual advancement towards relative perfection. It would seem a valid premise to state that the acknowledgment of a belief, either in evolution or immortality involves the logical acceptance of the other, for development and evolution imply continuity.

However, it is most difficult to produce proofs of immortality to a rational mind when as yet science has not invented terminologies by which certain apparent phenomena concerning the continuity of life after death can be explained. These manifestations in the psychic and spiritual realms of thought, which science has been unable to interpret and classify, at the same time have been confused by the vague abstractions of religious interpretation. Just as too often our religious viewpoint has been colored by inner emotional inspirations or revelations of truth, likewise the vision of science has been handicapped by the too limited perception of the senses; for as Dr. Charles Steinmetz, the late wizard of the electrical world, pointed out: "Science derives its conclusions from the sense per-

ceptions by the laws of logic. But what proof is there of the correctness of the laws of logic except experience, which, no matter how comprehensive, always must remain limited? Thus the negative answer of science on the question whether there are conceptive entities of infinite character, as infinity in time and space, immortality of the ego, God, etc., is not conclusive."

We embark, therefore, upon the voyage of exploration in search of the realities of "the undiscover'd country from whose bourn no traveller returns," fully aware of the difficulties that lie ahead in the half-hidden rocks and shoals of the previous-formed opinions and embedded prejudicial beliefs of both the scientist and the religionist. At the outset we are reminded of a conversation between Robert Ingersoll and Walt Whitman over this point. Ingersoll said: "I cannot argue out immortality," to which Whitman replied: "Neither can I." The famous agnostic then remarked: "I cannot see it." Whitman added: "I can see it," and Ingersoll instantly caught the distinction. We are hopeful, therefore, that the urge toward understanding, the will to know, by which science, in the last fifty years of experimental physical research, has been able to change so many of the old conceptions of man concerning his relationship to God and the Universe, will also compel the scientist to investigate, classify, and formulate the findings of his investigations in the spiritual and so-called psychical worlds in such a manner, that both the religionist and the scientist can agree upon the terminologies—thus making a further advance toward the rapprochement of the misunderstandings of science and religion:

There are a number of problems still unsolved by science which would greatly aid in a fuller understanding of immortality. Sir E. Ray Lankester has stated: "We cannot know, or even hope to know, whence this physical mechanism has come or whither it goes; these are things that can never be explained by science." Fur-

thermore, Professor Du Bois Raymond, as Secretary of the Berlin Academy of Sciences, stated that physical science can at present find no solution to the following problems, viz.: First, the nature of matter and force; second, the origin of motion,—we only know man is a tremulous, trembling, transitory, vibratory universe; third, the origin of sensation and consciousness,—these he declares to be transcendental—pertaining to the infinite and therefore insolvable by the finite; fourth, the origin of life; fifth, the apparently designed order in nature; sixth, the origin of rational thought and speech,—these Raymond declares are problems for which physical science has found no solution, but may after diligent search; seventh, freewill, which he says may or may not be transcendental, may be scientifically solvable or insolvable, of the nature of the finite or the infinite. Here is an opportunity for true religion to come into its own and suggest practical and believable explanations that will aid science in understanding and solving these problems.

Science asks what is immortal about man? It is certain that the complex physical body will complete its cycle of existence, die and then decompose into its former simple elements. What becomes of the mind and spirit of man and what is his soul? The modern materialistic philosopher answers that no one has ever seen the spirit in man, the biologist has never been able with his microscope to find the slightest trace of spirit in live or dead tissue, neither has anyone ever seen a thought and dissected it. He cannot imagine a power or faculty that is not sensible or perceivable; therefore, man must be mortal. Yet because the sense faculties of the animal are not found in the vegetable, it would be foolish for the vegetable to deny the existence of this power of sensation in the animal world. Science does not understand the nature of ether, but admits its existence because it recognizes the waves of light, heat and electricity as qualities

of ethereal matter. Science is now urged to recognize the attributes of the soul.

In order to better comprehend the nature of man it is necessary to differentiate and define, as clearly as the complicated misunderstandings will permit, certain of his attributes, such as spirit, mind and soul, the faculties beyond purely physical control. The *spirit*, according to the teaching of Abdu'l-Bahá (Some Answered Questions, Chap. XXXVI and LV) is universally divided into five categories:

1. *The vegetable spirit*—the power augmentative, which is in the seed, and which, through the influence of other existences, brings forth the fruit. Within the acorn all the potential characteristics of the mighty oak exist. It is a complete cycle of the power of growth.

2. *The animal spirit*—the power of sensation, resulting from a combination and co-ordination of elements, which not only has the power of growth, but is able to perceive the realities of the visible world through the organs of sight, taste, smelling, feeling and hearing. This faculty, like that of growth, is subject to decomposition.

3. *The human spirit*—the power of thought, which embraces the qualities of the vegetable and animal spirit and has the added power of discovery and abstract reasoning. It is the intellectual faculty. From known facts it brings forth unknown realities, and to it we owe all our scientific discoveries, for it transcends the laws of nature and discloses hidden mysteries. This spirit in man has two aspects, however, one divine and one satanic, for it has the choice of free-will in the acquisition of virtues or vices. It is our "ego," or what the philosophers term the rational soul.

4. *The heavenly spirit*—the power of faith, which comes as a bounty of God to enable the earthly man to become heavenly, the imperfect to reach out toward perfection. It makes the ignorant wise, and it frees man from carnal desire and confers the vision of eternal life. It is

the spirit that transforms man "in His Image."

5. *The Holy Spirit*—the mediator between God and man, which renews the world of humanity and gives new life and meaning to the human realities. It establishes a new cycle of existence and brings forth a new springtime in human evolution. It is the embodiment of The Christ in Jesus.

According to Abdu'l-Bahá, "the human spirit is a Divine Trust and it must traverse all conditions; for its passage and movement through the conditions of existence will be the means of its acquiring perfections."

THE MIND is more difficult of definition, for the scientist, psychologist and religionist all have different terms to explain the physical and mental relationships. Some scientists try to prove that the superior intelligence of man over the animal is due to the increase in size of the cerebrum. Haeckel advanced the theory of mind-producing atoms whose mind-sides being in touch, maintained thought till the solution of these atoms at death—a purely physical concept.

In his "Psychic Tendencies" (page 141), Mr. Alfred W. Martin [further] points out, "all that science has proved is that material processes *accompany* mental states, not that the latter are *caused* by the former. Science has proved that the molecular motion of the gray matter in the brain is *concomitant* with thought, not that it is the *cause* of thought. The brain is only a machine for making our thoughts and emotions apparent to others. At death the machine breaks; but for all that science knows, the operator may still possess what he had to communicate."

In contradistinction to the theory of some modern psychologists that mind can mold matter to the image of whatever aspiration of design it determines, Abdu'l-Bahá states that "the mental faculties are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of

the sun. The rays of the sun are renewed, but the sun itself is ever the same and unchanged. . . . For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas, the soul depends not upon the body." He distinguishes between the mind and the soul, or human spirit in man, as follows: "Mind is the power of the human spirit. Spirit is the lamp; mind is the light which shines from the lamp. Spirit is the tree and the mind is the fruit. Mind is the perfection of the spirit and is its essential quality."

When we consider more minutely the relationship between physical and spiritual man, we must distinguish between the outer or physical powers, such as sight, hearing, feeling, taste and smell, and the inner or spiritual powers, such as imagination, thought, comprehension, memory and the common faculty which communicates between the two powers. For example, with the aid of the power of sight, the eye sees a rose and the nostril inhales its fragrance; this perception is conveyed to the common faculty which in turn transmits it to the imagination, which creates an image of form, color and odor and then passes this image to the faculty of thought, which reflects over the image and conveys it to the power of comprehension, which grasps and comprehends the reality and delivers it to the memory. The outer faculties of this process belong to physical man, the inner faculties are the qualities of his spirit or soul.

There are other obscure or super-normal faculties, according to Sir Oliver Lodge, not yet incorporated into orthodox psychology, which further stress the inherent property of immortality in man's inner life or soul. He lists among these faculties the phenomenon of hypnotism; clairvoyance, including telepathy—whether through "mind reading" or some still more unintelligible process—the powers of the subconscious, which include lucid trance states, sleep and dreams;

the nature of the inspiration which comes to the saint, the mystic, the poet, and, lastly, death. He points out that while the immortality of man has been a prime article of faith in nearly every form of religious belief, yet not until recently has it been an article of scientific knowledge, though still unproved for the generality of mankind.

In summing up his belief in immortality, Lodge says: "The existence of a spiritual world has been established or is in process of being established by the methods of science, and that is the basic foundation of all religion. . . . The reality of mutual aid, both here and hereafter, and the efficacy of prayer have become not articles of faith alone, but things of direct experience. The region of knowledge is in some sort encroaching on the region of faith. But the region of faith is infinite; and knowledge, though very finite, genuinely grows from more to more."

ONE of the most remarkable contributions to this unending search for immortality is the recent attempt to rationalize a revelation of the spirit by John O'Hara Cosgrave, the Sunday Editor of the *New York World* in his article, "A Scientific Trail to Immortality." (*Century Magazine*.) Mr. Cosgrave, a journalist for more than thirty years, was profoundly convinced that both soul and immortality were "no more than visions of humanity's conceit in a disorderly and unintelligent world." Then, two years ago, he had a revelation of the spirit, without visions, ghosts or any physical marvels, which he describes as a "curious mood of elation, as though some uplifting and energizing vital force has possessed itself of his mind." Then he began to analyze this experience, a complicated procedure for a materialist. He discovered the body was not the ego, rather the abode of the spirit, which was the real "I." Then came the sense of responsibility that he must carry on through eternity, whatever that meant,

followed by the assumption that there was a basis of truth in the psychic experiences which he had formerly discarded, because there was a something retaining memory and personality which survived, and finally a realization that life is spirit. Then his "intuitive interpreter" announced: "Think of an automobile. Well, roughly speaking, spirit is owner and chauffeur, while motor and chassis is body, and they are fused together, but are separate and distinct types of energy. Call spirit content, and body carrier and you'll have a clue. You materialists have lost the agent in the instrument."

Then in an astounding human and rational way, without the use of physics or metaphysics, he draws a series of vivid illustrations, using as analogies the working principles of the automobile, the watch, the telegraphic system, the phonograph, the radio, of which the body is the biological counterpart—a great electro-chemical system—and even the genesis of the Woolworth Building and the energy cycle of steam, which justified his assumption that man is a dual instrumentality in which a force, higher in its vibrant quality, has been confined in the denser material body. This etheric body (the human spirit or soul of man) has the properties assigned to the subconscious mind by the psychologists, and carries the pictures of the contacts with earth life, its memories, and a dynamic energy not only to retain its consciousness, but to adjust itself to a finer atmospheric vibration when released from the material body.

Mr. Cosgrave concludes that "though I am confined in my body, it is my mask and tool and not my being. I represent an energy principle of higher, finer and more durable nature than its texture. The disintegration of its substance affects neither the stability of my basic structure nor my identity. . . . The real fabric of my being is a mode of force, carries form, and can hold memory. Death cannot affect its true integrity, though I may change its habitat. The faculties with

which I am equipped are capable of being exercised on other planes of the universe than the earth's surface."

MANY, like myself, have experienced the elevating sensation of spiritual inspiration and have recognized, either in a dream state or otherwise, the swift-moving and unlimited energy of thought in contrast to the slow movement of physical matter. However, I hesitate to attempt an analysis of my own personal experience, which cannot yet be translated into scientific terminologies, and it must remain, for the present, just as Mr. Cosgrave's extremely illumined exposition, a personal testimonial and belief in the survival of the soul.

Thought transference, the operation and stimulation of the ductless glands, the condensation of Professor Geley's "ectoplasm," psychic vision, mental healing, mysticism, the influence of the spheres and the mystery of death, may all be solved when the clear lights of scientific investigation are turned in this direction. Until then many of us continue to assert "we know what we know!" The pen may break, but the thoughts still emanate from the writer; the house may burn, but the occupant still lives on.

Abdu'l-Bahá encouraged everyone to believe in immortality. No one possessed such great abundance of faith. His great spirit was less confined by the physical cage than anyone I have ever met. An English journalist said of him: "He leads his followers over what is elsewhere called the mystic way, but wherever they march they tread with practical feet."

One day, during Abdu'l-Bahá's visit to New York City, in 1912, he paid a visit to Central Park. After spending several hours in the Museum of Natural History he came out to rest under the trees. The little old watchman, a materialist, solicitous about his strength, inquired: "Would you like to go back after you have rested? There are the fossils and birds." Abdu'l-Bahá smiled and replied: "No, I am tired

of going about looking at the things of this world. I want to go above and travel and see in the spiritual worlds. What do you think about that?" The old watchman looked somewhat puzzled and scratched his head. Abdu'l-Bahá then pursued: "Which would you rather possess, the material or the spiritual world?" The watchman answered seriously: "Well, I guess the material; you know you have that one, anyway." "But," continued Abdu'l-Bahá, "you do not lose it when you attain the spiritual. When you go upstairs in a house you do not leave the house. The lower floor is under you." A light broke over the old man, and, after the manner of Walt Whitman, he answered: "O yes, I see!"

In a recent discussion over this problem of life's continuity with a friend he said the simile of the candle answered it to his satisfaction. The tallow and wick burn, giving forth heat and light, but when they are completely consumed the light vibrations, already created, continue to travel somewhere in the eternity of time and space. The connection of the human spirit or soul with the body is like the appearance of the sun in a mirror. The qualities of light and heat are apparent and visible in the mirror, but even when the mirror becomes clouded with dust or is shattered and ceases to reflect the rays of the sun, still that luminous energy continues to exist and

send forth its light radiations uninterrupted and continuously.

We have tried to point out a few of the beacon lights that direct the course of the soul's journey on the more or less uncharted highway of man's existence. It is impossible to find, at the present time, a universally accepted guide-book that gives an infallible schedule of the various routes and the many stopping places along this journey, yet I believe that more and more we are becoming conscious that already we are en route, perhaps in a spiritual aeroplane, with the unlimited heavens as our destination. The great urge toward immortality, in my opinion, is faith. I think that Abdu'l-Bahá announced an encouraging and great creative principle when he stated: "As your faith is, so shall your powers and blessings be."

I recall a farewell luncheon, shortly after the world war, with the eminent scientist and astronomer of Pittsburgh, Professor Brashear, who was so loved for his humanitarianism that the people all spoke of him as "Uncle John." We had been discussing the teachings of 'Abdu'l-Bahá on peace and the subject of immortality naturally arose. His last words voiced my own inner conviction when he said that his belief in immortality was best expressed in the epitaph he had inscribed on his wife's tombstone:

"We have loved the stars too fondly,
to be fearful of the night."

The days of human existence are like vanishing shadows. Compared to the world of Reality, they are brought to a close with extreme speed. From amongst the world of humanity those who lead a heedless life are afflicted with manifest loss, for when the days of their life come to a sudden end there is no trace, no leaves, no blossom, no fruit. They shall remain in the lowest degree and no mention is left behind for them. From king to servant, all walk this fleeting path and live in this circle, but none shall endure save those who are freed from every tie.

'Abdu'l-Bahá.

THE CALL OF TO-DAY

ROSA V. WINTERBURN

THE special call of today is to an awakened spiritual sense; to an understanding of the reality of the spirit; to a knowledge of the new realms of existence open to man through his spirit; and to a voluntary acceptance of a divine power so infinitely superior to all human powers that man can cheerfully and confidently rest upon that divine omnipotence. Were men not so pathetic in their blindness and helplessness, there would really be an element of the ridiculous in the fact that unlimited spiritual help is so near to them and is so all-sufficient, but still their groping hands cannot find the unwavering support. Even so do children stumble and struggle. This obscured spiritual vision is an outstanding condition of today; but equally pronounced is the conviction that there is a light somewhere and the definite effort to find that light of a spiritual day.

The eagerness of young people to attain this spiritual knowledge equals their desire for material knowledge, *just as soon as they realize the magnificent power of the spirit in man's life.* As I write these words there comes back persistently to my mind an incident of the last days of school. A teacher of sociology in one of our big high schools; a large class of senior pupils, too large to be handled except in group work; a constant, but never strained, effort to show throughout the term the threefold nature of man—physical, mental and spiritual—and the fact that his problems arise largely from physical conditions, that they are studied and systematized by his mental abilities, but that the solutions of the social problems must come from spiritual consciousness and development. The end of the term and an eighteen-year-old boy standing in the quiet of a little office, looking determinedly, but almost timidly, into the eyes of the teacher. He had come to say that last good-by

after graduation. With speech that hesitated, but with clear cut thought, he said he knew his work had not always been of his best, not so good as he might have given. "But," and his lips trembled, "I have learned more spiritually than I had ever dreamed of before, and I shall not forget it." May we not believe that from such young people there shall come the Kingdom of God on earth?

One never ceases to ask himself how to teach the reality of this spiritual power, its wonderful opportunities, and its relation to the life eternal. It is true that every individual presents his own problem, but much of the instruction can be distributed, nevertheless, as for a group. Even so did 'Abdu'l-Bahá speak to mankind. With world conditions such as they are today; with so much of rotteness in society; with homes neglected and wrecked until children are more lost than the babes in the woods of the old time nursery tales; with men and women sunk into abomination of sexuality and vice; with crime so tempting in its apparently easy gains; with poverty rampant; with wealth the measuring-rod for all success; with government a byword in the mouths of men; with all these and more, humanity might well stagger under its load. But the path of progress has been clearly pointed out to us since the days of Christ, "Seek ye *first* the Kingdom of God." That is, seek first the spirit and the problems of humanity will be solved.

There is a wonderful exposition of the kind of preparation man needs and of the steps for acquiring it in *Bahá'í Scriptures*, p. 325 *et seq.*:

"What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity, therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance, therefore radiance must be ac-

quired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find all that is needful in that life eternal ready for him.

"It is self-evident that that world is a world of Lights; therefore there is need for illumination. That world is a world of Love! Hence love of God is needed. That world is a world of perfections; virtues or perfections must be acquired. That world is a world of the Breaths of the Holy Spirit and in this world they must be acquired. That world is a world of the Life Eternal. In this world must he acquire it. But how can he? By what means can he acquire these things? How is he to obtain these merciful powers?

"First,—through the knowledge of God. Second,—through the love of God. Third,—through faith. Fourth,—through philanthropic deeds. Fifth,—through self-sacrifice. Sixth,—through severance from this world. Seventh,—through sanctity and holiness. Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the Life Eternal. But if he attain the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the state of sanctity and holiness, surely he shall attain to second birth, will be baptized through the Holy Spirit and witness the Life Eternal."

'Abdu'l-Bahá goes on to express the amazement which must come home to all of us that man is so negligent of spiritual matters and powers although he is most concerned about all kinds of material knowledge and success. Man is highly intelligent, therefore we are led to believe that this indifference to spirit-

ual progress must be due to an ignorance of the importance of the spirit. A first step, therefore, for a Bahá'í teacher may be to explain and clarify the relation of the spiritual power to all other powers. We study the wide spread of crime to-day, and we come to realize absolutely that it is due to a deficient or unawakened spirit. The criminal may be one of the keenest minds of the times, trained by all that schools and colleges usually give, but he lacks a sense of right and wrong. The sensitive, delicate *spirit* may never have been awakened in him, or he may have deliberately stifled it when he began to find it inconvenient to his schemes. If it is a slow and difficult process to train a *mind* up to maturity of reason and action, how much more intricate a process must it be to train a *spirit* to the point of understanding and control. But as the body can not really function unless its master, the mind, is alive and educated, so also the mind can not be relied upon unless its master, the spirit, is alive and educated.

A home is wrecked; two formerly loving hearts are hardened or lacerated; children become derelicts. Why? Somewhere along the road the *spirit* died, or else it had never been awakened. A boy or girl is going straight into vice, immorality, crime. Why? Because there may not be any knowledge of the *reality* or even of the *existence* of the spirit. A youth may conceive of nothing more important than his physical pleasures; these he justifies by all the intellectual powers he possesses; here he stops, for he very often does not even know that he has a higher power than either his body or his mind, or he is ignorant of the *reality* of the values of his spirit. We all know the struggle in the early, pliant years of life to teach children to use, to train, and to develop their *minds*; a long course of so-called education shows the child the details of using his mind, and slowly awakens within him a realization of the value of this mental

power in earning his living, in making work easier, in enjoying recreation, in achieving success. But where, outside of God-protected homes, do we find any comparable course of training to develop the far more important *spiritual* powers! Do we not rather find a too frequent tendency to consider spiritual matters weak and womanish, or even superstitious? Is not spirituality often confounded with weakness?

No need to stop here to trace how this attitude of mind arises. It is the inferior power, the *mind*, gladly gloating over its superior, the spirit. It is the age-old conflict of physical, material powers and intellectual resources, on the one hand, with the superior dignity, knowledge, and control possessed by the spirit. History is full of this contest. Such was the long struggle of obstinate semi-barbarous Europe against the *spirit* of Christianity. A most imperative problem of today is how to teach mankind to recognize the existence of the divine spirit and then how to awaken his desire to train his human spirit to function steadily in accordance with the laws of that divine spirit. When the time comes that the eyes of men are opened to the wonderful results gained by a trained and developed spiritual consciousness, they will be made ready to act for themselves, and the demand for spiritual education will be even more overwhelming

than today's insistence on mental education which is crowding to the doors our high schools and universities. "Ask thou not of Me that which thou desirest not for thyself." Let this one command of Bahá'u'lláh's be fully understood by any group of earnest, intelligent people, and who among them would rest content until he *knew how* to ask of Him that which he truly desired for himself?

'Abdu'l-Bahá says, "The greatest power in the realm and range of human existence is spirit,—the divine breath which animates and pervades all things." . . . "We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and therefore eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and therefore of greater importance than the physical body."

If the Bahá'ís of today can convey to man the reality of those words they will awaken such a longing for spiritual knowledge that the near future will find it almost as difficult to gratify the demand for it as our schools and universities of today find in accommodating the rush to acquire intellectual power.

"THE HUMAN spirit, unless assisted by the spirit of faith, does not become acquainted with the divine secrets and the heavenly realities. It is like a mirror which, although clear, polished, and brilliant, is still in need of light. Until a ray of the sun reflects upon it, it cannot discover the heavenly secrets."

'Abdu'l-Bahá.

THE RELIGION FOR TO-DAY

LOUIS G. GREGORY

HISTORY records in relation to the elevation and progress of man no force so subtle and potent as that of religion. The brightest stars of man's hope, the signs of his true felicity, are inseparably connected with those periods when true religion has been taught in the world. In a world often shaken by struggle and change, when the passions of warring factions are so often raised to a white heat, the true glory of religion may be for a time concealed. But the spiritually minded may discern even in these violent outward changes the wrecking of ancient barriers and the passing of superstitions that pall. Thus is marked the transition to a new world order in which religion will have full sway. This mystic power must inspire man, mould his ideals, create his inventions, reform his morals, uplift his civilization and guide his destiny before he can really come into his own, the knowledge of himself and of the Author of his being.

The tragedy of the world state is that many have turned away from God. Others, although clinging to forms, have raised the plaintive cry that religion has lost its power. But pessimism has no power over minds directed toward those Holy Ones who from time to time, in each cycle of prophecy, have adorned the earth with their Presence and Voice. Seers, theologians and scientists may point men to the way of truth, but it remains for the Perfect Man to exemplify truth. "Be as I am! Follow Me!" can be uttered only by the Master.

The words of Jesus, uttered cycles ago, have a peculiar significance and application today: "Let the eye be single that the body may be full of light." When the sun is shining there is no need of other light. The Spiritual Sun is all in all to the eye that is single. The night of absence makes men aware of lesser lights.

The signs of the True One invite all to the Path of Peace today. What can be more important than a journey to find the ultimate goal? If haply the King is found, His largess is in accord with His own exalted station. The King does not bestow beggarly gifts.

As we look the world over it appears that man, whatever his limitations, is a worshipping being. His very nature has implanted within it the longing for something above and beyond himself. The scientist betrays this desire no less than the savage in the jungle. It is an unquenchable thirst for greater knowledge, the urge to find the Supreme. Religion alone satisfies the innate longing of the heart. Can the idols of a fleeting world sate the divinity in man?

The Religion for Today expands to meet the needs of the world's growing intelligence. Within the memory of the race, man's conception of worship has evolved from the stage of the household gods through the god of the tribe to that of the nation. Despite the beautiful teachings of Jesus Christ and the wonderful vision of brotherhood that he gave to Peter, the songs of the different nations, especially in times of strife, show a strange reverence for limitations. The old estrangement between Jew and Gentile, Greek and Barbarian, Moslem and infidel, Christian and pagan, still persist in these or other forms after centuries of culture.

The Religion for Today removes these barriers. Its Sun shines upon every horizon. God's gifts are for all his children. Every stream of truth has a divine Source. Every religion is good if its truth is practised. All in so far as interpreted in terms of violence and wrath, must be abandoned if humanity would live.

The Religion for Today conserves all the ethical and moral standards of past

Prophets and honors every Messenger of God. It renews the spirit of humility and self-denial through which divine knowledge is attained. It shatters the idols of caste and creed which men are wont to worship in lieu of Divinity. It reveals the glories of internationalism and world-citizenship. It makes possible the unity of religions in all the world.

The Religion for Today is strong in its social service features. It contemplates that ranks and degrees in the order of the world shall be based upon merit and capacity rather than artificial standards. The sweat of the laborer, the toil of the thinker, the product of the inventor and the prayer of the saint are all acceptable to God as the pure incense of worship.

In The Religion for Today women, after the thralldom of centuries, find their true station as the peers and help-meets of men. Thereby they free men from that arrogance and domination which arrest their own best growth.

The Religion for Today diffuses education, training youth and age in cultural as well as practical knowledge. Common sense and reason are divine gifts, as well as the apprehension of mysteries.

Heaven and hell in The Religion for Today are states of consciousness due to the purity of the heart or the opposite. Hell is ignorance, Heaven the Light and knowledge of God. Hell is spiritual famine, Heaven the Bread of Life. Hell is discord; Heaven is concord. Hell is disintegration; Heaven is unity. Hell is narrowness; Heaven is universality. Hell is license; Heaven is liberty. Hell is bigotry and prejudice; Heaven is tolerance and appreciation. Divine virtues are Heaven; human vices are hell.

The Religion for Today is reconciliation. It is healing to the world in body, mind and spirit. Its evangel is heavenly joy. It makes known the common interest of labor and capital. It removes the friction between all ranks and degrees. It unfolds the significances of the Creative Word. It interprets the atonement in terms of unity between God and man.

Immeasurable are the bounties that flow from God to man through the light of revelation today. The mystic veils of the Temple are again rent. Bahá'u'lláh brings the light of endless day, the glad-some Breezes of the eternal spring, the rhapsodies of the Celestial Spheres.

THE EXISTENT world needs a uniting power to connect nations. There are various uniting powers in the world. One is patriotism, as in America, where people from different countries have united and made a nation. Another means of union is war, as when two nations unite to make war upon a third. A third uniting power is self-benefit, as is seen in trade and commerce. A fourth means of union is that furnished by ideals, different nations or different peoples having one aim or intention unite. All these uniting powers are ineffective and perishable; the only uniting power which can connect all hearts and last forever is faith in God and love for Him. This is the only enduring power, the one that never perishes.

'Abdu'l-Bahá.

THE INSTITUTE OF PACIFIC RELATIONS

AGNES B. ALEXANDER

THE morning of the departure of the American battle fleet from Honolulu harbor, one of the most important gatherings ever held on Pacific affairs began its meetings. It was the Institute of Pacific Relations meeting in Honolulu July 1 to 15. From nine countries bordering the Pacific Ocean the delegates had come by invitation; from Australia, six; from Canada, six; from China, thirteen; from Continental United States, twenty-eight; from Japan, nineteen; from Korea, six; from the Philippines, three; from New Zealand, eleven; from Hawaii, sixteen; Members at large, 3, totaling in all one hundred and eleven active members, besides about forty associate members.

Hawaii, the crossroads of the Pacific, and Honolulu its capital, where Orient and Occident meet, was destined as the place of this first Institute meeting, and a warm welcome was extended the visitors by the citizens of Honolulu.

The Institute, which was unofficial, was organized and operated on a comparatively new basis. The delegates were individuals responsible to no one, but having a real concern in their hearts for the welfare of the Pacific peoples. From a plan to hold a Y. M. C. A. conference of Pacific countries it had developed until it became international with neither creed nor race limits. Its aims were to get at the issues confronting the Pacific peoples, constructively by a free interchange of thought.

Punahou, now Oahu College, with its beautiful campus and many buildings, was placed at the disposal of the Institute. Punahou, meaning "new spring," occupies sixty acres. The school was founded by the early missionaries for the education of their children and has since grown to include children of all nationalities. Here the delegates lived and associated together during the two weeks on the ground of equality, and many

were the friendships made between those from the Orient and Occident.

Dr. T. Harada, professor of Japanese language and history at the University of Hawaii, made the following prayer at the opening of the organization session of the Institute:

"O God, our Heavenly Father, as we gather here from many parts of the globe, in order to consider the problems common to the nations bordering on the Pacific, we look to Thee and pray that Thou wilt bless us with Thy presence and guide us in our deliberations.

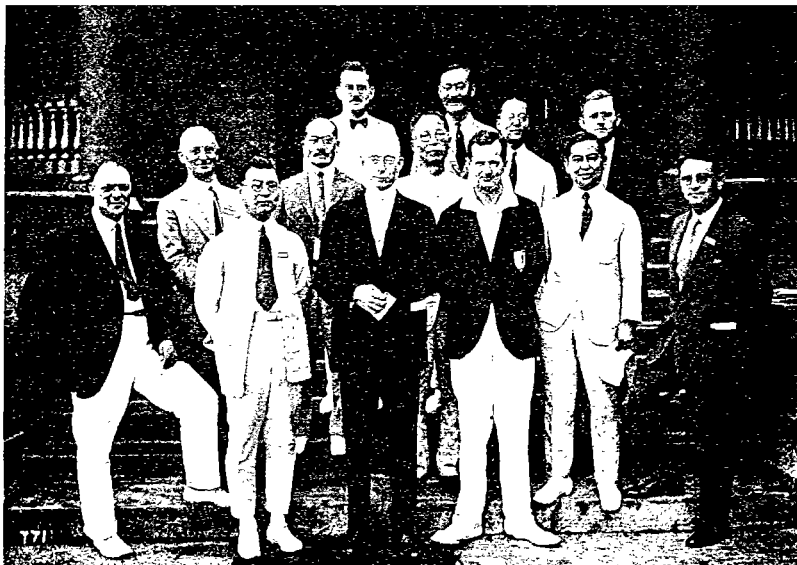
"We thank Thee that we meet in the Crossroads of the Pacific where the peoples of various tongues, colors and creeds live together in peace and harmony. Grant us, O Lord, the spirit of equity, of humility, of the desire to learn and to search for truth and justice. Help each and everyone to do his best, to realize the object of this conference, and to promote mutual understanding and better relations between the Pacific nations.

"Bless all the nations represented in this Institute, each with its own history and peculiar problems. Bless especially the rulers and those in responsible positions by helping them faithfully to perform their duties in furtherance of the well-being of the world as well as the welfare of their own people.

"God grant that the Institute shall be a means of extending Thy Kingdom of Love and Truth. May it serve to hasten the day of emancipation and enlightenment for the whole of humanity. Give us strength to make here a beginning of this new day.

"May Thy Kingdom come and Thy will be done on earth as it is in Heaven, and unto Thy name be all the praise."

By unanimous vote of the Institute, Dr. Ray Lynan Wilbur, president of Leland Stanford University, who had



Program committee of the Institute of Pacific Relations which convened in Honolulu, June 30, and adjourned the evening of July 11. Front row, from left to right: Stanley Brent, National Council secretary of the Y. M. C. A. of Western Canada, Toronto; L. T. Chen, secretary of the city division of the National Committee of Y. M. C. A. for China, Shanghai; Dr. George H. Blakeley, chairman of Program Committee, professor of history and international relations at Clark University, Worcester, Mass.; H. Duncan Hall, department of history, University of Sydney; Yasuke Tsarum, former councillor Imperial Government Railways, Japan; Galen R. Weaver, pastor Church of the Cross Roads, Honolulu. Second row: Dr. Romanzo Adams, professor of economics, University of Hawaii; Dr. T. Harada, professor of Japanese language and history, University of Hawaii; Dr. Philip Jaisohn (Korean), Philadelphia; Dr. S. C. Lee, professor of Chinese, University of Hawaii; Jay A. Uricc, New York. Back row: Dr. K. C. Leebriick, professor of history and political science, University of Hawaii; Dr. L. N. Chung, attorney and counsellor of law, Hankow, China.

come as chairman of the American group, was elected chairman of the Institute and an executive committee composed of one member from each of the other eight countries, was chosen to act with him in ordering the daily program.

The sessions of the Institute were divided into general forums, "round table" discussions and addresses, the latter only being open to the public. The subjects under discussion were concerning the cultures, religions, education, economic and commercial relations of these Pacific peoples.

At the first session, one member from each of the nine countries represented, presented a paper for his country. From these papers the following extracts have been taken:

"AUSTRALIA'S interest in the question of peace is a positive one, as proved by her interest in the League of Nations and her encouragement towards schemes for closer contact between Pacific peoples, and her interest in the proposed Labor Peace Conference in 1926. She feels that a knowledge of Pacific facts provides the best way in the eliminating of frictions."—Stephen H. Roberts, lecturer on Modern History, University of Melbourne.

"AS STUDENTS of history we all know that changes in the life of nations and peoples come as the result of the power of ideas and ideals. The Renaissance in China is primarily a movement to create such ideas and ideals. Very

few people realize the fact that the men who are making the New China today are not our political and military chiefs, but the leaders of this Renaissance movement . . . In the old religions of China we are seeing the coming of revivalist movements. This is especially noticeable in Confucianism and Buddhism. The principal aim of these movements is to preserve and restate the spiritual values in Chinese culture and life. . . . The real leaders of China are in the process of maturing and it will be ten or fifteen years before they will make their fullest contribution to the nation."—T. Z. Koo, secretary World's Christian Student Federation, Geneva, Switzerland.

"AS WE of America need to understand better the heredity and general background of the peoples of Asia, so the leaders of the peoples of Asia must understand better the problems of our young country organized as a great Democracy, responsive and responsible to a majority which must be educated to an international point of view and to an appreciation of the significance of the great developments and the great forces which will mature on the Pacific in the years ahead."—Dr. Ray Lyman Wilbur, president of Leland Stanford University.

"JAPAN is rapidly emerging from the first stage of contact between the cultures of the East and the West, a stage of which the distinctive feature was to lay more stress on what is different than on what is common between them. A more hopeful period is now dawning, a period characterized by a mutual desire for understanding and learning. It may be remarked that there is a growing tendency among the Shintoists, Buddhists and Christians to attach more importance to the practical aspects of their faiths, rather than to dogmas, so that in most of the movements for social regeneration they find common ground for service. . . . The problem which we now face is how

to harmonize the traditional idea of nationalism with the new spirit of international co-operation."—Dr. M. Sawaynagi, member of the Japanese House of Peers, president of the Japan Educational Association.

"OUR problem is to have an educational system that will aim at the development of the individual and racial characteristics which will contribute richly toward the sum total of civilization of mankind and to have our own mother tongue used so as to facilitate the process."—Hugh Cynn, general secretary of the Y. M. C. A. for Korea.

"IT IS highly desirable to maintain all our advanced outposts and to have constructive international co-operation in health, in scientific research, in social organization and perhaps above all in fundamental religions and philosophical thought, so that we may strive for the fullest development of humanity in every land."—J. B. Condliffe, Professor of Economics, Canterbury College, New Zealand.

"UNLESS the peoples shall without too great delay come to know each other through association on the basis of wider human interests represented by art, literature, science, philosophy, ethical ideals and religion, their financial and industrial contacts will turn out to be a curse to all nations."—Dr. Romanzo Adams, Professor of Economics, University of Hawaii.

The next two extracts are taken from statements made at the close of the Institute meetings.

"GOOD will and friendly co-operation make for greater security and more lasting peace than do preparedness against aggression or treaties and agreements however well framed. . . . Each race has something to contribute, something of value that should be preserved."—Mrs. Percival Foster, field secretary Dominion Council, Y. W. C. A., Toronto, Canada.

"Through the influence of the Institute, two educational movements have been initiated. One is a mass education campaign similar to that headed by a Chinese member of the Institute in China and discussed during the first meeting. The other is the organization in Manila of an association for the study of Pacific relations."—Conrado Benitez, attorney, Manila.

"The Institute has showed," said one of the members, "that men and women of different races, different cultures, different origins can meet together for two weeks and frankly discuss these questions which affect them in their deepest natures, without heat, without ill feeling and with a sincere desire to really learn of the problems confronting these various countries and with an earnest endeavor to work out a constructive plan for the future."

Congressman Frederick M. Davenport, of New York, in speaking of the mass education movement in China said, "But China is not the only country that needs a mass education movement. America needs it too, not so much to make up literate, as to endow us with understanding and vision."

"The Institute is but a beginning," said Chairman Wilbur. "We have started an experiment which will be continued throughout the years by a continuation of the efforts of this Institute. We have

set up the spirit of the Institute, the spirit of justice and square dealing."

And here let me quote from the final plea made by Mr. L. T. Chen, secretary of the city division of the National Committee of the Y. W. C. A. for China. "It is my sincere conviction that the world is not lacking in statesmen or scholars. What we need in this age are prophets, men who are willing and who have to look ahead and men who have the power and the strength to follow the lead of their vision. . . . Have we got our eyes fixed on the vision? Do we have the courage to face the consequences, even though it may involve sacrifice? We are living in a new day and political conceptions are beginning to change. Are we prepared to be the pioneers? . . . Unless we are thorough-going, unless we are fearless in following the guidance of the vision that we see ahead of us, there is very little hope for the future. We are coming to a new age and it is up to us to develop a new machinery by which the peoples of the different countries can live more and more as personal friends and as co-workers in the gigantic task of making the world more worth living in. That is our call and there lies the hope for the future of mankind."

The Institute closed, passing only one resolution, and that was of thanks to the people who had assisted it.

IT IS GOD'S WILL that the differences between nations should disappear. Those who help on the cause of Unity are doing God's work. Unity is the Divine Bounty for this luminous century. Praise be to God! There are today many societies and many meetings held for Unity. Enmity is not so much the cause of separation as it used to be; the cause of disunion now is mostly prejudice. . . .

Do not only say that Unity, Love and Brotherhood are good; you must work for their realization. . . .

We do not consider anyone a stranger, for it is said by Bahá'u'lláh, "Ye are all the rays of one sun; the fruits of one tree; and the leaves of one branch." We desire the true brotherhood of humanity. *This shall be so, and it has already begun.*

All societies, all organizations, working for the betterment of the human race are good, very good. All who work for their brothers and sisters have Bahá'u'lláh's blessing. They will surely succeed. 'Abdu'l-Bahá.

THE GLORY OF LIFE

DR. ORROL L. HARPER

EACH human being is consciously or unconsciously seeking something that will shed a glory on life, that will make life worth living. What is the glory of life? The glory of life is *living*, finding manifestation for all the potential perfections of one's nature. Some call it happiness, and they are right, for happiness is only found through living, manifesting, expressing the perfections of the life-force that animates us.

Have you seen a dear one lie cold and motionless in death? How did we recognize that condition called death? How did we know our loved one was gone? By the *absence of life!* The smile of welcome had left the face; the warmth had left the body; no longer did understanding illumine the eyes. The signs of life were not visible in that cold, still form. Our loved one had left his house. The windows were darkened. The light of life no longer shone forth from that familiar human temple.

I wonder how many of us are dead, asleep, unawakened? Let me tell you this—we are *alive* just to the extent that we are expressing the highest intelligence within us. We are happy in proportion as we radiate the perfections of life in our thoughts, our speech, our every act.

This is a world of opposites, extremes, apparent contradictions. Throughout all nature we witness a continuous process of tearing down and building up, a construction and a destruction, a union of elements to form an object and a separation of elements to obliterate an object.

A process of life and death is ever at work. The rose, with its beauty and perfume, lives but to wither and die. A human being dwells in this world a short span of years and is then taken away. And the purpose of it all is to produce a more complete, a fuller expression of life.

Through experience in the various forms of composition the simple inde-

structible elements that make up each phenomenon gain in refinement; their capacity for expressing life increases; the electronic energy that animates them becomes more balanced. Thus the degree of receptivity for life has increased.

From the evolution of the elements we find the secret of progress. And in the process of life and death, construction and destruction, of composition and decomposition, we discover the vehicle of evolution.

Anything that increases our capacity for life expression is constructive. The more perfectly we become attuned to the Giver of Life the more will we be an efficient receiving station for the Supreme Intelligence that seeks but one thing, individualized expression.

Has it ever occurred to you that no one else could do your work in the world? Do you realize that the particular aspect of life intelligence that is seeking expression through you can find it nowhere else?

There have been found in all creation no two objects exactly alike. Did you ever taste two oranges that were exactly alike? Did you ever find two leaves, or two grains of sand identical in size or shape? No! There are no duplicates in creation.

The human body is a mirror that reflects life according to its capacity for attracting life. You have seen how a mirror will attract and reflect the sun's rays, the amount of reflected light being dependent on the size, the perfection, the cleanliness of the mirror. Just so the human beings attracts and reflects life in proportion to its perfection, its capacity.

As no two beings are alike in creation, no two identical aspects of intelligence are seeking individual expression. The intelligence that is seeking expression through you is different and distinct from the life force that is finding expression in the people about you.

You have a special destiny, a personal duty, an individual contribution that the whole human race is waiting for. Just as we educate, train, and perfect our human reality, will it become a perfect instrument for use by the Supreme Intelligence. And only as we learn to live and express the particular aspect of life that animates us shall we be able to contribute our share to the intelligence of the race.

How many of us have ideals, ideas that we yearn to see in action and have so far failed to express? If we can become so animated by those ideals that they dominate our every thought, word and act, the negative, destructive element in the world will lose its power and our life will become wholly constructive. Our purpose in creation will become fulfilled, and we shall automatically individualize the perfections within us. Our highest ideals will then become manifested. We shall be putting our best thoughts into action. The Divinè Nature of man will have awakened to consciousness. The God within us will be finding expression.

Then the words of the prophet will become clear, when He says, "Oneness in its true significance means that God alone is the One Power that animates and dominates all things, which are but manifestations of Its energy."

But someone says, "What about all the suffering in the world? How can we manifest ideal life while we are in the midst of suffering?"

That, my friend, is what you and I have to learn. The cause of that suffering is always associated with the destructive, disintegrating element in nature. Its *purpose* is to urge us to a fuller and more complete expression of life.

In reality suffering is a gift. Every trial, every test is an opportunity for real growth. Suffering is a prod that can urge us to the path of real living.

Some people are born with the powers and gifts of life in full activity, while others have to strive with infinite pains to acquire them. The powers of the

spirit, of constructive life, will come to that man or woman who accepts his life with radiant acquiescence. In the words of 'Abdu'l-Bahá, "Freedom is not a matter of place, it is a condition. Release from self is real release, for self is the greater prison. The vicissitudes that come to humanity tend to center the consciousness upon the limitations, and this is a veritable prison. Release comes by making of the will a door through which the confirmations of the spirit come. The confirmations of the spirit are all those powers and gifts which some are born with, but for which others have to strive with infinite pains. These powers and gifts come to that man or woman who accepts his life with radiant acquiescence."

All sorrow and sadness come from this material world. All joy comes from the spiritual, eternal part of us—our reality that lives in this human temple for a time and then is gone.

By learning to be happy in the midst of trials and suffering we create in ourselves the capacity for attracting and reflecting *more* of the constructive life that is seeking expression through us.

So we see that the Supreme Intelligence uses even the negative forces such as trials and sorrow as stepping-stones for ultimate construction. The dead trees of materiality make good fuel for the flame of life. All suffering, sickness and death are used to make possible a fuller and more complete expression of life. And on the other hand, as the reality of life prevails, error and suffering disappear as the shadow vanishes in the bright sunlight.

Have you ever stopped to consider that the illumination in an electric bulb is produced by the union of the opposing elements, the negative and positive poles of electricity? Just so the human race will attain its brightest illumination through the fusion of the conflicting forces of materiality and spirituality.

The glory of life is *to live*, to *be life*—to have each cell of our body so refined,

so perfected that the light of life will radiate through it and from it as if it were clearly polished glass transmitting the light of the lamp.

The Supreme Intelligence through His mouthpiece, Bahá'u'llah, says, "O Son of Existence! My lamp thou art and my light is in thee. Therefore be illumined by it, and seek no one but Me, for I have created thee rich and upon thee have I showered abundant grace."

Are you a merchant? Then be the best merchant you know how to be. Are you a teacher? Remember that on you rests the awakening and training of other minds. Are you a lawyer? Remember that justice is loved above all things. Are you a mother? On you depends the future progress of the human race. Are you a physician? On your concept of Life will depend your ability to see health established in your patients. Are you a human being? If so, you are re-

sponsible for learning to put into activity the distinct and particular perfections of life that are seeking expression through you. Your reality, *the real you* is needed in the world.

Anything that stands in the way of that individual expression of life, whether it be ignorance, prejudice or whatnot, will be pushed and pushed, pelted and pelted, knocked and knocked, urged and urged—until finally all barriers are broken and the Glory of Life as individualized by you bursts forth. The Divine Nature of man then finds expression in constructive action.

At such a stage of evolution man is unconscious of self. The self is lost in the joy of service for others. The Divine Reality of man has found expression. That human being is *truly living*, for he is contributing his best gifts to the race. "Blessed is he who is kind and serves with love."

THE PROPHETS have not come to cause discord and enmity. For God has wished all good for His servants, and he who wishes the servants of God evil is against God; he has not obeyed the will and emulated the example of God; he has followed satanic leadings and footprints. The attributes of God are love and mercy; the attribute of satan is hate. Therefore, he who is merciful and kind to his fellowmen is manifesting the divine attribute, and he who is hating and hostile toward a fellow creature is satanic. God is absolute love, even as his holiness Jesus Christ has declared, and satan is utter hatred. Wherever love is witnessed, know there is a manifestation of God's mercy; whenever you meet hatred and enmity, know that these are the evidences and attributes of satan. The prophets have appeared in this world with the mission that human souls may become the expressions of the Merciful, that they may be educated and developed, attain to love and amity and establish peace and agreement.

'Abdu'l-Bahá.

THE MASS EDUCATION MOVEMENT IN CHINA

JAMES Y. C. YEN

Mr. Yen's home is in the western province of Szechuan, where his family for five generations have been great Confucian scholars. As a lad, in order to receive higher education, he walked a twelve days' journey to Chentu, the capital of the province, and there entered the China Inland Mission school to learn English. During a number of years he made this journey on foot several times to and from his home. At last, overcoming many difficulties, he entered Hong Kong University, and later entered Yale, from which in 1918 he went as a student volunteer overseas to serve as educational secretary among the 200,000 Chinese laborers in France. Here it was he conceived the idea of mass education. China has been divided into four classes, the scholar, farmer, artisan and merchant (the soldier was not even classed). As it required a lifetime of study to master the classics, the scholars were numerically few. The mass education movement in China today has forty thousand volunteer teachers, most of whom are students who realize the only hope of democracy lies in teaching the farmers and laborers to read and write. (A. B. A.)

CHINA is a democracy. Whether we Chinese people like it or not, or whether the outside world likes it or not. You all know that China today is in a chaotic condition and is having (internal) war from time to time. You may not know the fundamental reason for all that. One of the outstanding reasons is that we are trying to adjust ourselves to modern conditions after 5,000 years of the old order. In 1911 when the political revolution overthrew the Monarchy, it took only a few months to complete that process, but it happened so fast and there was so much to be done that it did not give the Chinese reformers, the Progressive party, an opportunity to get hold of the government; so the old monarchists, the conservative party, took hold, and the young reformers have been trying to overthrow these despots ever since. Being inexperienced and youthful, they were not properly prepared to take over the hold of the new government, and the old conservatives knew this and lost no opportunity of getting hold of the government, and they have been in control of the so-called republic ever since. Any one who knows China at all knows that it is impossible for China to go back to monarchy—that is proved by the defeat of Yuan Shi-kai, one of the strongest

men in all China, who was defeated in his attempt to restore the old monarchy because the people were against him. On the other hand you see China today with her teeming millions, over 70% of whom do not know how to read or write. On the one hand, China will not go back to monarchy, and on the other, she is not fit to go on with a democracy. The only thing to do is this—instead of criticizing and passing unpleasant remarks about this form of government, the positive thing for all of us to do is to fit China for democracy—not to stand on the side lines, but jump in and play the game, and help make China fit for democracy.

One of the most essential things in building a democracy is the highest possible level of general intelligence among the masses of the people. In Japan and Great Britain, in France, and the United States, the general intelligence of the masses is above China. There are 200,000,000 people unable to read or write in China. I am ashamed to say it, but it is true. What is the solution? You have this gigantic group of illiterate people and you have the paralyzing poverty hand in hand. What are we going to do? During the World War, it was my privilege to be associated with the 200,000 laborers in France who were digging

trenches and carrying ammunition and helping the Allies, and I had the privilege of working with them, and I realized then as never before the situation, and so I started to experiment to try and find out ways and means that the average man in China could get an education,—that is enough of an education to be a good citizen of China.

The average man in China is a poor man and he cannot afford to pay \$50.00 to \$1000.00 a year to go to school. We must bring education to the poor man; so, I say first, bring education down to his economic level. Second,—the average man or woman in China is too busy to spend much time in getting an education. They have to work each day to fill the rice bowl. There is that continuous struggle in China for bare existence which you in the prosperous country in which you live do not understand. Even if we had an adequate number of schools, which we have not, this average poor man could not spare the time to attend one. They cannot spare one to six years to go to school, even if you did not charge them anything for tuition.

What is the solution? Some system by which the average man or woman can accumulate a minimum amount of time at a minimum cost. What is that? The Foundation Character System, which consists of 1200 of the most frequently used characters in the vernacular—that is the spoken language of three-fourths of the people of China, and in that language we already have a vast amount of literature. We want to bring that knowledge to the mass of the Chinese people. We have taken over five years of experimentation and investigation—many professors and many returned students helping us, and they have co-operated with us in making the final selection of this vocabulary. We have used the empirical method to find out the minimum vocabulary and we have finally determined upon 1200 characters. We have prepared four readers, called "The Peoples 1000 Character Readers," and there

are 96 lessons in them. The busy man, the tailor, the foreigner, the cobbler, all of whom work all day, will not have to take any time from his work, but just let him give one hour a day, six days a week, and in four months' time he will be able to master the whole foundation character course, and he will be able to read the newspapers and play the part of an intelligent citizen.

In China we have 400,000,000 people, and 80% are unable to read or write. I am not speaking of the people who live in the principal cities. I am speaking of the people who live in the villages of China, and there are thousands upon thousands of them. We have already started schools in about 1000 villages. Here are some papers you might be interested in. Here is what is called "The Farmer." You may be interested in knowing that for the first time in the history of China a newspaper has been published for the farming people of China, and China has been an agricultural country for hundreds of years. Think of it! Never before a paper for the farmers. The great bulk of the population lives in small villages and this is the first time a newspaper has been published for them and they were able to read it.

We have 32 mass education classes in the cities and classes in over 42 provinces which comprise a territory as large as the continent of Europe.

We believe, from past experience, that with financial backing we can teach 100,000,000 adult illiterates in China how to read. You may say,—"Jimmie Yen, you are boasting." Let me tell you! In the first place, although we have a large percentage of illiterate people, we have enough literate people to teach them, and that is the redeeming factor of our country. We have figured out, taking away the 20,000,000 too old to teach, the 20,000,000 too young to teach, and 20,000,000 who would not do it, even though able, that we still have enough literate persons to teach the illiterate and each

person would have to teach only 10 pupils. There is in China 4000 years of tradition and civilization, and the people, though illiterate, have an inherent love of learning and a respect for it. This is another important factor.

With this tested program of mass education, if we could provide the supervision of a secretary, and provide literature, in the next decade, my friends, we will be able to revolutionize the politics and democratize the mass of the people. The leaders in China are returned students from America, and their influence is preponderant. The influence of America is Christian influence, and they have come back to fit China for democracy—that first Oriental democracy the world has known. That is a by-word in China. It is against militarism, against autocracy, and the young element in China is backing it. Whether China is going to be a real democracy or is going to be turned toward Bolshevism or something else, depends whether the progressive democratic elements in other countries will cooperate with the progressive democratic element in China. Much depends on this attitude of other countries.

In conclusion, I wish to say that we

have met at this Institute and we have realized as we never before realized that we are very much thrown together. As Mr. Rowell said,—“the world has shrunk, and we are thrown together as never before.” In China we have one quarter of the whole human race, that great family; and what concerns a part of the family concerns the whole family. What are we going to do? The great statesman, John Hay, said, “Whoever understands that great empire, socially, politically, economically and religiously, has the key to world politics for the next five centuries.” That seems to be more true today than ever before. I tell you that if your country and my country would work together, I think the whole world would be a different world. Why? Because we have many points in common. You have vast territory, so have we; vast population;—so have we;—wonderful resources, so have we. You are peace loving, so are we. When these two great republics join hands and work together not for world war, but for world peace, then when they say Peace—there will be Peace. (*Address given at Pan-Pacific luncheon in Honolulu.*)

“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.”

'Abdu'l-Bahá.

PEACE AND THE TEXT-BOOKS

LOUISE SLAVIN-COHEN

Editor's Note: The following is one of an interesting series of brief addresses prepared and given by the young people of Green Acre at the morning training classes held during the summer. Miss Cohen is a student at Cornell University.

NO matter where one goes today one finds that the crying need is peace—universal peace,—peace among all the peoples of the world. Especially is this true when one travels over the war-torn fields of Europe. And people are coming to realize more and more that the only way we can bring about peace is by educating the people up to peace just as for years they have been educated up to war. This is true not only in far away countries but right here in America as well. We must begin to teach peace.

One of the most effective instruments for the instilling of the war spirit—although often we do not realize it—is the history textbooks that are used by the children today in the grammar schools. The young children at that impressionable age are being prepared for war. Take up any history textbook in an American grammar school and you will find this to be true. Page after page after page is devoted to telling of this war and that war, this battle and that battle, this skirmish and that skirmish. Many a page is given to describing the exploits of generals and military heroes. Then, at the end of the chapter, a page or sometimes only a paragraph is devoted to telling of the constructive work—of the work of the teacher, the scientist, the historian, and the like. In this way the child gets quite a distorted view of life.

Yet despite the fact that so many pages are devoted to telling of war, does the child really know what war is? Has he any idea of its horrors? How can he, when history seems to hide that which would turn the student from war? A rose-colored mantle is drawn over the story, and it makes a certain appeal to the pupil. The writers of these textbooks let the child hear only the roll of

the drums and the shouts of admiring crowds. He does not hear the groans of dying men, and so he, too, longs to be a soldier and gain glory by going forth to kill his fellowmen.

But, do not think that this is true only of past wars. Not at all. The history textbooks that the children of tomorrow will be given will put forth the story in the same old way. Let me give you an example: In the last great war, shortly after the Americans entered the war, the French and the American troops found themselves in a very grave plight. They were just below a cliff upon which were the Germans firing down. The mortality was simply terrible, yet retreat was impossible as there was a marsh behind them. They lay there for several days until they decided that the only way to escape was to blow up the Germans in front of them. So, one man took some dynamite in his arms and started off. But, ere he had gone a few steps he was shot and another man came forward to take his place. But he, too, fell and then another came and he, too, lost his life, and so went on the seemingly endless chain until one man at last succeeded in placing the dynamite at the foot of the cliff. But, before he could light it, he, too, lost his life. Then, once again began that race with Death until the fuse finally was lighted. When the dynamite blew up, fifty thousand Germans were killed. Now, this is being written up in the war records by the different countries of the world and from it will be made the history of tomorrow. All the details of the struggle are given, and page after page is devoted to explaining the bravery of those men who gave their lives that their brothers might live. The child will well understand the tribute that is paid them

and he will know what the medals mean. But will he understand the six simple words that appear at the end—AND FIFTY THOUSAND GERMAN S WERE KILLED? How can he know what it means? What effort do we make to explain it to him? So, we see that this is true not only of past wars but will be true of future ones unless we take steps to prevent it.

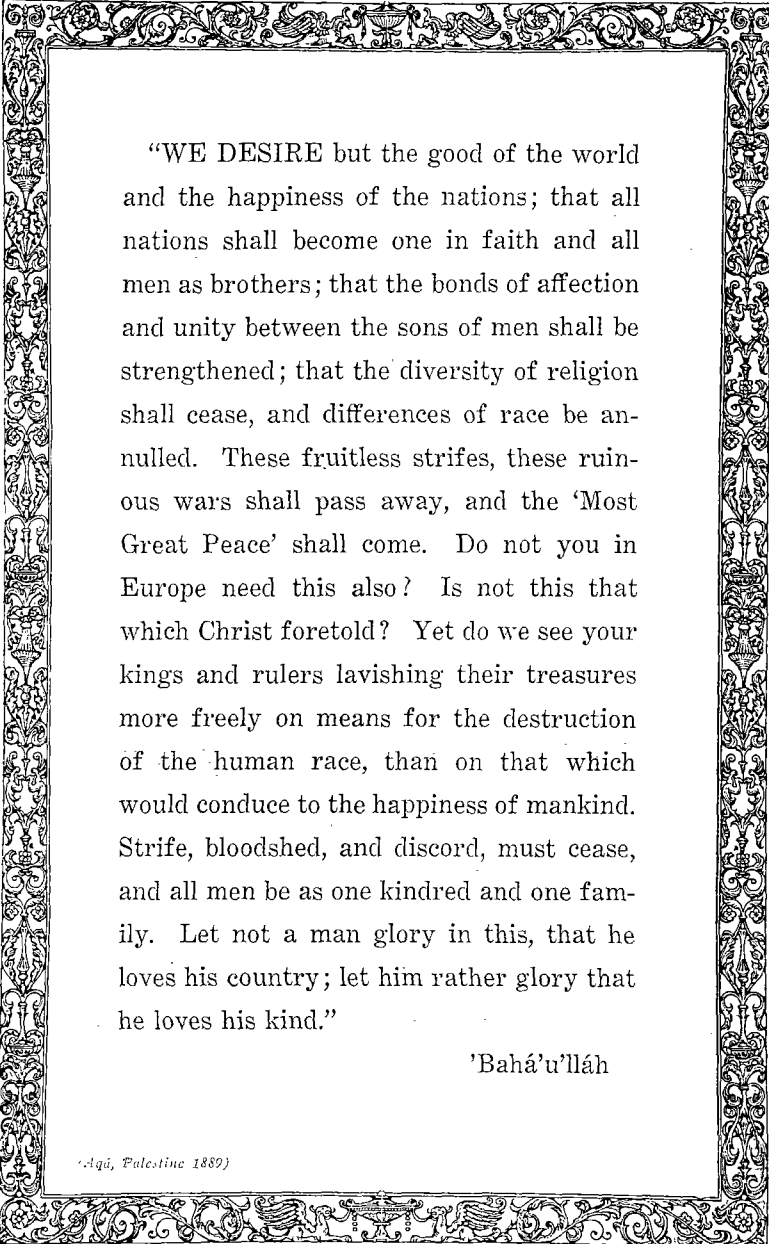
Today in Europe we can see that the seeds of future wars are being sown. The children are being deliberately prepared for wars to come. Take the textbooks that the French and German children are given, and you will find that in both countries the children are being taught that the mother-country has been wronged and that she must be avenged. The only way that this can be done, of course, is through war—another war and another war until she is victorious. All thoughts are centered on another terrible

struggle—one which may be the death throes of our present civilization. None of our present institutions seem to have found a way out.

But why teach these children destructive ways? Why not adopt a constructive policy instead—a policy of live and let live? After all, it is when the child is young that he cherishes ill-will towards none, and that those who help to build his character and mold his views should endeavor to instill in him the principles of co-operation, of the larger social conscience, of the brotherhood of man, and of the oneness of the human race. What a blessing it would be to mankind if the writers of textbooks, the teachers and the mothers would implant the beautiful thought so wonderfully expressed by that great teacher and lover of humanity, Bahá'u'lláh: "We are all leaves of one tree and trees of one arbor," and tell them "Little children, love one another!"

“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.”

'Abdu'l-Bahá.

An ornate, black and white decorative border surrounds the text. It features intricate floral and scrollwork patterns, with a central medallion at the top and bottom. The border is composed of repeating vertical and horizontal motifs.

“WE DESIRE but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that the diversity of religion shall cease, and differences of race be annulled. These fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come. Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race, than on that which would conduce to the happiness of mankind. Strife, bloodshed, and discord, must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory that he loves his kind.”

‘Bahá’u’lláh

‘Aqá, Palestine 1889)



'Abdu'l-Bahá, for forty years a prisoner in Palestine, because of raising the Standard of the "Most Great Peace."

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"There is not the least doubt that the nation or the government which puts forth an extraordinary effort in the promotion of universal peace, will be encircled with divine confirmations, and will be the object of honor and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind."

'Abdu'l-Bahá.

THE WORLD'S WILL TO PEACE is as a strong tide setting in which will inevitably reverse in all channels the currents of war and war-lust. The League of Nations, the Interparliamentary Union, the Permanent Court of International Justice, the Hague Court of Arbitration, and numerous world conferences for peace representing the leading countries of the world, not only give evidence of this spirit of conciliation, but help definitely toward conciliation by actual efforts of interracial harmony and amicableness. Where men gather together over important issues in the spirit of reasonableness, good cannot but result. And where all are united in the desire for a common goal, that goal will ultimately be arrived at, though the ways be now doubtful. So much as regards the will to peace.

On the other hand, we must not forget that those strong currents which bear nations into war are still flowing. There are those who think that war is even yet nearer than peace to the horizon of events. Lord Grey, in his memoirs which have just been published, doubts that the worst of the economic disaster following the great war has yet been seen; he holds that militarism and armaments made the world war inevitable, and he doubts that even yet nations have learned that lesson, without which, he thinks, they must perish.

TWO FEARS are now struggling for supremacy in the heart of humanity: the fear of other nations which is now the chief remaining cause of war; and the fear of war itself as a catastrophe which if it occurs again will destroy civilization. It would seem that the desire for conquest and glory as a cause of war between the leading nations of the world has greatly lost its power of appeal,—due partly to the rapid growth, during the last few decades, of the idea of justice and fair dealing between nations; partly to the disillusionment and horrors of the last war, which showed war for conquest to be a form of speculation leading to sure bankruptcy and ruin, rather than to the material gain and prestige hitherto considered as a very possible prize of a bold and aggressive militarism.

Of the positive factors in the war-psychology, war itself, the great psycho-analyzer, has practically cured humanity. There remain only the negative factors of distrust, fear, hatred, revenge. The fear of limitation in regard to territory sufficient to supply the needs of a crescent population, and the fear of limitation in regard to those natural resources necessary for a nation's prosperity and welfare, are fears sufficiently well-grounded, under the present economic system that applies between nations, as to warrant a reconstitution of

the system of exchange, and an agreement between nations which would make all partners, to some extent, in those necessities of life—land and natural resources. It is a difficult question; but some solution can be found, better than the old solution of war,—which now is seen to destroy those very resources fought for, and to leave the land to the unprofitable possession of the corpses of those myriads who struggled over it.

But these two fears are not now the chief potential cause of war. It is rather the fear of attack from others, causing the piling up of armaments and the concentration of science upon modes of swifter and more wholesale destruction, which is now keeping the heart of humanity from universal peace based upon international comity and justice.

Fortunately this fear is justified only when shared by all nations. It is a phobia which can be cured by any method which will create confidence in the sincerity of a mutual aim to keep peace.

HISTORY has already given striking evidence that war-phobia between adjacent nations can be cured, and a mutual confidence be created so deep-seated as to give every indication of being permanent. Recently there was created at Stanley Park, Vancouver, the President Harding International Good-will Memorial to commemorate one hundred and seven years of peace, with an unfortified frontier, between the United States and Canada, on which are inscribed the following words of the late President:

"What an object lesson of peace is shown today by our two countries to all the world. No grim-faced fortifications mark our frontiers, no huge battleships patrol our dividing waters, no stealthy spies lurk in our tranquil border hamlets. Only a scrap of paper, recording hardly more than a simple understanding, safeguards lives and properties on the Great Lakes, and only humble mileposts mark the inviolable boundary line for thou-

sands of miles through farm and forest."

Because of such mutual confidence and good-will, in 1846 a most difficult dispute involving the ownership of a piece of land equal to the area of France and Germany combined, was settled amicably between the United States on the one side and Great Britain and Canada on the other. This dispute had reached such a pitch that in the presidential election of 1844 there was strong agitation for war, if necessary, in order to support our claims to the entire Oregon territory. But moderation prevailed, and a settlement was made in which we yielded to Canada about one-third of the territory in question without recourse to war. It is in the leading city of that part of the Oregon territory yielded thus peaceably to Canada, Vancouver, that the International Good-will Memorial has just been erected.

Another example almost as striking is the similar long period of peace and unfortified borders between Argentine and Chile, so fittingly commemorated by the beautiful statue, "Christ in the Andes."

IN THE NEW WORLD, it would seem, was being reserved vast planetary spaces for the trying out not only of democracy but of a new will and way toward peace. Into these two almost unpopulated continents blessed with immense resources came a multifarious population which forgot, in the tasks of making a new home, its ancient rancors; which learned by pioneer wants the need of cooperation, of mutual aid, of interdependence and mutual confidence. Endowed thus by destiny with endless natural wealth and vast spaces, these settlers had no need, save for a few aboriginal struggles, to wage war for earth, or for earth's resources, nor up to this moment has any such need arisen. Between them and battle-fevered Europe lay a great ocean lending its protective power—an obstacle insuperable to Old World ambition or meddlesomeness.

The destiny of this new world population surely was to be pacific, and to set an example and an influence which would eventually, perhaps, lead its brothers of the older civilization toward a feasible and practical arrangement which would abolish war.

For in reality what holds for the Americas holds also for the whole world, if national and racial divisions could but be forgotten, and barriers be turned into ways of fellowship and cooperation. Even Europe, the densest populated of continents, has land enough to spare if treated as a unit; has resources enough for all, if those resources were pooled.

It is not nature's scantiness but man's psychology which creates want. Were this country to be redivided into many separate countries harshly competitive and mutually hostile, where would be the peaceful security in which now live the citizens of whatever region? New England could not thrive without iron from the middle west, without coal from the Alleghanies, without cotton from the south, or beef and wool from the prairie states. Nor could other present sections thrive if the country were disrupted. For few geographical sections of our country are self-sufficing units. It is the country as a whole which is a unit. It is largely because its resources have been so freely and harmoniously interchangeable, in a commerce without let or barriers, that such amazing material progress has been made here.

UNITY, it would then seem, has been the cause of America's prosperity. Never before in history has so vast a region been organized into not only a true political but also an economic and cultural unit. It is a most pregnant lesson to the world,—that what is needed

is not more earth, or more treasures in it, but a different attitude toward the earth-surface, its division, and the division of its resources; an attitude of fellowship, of interracial brotherhood, cooperation, unity above race and creed, in the exploitation of natural resources and in the interchange of goods.

It is no great credit to us that we are pacific. Destiny has determined for us a non-belligerent temperament by preserving us from need of war. This great gift of God to the America's is not for our own comfort only, but as an object lesson to the rest of the world, a means of leading all humanity ultimately under the canopy of peace. If we fail of this responsibility which God, in so blessing us, has put upon us, it will be the most tragic failure to be recorded against any nation's history.

'ABDUL-BAHÁ made many utterances here regarding the peace-loving quality of the Americas, their praiseworthy lack of the restraint of worn-out traditions, their intense dedication to progress of all kinds, and the glorious opportunity now open to them of becoming the means of the establishment of universal peace. Few, we think, can read his utterances, a compilation of which follows these editorials, without feeling a great inspiration and a great determination to arise and march with the vanguard of the cause of peace. Surely, were we to become the means of peace, our country would be doubly blessed by God. But it is not for this self-motive we should strive, but that the whole world may once and for all be freed from the curse of war, and find in the Parliament and Brotherhood of Man a new destiny, a new progress, a new prosperity and joy.

'ABDU'L-BAHÁ'S MESSAGE TO THE AMERICAN PEOPLE

AMERICA is a noble nation, the standard-bearer of peace throughout the world, shedding her light to all regions. Foreign nations are not untrammelled and free of intrigues like the United States, and are unable to bring about universal peace. But America, thank God, is at peace with all the world and is worthy of raising the flag of brotherhood and international peace. When the summons to international peace is raised by America, all the rest of the world will cry, 'Yes, we accept!' The nations of every clime will join in adopting the teachings of Bahá'u'lláh revealed over fifty years ago. In his epistles he asked the parliaments of the world to send their wisest and best men to an international world parliament, that should decide all questions between the peoples and establish universal peace. This would be the last court of appeal, and the Parliament of Man, long dreamed of by the poets, would be realized. It would be much more far-reaching than The Hague Tribunal. (STAR OF THE WEST, Vol. 6, No. 11, p. 81.)

THE BODY of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the "Most Great Peace." Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection (Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the "Most Great Peace" of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing

center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established. May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become the servants of the Omnipotent One. May they rise from the perfections of materialism to such a height that heavenly illumination may stream from this center to all the people of the world. (From an address in New York. Pro. of U. P., p. 17.)

THIS REVERED American nation presents evidences of greatness and worth. It is my hope that this just government will stand for peace so that warfare may be abolished throughout the world and the standards of national unity and reconciliation be upraised. This is the greatest attainment of the world of humanity. This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in the east and the west for the triumph of its democracy. (Pro. of U. P., p. 99.)

I LOVE this country (America) with exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality, every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, but expresses his thoughts

freely and without apprehension. The sphere of the mind is made radiant with brilliant ideals, and the field for the discussion of the progressive and advanced problems of the age is as spacious as heaven. Consequently, I hope that this illustrious democracy may become confirmed in the establishment of universal peace . . . because the greatest principle of His Holiness Bahá'u'lláh is universal peace. He wrote concerning this in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of international conciliation amongst the religions, nations and races. America has demonstrated great organizing capacity in this direction. (STAR OF THE WEST, Vol. 5, p. 119.)

PRAISE BE to God! The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America.

Among the highest virtues are universal peace and the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues. . . .

But, praise be to God! the American government is no warlike government; the American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessing. . . . My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom. (STAR, Vol. 5, p. 166.)

ENVY AND rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of the western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, and that the standard of the Most Great Peace may here be unfurled.

May the nation of America and its government unite in their efforts in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, and that the banner of international peace in reality may be unfurled here, and that American democracy may be the cause of the cessation of warfare in all other countries . . . I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the "Great Peace" in this country, in this nation and government, and through them spread it to the world. (Wisdom Talks, p. 13.)

I WAS most pleased with the results of my trip to America. I found a wonderful spirit of peace hovering over that vast continent. The people are inspired with the thought of peace and are working for its final realization. I hope that they will be the first nation to unfurl the standard of peace. I will ever pray for their success. Today this is the most great service to the world of humanity. (Compilation. War and Peace, p. 188.)

AS TO the American people, this noble nation, intelligent, meditative; it is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed United States. Therefore, the United States is possessed of

the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffusion of the love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race! Therefore, I request you to give this all-important question your most serious consideration and efforts. (STAR OF THE WEST, Vol. 5, p. 200.)

I HAVE come to America to speak a message of peace and good-will to you. You are a noble nation with a just government. I beg of God that this just and fair land may assist in working for the peace of the world. Let the people of this young and noble nation assist in the great movement for the peace and unity of the world. Let the people light a lamp that will illumine the whole universe. Let us put love in the hearts of all the children of men. Let all mankind labor for this, that the favor of God may descend upon the Orient and Occident. . .

The time has come for us all to work for international peace. No catastrophe can be greater than war, and in preparation for it man is taxed beyond the limit of endurance. . . . The time has come for the establishment of a fair arbitral court of justice for the settlement of all international disputes, and the nations must make use of such a court, and obey its just decrees. (STAR OF THE WEST, Vol. 13, p. 292-3.)

"AMERICA IS the home of the ideals of peace. Its people are peace-loving and its democratic leaders are the sowers of the seeds of peace. I hope that a chain of similar meetings will be organized throughout the States wherein eloquent speakers will expose the iniquities of war and tell of the beauty of peace so that the world may resound with their call to

peace. This is indeed most important.

On the other hand, the legislators, far-sighted peace advocates, the practical statesmen of America must from now on frame a code of laws and regulations to be used as the foundation for the future Universal Parliament of Man. The initial step is most difficult and arduous and only a free, disinterested, large-minded, humanity-loving nation like the Americans can perform such signal services. The American people have had sound judicial training and the fundamental principles of their political institutions are based on equality of opportunity for all mankind. Their national and state system of government has been always, a good and beneficial example for the framers of the constitution of the international court of arbitration. In short, America must be the principal factor in establishing lasting peace among the nations of the world. The spreading of peace ideals must be carried on unceasingly—thus the ground may be made ready and the hearts prepared. The promotion of the principles of peace and the exposition of the evils of war will ultimately lead to an astonishing awakening on the part of the people. (STAR OF THE WEST, Vol. 13, p. 293.)

IN THE ORIENT I heard that there are many peace-loving people in America. Therefore, I left my native land to associate here with those who are the standard-bearers of international peace. Having traveled from coast to coast, I find America a continent vast and progressive; the government just; the nation noble. I attended many gatherings where international peace was discussed, and am extremely happy to witness the results of these meetings, for one of the great teachings of Bahá'u'lláh relates to international peace. He founded and taught this principle fifty years ago in the Orient. He proclaimed universal peace among the nations; he summoned the people to establish universal peace

among the various religions; he organized peace among many races, communities and sects. At that time he wrote epistles to all the rulers and kings of the world and summoned them to cooperate with him in spreading these principles, saying that humanity would not attain composure and rest save through universal peace. And he practiced the principle in Persia, therefore, today there are people of various religions and races, in Persia and elsewhere, souls who followed the exhortations of Bahá'u'lláh, living together in the utmost love and fellowship, with no religious prejudice, no patriotic prejudice, no sectarian prejudice,—they live in unity and agreement, Muhammadan, Roman Catholic, Jew, Buddhist, followers of Zoroaster, and all others.

"Now America has arisen to spread the teachings of peace for the illumination of mankind and for bestowing happiness and prosperity on all the children of men. These are the principles of divine civilization. (STAR OF THE WEST, Vol. 6, p. 81.)

NOW INASMUCH as the standard of international peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more deserving, has greater capacity therefor, and is not like other countries. . . . If America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by humanity, "There was no other purpose than altruism and service to mankind." Therefore, it is my hope that you may be the cause, and that you may hoist this banner, for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the 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. (Star of the West, Vol. 5, p. 131.)

PRAISE BE TO GOD, all the people who have accepted the teachings of Bahá'u'lláh are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill, famous for the equity of her government and colossal undertakings, may she also become noted for the Most Great Peace. Let this be her undertaking and let it spread from her to other countries. And I pray for you all that you may render this service to the world of humanity. (STAR OF THE WEST, Vol. 5, p. 131.)

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 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 near, dear to Thee, through Thy bounty and bestowal. (Wisdom Talks in Chicago, p. 4.)

LIKE UNTO a spirit, this ideal (Universal Peace) must run and circulate through the veins and arteries of the body of the world. . . . There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. (Pro. of U. P., p. 121.)

PEACE AND HUMANITY

ROSA V. WINTERBURN

THE ultimate goal of the human world must be Peace. Man works towards this end steadily, although often unconsciously. As the centuries move on cause after cause of warfare is eliminated or subjected to some sort of a tribunal, national or international. The last great war, in reality, gives us some encouragement, impossible as that seems. It was fought around causes essentially modern. It is true

that older causes, age old, appeared, such as deliberate seizure of territory, subjugation of conquered peoples into servitude, and a tyrannical imposition of the will of an autocrat upon any who chanced to be weaker than he; but they caused such an outburst of indignation, of offended civilization, that the whole world swung

into line to stamp to death these already ham-strung monsters of barbarism. The modern causes, such as the desperate struggle to gain world markets, the conflicting empires of machine-made industries, and the haunting danger to autocratic rule by the creeping flood of democratic progress,—these modern causes became suddenly articulate, and shrieked out their warnings to the world; and the forty-odd nations of the world that had united to combat the ancient dangers, learned much to their amazement of the dangers of today that had been hidden from them by their own greed, ignorance, apathy, and selfishness. Some of the lessons learned were exceedingly unwelcome to many people; and this fact, combined with the license and reactions of

the post-war period, seemed to let loose the demons of evil. But they will be chained or destroyed; for, from the arctic circles to the equator, the common people of the world saw as they had never seen before, and when the common men awoke, understand, and move in their masses, they are irresistible. Moreover, the unity of nations among the allies and the cooperation of men from the farthest ends of the world,

resulted in men returning to their homes with many profoundly changed ideas. Some of these new views were dangerous to all stability and progress, but many were progressive, swept by the breezes of the coming day. One was the conception of the divine rights of men, rather than of kings; another was the realization of

warfare for the mass of mankind; and a third, its corollary, was that for the common men there must be peace.

The Bahá'í teachings stress unceasingly the need of peace in all the relations of men. From the intimacies of the family group to the widest circle of world affairs, Bahá'ís are taught to see that peace is necessary to progress. The days of warfare are passing, not because men are less warlike than formerly, but because war no longer brings man what he most wants. War is the old-fashioned way of striving for what the Kaiser called his "place in the sun," gained by pushing someone else out of it, or by forcing the conquered to produce its benefits for the victor at the victor's command. The newer civilization is dis-

"To-day the most important purpose of the Kingdom of God is the promulgation of the cause of universal peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this pre-eminent service the confirmation of the Holy Spirit will descend upon him."

'Abdu'l-Bahá

covering that war pushes the desired results farther away or procures them at a cost that is prohibitive. The men of the new age are seeing that *the greatest asset of humanity is released human energy*, and although the ways are often dark, they stumble on towards this God-commanded goal of human perfection.

Every human being should have the opportunity of discovering, training, and using his abilities. Energy should be directed, not dominated; ability should be allowed to function; talent, genius, should be set free, not left imprisoned in the darkness of ignorance or because of drudging. This greater human freedom towards which civilization has been groping and which democracy has envisaged, will be accomplished by spiritualized religion, and the freed human spirit will be guided into its greatest capacity by Divine intelligence and power.

Bahá'u'lláh tells us that man, especially in this last century, has been so fascinated and absorbed in material progress that he has largely ignored spiritual guidance; hence, the world has grown grossly materialistic. No lasting help will come until man accepts Divine illumination and guidance, but when Divine power is admitted into the material consciousness and capacity of man, the twentieth century will see a progress and civilization now undreamed of. Radio will become awkward; air-ships will be slow; present government will be totally inefficient in the glorious day just dawning in the world. But one of the first requisites for this union of man's capacity with God's power is peace,—peace in the soul, the home, the nation, the world. Without peace the union can not come. War, discord, hate, jealousy, suspicion, all these destroy, they kill. The world's energy is depleted by their ravages every day. Only in the fertility and sunshine of peace can the human spirit approximate its power.

How many homes are centers of discord, hate, suspicion, and all the ugliness of which mankind is capable! In

such homes the lives of husband and wife are narrowed, perverted, ruined, and the children truly never "have a chance." To such an extent is warfare in the homes the cause of today's deterioration, immorality, and crime that one of the most thoughtfully written books of the day on the subject of juvenile delinquency has been aptly named *Youth in Conflict*. Conflict in the home, the street, the school, the church, society, and the law, until there is no such thing in the child's life as a conception of peace, service, or love. Let peace come into the home, peace founded on justice, unselfishness, cooperation, on Divine love if not on human; let this peace be actually lived by the older members of the family and be taught to the children, and few of the destructive demons would be left that are today grinningly tearing down our homes and eating the hearts out of our children. Let peace on the same foundation principles come into business relations, and fraud and corruption must slink away; capital and labor would learn to do unto others that which they would that others did unto them; lawyers would find less and less to do; governments would be in reality what modern democracies are dreaming for them, instruments or organizations by which a body of men can secure opportunities and blessings, and protect them when once secured; world relations would lose suspicions and greedy dominations, and immature nations would rest securely on the fuller development of their neighbors. Only through peace can we even approach these ends, peace built on Divine cooperation.

This reign of peace is not so distant as many believe. In every nation ardent, energetic people are working intelligently towards it. In many countries, even in war-swept Europe, great masses of men are trudging steadily towards peace, so stolidly that their rulers hardly dare dream of another war. Lawyers and judges are asking and planning to so simplify and enforce the law that greater

justice shall prevail. Great numbers of our youth are turning in disgust from the conflict in the homes of their childhood, and are looking forward with pathetic longing to real peace in a home of their own. Over all this formless longing of the human souls in this old world there hovers the peace that passeth understanding, the outgrowing of the love of the Divine Father, who teaches us by letting us suffer the results of disobedience, who pushes us gently onward if we loiter, who supports us when we stumble, who never neglects us, and who joyfully guides us when we confidently put our hands in His.

THE FOUNDATIONS of all the divine religions are peace and amity; but misunderstandings have crept in. If these misunderstandings disappear you will see that all the religious agencies will work for peace and promulgate the oneness of human kind, for the foundation of all is one reality and reality is not multiple or divisible.

ALL PREJUDICES, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a *grave malady* which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible bloodshed and misery has been caused by one or another of these prejudices. 'Abdu'l-Bahá

A WORLD CIVILIZATION

ALI KULI KHAN

Editor's Note: Mirza Ali Kuli Khan, N. D., when Charge d'affaires of Persia at Washington, D. C., addressed the International Peace Congress held in San Francisco. The following passages from his spontaneous speech on that occasion, previously published in the Star of The West, are here reprinted because of their opportuneness in this Peace Number.

HUMANITY, from the dawn of history, has progressed under the guidance of prophetic teachers from a state of infancy through the various stages of development leading to its maturity.

The prophets of God, whose gospels were the result of a well founded optimism, aimed at the unity of man because of their due knowledge of the principle of human unity, which in the mind of God had ever been an accomplished fact. Each world teacher accomplished that plan in conformity with the limited capacity manifested by his people.

God applied His original plan for the unification of Israel through Moses, of the Gentiles through Jesus, of the Parsees through Zoroaster, of the Hindus through the Buddha, and of the other sections of humanity through other world teachers and prophets.

Today, which to the wise and thoughtful is the day of the maturity of the human race, God will accomplish that noble plan. In the voice raised in all parts of the world in favor of peace, and in the efforts extended by the peace-loving element in the world's population, which constitutes the positive, affirmative principle of the human body politic, we find a potent manifest proof that the day of peace has dawned, and is steadily, though slowly, breaking through the dense clouds which temporarily impede its course to the meridian of its glory.

Although the effecting of a world brotherhood is the determined plan of God, it is for humanity itself to cooperate in its realization.

In our effort to unify the world we must take the lessons taught by the past great religions in achieving the moral and

spiritual uplift of their respective peoples, for no unity of a people existing in a civilized state could be independent of moral and spiritual character. The building of such character has been the task of every true religion.

As our aim today is the creation of a world civilization, based upon a world unity, we must enlarge our conception of religion to reach the dimensions of a world religion—the religion of humanity.

Such religion should include the truth of all religions and exclude all patriotic, national and racial bias.

The most successful political and industrial steps taken by any nation toward human betterment are those represented by the federal and industrial institutions organized in the United States, the greatest republic of all time; for these American institutions, in their domestic and international relationships, are impregnated with the spirit of justice, altruism and broad humanity, which is embodied in the religion of humanity, because they exhale the fragrance of the noble sayings of the Persian prophet [Bahá'u'lláh] of these modern times: 'Ye are all the leaves of one tree and the drops of one sea'; 'Great glory is not his who loves his country, but rather his who loves his kind.'

America is therefore the field in which the seeds of the world religion are given opportunity to germinate, and which will extend to the peoples of all climes the bounties of the religion of humanity. May we not, therefore, look upon America as the nation which is specially chosen by the Almighty to assist in man's progress upward and to bless humanity with the fruits of universal peace?

INDIVIDUAL STEPS TOWARD PEACE

KEITH RANSOM-KEHLER

THE BULK of humanity has always been greatly overworked. In imagination we can picture those times when puny and dwarfed in comparison to the monsters that surrounded him, man developed that cunning and quick judgment that has always been a far more valuable asset than mere strength.

Between the ever-present struggle for food and the incessant danger from powerful enemies, life in its prehistoric aspects could hardly have been a round of pleasure and glad sunshine. Five successive times this mote of a planet rocked on its axis, spurning the cordial rays of the sun on its northern hemisphere, and five times the polar ice cap, grim, greedy and devastating swept the hard-won achievements of life before its glacial breath. Survival amongst primitive men must have been a stern triumph over the ruthless inroads of pestilence, famine, natural disasters and war.

No doubt a state of comparative civilization flourished on dry land forming the present floor of the Mediterranean sea, which was overflowed to its present capacity as (the earth returning to its normal inclination) the glacier resolved into its liquid form. This is indicated not only by archæological traces found at the bottom of the Mediterranean but by the story of a great flood included in the religious tradition of all the regions thereabouts.

The actual labor required to organize and build even a village is scarcely understood by a modern urban population. It looks so simple from where we stand on the sidewalk, to watch great steel girders hoisted in their places with acetylene torches welding them into a symmetrical structure, that we place very little value upon the labor involved now or at any time in rearing or in maintaining the mere structure of civilization.

Innumerable civilizations litter the

dust, many more unknown, than remembered, and they were all built against the continual protests of nature, and the ill-repressed unfriendliness and warfare of other human beings.

Life has been hard, relentless: the fortuitous struggle of men and the uneventful diligence of women has had little relief except to the few. First men asked for security; as society centralized into cities they found as much of it as could be vouchsafed in a world where war, famine, poverty and disease ever stalked. Next they clamored for happiness; but as they matured in experience they began to realize that personal happiness is not part of the scheme of life on this "inclement, not to say inhospitable planet." Finally as men and women approach the end of their middle years, they relinquish wistfully the hope of happiness and wearily ask for peace. Human beings have worked so hard for so long that they eventually come to that timid, exhausted appeal for a little rest, that seems a simple request after ten thousand generations of relentless toil.

As our minds become more analytical with expansion and cultivation, we see that mankind can never be finally secure so long as one single clever individual, ambitious, unscrupulous and predatory is left in the world; that he can never be really happy so long as he is aiming at happiness; that life is far nobler than just to be happy; that happiness is entirely overestimated; that suffering and sacrifice are the crucible in which the miracle of creation and redemption has been wrought forevermore; and that peace—the only kind that would be worth anything to him—is not a state of quiescence, rest and negation, but the release of all the natural energy and creative power into channels of uninterrupted expression, free from coercion and dread.

When Saint Paul spoke of the "peace that passeth understanding" he was undoubtedly referring to that wrapt and radiant condition of the heroic mighty soul that passing along the "sorrowful way" through the "dark night of the soul" and all those degrees of purgation that are necessary to the annihilation of the self, reaches the ultimate union with their source, and while on earth lives on the spiritual plane.

But the call to this form of peace is not a call to quietude, ease and tranquillity: it is a call to ardor, fortitude, consecration and heroism. The mighty labors of Hercules signify the struggle against the self, and the lives of that resplendent little band of mystics who battled their way up to God and to this shining peace were, if we examine the fruits of their efforts, the most practical, the most competent, the most efficient and the most hard-working people in the world.

The divine Messengers from those ample seas of glory far beyond the confines of our limited imagination, are continually telling us of splendors that "break through language and escape." Answering their summons from age to age have been these few hardy pioneers who have set out on this perilous voyage from the known and familiar island of self to the shining and wondrous shore of evanescence and union with the illimitable reaches of the Spirit. And they all turn back blinded with the light of this new dimension, to beckon us to its joy and wonder, while telling us that the mysteries of its revelation are incommunicable, that they must remain forever hidden from those who do not seek the far country for themselves.

"To be spiritually-minded," said Paul in another place, "is life and peace," and

there is no peace outside this, that is other than partial and temporary. But this spiritual-mindedness is conferred only on those who have traversed those untracked wastes that lie between the soul steeped in material limitations, and the gracious freedom of God.

A complete negligence of the world and its standards seems to be the first characteristic of those who have loosed the trammels of the human dimension and become naturalized into the attributes of the divine. Just as the tree conducts itself not from the viewpoint of the static earth but of the changing sky, just as it grasps realities and obeys commands from sources that it could never explain to its deep-buried roots, so the soul, transplanted to its spiritual environment, responds to conditions imposed from the celestial atmosphere that cannot be translated to the consciousness of a lower state.

We have but to glance at the lives of Augustine, Kabir, Jelalu'Din, or Francis, to realize that they were motivated by cosmic intimacies that we have not yet grasped. But is it possible that there is a human soul who has not, if only momentarily, caught the glint of drifting pinions, and been pierced with a sweet ineffable knowledge of freedom and security somewhere in his own being?

The hardest struggles are yet ahead of man! His weariness in the past was for the most part physical exhaustion: there lies ahead of him that desperate conflict with all the pretensions of the ego, crude and subtle, that he must subdue before he can grow into the real stature of humanity. The beginning of this struggle is our first bid for peace, for all the strife and conflict the agony and suffering of the world, come from the unsatisfied desires of the personality.

"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."

'Abdu'l-Bahá

MAN'S INCONSISTENCY

Editor's Note: In a talk given in Paris in 1911 during the war between Italy and Tripoli, 'Abdu'l-Bahá points out the strange inconsistency of man's concern over the accidental death of a few fellow beings, and man's unconcern over the death of thousands killed in a useless war. The heedlessness of men to the brutalities of war is due to no other thing, he says, than the fact that man does not know God.

THEY say that a train fell in the Seine river and twenty-five persons were drowned. Today on account of this tragedy there will be a detailed discussion in parliament. They have arrested the manager of the railroad. Great disputes will take place—fierce disturbances! I was very much astonished that for twenty-five persons who fell in the river and drowned, such a strange tumult appeared in the parliament; but for Tripoli, where thousands are being killed in a day, they never say a word. Undoubtedly, so far at least, five thousand persons have been killed. It never occurs to the parliament that these persons are human. It is as if they were stones.

What is the reason that the parliament is in this way disturbed over twenty-five persons and never speaks of the five thousand? The twenty-five are human and the five thousand are human. All are descendants of Adam. The reason is that the five thousand are not of the French nation. It does not matter if they are cut in pieces.

Behold, what injustice, what senselessness, what ignorance! Although these helpless ones in Tripoli have father, mother, son, daughter and wife, they cut them into shreds. What harm have they done? I read in the paper that even in Italy the cry and the wailing of the people is rising. The weeping and wailing of both the Arab and Italian women are rising. The eyes of the mothers are filled with tears; the hearts of the fathers are drowned in blood; the weeping and crying of the children reach to the summit of heaven.

Behold, how bloodthirsty are human beings! Behold, how deceitful is man, how heedless of God! If, instead of using knives, swords, bullets, guns—men should rejoice, be glad, feast and associate with one another in harmony and love; if, in the state of tranquillity, they should become intoxicated with the wine of happiness, if they should become friends and companions and embrace each other, would it not be better?

Which is better: to be like thankful birds and fly together, or to be as bloodthirsty wolves and attack, and devour one another and shed each the other's blood?

Why should man be so heedless? It is because he does not know God. If men knew God they would love one another: if they had spiritual susceptibilities they would have unfurled the banner of the great peace and if they had listened to the exhortations of the prophets unquestionably they would have established justice.

Therefore, pray, implore and supplicate God to guide them, give them mercy, give them reasoning minds and give them spiritual susceptibilities. Perchance these helpless human beings may live in peace.

The wise man weeps day and night over the condition of mankind. He cries and sighs that perchance the heedless ones may be awakened, the blind may see, the dead become alive and the oppressors grant justice. I will pray. You must also pray. (STAR OF THE WEST, Vol. 7, p. 106.)

HOW CAN UNIVERSAL PEACE BE ESTABLISHED

DR. ORROL L. HARPER

“PEACE, peace and there is no peace.” Around us on every side we hear the principle of universal peace proclaimed; but as yet that ideal has not become an established fact. Let us see what solution we can find for the problems that confront us.

The world is in a chaotic condition.

The family of nations is divided against itself. The snarling wolves of selfishness and greed are attacking the lambs of peace. The darkness of misunderstanding and strife prevails. Humanity is sick. Its disease is lack of cooperation and altruism. The social conditions of the world lack symmetry. A remedy must be found for this deformed body politic.

Unbalance in the economic relations of the race is depriving man of his birthright,—happiness. The nineteenth century marked the dawn of political freedom, when the shackles of slavery were struck from the black man of the race. The twentieth century is confronted with the task of freeing mankind from the shackles of industrial slavery.

The conflict between capital and labor is approaching a crisis. Thinking people all over the world are seeking a remedy for the suffering caused by excessive taxation, low wages and unemployment. These conditions are due in part to the world war. Unless a remedy can be found and applied, the oppressive results of that war will become the cause of another war—an economic war.

Currency, which is the medium of exchange for the body-politic, may be

likened to the blood that flows through the arteries, veins and capillaries of the human body. If the flow of blood is as it should be, all parts of the body receive their normal amount of blood supply, and the body as a whole is strong and healthy. But if for any reason an

excessive amount of blood becomes dammed-up in one particular place, the whole circulation is impeded, the health of the body becomes impaired. The dammed-up blood causes congestion in some areas, and anemia in others.

For example—if the heart is diseased, the head, or lungs, or liver may be congested; while other parts of the body, such as the hands and feet suffer from lack of blood supply. All parts are thus made abnormal in their functioning. If such an unbalanced circulation persists long enough, the congestion may be changed to inflammation, the malnourished parts become severely anemic, until actual degeneration of cell life results.

Such is the danger of the body-politic today. Some of the Captains of Industry are laboring under the stress of an *overabundance of wealth*; while the Hands and Feet of Society feel the need of an *increase of currency*. The result is suffering for the whole body of man. If relief cannot be obtained, great destruction of individual lives may follow.

Two chief remedies are needed—an increase in the spirit of altruism, and the formation of laws that will regulate the flow of blood-currency through the body-politic.

First we will consider altruism. What

“What is the greatest need of the world of humanity?

“To-day in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.”

’Abdu’l-Bahá

do we mean by altruism, and how can its growth be brought about? To have altruism is to have regard for and devotion to the interests of others. How can regard for and devotion to the interests of others be promoted? Chiefly through education. At the present time mankind is ignorant of the fact that if one part of the body is abnormal, all parts are abnormal.

The heart is often used as a symbol of love, probably because the heart is the organ that propels the blood in its continuous circuit through the human body, as it carries life to every cell; while love is the dynamic force that can cause the spirit of altruism to permeate all parts of the body-politic and carry cheer and good fellowship to every human being.

Man must learn that if he is to help himself, he must help all other members of the race. Mankind is a unit that depends on the normal functioning of each integral part for its highest attainment.

Education can inculcate a realization of the interdependence and oneness of mankind that will help to heal the diseased heart of man and promote the spirit of altruism. Such a spirit of altruism will not be some vague, indefinite sentiment but will in reality be *illuminated* self-interest. Man will realize that he is just a part of the mass of humanity and that the only way he individually can find happiness is through the uplift and well-being of the whole mass. The disease of ignorance will be replaced by the health of knowledge.

Prejudice is another one of the ailments of man. Prejudice of all kinds is rampant in the world today. National prejudice, racial prejudice, political prejudice, religious prejudice, professional prejudice—all contribute to a hardening of the arteries in the body-politic.

Arteriosclerosis or hardening of the arteries is the result of inherited or acquired disease. A hardened blood-vessel wall lacks elasticity. Likewise the

blood-vessels of exchange, that transmit the flow of liquid capital throughout the world, also lack elasticity and pliability.

Just as the healing art is learning to eradicate the inherited and acquired diseases that cause high blood pressure, likewise education can free man from the inherited and acquired prejudices that blind his vision and keep him bound by tradition, dogma, and numerous prejudice and fear complexes.

If man can learn to *think for himself* and not accept blindly the beliefs of forefathers and ancestors, the independent investigation of truth will become a reality—prejudice and misunderstanding will gradually be eliminated. Man will begin to use his reasoning faculties. He will not accept blindly any belief he cannot understand.

He will see science and religion walking hand in hand, while they trample to dust the superstitions of the ages. The definition of religion will then be, man's love for God as expressed in his attitude toward mankind; while science will make rational and systematic man's search for truth. Wendell Phillips said, "Most men see truth not with their eyes, but with their prejudices."

I have the feeling that I would like to psycho-analyze every person in the world. I would like to remove the "complexes," that like abnormal growths cover the eyes and obstruct the ears. Then such stray words as "sin"—"death"—"God"—"religion"—would not close tight the door of hearing and cause the listener to become deafened by the roar of unseen fears and prejudices. The right kind of psycho-analysis can educate the subconscious mind, can remove the cataracts of fear and superstition that blind the eyes of man and cut off his vision of life. The right kind of psycho-analysis can teach man to react constructively to life experience.

Education then is a needed remedy for a lack of altruism. Until knowledge and understanding take the place of ignor-

ance and prejudice the hardened arteries of man will resist the normal flow of blood-capital. The diseased and over-worked heart will be unable to send a normal supply of blood-currency to all parts of the body-politic.

If capital and labor are to be prevented from destroying the body of civilization, man must be educated concerning the needs of mankind, concerning the interdependence and oneness of mankind, concerning the love of mankind, concerning the need for an independent investigation of truth.

The first step toward a new social synthesis is a *change in the heart of man*. Universal education in the science of altruism is the first remedy for the economic disease of the body-politic.

The second remedy for suffering men is the *formation of laws* that will protect both capital and labor, and at the same time preserve the order and well being of the whole world.

How can Universal Peace be established?

We look about us for signs of a positive force, and we become conscious of countless efforts the world over to establish union, harmony, construction. The League of Nations, the World Court, the Interchurch Movement, the League for Peace and Freedom, the International Council of Women, an International Auxiliary Language are a few of the positive efforts toward construction.

These are all comparatively recent. But when we search carefully the library of the world we are amazed to discover that over seventy-five years ago the seed of a universal concept was definitely implanted in the human consciousness. The *Personification* of positive, constructive, universal love dwelt among men and radiated to all created beings his knowledge of all life.

In a Turkish prison, derided, persecuted and banished from the sight of men for forty years, Bahá'u'lláh, the Persian Seer, lived and radiated his Consciousness of Universal Love, Universal Harmony, Universal Peace to all the world.

By gladly sacrificing his earthly comfort he succeeded in implanting in the human consciousness a realization of the need and the possibility of Universal Peace.

Like a seed, that realization has grown throughout the world until today we can scarcely pick up a magazine, or newspaper, listen to a lecture, or read a book without gaining some idea that leads to a thought of Universal Peace. The seed that was planted seventy-five years ago is sending forth roots and branches and leaves. Ere long that seed shall have become a mighty tree that will cover the whole earth—for Universal Peace is growing nearer every day.

How can Universal Peace be realized?

By an inculcation in the consciousness of men of the Universal Principles that Bahá'u'lláh, the Great Physician of this Day, has contributed for the healing of the nations. The heart of man will then become so permeated by the love of peace that he will radiate that condition to the outside world. "All men will become as brothers." Almost automatically laws will be created and fulfilled that will make possible a permanent and enduring Peace of the World.

The earth will be covered by human beings who think in terms of one race—the human race. Millions of souls will recognize the brotherhood of man through the Fatherhood of God. Love and understanding will replace the hate and prejudice that accompanies ignorance. Knowledge, human and divine, is spreading through the human family. The governments of the world will all strive toward unity.

IS DISARMAMENT POSSIBLE?

ALL the peoples of the world are beginning to feel an opposition to the burden of heavy armaments and of militarism. The idea of the limitation of armaments has been broached, and, in fact, treated by the great International Conference held in this country. The second Conference being planned for by the nations of the world is urged by this country and is quite certain to be held either in this country or in Geneva. It is plain, however, that the logical development of the idea of the limitation of armaments is toward the practical abolition of armaments, provided that all nations move simultaneously in this direction. It would be extremely unwise for any one nation to reduce its armaments to the vanishing point unless every other nation were doing the same thing. It is for this reason that those extreme lovers of peace who urge abolition of all armaments in their respective countries are viewed somewhat with alarm even by those who long for world peace, and are held to be somewhat unpatriotic. Their aim is noble, but the means perhaps unwise. The following statement of 'Abdu'l-Bahá, given in answer to inquiry by a prominent European concerning peace and war, makes very clear the situation here mentioned and the way in which disarmament must safely come about.—Editor.

"By a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter.

"When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and in-

terweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful, invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

"No, the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently 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, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth. . . .

"Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions . . . thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God."

THE GREAT GUIDANCE

THERE are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity.

One is the influence of civilization—that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of the lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

The other is the divine influence, the holy and spiritual revelations, which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity, and perpetual life. The fundamental basis thereof is the teachings and precepts of the prophets, the dictates and attraction of the conscience, which belong to the realm of morality. Like unto the lamp they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of God.

But the advancement of civilization, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections, merciful qualities and sound morals; and the happiness of the human world, which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world, happiness is realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophes are involved.

Now, when ye behold the order and regularity of countries, cities and villages, the attractive adornment, the delicacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the

cause of happiness and the development of the human world.

Yet again, when ye glance over the inventions of infernal instruments of destruction, the creation of the forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof, unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and become joined to the spiritual states, the perfections of the kingdom of God and the divine bounties.

Therefore this civilization and material development must be led by the Great Guidance; the mundane world must be made the place for the appearance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the (heavenly) assembly on the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization.

Praise be to God! For centuries and cycles the banner of civilization has been raised, the human world has day by day advanced and developed, the material world has flourished and outward perfections increased until now the world of human existence has attained great capacity for the spiritual teachings and divine summons. . . .

Know ye verily that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals. . . .

Today no power save the great power of the Word of God, which comprehends the realities of things, can gather together under the shade of the same tree, the minds and hearts of the world of humanity. It is the motive-power of all things; it is the mover of souls and the controller and governor of the human world.—From a Tablet of 'Abdu'l-Bahá to East and West. (STAR OF THE WEST, Vol. 6, p. 65.)

THE SCOPE of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of His Holiness Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Bahá'u'lláh the expression of their highest wish.

AT PRESENT Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

THERE MUST be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

EVERY AGE requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family.

THIS IS the Day in which war and contention shall be forgotten. This is the Day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century.

'Abdu'l-Bahá

THE MOTHER'S PART IN PEACE

SHAHNAZ WAITE

A NEW dispensation, or cycle of time has dawned for humanity, and woman, ever the potential mother, shall arise from her long years of bondage and inferiority and take her place in the Divine Plan, in fact her position in the new age is pre-eminent.

"THE most momentous question of this day is international peace and arbitration; and Universal Peace is impossible without universal suffrage. Children are educated by the women. The mother bears the troubles and anxieties of rearing the child; undergoes the ordeal of its birth and training. Therefore it is most difficult for mothers to send those upon whom they have lavished such love and care, to the battlefield. Consider, a son reared and trained twenty years by a devoted mother. What sleepless nights and restless, anxious days she has spent! Having brought him through dangers and difficulties to the age of maturity, how agonizing then to sacrifice him upon the battlefield! Therefore the mothers will not sanction war nor be satisfied with it. So it will come to pass that when women participate fully and equally in the affairs of the world, enter confidently and capably the great arena of laws and politics, war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt."
—Abdu'lBahá.

Motherhood and womanhood are in reality one, for every true woman is a manifestation of the mother spirit, whether she is ever a physical mother or not. How often do we find in a home that some maiden aunt is far more a true mother to the children than she who bore them? The reality of motherhood is a state of spiritual consciousness and she who has attained to the highest station of motherhood embraces in her arms the whole world of humanity.

The dominant thought in the mind today is one of reverence and love directed from the child, old or young, to the mother, but I would bring to your attention another angle of the subject, i. e., that of the mother in her relation to the

child and the grave responsibility that is hers.

Prenatal influences, both mental and emotional, help to build up or weaken the characteristics of the little soul about to be launched upon the ocean of mortal life. The mother is the first educator of her child and the early impressions engraved upon its mind last throughout its entire life.

We are living in the days of the fulfillment of the wonderful prophecies given forth by our Lord Jesus Christ, when God's Kingdom shall be established here upon earth as it is in heaven, and it is the mother who can best help in the reconstruction of the world and in the establishment of Universal Peace. Today the power of Divine Love is working in and through her heart as never before.

When chaos reigned and all unformed was man,

The great creative Fatherhood of God Proclaimed in mighty tones, "Let there be Light,"

And in that Light creation did appear.

Today a mental chaos doth prevail,

Man seeks as savage beast with brutal power

To kill and to destroy his brother man.

Hark! hark! another Voice must yet be heard

Above the chaos of the battlefields,

Above the wild delirium of war;

E'en through the heart of woman now it speaks

And shall be heard, the Mother-Voice Divine.

She who has borne in hours of untold pain,

Strong, manly sons, only to give them up,

To see them slain before her very eyes,

Amid the din of battle and its roar,

Its useless sacrifice of all she holds most dear,

To avarice—the hellish greed of man,

Her voice doth cry, and nations now must hear:

"Let war forever cease." The Voice that said,

"Let there be Light," hath rent the veil
Of darkest night and cries, "LET
THERE BE PEACE."

In mighty tones above earth's blood-stained sod,

High, clear, now speaks that MOTHER
VOICE OF GOD.

As a follower of the Teachings of Bahá'u'llah, I would urge that the Basic Principles contained in these divine instructions, which are one with the divine teachings of Christ, but put in a more concrete and fuller form, applicable to the needs of our modern problems, be studied by all women that they may the better educate, first themselves and then their own, or others' children.

Each child should be taught by its mother the "oneness of the world of humanity," that biologically there is no difference in the blood of the different races; all are the children of the one God, therefore all racial prejudice, religious prejudice, and all barriers should be removed. The child of the past has had instilled into his consciousness from the first hours of comprehension, hatred and distrust for those of another race or religion. Mothers must teach their children that:

"God is one, all men are one,

And faith is ever the same,

That Love is still the nearest word

To hint the nameless NAME;

This is the creed of the East and West

When you probe to the depths, my son,

For the Word of the Lord is UNITY

And the Will of the Lord shall be done;

Hands may be black, white, yellow or
brown,

But the hue of the HEART is one."

Another Bahá'í principle is Universal Education, an education not merely intellectual, but the unfoldment of the spiritual as well as the mental powers. The development of the intellect alone has reached a high degree in our present civilization and the great World War was

the outcome. The powers of mind used for destructive rather than constructive discoveries and human warfare, instead of human welfare, has been the aim of the nations. The ideals of education of the new dispensation include the heart as well as the head, man's spiritual nature as well as his mental.

Another Bahá'í principle is that every child—girl or boy—should be taught an art, craft, trade or profession, that it may have a practical means of earning a livelihood and take its place in the world as a useful citizen. It must be taught that "work is worship." When every girl has an independent means of earning her own living, she will not desecrate the marriage vows by marrying simply to be supported, and this will give to motherhood its sacred place.

Another Bahá'í principle is Universal Peace. It is the mother who should, above all others, lend her aid in the abolishment of war, for she ever pays the greatest toll. She should inculcate the divine principles of Peace in the heart of her child. To this end all the toys and playthings which enter the child's life should appeal to its creative powers—the aeroplanes, engines, steamers, beautifully decorated blocks with which to build houses, bridges, etc.; the arrangement of beautiful colors with crayons and all that causes the child to think along constructive lines, should be their means of entertainment. Eugene Field has written, "The little toy soldier is covered with rust." We wish that every little toy soldier might not only be covered with rust, but the sword and gun broken; the toy pistol and cannon, soldiers' suits and everything that bespeaks war and conflict, be relegated to the dump heap of past errors. Train the child's mind to think along the lines of peace, of love and kindly fellowship, that it may become one of the peacemakers of the earth. This is the mother's divine privilege. "The hand that rocks the cradle rules the world," if she will but realize it.

Another Bahá'í principle is the beauti-

ful equality of man and woman. They are the two wings of the soul of humanity, and each should be equally developed. A daughter should be taught by her mother the divinity of motherhood, and a son the sacredness of fatherhood. Children so taught will be better equipped to meet the problems which will later confront them in their lives.

And, above all, let mothers teach their children the divine value of true Spirituality and its practical application to every condition of life. Teach the child that it "profiteth a man naught if he gain the whole world and lose his own soul." And by spirituality I do not mean long-faced, gloomy, sanctimonious piety, but the realities of spirit, which are love, wisdom, knowledge, faith, joy, truthfulness, honor, kindness, mercy, cheer, and all the attributes of God, and these unified in the supreme attribute of SERVICE.

When 'Abdu'l'Bahá, the great Master of Unification, was asked by a certain person, "How shall I develop true spirituality?" he replied, "Characterize yourself with the attributes of God. This is the pathway of intimate approach." Again he said, "Cosmic Reality (which is pure spirituality) is unfolded in a soul in proportion as it functions in SERVICE. The power of the Holy Spirit is gained by serving others."

A child so taught will not only arise to call its mother blessed, but will be a priceless gift from her to the world of humanity.

It is a great privilege to live in these days of reconstruction, of the passing away of the old—old dogmas, creeds and intolerance—and the establishing of the new ideals of Universal Love, Brotherhood and Co-operation, a privilege which so few realize. A beautiful instance of full realization of the truth is one of the World War stories of a young Aus-

tralian soldier, unidentified, who died on the fields of Flanders. There was found in his pocket, written on a bit of paper, these illumined words, which bear a message of vital import to every mother in the world today:

"Ye who have faith to look with fearless eyes

Beyond the tragedy of a world at strife,
And know that out of death and darkness shall arise

The dawn of ampler Life,
Rejoice! whatever anguish rend your hearts,

That God has given you this priceless dower,

To live in these great days and have your part

In Freedom's crowning hour;
That you may tell your sons who see the Light

High in the heavens, their heritage to take:

'I saw the powers of darkness put to flight,

I SAW THE MORNING BREAK.'

Oh, all ye women, mothers, sisters, daughters, wives—ARISE! and use your God-given powers to help free the world of all racial, religious and class prejudices, knowing that the Dawn of Love is breaking and in Its Light shall every shadow flee. The darkness of ignorance, superstition and misunderstanding shall forever pass away and we shall see each other, not through a glass darkly, but face to face and soul to soul, and enter into the Tent of UNITY in the Kingdom of God, the Kingdom of Glory, here on earth as it is in heaven, and in this Kingdom of high ideal, Motherhood shall ever be exalted and every day be "Mother's Day" in the hearts of her children, and she shall receive from their hands her everlasting diadem of reverence and love.

Obedience to Government

WE HAVE commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this command which is the main cause for the security and tranquility of the world. They (Rulers) are day-springs of the power and dawning-places of the authority of God. We beg of God to assist them in that which is conducive to the peace of the servants * * *

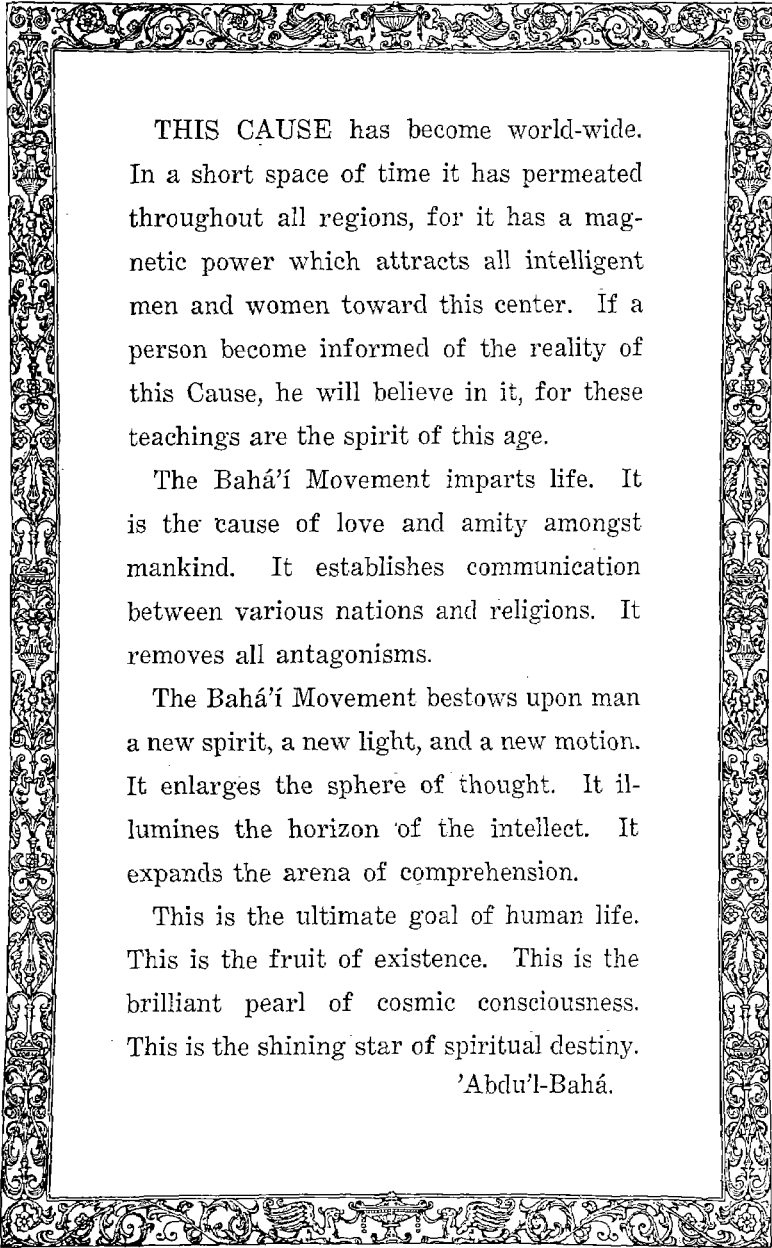
In every country or government where any of this community reside (the Bahá'ís) they must behave toward that government with faithfulness, trustfulness and truthfulness.

In this day it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people * * *

O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds, and well approved and agreeable conduct.

This oppressed one hath forbidden the people of God to engage in strife and conflict, and summoned them to good deeds and to spiritual and pleasing morals. . . . We have forbidden all to work sedition and strife; and ordain that victory be gained only through commemoration and explanation.

Excerpts from the Tablets of Bahá'u'lláh



THIS CAUSE has become world-wide. In a short space of time it has permeated throughout all regions, for it has a magnetic power which attracts all intelligent men and women toward this center. If a person become informed of the reality of this Cause, he will believe in it, for these teachings are the spirit of this age.

The Bahá'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.

The Bahá'í Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension.

This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny.

'Abdu'l-Bahá.



BAHÁ'Í STUDENTS AT BEIRUT UNIVERSITY.

In Beirut University, that American Institution in the Near East which has been of such great service to Syria and the surrounding countries, there have been for a number of years groups of students who follow the Bahá'í Faith.

The principle of religious breadth and tolerance followed by this enlightened institution, has given freedom to the students to meet together as adherents of this Movement for world peace and brotherhood. In time it became apparent that these youths were universally of beautiful character and spirituality, distinctive for their behavior as students and as men.

One is impressed, in studying this picture, with the character in the faces. These students have endeavored in accordance with the teachings of their religion to make their lives a model of purity, of obedience and of right action, and have been recognized by the authorities of the college as distinguished for these qualities.—(S. C.)

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"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."
Abdu'l-Bahá

THE CHRISTMAS season brings home to us the realization that the greatest gift of God to man is the Divine Teacher or Manifestation sent to lift humanity to higher cultural and spiritual levels. Man's dependence upon God not only in the daily needs but also in the process of spiritual evolution, we are too apt to overlook in this materialistic age. We think that we are able to direct our own affairs as individuals, or as a world-group; whereas the truth is, that as individuals we are dependent at every breath upon the grace of God; and as constituents of the human race, we have no hope of acquiring the spiritual virtues and of building upon them a lofty civilization, save through the appearance from time to time of God's Messengers who have a unique and peculiar function to fulfill in the affairs of men.

THE MANIFESTATIONS of God fulfill a dual function: first, to convey to man spiritual truths, principles, and ideals of behavior emanating from the super-world and beyond the capacity of man himself to conceive and imitate; and secondly, to radiate out to contemporaneous humanity spiritual vibrations powerful enough to create new hearts and minds, new spiritual capacities in those who follow Guidance.

The first of these functions, that of bringing new ideals and of establishing

new principles of conduct, is well understood by those who study diligently the lives of the Prophets of God.

But the second function of these Messengers, carrying with it a strange heart-compelling power, is so mystic as to be almost beyond description. It is that power by which Christ transformed fishermen into world teachers whose sayings and writings are even today studied with more zeal and with more benefit than the writings of the world's greatest scholars or philosophers; which transformed Peter from a fiery, impetuous, inconsistent youth to a patient teacher and martyr; while on the contrary it made of the loving and timid John a character firm as rock to endure grave responsibilities and dangers. Slowly enough, it would seem, and yet in reality within a remarkably brief period, Christ was transforming his disciples by this divinely radio-active power so that at his death they were able to go forth and spread, not only his teachings, but also the power of his example.

IT WAS NOT the teachings of the Christ which transformed the world, so much as the example and the dynamic aid toward *living these teachings*, which also emanated from him. For man has not innately the power to live these new and tremendously high teachings. This capacity and power is conveyed to him

by God through the Channel of a Manifestation.

Every Manifestation during his lifetime is pouring out upon humanity tremendous spiritual rays or vibrations. If one could conceive the world's history to be run off swiftly on one gigantic film before the inner eye, these periods of the lifetimes of 'The Manifestations' would appear in a light more brilliant and dazzling, as superior to the lighting of all other years as the power of the sun is superior to the feeble lights which man himself has invented.

WHAT A BLESSED AGE to live in, the Age of a Manifestation! How small, how infinitesimally small a fraction of this planet's chronology, has fallen in such periods! And how few, even of those upon earth at such a glorious epoch, have realized the age they were living in, the inestimable privilege granted them by the mere fact of being born in the day of a Manifestation!

Let us try to picture ourselves walking the rapt sunlit fields of Palestine with Jesus. Whence this subtle joy that pervades our hearts, so that our whole being seems set to a vibration as high and yet as still as the movement of a humming-bird's wings, poised above a flower? Is it not a something reaching us from the silent, majestic Friend by our side? Is it not the glow of the Spirit which he is shedding upon us? Of what value is the world's commerce, what one's profession and one's daily round, compared to this? All, all, sinks away. Nets are dropped, ships left at anchor, the tax-collector's duties and opportunities for gain thrown aside, the ordinary, limiting, cobbled roads of man-made towns abandoned for the ecstasy of treading freely the fields of God, with the zephyrs of God's love circling gently yet powerfully around, and the Friend and Guide lifting us up at every step to more glorious heights of the Spirit, until it is no longer earth we walk upon, but Heaven.

WHAT IS THE purpose and plan of the Friend in this, the giving of his precious time to fishermen and publicans? Is it not to inject, to inspire, to radiate into these souls—who hear the Call and have the capacity to become the chosen ones—the power of the Spirit, the dynamic of God, to such an extent that they, too, after the ascent of the Master, can go forth and live the life and radiate the power of the Holy Spirit, confirming other souls in the baptism of the Holy Spirit and in the apostolic succession?

Thus that flame which forthcame from the heart of God, shall burn and light and kindle the hearts of men adown the centuries, making possible the living of the life, the manifesting of the spiritual qualities, the fulfilling of the laws of God so long as this Dispensation shall last. What a marvelous succession of apostles, of martyrs, of teachers, of saints, bear witness to this flame that Christ kindled in the hearts of men, and that has burned undying on the altar of Christendom, through almost twenty centuries!

UNDYING, but not undiminished! As the power of light diminishes greatly with the distance from its source, so does the power which a religion holds over the hearts of men diminish with the years from those beginning days when a Christ poured out his radiance upon humanity. In the period immediately succeeding a Manifestation the power of the Holy Spirit greatly inspires in ideals, conduct, daily actions of those who sincerely believe. Yet with each generation there is a loss, a diminution in the power. At times the central flame seems almost dying. Then some saint, some God-intoxicated reformer, finds a new sect which starts its existence with a clean new flame and becomes an epitome, in a way, of the history of the larger religion to which it owes its being,—languishing in its turn as the dynamic power of its founder passes through successive generations of believers.

And always—inevitably, one might say—the time comes when that inner power of a great religion, conferred upon humanity by its Founder, so wanes with the passing of the centuries that it no longer enables those who bear the nomenclature of a religion and passively accept its principles to actively live these principles in the daily life. Thus religion, from being a vivid, concrete thing powerfully influencing the conduct of men, becomes an abstraction,—tolerated, praised maybe, but not lived.

THE STRONGEST POWER of a religion is in its early period. At such a time ecstasy, love, self-sacrifice, the spiritual qualities rule the hearts. As the centuries pass by the arts of life advance but spirituality decreases; the glow fades; little by little that light which burst so gloriously upon the fields of earth, awakening men to the spiritual life, dies away in the twilight of irreligion. The precepts, the spiritual principles of the religion, still exist in the very form in which they were written down at its inception. Yet the religion itself has become decrepit and powerless. Therefore it is clear that spiritual principles do not constitute a religion so much as does spiritual living. At this failing stage of a religion, how can humanity be awakened again, resurrected into spiritual living?

The means of this must be the same as that which erstwhile gave such impetus to man's spiritual life, the sending of a Messenger to the world to breathe again into it the Breath of Life, the power of the Spirit; to reiterate the spiritual principles by which man should live, and bestow if necessary new laws to definitely guide men in group action.

THIS IS A TRUTH which human thought has ignored in the cherished belief that a religion once revealed has an immortal existence. *Truth is immortal, spiritual principles are immortal.*

But religion as we know it, the organized institution which has become the vehicle for spiritual truth, being human is finite; and being finite is under the laws of beginning and ending, of birth and change and death under which all finite existence operates. Because of ignorance of this law, men in the past, loyal religionists, have bitterly fought the rebirth of religion under a new Manifestation,—as the Jews, devoted to the laws of Moses, rejected Christ. Had they but realized that Christ in no way displaced Moses, that nothing of Truth which Moses gave them would be abrogated, that the authenticity of the new Message was exactly the same as the authenticity of their former Message, namely, the Word of God coming to them through His Holy Messenger,—they would have investigated, have formed conclusions not from prejudice but from the evidence given by the life, the deeds, the spiritual power of their new Messenger, the Christ; and finding the evidence of these perfect, they would have accepted their Messiah and have saved themselves from one of the saddest destinies that can befall an individual, a nation, or a race—that of rejecting a Manifestation of God.

LET US ENLARGE our vision then, and the scope of our love and devotion, at this Christmas season. Let us be full of gratitude and worship, not only for the Christ whose love and majesty take their toll of worthy adoration from our hearts, but for all the Messengers, past and future, whom God sends to teach us Truth and to breathe into us the Breath of Life, the power of the Spirit—enabling holier living, making us religionists in the necessary dual sense of belief and of action, of acceptance of principles and strength to carry them out in the daily life. God give us not only the Truth, but the power to live that Truth! And the claim of His Messengers must ever be acknowledged by us, that they are—*“The Way, The Truth, The Life.”*

THE LIGHT WITHIN THE LANTERN

EXCERPTS FROM THE WRITINGS OF 'ABDU'L-BAHA

CHRIST came saying, "I am born of the Holy Spirit." Though it is now easy for the Christians to believe this assertion, at that time it was very difficult. The text of the Gospel says, "Is not this the son of Joseph of Nazareth whom we know? How can he say, therefore, I came down from heaven?"

Briefly this man, who apparently and in the eyes of all, was lowly, arose with such great power that he abolished a religion that had lasted fifteen hundred years, at a time when the slightest deviation from it exposed the offender to danger or to death. Moreover, in the days of Christ the morals of the whole world and the condition of the Israelites had become completely confused and corrupted, and Israel had fallen into a state of the utmost degradation, misery, and bondage. . . .

This young man, Christ, by the help of a *supernatural power*, abrogated the ancient Mosaic law, reformed the general morals, and once again laid the foundation of eternal glory for the Israelites. Moreover, he brought to humanity the glad-tidings of universal peace, and spread abroad teachings which were not for Israel alone, but were for the general happiness of the whole human race.

Those who first strove to do away with him were the Israelites and his own kindred. To all outward appearances they overcame him, and brought him into direct distress. At least they crowned him with the crown of thorns and crucified him. But Christ, while apparently in the deepest misery and affliction, proclaimed: "This Sun will be resplendent, this Light will shine, my grace will surround the world, and all my enemies will be brought low." And as he said, so it was: for all the kings of the earth have not been able to withstand him. Nay, all their standards have been over-

thrown, whilst the banner of that Oppressed One has been raised to the zenith.

But this is opposed to all the rules of human reason. Then it becomes clear and evident that this Glorious Being was a true Educator of the world of humanity, and that he was helped and confirmed by Divine Power. (Ans. Ques., p. 20.)

THE REALITY of Christ, that is to say the Word of God, is the cause of spiritual life. It is a "quickenning spirit," meaning that all the imperfections which come from the requirements of the physical life of man, are transformed into human perfections by the teachings and education of that spirit. Therefore Christ was a quickenning spirit, and the cause of life in all mankind. The position of Christ was that of absolute perfection; he made his divine perfections shine like the sun upon all believing souls, and the bounties of the light shone and radiated in the reality of men. . . . The Reality of Christ was a clear and polished mirror of the greatest purity and fineness, and the Sun of Reality, that is to say, the Essence of Oneness, with its infinite perfections and attributes, became visible in the mirror. . . . The Christ sacrificed himself so that men might be freed from the imperfections of the physical nature, and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the reunion of all perfections, and appears through the breath of the Holy Spirit; it is the divine perfections, it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality. . . .

The Holy Manifestations of God are

the Centers of the Light of Reality, of the Source of mysteries, and of the bounties of love. They are resplendent in the world of hearts and thoughts, and shower eternal graces upon the world of spirits; they give spiritual life, and are shining with the light of realities and meanings. The enlightenment of the world of thought comes from these Centers of Light and Sources of mysteries.

After the time of Christ, through the power of the love of God, how many nations, races, families, and tribes came under the shadow of the Word of God: the differences and divisions of a thousand years were entirely destroyed and annihilated. The thoughts of race and of fatherland completely disappeared; the union of souls and of existence took place; all became true spiritual Christians. (Ans. Ques., pp. 13-136, 340.)

WHEN HE (Christ) 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. Some there were who used to cry day and night, saying, "O God, hasten the day when the Promised One will manifest himself on this earth!" When he came, they knew him not; they persecuted him and finally killed him, for they said: "This is not the true Messiah whose coming is to be under special conditions. How is it that he claims to be from Nazareth, the son of Mary? He was to come with a sword; this man does not possess even a staff. He was to sit on the throne of David; this man does not possess a mat to sit on. He must conquer the East and the West; this man does not possess a shelter. He was to teach the law of Moses; this man is abolishing it. In his day, justice was to encircle the world, the wolf and the sheep drink from one fountain; the lion and the deer to graze in one pasture; the vulture and partridge live in one nest."

The people could not see that these things were taking place. The Reality of

Christ was from heaven, though His physical body was from Mary. The sword was the tongue of Christ, which cut right from wrong. Many had swords, but his sword conquered the world.

The Kingdom of Christ was heavenly and not like the kingdom of Bonaparte; it was the *reality* of the ancient law Christ spread, not the words. He conquered East and West by the Holy Spirit, not by force. Sects which were in the utmost animosity drank from the one fountain—that is, the Fountain of Love.

WHEN His Holiness Christ appeared amongst the Jews, the first thing he did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. . . . The fame of Moses, through the Christian Movement, was spread broadcast . . . it was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large. . . .

Likewise, with the superlative power and the efficacious Word of God he gathered together most of the nations of the East and the West. This was accomplished at a time when those nations were in the utmost of contention and strife. He ushered all of them into the overshadowing tent of the oneness of humanity. He so educated them that they united and agreed, even so that the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended, and the heavenly civilization was the result. (B. S., 729, 730.)

BY HIS (Christ) promulgating the laws of the Bible, the *reality* of the law of Moses was meant. The Sinaitic law is the foundation of the reality of Christianity. Christ promulgated it and gave it higher, spiritual expression. . . . His

conquests were effected through the breaths of the Holy Spirit, which eliminated all boundaries and shone from all horizons. . . . Had it not been for His Holiness Christ you would not have heard the name of Moses; and unless the manifestation of Messiahship had appeared in Christ we would not have received the Old Testament. (B. S., page 333.)

THOSE WHO looked at the material body of Christ and saw him enduring all the hardships and trials, marveled that he was the Messiah because he was in this lowly condition. As they were considering his physical being, they failed to see the light shining within it. But those who looked to the spiritual and the real existence of the Spirit in Christ, firmly believed in him. We must not look at the lantern, but at the Light. (B. S. 959.)

WHAT AN infinite degree of love is reflected by the Divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the cross. To enable human souls to attain the supreme degree of advancement they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed love for the world of humanity, surely he would not have welcomed the cross. He was crucified for the love of mankind. Consider the infinite degree of that love! . . . It has been likewise with all the prophets and holy souls. If His Holiness Bahá'u'lláh had not been aflame with love for humanity, he would not have willingly accepted fifty years' imprisonment.

THE WORK of the shepherd is to bring together the scattered sheep. . . . His Holiness Christ was a real Shepherd. At the time of his manifestation, the Greeks, Romans, Assyrians and Egyp-

tians were like so many scattered flocks. Christ breathed upon them the spirit of unity and harmonized them. . . . His Holiness Jesus Christ was an educator of humanity and His teachings were altruistic; his bestowal universal. He taught mankind by the power of the Holy Spirit and not through human agency, for the human power is limited, whereas the divine power is illimitable and infinite. The influence and accomplishment of Christ will attest this. . . . If you reflect upon the essential teachings of Jesus you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the Reality of Christ." (Pro. of U. P., p. 157, 82.)

WHEN CHRIST appeared he manifested himself at Jerusalem. He called men to the Kingdom of God, he invited them to eternal life, and he told them to acquire human perfections. The Light of Guidance was shed forth by that radiant Star, and he at length gave his life for humanity. All through his blessed life he suffered oppression and hardship, and in spite of all this humanity was his enemy. They denied him, scorned him, ill-treated him, and cursed him. He was not treated like a man—and yet in spite of all this he was the embodiment of pity, and of supreme goodness and love. He loved all humanity, but they treated him as an enemy and were incapable of appreciating him. They set no value on his words, and were not illumined by the flame of his love.

Later they realized who he was. That he was the sacred and Divine Light, and that his words held eternal life. His heart was full of love for all the world, his goodness was destined to reach each one—and as they began to realize these things they repented, but he had been crucified!

It was not until many years after his

ascension that they knew who he was, and at the time of his ascension he had only a very few disciples; only a comparatively small following believed His precepts and followed His laws. The ignorant said, "Who is this individual; he has only a few disciples?" But those who knew said, "He is the Sun who will shine in the East and in the West, he is the manifestation who shall give life to the world. What the first disciples had seen the world realized later. (Wisdom Talks in Paris, p. 114-5.)"

"SURELY for everything there is an all-comprehending wisdom; especially for the great and important affairs of life. The supreme and most important happening in the human world is the Manifestation of God and the descent of the law of God. The holy, divine manifestations did not reveal themselves for the purpose of founding a nation, sect or faction. They did not appear in order that a certain number might acknowledge their prophethood. They did not declare their heavenly mission and message in order to lay the foundation for a religious belief. Even His Holiness Christ did not become manifest that we should merely believe in him as the Christ, follow him and adore his mention. All these are limited in scope and requirement, whereas the Reality of Christ is an unlimited essence. The infinite and unlimited Reality cannot be bounded by any limitation. Nay, rather His Holiness Christ appeared in order to illumine the world of humanity, to render the earthly world celestial, to make the human kingdom a realm of angels, to unite the hearts, to enkindle the light of love in human souls, so that such souls might become independent, attaining complete unity and fellowship, turning to God, entering into the divine kingdom, receiving the bounties and bestowals of God and partaking of the manna from heaven. Through Christ they were intended to be baptized by the Holy Spirit, attain a

new spirit and realize the life everlasting. All the holy precepts and the announcements of prophetic laws were for these various and heavenly purposes." (Pro. of U. P., Vol. 2, p. 438.)

THE Cause of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ, the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age. (Tablets, Vol. 3, p. 535.)

TRUTH is one and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today, the bud is unfolding into a flower. Bahá'u'lláh has expanded and fulfilled the teachings, and has applied them in detail to the whole world.

There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great Prophets and Messengers who have manifested His brightness and glory. (Wisdom Talks in London.)

"CHRIST was a heavenly physician. He brought spiritual health and healing into the world. Bahá'u'lláh is likewise a divine physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power." (Pro. of U. P., Vol. 2, p. 244.)

MANY MANSIONS

KEITH RANSOM-KEHLER

IF we enquired what relation the rulers of England, for instance, bore to each other in the order of succession, in the order of physical height, and in the order of administrative justice, we would receive three entirely different sets of answers: the same people would be concerned in all the answers but their relations would be continuously readjusted, the first on one list appearing, perhaps, last on another. Continuity in time bears no resemblance whatever to physical appearance or spiritual culture. What could be more impossible than to inform an atom of hydrogen of the power of choice: the ability to determine for one's self whether one would accept or reject a certain condition: it would be manifestly as impossible to explain choice to those chemical elements held inexorably within the limits of predetermined affinities as it would be to instruct a triangle about duty and moral obligation; about patiently relinquishing all the characteristics of triangularity in order to enter into higher relationships of love and of service. Human consciousness reveals to us, as it were, exciting and provocative cross-sections of Reality with the connections elevated above the limits of our perception. Since the discovery of radio-activity, our knowledge of the atomic world has become almost definite, but no scientist has ever yet led us to that realm where the vibration of negative electricity resident in the ion is miraculously transmuted into trees and houses and bodies and engines and worlds and suns and the whole multifarious congeries of natural phenomena; no physician has ever demonstrated in his clinic that power resident in the personality to control its animal in-

stincts and impulses; and no priest has revealed to us the sphere in which the divine harvest of abnegation and regeneration springs from the thorn-choked thicket of the human heart. The small boy whose sole information about Africa had been gained through the study of a map replied, when asked to describe it, that it was very pink. Our impressions of hidden causes are about as accurate.

But occasionally one arises who makes the spiritual journey and though familiar with the outposts of spiritual experience toward which the caravan of mankind is slowly moving, can only impart to us *figurative* information about the splendor of its domes, spires and battlements. Not through any necromancy could we describe to a horse or a dog, no matter how intelligent, the doctrine of the atonement or the institution of monogamy, for these exist in a dimension entirely closed to animal attainment or comprehension; so the grades and degrees to which the spirit is summoned by the great Prophets of the world, can be neither explained nor comprehended by the natural man "of the earth earthy." Each must make the journey for himself.

Gathered within the conscious scope of the human being lie several recognized and defined dimensions: first the atomic world, then the organic, both occupying space; after that the mental, whose processes occupy the three dimensions of time—past, present and future, but whose relations lie in that uncharted realm of thesis, antithesis and synthesis pointed out by Hegel. Beauty dwells in a kingdom remote from time, space and thought, subject to none of the laws regulating these latter, while faith and love represent constituencies far from the realm of logic.

Occasionally a great man or woman

gifted with a genius for God reaches the realm of Reality where all the hidden causes are revealed. Any attempt to clothe in language that we can understand, the rapture of escape from the poverty of our human struggles, bears the same relation to its condition as calling Africa pink. The conditions that characterize this emancipated state of being lie entirely outside the realm of human understanding.

Of course every man longs to win his way to that state of poise, comprehension and ease that will lift him above the tyranny of shock, disappointment, futility and misery to which the dark limitations of mere human consciousness remand him. But how is this state to be found?

The most workable philosophy advanced in Greek thought that mothered philosophy, seems to have been that of Aristotle. Coleridge once said that all men are born either Platonists or Aristotelians, and the demarkation rests upon whether or not they are trying to coerce the life into rarefied diaphanous elusive and denatured expression of some fine exalted abstraction, remote and almost unattainable, or to find hardy adventurous absorbing concrete expression for all the functions of the personality. For Plato taught that the lower functions of the being were to be subordinated to the higher, but Aristotle taught that the object of life was so to develop and coordinate all the endowments of the individual that no one thing would be exercised at the expense of another; thus the natural expression of all the capacities would be equilibrated in a "golden mean."

Most of the restlessness, the darkness, the search for completion that beset mankind come because some one power, capacity or function is developed at the expense of some other. Subordinating the lower functions to the higher is a perfectly delightful suggestion if we only had the smallest way of knowing what is lower and what is higher. The Greek denied the soul and burned with the fierce misery of those who live for pleasure!

The Puritan denied the body and atrophied into the dessicated monotony of those who live for duty. Religion teaches us that the only illegitimacy in pleasure is in *seeking* it; that pleasure is one of the rich rewards of consecration and self-forgetfulness.

The tumultuous, almost frantic effort of the soul, is to find some state or condition in which it can work out a destiny undisturbed by the oppression and frustrations of our incessant maladjustment to environment and to each other.

Just here we meet the dividing line between philosophy and religion: philosophy attempts to tell us how to fit life to our purposes; religion teaches us how to fit ourselves to Life's purposes. The one is ego-centric, the other is altru-centric; the one is based upon the idea of acquisition, the other upon the law of sacrifice; the one tells us how to get more out of life, the other how to put more into life; the one that there is a self to be subserved, the other that self is a mere illusion, that the conception of the self and something outside the self is as chimerical as flesh to the X-ray. It requires a singular super-human and peculiar effort to lift the inorganic substance of personal desire, greed and preferment into the organic life of sympathy, love and understanding. We quite naturally exemplify the old definition of an optimist—a person who does not care what happens as long as it doesn't happen to him,—for it is an axiomatic fact that any of us could be perfectly happy at any moment, if it weren't for ourselves. Nothing is simpler than to sit in an easy chair and with care-free fluency solve the problems of all our family and friends; and if our nerve currents happen to be flowing smoothly, the destinies of the universe.

There is a cosmic humor in the abrupt incongruity with which the flow of complaisance is checked by the encounter with the self. The Buddha with a cogeny that no dialectic has ever overthrown, establishes the simple and commanding

Truth that all the misery, the sorrow, the anguish, the grief in the world can be traced to the idea of duality, the idea that there is more than one essence, one life, one truth, one reality. If we are identified with all that is, then there is no loss, no separation, no lack, for we have found the true wealth of universal being; the thing that gives the impression of two—is the personality—which he teaches is in its finality a mere differentiated aspect of an indivisible oneness.

Of course, it is no news to anybody that many universes impinge on the experience of man, and that he must rise to a superhuman consciousness to find their interrelations. The question for us is how to make that ascent, how to discipline our lives to that divine end. Certainly by exercising all of our God-given capacities, as Aristotle teaches; for purposes not of selfish aggrandizement, however, but with the hardy hope that we may become fit instruments for the expression of God's Will.

The function of the conscious mind is to limit the world in which we live. If the retina responded to more than seven hundred and eighty billion light waves per second, the material universe would at once become a shadow, as it does to the ultra-violet ray; there would be no differentiation amongst the objects that surround us; or if the eye were blurred with less than four hundred and forty billion waves, for that is infra-red, all would be outer darkness to the human sense. In either case mankind would be quickly annihilated. Without the sense of touch which limits, among other things, the degrees of heat and cold that we can endure, we could not long survive. A superficial analysis shows that the function of the intellect is safely to pilot the individual through the shoals and quicksands of a three dimensional universe. Now the mind could not in any wise serve the personality if it did not immediately detect all the objects about it in their proper relations, not only the

objects of the physical universe, but the objects of thought, for a well-trained mind enables us to find our way about amongst ideas with the same certainty with which we trace our path through a woods or a garden. But when the mind has performed this function it has ceased to be of any further value, for it can not traverse the uncharted seas of the spirit. A whole atomic universe exists below its grasp and a whole spiritual kingdom beyond its ken. And most of the torment of life comes from trying to use this acute and marvelous instrument, designed for one particular activity, in realms where it cannot function. We seldom encounter anything more distressing, if we are endowed with even a small capacity for clear and accurate thinking, than those loose undirected opaque gelatinous movements of unthinking people who are trying to find their way around a three dimensional world with the heart, an instrument designed to be used in a totally different dimension. But what is more futile than trying to find one's way about the region of the soul with the intellect?

We begin to see why mankind must function on all planes if he is going to have anything valuable to contribute to life; for if he do not sternly hold himself to the rigid mathematical precision of straight thinking, we must continually pull him out of the quicksand of emotionalism; if he do indulge the heart in its incessant cry for warmth and love and friendliness, we must painfully watch him decay into dogmatism and crystallize into pedantry and routine.

What can be more pathetically amusing than to hear the intellectual type of man decrying emotionalism and the emotional type decrying intellectualism, as if the other were false and supererogatory. One thing is absolutely definite: we cannot find our way about the physical universe without a well-trained mind; we cannot find our way around the spiritual universe without a well-trained

heart, any more than we can find our way around the atomic universe without a well-trained body.

In the first place it is just as atrocious to confuse sentiment and sentimentality, as it is to confuse intellectual capacity with pedantry. Sentimentality is the mere expenditure of emotion for the sake of expending it, just because we enjoy a thrill; but our sentiments are the deepest and holiest things in our souls, the very matrix from which our actions are generated. Once a piece of social work brought to notice a quite nauseating example of sentimentality; in a cabaret frequented almost exclusively by crooks and criminals a song was sung celebrating mother love; the uproarious applause that greeted it was painful; for not a man there who had not broken some mother's heart, and would again and again. But who dares say, for instance, that the reverence of Abraham Lincoln for his mother was sentimental? Here is a distinction so complete and so obvious that we might expect it to be universally recognized; but the untrained (alas! sometimes the trained) mind is just as "soft-focus" in its conclusions as the emotions.

As a matter of fact we should neither think for the sake of thinking (which is pedantry), nor feel for the sake of feeling. We should think and feel and will and act and live for the sake of becoming that thing without which humanity will never reach its ultimate stature—vital cells in the divine body of the Manifestation of God.

It requires all our wit to get around the very limited revelation of the universe that is accorded us here; why attempt to cast aside any of the important implements given us for this voyage of discovery? The selfishness of the mind and the unselfishness of the heart are an equal impediment to human progress, for both selfishness and unselfishness are extremes to the program of Baha'u'llah. He calls upon us for selfishness, the utter absorption of the self into the so-

cial body; and it takes the mighty unremitting heroic effort of mind and soul and heart to lift man from the inorganic station of self to the organic station of spirit.

Baha'u'llah teaches us, not as a philosophy but as a religious mandate, the necessity of the complete functioning of the individual in all the degrees and stations of his life in order to make this prodigious transition. Religion must accord with science; asceticism must be abandoned; inventions, arts and crafts must be developed; everything is evidently grist to the mill of life, and must fulfill the great purpose of releasing man from the age-old tyranny of self into the divine democracy of union.

There can be no peace while the mind is denying the heart. Before we can be caught up into that ecstatic freedom from struggle that comes from union with our source, the inner processes must learn to function spontaneously and with correct adjustment on all the planes of our present being.

We must see naught anywhere but God, and remove the obstruction of personality so that the heavenly law may work through us. The mind enables us finally to triumph over the physical universe and to arrange a world of thought as orderly and methodical as the world of matter. The heart enables us to triumph over the self and to attain to the limitless universe of love in which we become one with all that is. These functions are separate and indispensable. But there is no final attainment except through the exalted realization of God as the Mover and Container of all that is. Our faith in the Unseen is not contrary to reason; it is above reason. It does not abrogate the worlds beneath it, but brings the whole discontinuous and discrete universe into one mighty accord. Only by ceaseless effort can we transcend the suffocating limitations of this narrow earth and make of it another world filled with the holy ecstasy of the grace of the Kingdom.

THE CHILD OF PEACE

SHAHNAZ WAITE

PEACE is not a manufactured article. It is a Divine Power. It cannot be made, or kept by any human contrivance, by battleships, armies, airships, or any diplomatic ingenuity. That alone which can bring peace to the individual and to the world, healing all strife, reconciling all differences, subduing all animosity, banding men together in mutual fellowship and the common tasks of humanity, is the Peace of GOD. When there is Love there will be Peace.

We are living in a spiritual spring-time, a new era, or cycle, and all hearts are being stirred and quickened, that have in them the germ of spiritual life, though they know not why. This spiritual condition is most beautifully described by our beloved poet, Longfellow, in these, his words:

"As torrents in summer, half dried in
their channels,
Suddenly rise, though the sky is still
cloudless
For rain has been falling far off at their
fountains,
So hearts that are weary, grow full to
o'erflowing,
And those that behold it, marvel and
know not,
That God at their fountains, far off has
been raining."

Victor Hugo has truly said, "You might as well try to hold back the sun from rising as to try to hold back an Ideal when the hour for its fulfillment has struck," and the hour for the fulfillment of this Divine Ideal of Universal Peace has struck, whether we will or not that it should be.

'Abdu'l-Bahá, the Bearer of the Ensign of Peace to the world, has written:

"Clouds may veil the sun, but be they never so dense his rays will penetrate! Nothing can prevent the radiance of the sun descending to warm and vivify the

divine garden. Nothing can prevent the fall of the rain from Heaven. Nothing can prevent the fulfillment of the Word of God."

Amid the conflict and strife manifested in the world today on all sides, one has to cling closely to the life line of faith in the ultimate good of all things. Above the cries of distress and the clashing of human wills, one has to strain the inner ear of the spirit to catch the great overtone of Peace and Unity arising above the discords. We stand watching the passing away of a self-consuming material civilization (or might we not better say the want of civilization?) which has reached its zenith in destructiveness and opposition along all lines, and we are beholding, not the death agonies of the nations, but the birth-pangs heralding the coming of the Child of Peace, and the dawn of a glad New Day, wherein justice and arbitration, freedom and equality shall reign; and the old world, rebuked for its waywardness, sanctified by its sorrows, will be more ready to interpret life, its triumph and its peace in the terms of Spirit, and thus will it be prepared for the New Civilization which is slowly but surely marching on.

We rejoice with exceeding joy that God indeed has been "raining far off at our fountains," and this New Water of Life—which has flowed through the Divine Channel of Bahá'u'lláh—contains in it the healing for the nations, and the foundation for Universal Peace.

Let us build up in our consciousness a Child of Peace composed of the Ideals given forth to the world by Bahá'u'lláh. First, this child must have the head of Knowledge, Reason, Wisdom, Education and Broadmindedness. We read in the Bible, of this day of promised Peace that "the nations shall *learn* war no more." Education and scientific discov-

eries and inventions which should have been used for the upliftment and the welfare of humanity, have been so often applied to "scientific warfare" and appalling destruction. Now let the nations learn Peace, not as a "sentimental ideal," as many have termed it, but rather as a practical and fundamental basis of true civilization. Let us educate ourselves and our children in the Principles of Peace, its benefits and constructive power for good, for progress and for spiritual and material development along all planes of existence.

Bahá'u'lláh has declared that an International Court of Arbitration shall be established: then this Child of Peace must bear upon its shoulders Law, Order, Justice and Arbitration.

This Divine Child must be formed of graciousness, consideration for the ideas of others and acquiescence. All rebellion causes the neck to become stiff, as it is written in the Bible, "a stiff necked and rebellious nation;" so our Child of Peace must know "radiant acquiescence" to the Divine Will, and bow its head in true submission thereto.

It must have the breast of human kindness, faith and aspiration, the heart of divine love, compassion and purity.

Next, the sixth Bahá'í Basic Principle—the Equality of men and women—must be represented in its arms, like the two wings of the Bird of Humanity, each being equal in strength and power, and thereby maintaining a perfect balance—equality on all planes, mentally, physically, and spiritually, with one standard of morals for each.

Next this Child of Peace must possess the hands of service to all humanity, ever outheld, not in the spirit of "what can I get," but in that of "what can I give" in service to the world.

It must have the limbs or columns of support and of perfect adjustment; adjustment of all social and economic problems, which is one of the Bahá'í Basic Principles.

Next it must have the knees of worship and reverence for all that is sacred and holy; it must "kneel before the Lord its maker," and in prayer ask for Divine Guidance.

It must have the feet of research, of "Independent Investigation of Truth," seeking in all the highways and byways of life in its search for Truth. These feet must be shod with the "Gospel of Peace on Earth, good will to men," and "One with every pathway trod, leading man unto his God."

Through this Child of Peace must circulate the rich red blood of Universal Brotherhood, free from the taint and poison of racial and religious prejudice, vitalizing the whole body with the spirit of love and life; in a word, the Love of God, which includes all living things.

The atmosphere in which this Child of Peace can alone live and breath is that of purity of purpose and freedom, physical, mental and spiritual freedom—which alone is gained through obedience to the Laws of God and to His Commands. Its breath must be that of the inbreathing of the Spirit of Life and the outbreathing of love and service.

The first step establishing this Body of Peace in the beauty of Holiness or Wholeness, must be disarmament on both material and mental planes; not alone the material laying down of arms, but the laying down and obliterating those invisible, but none the less deadly, weapons of racial hatred, intolerance, ignorance, suspicion, doubt and fear. A national Guard for protection against outlaws should be maintained, but no more.

This Child of Peace will likewise have a universal language, which is also one of the Bahá'í Principles. Each nation should retain its "mother tongue," but educate its children also in the use of this universal language, that man may have social and commercial intercourse with his brother man. A thousand and one of the differences between nations today

is caused by lack of proper interpretation of their aims and ideas and their spiritual ideals.

Thus our Child of Peace must speak a language all may understand and thereby remove these linguistic barriers.

May this transcendental Child of Divine Love and Peace be born in the minds of all at this blessed Season of "Peace on earth, good will to men," for it alone can establish that Universal Peace for which we pray. May the nations all hear the voice of this "Little Child" that is to lead them into the Kingdom of Love, and hearing, open the portals of their hearts and take it in and thereby know that "Peace which passeth all understanding." For as 'Abdu'l-Bahá has said:

"THE PROPHETS have not come to cause discord and enmity. For God has wished all good for His servants, and

he who wishes the servants of God evil is against God; he has not obeyed the will and emulated the example of God; he has followed satanic leadings and footprints. The attributes of God are love and mercy; the attribute of satan is hate. Therefore, he who is merciful and kind to his fellowmen is manifesting the divine attribute, and he who is hating and hostile toward a fellow creature is satanic. God is absolute love, even as his holiness Jesus Christ has declared, and satan is utter hatred. Wherever love is witnessed, know there is a manifestation of God's mercy; whenever you meet hatred and enmity, know that these are the evidences and attributes of satan. The prophets have appeared in this world with the mission that human souls may become the expressions of the Merciful, that they may be educated and developed, attain to love and amity and establish peace and agreement."

TO MAKE HOLY

CLAUDIA STUART COLES

HOW wonderful the inner meaning of the word Sacrifice—"to make holy!" True sacrifice, 'Abdu'l-Bahá tells us, "means joy and giving life to the spirits!" In it is a spiritual transformation, not asceticism nor exclusion of bounty, but the fulfilment of the great purpose in nobleness.

In God's great plan for the life on earth, the progress of mankind is through the sacrifice of ignorance for the growth of knowledge; the sacrifice of envy, hatred, malice, and all uncharitableness, for love, sincerity, and blessed forgiveness.

It was love that made Abraham sacrifice his pride in Isaac, his son, to his faith in God's wisdom.

It was love that made Moses arise to sacrifice his worldly ambitions and power, to lead the stumbling Jews to the surer

paths of God's Holy Land! When his body found rest on Nebo's heights, the eternal lesson of the Light of God manifest in him, flamed forth to illumine hearts through all the ages to come.

It was love that made the Divine Manifestation, Christ, suffer all things, that all men might know of their Father in heaven who was to come, and through this knowledge prepare their souls to recognize the signs of the times and enter into His Kingdom, when His Spirit should return again in the Manifestation of His Glory.

It was love that made The Bab sacrifice life itself that the Muhammadan world—offered the first fruits of God's grace in this New Day—might prepare their hearts to meet the Manifestation of the Presence of God in Glory!

It was love of God for man, His cre-

ation, that made Baha'u'llah, the pure mirror of the Infinite for the regeneration of souls, sacrifice his holy existence, that through the Spoken Word, men might have a new capacity for realization of the Will of God.

It was the love of God that gave us the service of 'Abdu'l-Bahá on earth, so that through his loving sacrifice for the salvation of the world, the Teachings of Bahá'u'lláh might be spread, and the consciousness of the Messianic Outpouring through Bahá'u'lláh might cover the earth, and the New Cycle of human power take its form in the joy of universal civilization.

To the Divine Station the way is barred for all mankind. All that the souls of the creatures of *this creation* can attain, is knowledge of IT through the Manifestation of Its attributes by those Divinely sent Messengers whose Presence is for the renewing of spirituality upon earth.

Each such Day of Manifestation has been the hour of opportunity for living souls; the hour of birth into unfolding of righteousness. A Day of enraptured vision of the reality of sacrifice! Today, in this Dispensation a like opportunity for each soul is here. It is the hour of testing, the hour of the joy of realization of the Divine Bounty poured upon all, for until another Divine Cycle has

emerged from another emanation of the Primal Will, all existent beings are under the shade of the Manifestation of the Glory of God.

May our highest possible aspirations be fulfilled on every plane in order that we may so live, that by a heavenly grace, we may render *true* service in the Path of God.

'Abdu'l-Bahá brings to us the Message of Bahá'u'lláh—the Call of the Kingdom of God! The Call to sacrifice the imaginations of men's minds regarding Divinity, for the realization of the Revealed Truth of God in recorded Utterance; to sacrifice the limitations of the ego for the wider horizons of God's Bestowals!

Sacrifice is the joy of life, the joy of its movement, the joy of its fruit.

This is the hour of preparation. Now is the Day of sanctification, of purification, of judgment. The Day when imperfection will be sacrificed to become perfection, when those who are born of spirit shall make a willing sacrifice of man-made license, to the Divine Law; of man-made politics, to Divine Policies; of man-made mistakes, to Divine Guidance; of man-made confusion, to Universal Peace; of man-made sorrow, to Divine Healing; of man-made night through the gloom of the World, to the Day of God, and that Day—*Happy!*

THE supreme and most important happening in the human world is the Manifestation of God and the descent of the law of God.

'Abdu'l-Bahá

THE CHRIST SPIRIT IN BOY SCOUT TRAINING

CHRISTINE FRENCH

In this day when a new spirit is permeating every human activity, overturning old conditions and replacing them with a wholly new note of universalism it is well to take notice of what really is going on that one may understand the significance of it all and wisely estimate the value. We read in the book of Genesis that "The Spirit of God moved upon the face of the waters," and the mystical thrill of it lingers in one's memory from the time when a child, he first heard the days of creation explained in the old-time literal way. Many a time, looking out over the sea, to the mind of every man must have come this great feeling of awe and reverence as he endeavored to understand the meaning of the "Spirit of God moving over the face of those waters." But now those symbols are taking on a new and practical value which intensifies their meaning and brings them down to the limit of human understanding and valuation.

Some time ago the writer was privileged to be present at what is called the "Boy Scout Court of Honor." This "Court" is held once a month in every city where the Scouts are active and is for the purpose of awarding degrees and medals for the various activities which Scouting provides. The court is composed of estimable men citizens and is conducted in the most dignified manner as befits the ideals of the organization. On the particular evening in question there were present and filling the large auditorium of a High School building, some six hundred boys, with their parents and sisters and brothers, and there were to be awarded five hundred honors. The citations were for life-saving, public health, personal health, first aid, bird lore, kindness to animals, leathercraft, woodcraft, athletics, electricity, seamanship, campcraft, signaling, nature study, scholarship, courtesy,—in

fact, for many of the forty-odd subjects which every Scout knows and toward which he bends every effort to achieve. In order to become a Scout a boy must pledge himself to

1st. Do his duty to God and his country and to obey the Scout Law.

2nd. To help other people at all times.

3rd. To keep himself physically strong, mentally awake and morally straight.

His platform is Trustworthiness, Loyalty, Helpfulness, Friendship, Courtesy, Kindness, Obedience, Cheerfulness, Thrift, Bravery, Cleanliness, Reverence.

The neat little uniform of the Boy Scout is so well known and their helpfulness now so counted upon that this subject is no longer new nor novel; but the significance of it all is so deep, so vital, so constructive and so essential to the foundation of the Kingdom of God "on earth as it is in heaven," that it must not be misunderstood nor underestimated. There are many who labor under the delusion that because obedience is taught by military precision that this is only another way of training up boys for war, but the writer desires to emphasize that every plank of the Scout platform is expressive of the Christian Spirit and not of war.

It was when looking over the sea of fine boy faces at that Court of Honor that the deeper meaning of that mystical reference from the Book of Genesis became clear. 'Abdu'l-Bahá has explained that, "the face of the waters" is the sea of humanity, and in the Bahá'í teachings mankind is frequently likened to the "drops of one sea." Both in the writings of Bahá'u'lláh and 'Abdu'l-Bahá humanity is enjoined to be unified as are the ripples of one sea, the waves of one ocean. Is it not a significant fact that there are over one million five hundred thousand boys in the world, boys of

many races and many religions who are learning to understand each other, to respect each other's point of view; who are unified in the spirit of service; who are learning to know the God of all Out-Doors who is removing from their hearts all the old-time prejudice of race and creed and giving them so solid and honorable a foundation for right living and right thinking?

This is the Christ Spirit which has been, and always will be, in the world, but which is manifest in this age with greater power than ever before because it is the time of universal things, the time of "the end, when all things shall be made new"; the time when all the nations shall be one; and the Name of God, One; the time of the coming of the Prince of Peace.

AS TO the significance of the Cause of Bahá'u'lláh: know that everything which belongs to the universal welfare is divine, and all that which is divine is certainly for universal good. If it is the truth, it is for all, otherwise it is for no one. Therefore, a divine cause for universal good cannot be limited to the Orient or to the Occident; because the flame of the Sun of Truth illumines the East and the West, and its heat is felt in the South as well as the North,—there is no difference between the two poles. In the time of the Manifestation of Christ, the Romans and Greeks thought that the Cause was especially for the Israelites; they thought they themselves had no need of it, because they saw that according to appearances, they possessed a perfect civilization, wherefore they did not need the instructions of Christ. This false supposition was the cause of depriving many people from its grace.

Also know that the principles of Christianity and the commandments of Bahá'u'lláh are identical, and that the roads are the same. But every day there is progress. There was a time when the divine institution was in an embryonic condition; then it became a newly-born infant, then a child, afterward an intelligent adult. Today it has reached maturity; its capacities, its body, is ever the same identity—but today it is resplendent with the greatest beauty and brilliancy.

'Abdu'l-Bahá

A MOVEMENT OF PROGRESS

DR. ORROL L. HARPER

THIS is the age of world-wide progress. A universal consciousness is penetrating the minds of men.

The pessimist says the world is growing worse. The optimist declares, "It is steadily growing better. Mankind is progressing, its vision is widening, its capacity is increasing. Humanity is advancing from the provincial and personal to the *universal* concept of life.

During the last hundred years the world has made most unusual progress. In a material sense our civilization is almost perfect. As the intelligence of man has unfolded, the sciences, arts and inventions have so greatly increased that today mankind is prepared to think and act in terms of the universal.

The ends of the earth have been brought together. A friend in China can receive a message from us in twenty-four hours. The great network of rail-systems that weave their way across the continents connect the most remote parts with the ocean steamer, submarine and airship. We can take a trip around the world through the medium of the motion picture. The phonograph enables us to hear musical artists from all parts of the globe. Marvelous developments in radio are awakening people to the wonders of this day. The newspaper is a great factor in influencing public opinion the world over."

Here the pessimist interrupts with insistence. He says, "The result of all this increase in knowledge has been the most terrible war in history. The intelligence of man is being expended in the direction of killing his fellow-man. You talk of the wonders of this cycle, its achievements, its refinements, its genius! What medieval period held the horror of a Krupp gun, a Mauser rifle, or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dread-

naught. Compared with the past, this is the age of human fratricide. History shows that in a war between the Persian and Roman Empires, lasting over a period of twenty years in which 100,000 men were engaged on each side, only five or six thousand were killed. In modern warfare there are bombs that kill men like stripping leaves from a tree. The science of war has reached such a degree of perfection that in *twenty-four hours* 100,000 can be sacrificed, great navies sent to the bottom of the sea, great cities destroyed. The possibilities are incalculable, inconceivable, the after effects more dreadful than the initial shock. "Newspapers! Did you mention newspapers," the rasping voice of the cynic continues, "newspapers live by the sensational! If war is declared in any part of the world the newspapers direct all attention to it. Commerce and the machinery of nations are paralyzed. The whole world is thrown into a condition of grave uncertainty. In fact, the world is convulsed with many kinds of war and conflict—political war, commercial war, racial war, economic war, religious war, intellectual war. This is the civilization of war! The world is black with hatred and prejudice!" So declares the pessimist.

Let us reason together a moment. Have you discovered that the darkest part of the night is just before the dawn? Do you know that in most illnesses the patient grows apparently worse before he can get better? Have you noticed that the blackest shadow is cast by the brightest light? Do you know that the birth of anything is difficult?

Again the optimist proclaims, "Mankind is progressing. He is learning to think in terms of the *whole* instead of the part. The war, the bloodshed, the suffering, the economic struggle, the unrest are symptoms, signs of a *wonderful*

event. They are the pains of travail that the world of humanity is passing through in giving birth to a *new civilization.* 'The everwidening circle of man's knowledge has reached the spiritual world.' A divine civilization is being born."

Here we are in a valley of darkness, suffering from injustice and prejudice. Let us look out and up and we will discover the light of a New Day beginning to illumine the summit of progress. The Divine Sun has appeared at another point on the horizon. The Rays of that Sun are penetrating the human world. Let us consider just two of the many Rays of that early dawn. What signs can we find of their light in the world?

The first Ray of that early dawn is the realization of the Oneness of the World of Humanity. "Ye are all the leaves of one tree, the fruit of one branch." That is, the world of existence is like a tree, the nations or races may be compared to the branches of that tree, and human individuals are similar to the leaves, blossoms and fruit of that tree. Again, the world of existence is like a flower garden: human individuals are the flowers in that garden of life. The variety of form and color lends beauty to the whole, and brings out by contrast the special loveliness of each and all.

How many people today think in terms of the red race, the white race and black race, the yellow race, the brown race? Is it not the *human race* that is of most importance today? "Let not a man glory in this that he loves his country, rather let him glory in this, that he loves his kind."

The second ray of that early dawn is the discovery of the equality of the sexes. "Formerly in the Orient women were not considered as human beings. Certain Arab tribes counted them in with their live stock. In their language, the noun for woman also meant donkey; that is, the same name applied to both and a man's wealth was accounted by the number of these beasts of burden he possessed. The worst insult one could hurl

at a man was to call out, "Thou woman!" The American Indian in an uncivilized state allowed his squaw to rear a family and at the same time to do all the hard labor of the day—while he sat around and smoked or fought in battle.

What a difference exists today! Civilization has advanced. Woman is awake to her identity. The feminist movement has demonstrated that the feminine is the equal and complement of the masculine element of humanity.

W. L. George in his book, "Woman and Tomorrow" says, "Feminism is broadly the furthering of the interests of women, philosophically the leveling of the sexes, and specifically the social and political emancipation of woman."

The unusual activity of woman today is a sign of the higher consciousness that humanity as a whole is unfolding.

I wonder how many know the name of the first woman who gave her life to proclaim the freedom of her sex? She was Kurratu'l-Ayn, a beautiful Persian poetess. Kurratu'l-Ayn means "Consolation of the eyes." In 1863, in a land where girls received no education, in a country where custom demanded thick protecting veils for all women at all times, among a people who considered it a disgrace to be the parents of a girl baby, Kurratu'l-Ayn arose and throwing aside her veil, fearlessly proclaimed the dawn of a New Age in which superstition, fanatical custom and ignorance would be done away with.

She believed that humanity is like a bird, created to soar in the atmosphere of God's knowledge. One wing of the bird represents the masculine and the other the feminine element of humanity. If the two wings are not equally developed the bird of humanity cannot soar to its greatest heights.

For such ideas as these Kurratu'l-Ayn joyfully sacrificed her life. She was killed, her body thrown into a well, and stones heaped upon it. But Kurratu'l-Ayn was only one of over twenty thousand martyrs who gave their lives

to help establish the principles of Universal Unity and Peace in the minds of men.

The Oneness of Humanity and the Equality of Men and Women are only two of the many principles of the Bahá'í Movement for world-wide progress.

You say, "What is the Bahá'í Movement?"

"Bahá'í means 'light.' The Bahá'í Movement is the light of this age, the spirit of this age. Its Principles are the antidotes for all the prejudice, ignorance and warfare in the human world.

The Bahá'í Movement stands for universal education, a universal auxiliary language, it points out the fundamental oneness of all the religions, it indicates the necessity for the independent investigation of truth, it explains the fundamental harmony between science and religion, it supplies a perfect solution for all the economic problems of the world, it shows the necessity for the establishment of an international tribunal or court of justice, it demonstrates the fundamental oneness of the whole creational world, it proves the equality of the sexes,

it constantly strives to establish universal peace.

The Bahá'í Movement is wholly constructive. Its only warfare is with ignorance, prejudice and intolerance.

A study of the Bahá'í Movement inculcates in the human mind the desire and ability to associate harmoniously with every race, with every religion. A student of the Bahá'í Movement learns to search for the Beauty of God in the face of every human being.

Such an investigator learns to believe that in the sight of God all people are equal. The only difference is that some are as children and need to be trained, some are sick and need divine healing, some are ignorant and require education. All are children of the One Creator and under His protection.

The Bahá'í Movement, with a *dynamic spiritual power*, is promoting Universal Peace and Universal Cooperation.

'Abdu'l-Bahá, the Center of this world-wide movement, said, "This is the hour of unity of the sons of men and of the drawing together of all races and all classes."

ALL THE Prophets of God have been heralds of Truth. All have been united and agreed on this principle. Every prophet predicted the coming of a successor, and every successor acknowledged the Truth of the predecessor. Moses prophesied the coming of Christ. Christ acknowledged Moses. His Highness Christ foretold the appearance of Muhammad, and Muhammad accepted the Christ and Moses. When all these divine prophets were united with each other, why should we disagree? We are the followers of those holy souls. In the same manner that the prophets loved each other, we should follow their example, for we are all the servants of God and the bounties of the Almighty are encircling everyone.

'Abdu'l-Bahá.

THE DIVINE CENTER ESSENTIAL TO PEACE

TEIKICHI SATOW

Editor's Note: Mr. Teikichi Satow is President of the Satow Industrial Chemical Research Institute of Tokyo, Japan, President of the Society for Religious Study, and a delegate to the Institute of Pacific Relations held in Honolulu last July. His address, which follows, was given at one of the Pan-Pacific luncheons which are held weekly in Honolulu, and which are attended by representatives of all races.

THE THING that most forcibly impresses me in the ever increasing beauty of this beautiful island, is particularly the beautiful vegetation. Among your foliage you have red, blue, pink, purple and what not, large and small, but what impressed me most is that all these varied kinds of foliage are under the blessing of the sunshine of one Source. Just as we find botanical varieties on this island with different colors and of different varieties, I am happy to see the smiling faces of many different races in this land. As I look at the beautiful plants, I see them always looking up towards heaven while sending down their roots deep into the ground. But as I turn to the matter of races of mankind, I come to the question of why there are so many problems among us, so much perplexity. My direct intuition in this matter of various racial problems is that men refuse to look up to the highest divinity as the plants look up to the sunshine. Even in Japan we have the idea of universal brotherhood, but I believe there is no brotherhood unless men come to realize the common fatherhood of one Supreme Being. The biggest problem we have to consider is not so much how to know this Great Reality but how to live as a great family of the universe, recognizing one supreme head as the head of our international family. I wish to illustrate this point by using a scientific figure of speech.

The universe is evolving from an unstable state to a settled condition; from unsettled darkness to a state of love and light. From the standpoint of geometry, one point of love is very unstable, and

can be shaken by a very minute force. From our standpoint, egoism or self-centeredness is that point I refer to, which I call a point of love. Should we create another point in this universe, we shall be able to draw a line between these points and on this line we will find the stability of love. This is the love of family or domestic love, not centered in the one but embracing two points. Even this line of love of two points is not quite sufficient as yet to establish our international brotherhood, but I believe it ought to be based on three points, the three points of *self, others, and society*, and on this one plane of social love, we shall be able to see that love is a blessing through these three points of one plane. But even this love, from the standpoint of ultimate stability of peace and brotherhood, is far from being sufficiently deep enough for mankind. It is still too superficial. The reason why we have so many problems not only in the Pacific area but throughout the world is that our love is confined to these three points that I mentioned. Our love must advance ahead, far ahead, of this three point line. We have a point of self, of others, of the community and together with these points we should have another point looking to the Supreme Being so that on these points we shall be able to draw a figure with the depths as well as the heights. Should we evolve a triangle having another point as its cone vortex and revolve the three points around that, we shall be able to have a sphere such as a globe, and the circle is the symbol of perfection.

Just as the substance of the universe, organic as well as inorganic, is all at-

tracted by one center and that is the reason for our stability on this earth, so it is with our loves—one plane in this three-point love having its center in the Great Reality and revolving around this center is the one condition of stable life. Just as this planetary system revolves around the one center, so all mankind revolves around one center being centered in the Great Reality and having the consciousness that the sum of this great reality is the sole reason for eternal life and peace.

The fundamental problem today is not

so much international salvation as individual salvation. I feel that the realization of universal peace must come to this point if we are to bring universal peace and love.

Just as I mentioned at the outset, that as we have variety of foliage all looking up to one supreme source of power and light, that we should all look up to God in Heaven as being the source of mercy and power and then alone will we have international peace and brotherhood.

WOMAN AND SOCIAL LIFE IN PERSIA

GHODSEA ASHRAF

Editor's Note: The author of this article is a Bahá'í girl who came from Persia to this country under picturesque circumstances to acquire a western education and then to return to her country to assist her sisters. She is now accomplishing a notable work for the women of Persia, having organized in Tíhran, the "Woman's Society for Progress," an organization which is one of the forward movements of today.

I BELIEVE the thing that makes a social life worthy of the name is absolute freedom, and that does not exist here. In Persia many live in fear of some group mightier than themselves, hence deception is practiced more or less. They know a thing is right, but they are afraid to say so, and I have come to believe with all my heart that they have a right to be afraid as long as they live in this corrupt environment. I once thought it was nothing but mere cowardice not to show one's own true self in all cases. I will take all that back now.

Another great asset to social life is the commingling of men and women. This has been impossible among city people; in fact, among all the Persians except a small group of wanderers called "Shahsavan." There has been a great barrier between men and women, and this has consequently created a queer kind of a life for both sexes.

Listen to the life history of a woman in Persia; it is very interesting. As soon

as she is born the helpless little thing is hidden behind the mother's back because she is a girl. And because she understands nothing of what has happened her poor mother gets the scolding for her birth. Even her father nags at and scorns his wife for committing this "sin," namely, bringing forth a girl.

Well, the meek little babe grows up, whether or no, but she is constantly made conscious of the fact that she is a girl, different from, and in almost all cases, not as good as the boy. Now she is told she should not laugh so loud, and again she should not play so much, because she is a girl. When she reaches five or six years of age she is taught to put on a "Chadur" (a black robe covering her from head to foot). She is closely veiled and by the time she is eight or nine no man must look upon her face.

Thus she grows up within the four walls of the house, practically never going out except for a bath, learning a little housework and some sort of needlework. Reading and writing has been for-

bidden for a woman by the religious leaders. It is a common belief, even now among certain people, that a girl who can read and write will fall in love, which is a dreadful sin—falling in love with anyone before marriage. The parents must choose the husband and marry her off, often at the age of seven. Does it not seem like a crime, but what is there for the little girl to do? She does not study, has no Sunday school to go to, no camp-fire or girl scout societies, nor any hope except stepping into a married life. When she is married she is allowed to go to weddings, funerals and some dinner parties with her mother and sisters-in-law, but she must always be home before sunset.

And what does her husband do, you will want to know? He goes about his business all day. And does he come home in the evening? He may, but he gets very tired of sitting around and doing nothing till supper time, which is late in the evening. A woman with the training above described cannot be a social companion of her husband, who is in practically all cases much older and, of course, more learned than she. So he comes home only when he has a guest, whom he entertains in the "Beroonic."* If he has no guest to bring along, he stays out as long as possible, taking promenades on the avenues, going to shows, if there are any, visiting his friends, etc.

What is the poor woman doing? Nothing. She has prepared her supper, and is now sitting around nodding and waiting the footsteps of her husband, her lord and master. Does she not go for a walk or to a show with her husband? No. It is forbidden for a woman to walk with a man on the street or to ride with one in a carriage, even though it be her husband. And as for going to a show, its very mention is a crime. It is sinful

for a woman to see a show or listen to music. Can the woman go to special women's societies and listen to talks or lectures? There are no such societies in existence here. But what can she do, poor unhappy creature? Oh, yes, she can do some things. She is allowed, and in fact encouraged, to go to "Tazieh" and "Rouzeh." In the "Tazieh" they rehearse the tragedy and martyrdom of Hossain by acting on the stage; in the "Rouzeh" they tell the story of the martyrdom in the pulpit. She is allowed to listen to these, to scream at the top of her voice, while pulling her hair and scratching her face, weeping and howling.

There is still another thing she can do. She can make pilgrimages to sanctified places, of which there are milliards in Persia, an example of which is the miraculous water tank which caused the tragic and unhappy death of the revered soul, Major Imbrie, whose story is well known.

Such is the social life of the average woman here in Persia. Are you not feeling dizzy at reading things that you would never dream could exist today? But rejoice, my dear friends, and know that these conditions are rapidly passing away. In fact, they started to pass away eighty-three years ago with the beginning of the Bahá'í Era, when Kurrat'ul-Ayn unveiled herself, suffered much for the equality of man and woman, and was finally martyred.

At the present time in the Bahá'í world conditions are just the opposite of what has been described. The little baby girl is just as welcome as the boy. She is given the same education, in so far as possible, as the boy. She must choose her own husband, is never married under fifteen, and seldom under twenty. She does not go to "Tazieh" or "Rouzeh," but she goes to Bahá'í meetings and conferences, where she gives talks and listens to talks and to the Words of God. Of late she even goes with her husband to special group gatherings of men and women, where she hears enlightening subjects read and discussed.

In other words, the Bahá'í woman in Persia has arisen to serve her kind, and she is doing it with great courage, either in school or in the home, training young and old. Because of lack of the freedom mentioned above, the Bahá'í are rather slow, but what they do is having a great influence on the Moslems, especially in Tihnan, where they have even started public schools for girls.

*Persian houses are built so that they have two apartments; an inner apartment called the "Ande-roonic" for the women, and another one or "Beroonic" for the men.

TWICE BORN

CHARLES H. KOHLMAN

IT is well nigh universally conceded that mankind is in transition to a higher plane. We are living in the prophesied day of judgment, in the dawn of the rising of the Sun of Righteousness which will drive away the mists and miasma, the superstitions and delusions impeding humanity's progress. This enlightenment is inevitable; it has been divinely decreed. The Bahá'í Revelation makes it clear. We are in the beginning of a new universal cycle, during which the world will attain maturity and the events of the preceding cycle be almost forgotten. "We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh."

These spiritual cycles are analogous to and governed by the same laws as those in the physical realm, the revolutions of the suns and planets. Souls who have attained to a spiritual vision are undisturbed by the turmoil, the commotion, the hatreds, the destruction and suffering incident to the wrecking of obsolete institutions and clearing the ground for the home of a redeemed humanity. Those, however, who are lacking in spiritual insight and submerged in materiality, see chaos in the reconstruction which is in progress.

There are a goodly number who admit the desirability of a state wherein happiness is based upon justice, observance of the Golden Rule and the precepts of the Sermon on the Mount, but deny the possibility of "the consummation devoutly wished for" because of a suppositious barrier in the pathway which they style "human nature." The assertion that there can be no harmony in the relations of mankind while "human nature remains as it is," is reiterated in public speech and on printed page, usually followed by the assumption that this so-called "human nature" is a "fixed quantity" and therefore the condition of man-

kind will never be greatly changed.

But in reality there is no such thing as "human nature." The law governing nature permits nothing to be "fixed." In man's evolution there must be decomposition as well as regeneration, necessitating the modifications, the changes, in what is erroneously called "human nature." Until a man is "born again"—that is, changes his desires in conformity with an enlarged consciousness, he is not a human being. He may be educated and polished in a wordly sense. While he believes in competition and that he can find enjoyment at the expense of his fellow man, he is far from the Kingdom of God, from being "created in His image."

The redeemed person realizes the Oneness of God and of humanity. He is a new being; his past is forgotten; he cannot recall it; he looks upon it as an unpleasant dream, a nightmare. He has a new motive for living. The things that were on his right hand side are now on the left.

Prior to the second birth, in every man there is a Doctor Jekyll and a Mister Hyde—a combat between indulgence and restraint, sensuality and spirituality. The story symbolizes the struggle of unregenerated man in the evolution to the higher plane. As long as he is double-minded, he is unstable in all his ways, although he has the power to choose between good and evil (illustrated in Stevenson's story by the taking of a powder to bring about the change in personality). The criminal Mister Hyde was smaller in physique than the respected Doctor Jekyll. This is true of humanity in the mass. Were it contrariwise, mankind would destroy each other off the face of the earth. By repeatedly giving way to the base desires we lessen the power of resisting, and finally descend to the abyss.

Apparently the change in personality often takes place suddenly, though it is

doubtless the resultant of past reflection and meditation. Every person who has taken an interest in spiritual growth can recall instances of this sort. A young man addicted to drink, tobacco, gambling and profanity, attended religious services one evening and was deeply moved by the exhortation of a fervent evangelist. He left the building with two boon companions, and in passing a cemetery drew from his pocket a pint bottle of whiskey, a package of tobacco, a pipe and a deck of cards and threw them over the fence into a clump of bushes, remarking, "I'm through with this life!" He became a member of the church, a Bible student, and in a few months entered upon his life work as an evangelist. His alleged human nature had undergone a radical change.

The Hawaiians furnish a concrete example of a remarkable change in character. When white men first set foot on the islands the natives were ferocious cannibals. Owing to their location, intercourse with so-called civilized people for a number of years was exclusively with missionaries who did not bring with them the vices, liquor, gambling, etc., of the white people. In a short time the natives became gentle and kind, exemplarily devout and musical.

A few years ago I read the experience of the crew of a ship wrecked on an island of the Pacific ocean. An old seaman predicted that they had made their last sea voyage. A crew of which he was a member had been cast ashore on this island twenty years before and all save he eaten by cannibals. With dire forebodings and heavy hearts they slyly crept up the highland, under his direction, to an opening in the forest imparting a view of a clutter of native huts as he remembered it. He ascended the hill, and to his astonishment gazed upon a village of frame houses with a church spire in the center. Jubilant, he shouted to his comrades, "Come on, boys, we're safe!" Through the benign influence of conse-

crated teachers the nature and customs of the man-eaters had been changed.

The "second birth," 'Abdu'l-Bahá tells us, purifies the reality of man from evil qualities: anger, passion, worldliness, pride, lying, hypocrisy, fraud, self-love, etc. It cannot take place until the teachings of the Manifestation of God are obeyed and mankind acquires sinlessness. Essential sinlessness belongs to the universal Manifestations, the Divine Teachers, the Founders of Religions, "who declare God," reflect His attributes and in their respective cycles give to those "who receive them the power to become the sons of God."

The mission and teachings of the Harbingers of the cycles are identical. All proclaim the existence of one God, the Creator and Overruling Power without a rival, and that the destiny of humanity is to live on the earth in friendship and harmony unified in bonds of the love of God and of His creatures. In the early days of the cycles while these truths are accepted by the believers without mental reservations, rapid progress is made in sciences and arts and in the acquirement of attributes which tend to spiritual uplift and happiness.

In the infancy of mankind belief in a plurality of gods is well nigh universal. The early advocates of government by the immediate direction of God had continual strife with the polytheists. The Old Testament abounds with accounts of this warfare. One after another the idols of wood and stone were relegated to oblivion until God had but one rival in the government of the world, personified as the "Devil" or "Satan," the adversary of man. He strove constantly with God for domination.

But the Bahá'í Teachings show that Evil is not an entity to be destroyed by force, but the absence of the good, to be overcome by obedience to the WORD enunciated by the Manifestations of God. Heaven is a spiritual state which can be attained on earth, and the soul is not

denied progress after ceasing to manifest through the body. We are instructed to pray for our acquaintances and loved ones who have passed on into the spirit realm.

The Bahá'í Teachings are in accord with the dictums of the philosophers and writers on sociology, that "human well being is in accordance with the Divine Will," and the perfect law revealed by the Divine Manifestation is the only safe guide. This law cannot be fulfilled by

imperfect men. "Imperfection is merely another word for disobedience." The mission of the Prophet is to set in motion the agencies which work out social changes. He is to be implicitly obeyed. Herbert Spencer says, "In teaching a uniform unquestioning obedience (to the Divine Law) does an entirely abstract philosophy become one with true religion."

In other words, Science and Religion will be in agreement.

THE CASTLE OF THE SOUL

C. A. WRAGG

In Ottawa there is a beautiful castle, the Chateau Laurier, set high on the steep bank of a river. The interior is richly furnished and decorated with artistically carved Austrian Oak; every suite is a harmony of color and design; and the views from the windows of each wing, all having quite different aspects, are such as remain in the memory to provide many pleasant recollections at less favored times in other climes.

One may walk into this marble palace unmolested, sit in a luxurious chair and look out toward the little town of Hull, nestling between the opposite shore of the river and a distant range of hills which form an undulating horizon. Here one may watch the gold and fire of the sunset contrasting with the azure sky and the darkening shadows creeping over the city—watch the cathedral bells swaying in the towers as they peal out their pulsing harmony, and listen to their peace-giving chime as it floats up through the still evening air across the softly flowing river.

Here, if one has the sensibility to perceive and receive them, are beauty and peace to be freely enjoyed.

Now, to the readers of this magazine, the significance of the above preamble is this: The Bahá'í Cause is like that

beautiful castle. Each prospect is a panorama of Universal Principles on which depends the happiness of the world, and the interior is none other than the Sun of Truth.

And just as one may freely enter and for a time enjoy the beauties of the castle, but must have the wherewithal to stay, so must the truth seeker, philosopher and student be prepared to pay for a permanent place in the new era. One may call himself a Bahá'í, mystic, or whatsoever he will until the end of time, but not avert the invincible hand of the Law from placing him in the only station for which he has paid, nor be able to take up his residence unearned in the Boundless Mansion.

There is one price. It is the individual contribution to unity by elimination of self-interest. And this depends upon the state of the treasury of the heart, which must be filled with longing. The heart must be a bank in which we have opened an account of earnest desire on which to draw at will. One of the great fundamentals of the Bahá'í Cause is unity—desire for oneness with God and all His children; and in this, as in other matters, we have our example, for is it not recorded that 'Abdu'l-Bahá continuously longed for the unity of hearts? At mid-

night on the plain hard bed in prison, or under the star-clustered canopy, he was longing; at dawn on the housetop his breast was dilated by the heart so filled with longing; in the glare of day amongst the sick and the crowding poor he was longing—longing for the opening of their hearts to a desire for similar longing, which is one way to become entitled to the bounties of the celestial kingdom.

Almost without ceasing he cried from the depths: "Give to them all the spirit of the heavenly glad-tidings and make them alive! *Impassionate them with longing!*"

When the heart is breaking with longing for oneness, with the burning desire for the divine influx from which all good follows, then we are rich in the coinage of the new realm. When we would rather die than be a cause of grief to anyone, when we have the self-control to refuse to gossip and distrust or to react with hate for hate, then we have gold and silver indeed—the philosopher's stone which transmutes all things. But this is impossible without an extended schooling in the art of longing.

"When the lamp of search, effort, longing, fervor, love, rapture, attraction and devotion is enkindled in the heart, and the breeze of love blows forth from the direction of Unity, the darkness of error, doubt and uncertainty will be dispelled and the lights of Knowledge and assurance will encompass all the pillars of existence."

On this depends the freedom from racial and religious prejudice; on this depends the willingness to admit of the equality of the sexes, the development of a universal consciousness, the amity of capital and labor; from this will also come the irresistible demand for an international auxiliary language to ensure mutual understanding; it is the "open sesame" to the oneness of humanity, and no international court can be successful without this longing in the hearts of the individual representatives.

All the disappointments, the chagrin, the vexations, wars and difficulties of this earth life are lessons in the school of the supreme art—that of turning all our attachments to things into a hunger for Truth. They are the preparation of the heart for the graduation exercises.

We go on from one grade to another until one day we answer correctly, prove our understanding of first principles, and begin to long for sympathetic union with all other souls—to be "one soul in many bodies." This is the individual spiritual graduation, the new birth.

But this graduation, like the intellectual one at college, is merely the beginning of the new life. Success has yet to be attained. As it is written: "Then strive with your life to be distinguished among all people by deeds." We must ever be wooers of Truth, and the successful new life is one of continuous unqualified dedication of effort, time and desire.

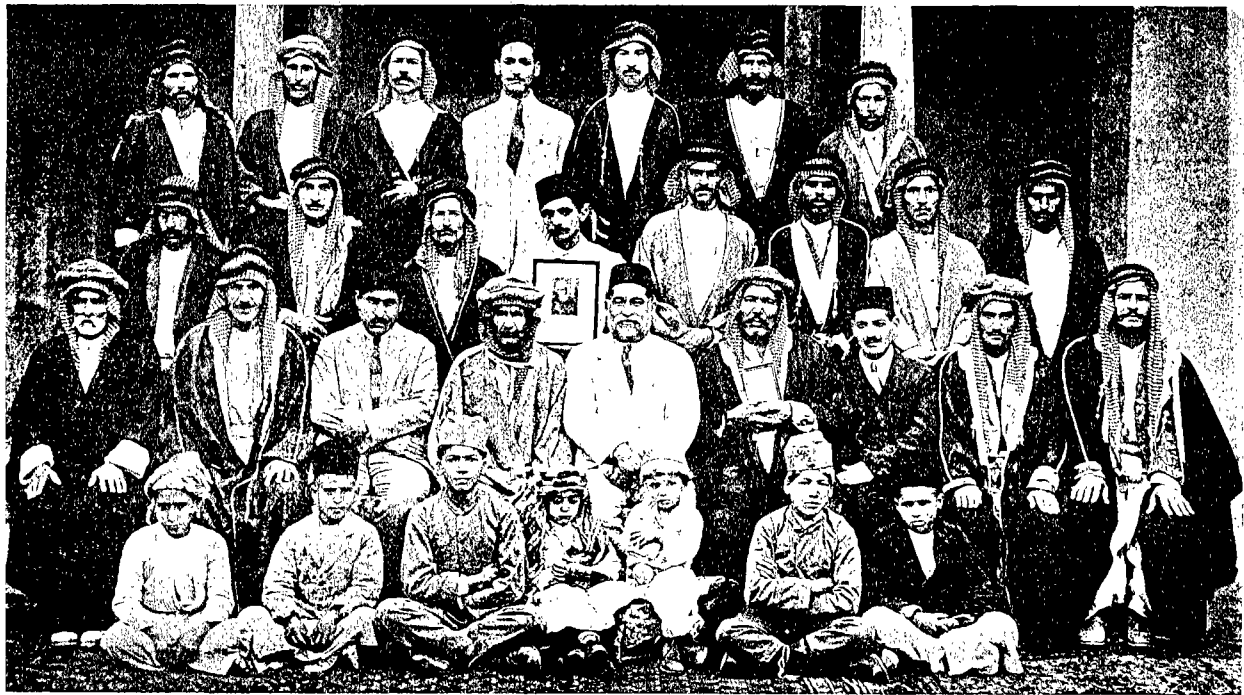
"Sacrifice thou in the path of God the thing which is most beloved by thee." It is comparatively easy to dedicate certain things which have no element of sacrifice—but it is not easy to consecrate desire in all its aspects.

With many people love itself is a problem. Human love is so apt to be selfish and absorbing. But let this be reversed, or, in other words, let love manifest unselfishly and with detachment; let a longing to sacrifice for another motivate one's actions, then one may become an instrument of tremendous good resulting in constructive efforts in behalf of all humanity.

It is simple, but unless one is ready to let go of self, how difficult!

To orient love is simply to change the direction of the compass of the heart so that the indicator will show love and goodwill for all humanity.

Success is mastery in the art of longing, in the ability to submerge self-interest and to prefer the advancement of all others to one's self.



A group of Bahá'í friends in Aváshiq, a village near Baghdad, Iraq (see opposite page).

“WHAT HATH GOD WROUGHT?”

THE great interest surrounding the picture on the opposite page is from the fact that this group belongs to the race which has followed the Muhammadan religion for so many centuries, and which has been its most zealous guardian. That these people have become converts to the Bahá'í religion is a very wonderful thing for it means that in doing so they have opened themselves to the Teachings of all the Prophets and Messengers of God, constituting themselves thereby brothers to the Christian world. Especially are they tied in the bonds of blessed spiritual love with the Bahá'ís the world over. An American visiting this or like communities of Bahá'ís in that part of the world are received with the greatest love and affection as absolute brothers.

The reader can see at a glance the extreme racial and oriental quality of these people. The greatest scholars of today are wondering how we can bridge the gulf existing between our western civilization and these people of Asia who are so fixed and fanatical in their customs and religious rites as to be at such great variance with the advancement of the western world and its modernism.

To those who have accepted the Bahá'í Teachings, this living of the life of brotherhood is the reality of religion. They believe that—

“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. . . .”

“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, Muhammadans, 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 Muhammadan will give his life for the Christian, the Christian for the Jew, and all of them for the Zoroastrian. They live together in love, fellowship and unity. 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.”

This record of accomplishment, quoted from the writings of 'Abdu'l-Bahá, indicates what will be the results in the future when the circle of unity is widened until all come under the banner of the love of God; and the oneness of mankind becomes accepted and fully comprehended. This will insure the “Most Great Peace” of the world. “Blessed are the peace-makers,” truly, for in this glad New Era they are envisioning the civilization of the future—material and divine—which shall make of this world a garden and a paradise.—(M. H.)

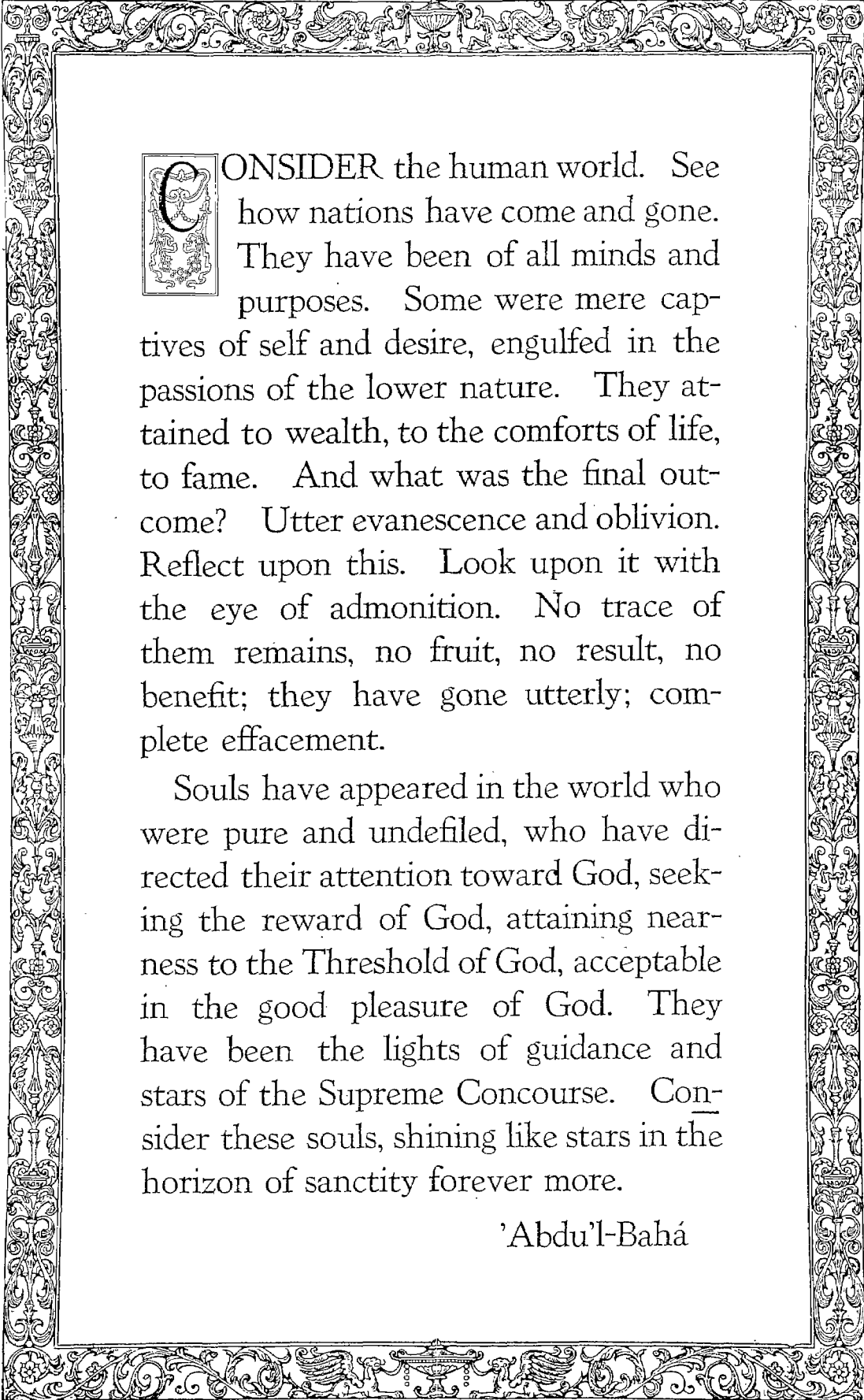
PEACE: A FUNDAMENTAL TRUTH

THE MOST important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining east and west, the tie of love which blends human hearts.

Therefore it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. *The world of humanity has never enjoyed the blessing of Universal Peace. Year by year the implements of warfare have been increased and perfected.* Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed but now it is possible to kill one hundred thousand in a single day. In ancient times warfare was carried on with the sword, today it is the smokeless gun. Formerly battleships were sailing vessels; today they are dread-noughts. Consider the increase and improvement in the weapons of war. God has created us all human and all countries of the world are parts of the same globe. We are all his servants. He is kind, just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow-creatures? If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. *All the divine manifestations have proclaimed the oneness of God and the unity of mankind.* They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the manifestations is peace. This underlies *all religion*, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. 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. Praise be to God! this knowledge has been spread, eyes have been opened and ears have become attentive. 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.

'Abdu'l-Bahá.

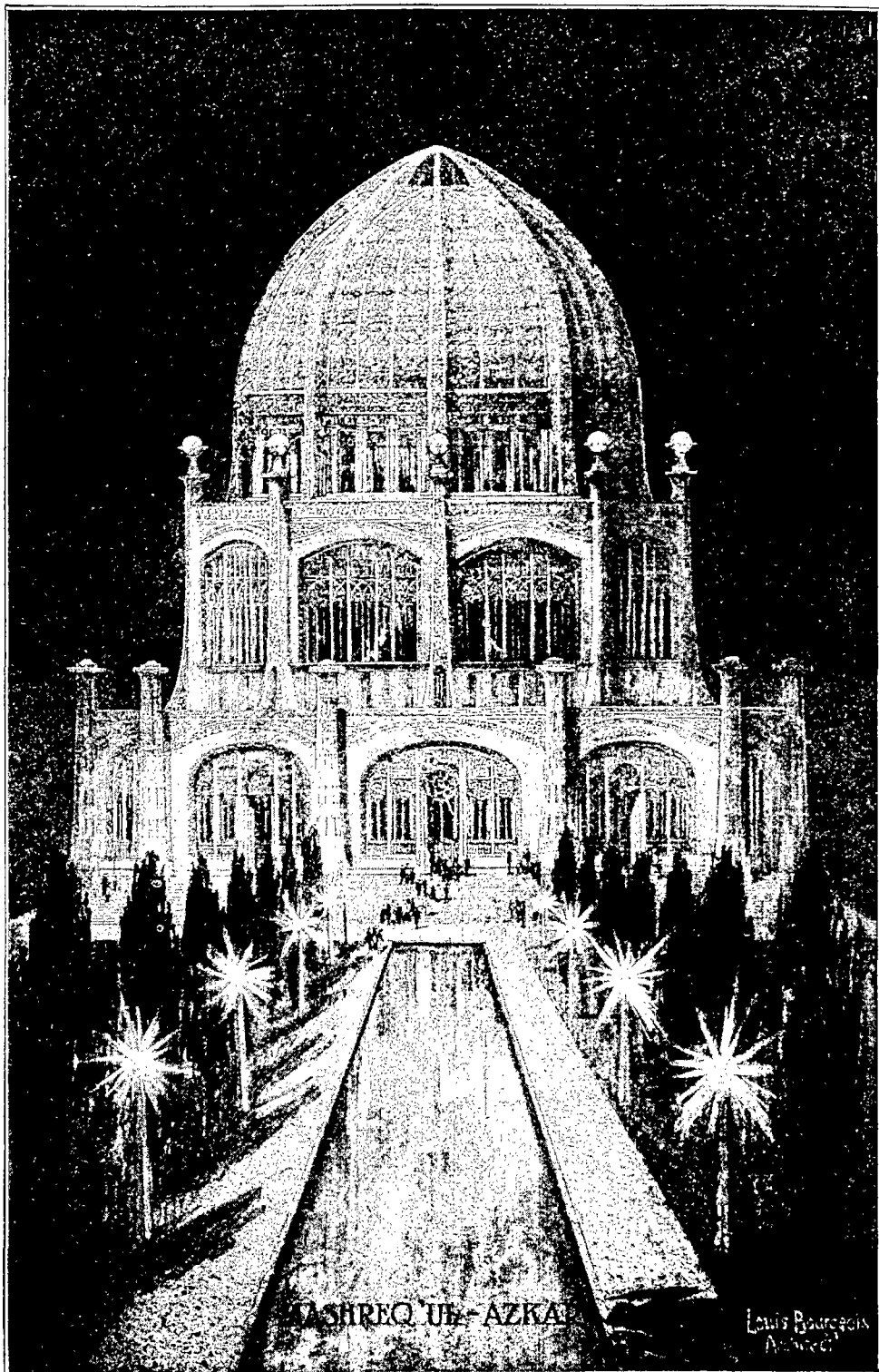
NOTICE: The business management of The Bahá'í Magazine has been transferred to Washington, D. C., in accordance with the decision of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with Allen B. McDaniel as Business Manager. Please note that the Business Office address will hereafter be 706 Otis Bldg., Washington, D. C.



CONSIDER the human world. See how nations have come and gone. They have been of all minds and purposes. Some were mere captives of self and desire, engulfed in the passions of the lower nature. They attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this. Look upon it with the eye of admonition. No trace of them remains, no fruit, no result, no benefit; they have gone utterly; complete effacement.

Souls have appeared in the world who were pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the Threshold of God, acceptable in the good pleasure of God. They have been the lights of guidance and stars of the Supreme Concourse. Consider these souls, shining like stars in the horizon of sanctity forever more.

'Abdu'l-Bahá



MASHREQ'UL-AZKAR

In course of construction at Wilmette, suburb of Chicago

The Bahá'í Magazine

STAR OF THE WEST

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No. 10

That which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred.—'Abdu'l-Bahá.

RELIGIONISTS are not the only people looking and longing for the Kingdom of God. This thought-wave seems to strike all minds devoted to the establishment of more ideal conditions for humanity. One is not a little surprised, however, to find a historian making such an eloquent plea for a spiritualized humanity as in the following words with which J. S. Howland ends his newly published "Brief History of Civilization:"

"The permanency of the progress thus far made depends upon the manner in which our modern freedom and civilization are based upon the deep spiritual truths first enunciated in the East. For without the spirit of love and brotherhood and service for the future, and without the conquest of selfish instinct, our civilization must be revealed as no true and permanent civilization, but merely a superficial culture or a transitory phase fated to such destruction as overtook Rome.

"Yet there has never been so great a hope before mankind as there is today, so great a hope of civilization, so great a hope of the coming of the Kingdom of God. That hope can only be realized as every man in all the earth freely and willingly devotes

his whole life and all its activities to the service of humanity."

"TRUE CIVILIZATION," he has previously defined, "is the condition in which every man shall devote every side of his nature, in its fullest capacity, to free and willing service of humanity as a whole." These are the words of a scholar in Oxford University, who has in the course of his studies analyzed carefully all the historic civilizations of humanity, as expressed by different races and at different times. He comes to the conclusion that those civilizations best survive which best express brotherhood and service.

ONE MIGHT DESPAIR, however, of seeing such an ideal state of humanity brought about when one views the motives back of even those institutions at present most contributing to our material civilization. Does not one find acquisition, exploitation dominating the life not only of the individuals but also of the commercial and political organizations composing our present-day civilization? From a man on the inside of one of our greatest industries we heard recently of valuable inventions

stified, quashed, because they would upset the flow of wealth accruing from existing manufactures. Thus, from the most selfish of motives, not only are the individual inventors deprived of the fruit of their genius, but the whole public is deprived of a better and cheaper article. It does not need much acquaintance with industrial and commercial life to realize how far from the ideal of "free and willing service of humanity" our present civilization is.

WHAT IS the solution? Can we perfect civilization by adding still more to its material advancement? H. G. Wells, than whom no one has thought more deeply into the evils and implications of the present world order, in his "World Set Free," pictures with an imagination so insightful as to approximate truth the results to the world of the discovery in 1953 of a new source of power, released from the atom.

"The thing had come upon an unprepared humanity," he explains. "It seemed as though human society was to be smashed by its own magnificent gains. There had been no attempt anywhere even to compute the probable dislocations this flood of inexpensive energy would produce in human affairs. . . . The world in these days was not really governed at all. Government was a treaty, not a design; it was forensic, conservative, disputatious, unseeing, unthinking, uncreative. The world was so little governed that with the very coming of plenty, in the full tide of an incalculable abundance, when everything necessary to satisfy human needs and everything necessary to realize such will and purpose as existed then in human hearts was already at hand, one has still to tell of hardship, famine, anger, confu-

sion, conflict and incoherent suffering. There was no scheme for the distribution of this vast new wealth; there was no clear conception that any such distribution was possible.

"Under this tremendous dawn of power and freedom, under a sky ablaze with promise, in the very presence of science standing like some bountiful goddess over all the squat darkness of human life, holding patiently in her strong arms, until men chose to take them, security, plenty, the solution of riddles, the key of the bravest adventures, in her very presence, and with the earnest of her gifts in court, the world was to witness," . . . and Mr. Wells goes on to describe selfish, dishonest litigation over the patents for this invention. Soon a world-devastating war breaks out, in which atomic bombs are used to destroy whole cities, until the world's most populous and civilized places are reduced to complete ruin. Then at last men come to their senses, and establish a cooperative world-government, working out entirely new ideals.

WE TRUST that Mr. Wells' dream of what happens in 1953 is not a prophecy. Yet the world's situation looks ominous, unless a change comes in the affairs of man. How is this change to come about? Through a different organization of society? Mr. Wells so conceives. But so great a thinker as James Harvey Robinson, in his book "Mind in the Making," says that the reorganization of society or of government would not do away with the present evils. *What we need is a change of attitude.*

LET US put it more strongly. What we need is a change in human nature. A world given to individual-

ism, self-seeking, brute competition, exploitation, cannot, under no-matter-what configurations it is cast, attain that civilization conceived of as the Kingdom of God. For the prime requisite for the attainment of the Kingdom of God on earth is the ascendancy in the human heart of motives of sympathy, altruism, cooperation, self-sacrifice for the group welfare. These heavenly qualities must reign, or there will be no God's Kingdom on this, till now, tear-stained planet.

Christ, through whose message twenty centuries ago the idea of a divine civilization on earth has gained such hold upon men's vision in the one prayer He left us, has taught us to repeat daily the definition of the Kingdom of God as *that condition of humanity in which God's will shall be done on earth as it is in Heaven*. And Plato, the great philosopher, was granted a glorious vision of that super-world in which all things exist in their perfection—the architypal world of which this world is but a broken reflection.

IT IS a help to men's endeavor, to realize that the ideal configuration of humanity actually exists, in God's plan at least; and that the task before us is not so much to create something uncreated as to appropriate those gifts which already await us, claim our heritage as men made in the image of God, and bring heaven to earth.

This is a difficult task. So difficult that the average man is wont to say that it is impossible. "Abolish war? It can't be done! Not till you change human nature," is the skeptical reply with which the man in the street rebuffs the idealist. The logic of this

answer is irrefutable, but its assumption false. True it is, that we cannot abolish war until we change human nature; but not true, that human nature must remain unchanged, that man must eternally express on earth carnality.

IT IS THE purpose of the Manifestations of God to enable man to sublimate his nature, to become endowed with divine characteristics, to acquire those spiritual qualities which he is heir to as a son of God—love, mercy, compassion, tending to cooperative living. If these qualities can be awakened in man, then the natural, free expression of his nature will result in a happy, orderly civilization, a true brotherhood of man. But until these qualities are established in man, no amount of external restraint, no amount of government or no new kind of government, can enable a loftier civilization. For the very fibre and heart's blood of our present civilization is egoism. Its foundation is self-seeking, and its superstructure an expression of the appropriative-self.

WHAT CAN change man's nature? Can the appeal of God, through love and kindness? Can the Call of His Manifestations? Christ once stood looking over the habitations of Jerusalem and uttered that sad plaint, "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, *and ye would not!*"

Have we gained anything in spiritual capacity since that day, under two millenniums of the dispensation of the Christ?

*May our actions so characterize us that it may be said of each one of us,
"There is a friend of God."—'Abdu'l-Bahá.*

THE KINGDOM OF GOD

COMPILED FROM THE UTTERANCES OF 'ABDU'L-BAHÁ

THIS CENTURY is the century of the Sun of Truth. This century is the century of the establishment of the Kingdom of God upon the earth. (*Star*, Vol. 9, p. 7.)

THE DIVINE Kingdom is like a beautiful garden, but if the people who enter into that garden be blind, they cannot realize anything of the beauty of the flowers; and if they should be deaf, they cannot hear the melodies of the nightingale of that garden; and if they have caught cold, they cannot smell the fragrance of the flowers. What is the reason? It is because the deaf and the blind have not the capacity and ability to feel these things. It is as if they had not entered into that garden. And so it is with the divine Kingdom of God. Its stores are open: those who have capacity can get the benefit, and if they have not capacity they will get no benefit at all. . . (Table Talks at Aqá, p. 17.)

MAN IS rescued from the exigencies of nature by training and culture; consequently education is necessary, obligatory. But education is of various kinds. There is a training and development of the physical body which insures strength and growth. There is intellectual education or mental training for which schools and colleges are founded. The third kind of education is that of the spirit. Through the breaths of the Holy Spirit, man is uplifted into the world of moralities and illumined by the lights of divine bestowals. . . .

The spirit of man must acquire its bounties from the Kingdom of God

in order that it may become the mirror and manifestation of lights and the dawning-point of divine traces, because the human reality is like the soil. If no bounty of rain descends from heaven upon the soil, if no heat of the sun penetrates, it will remain black, forbidding, unproductive; but when the moistening shower and the effulgent glow of the sun rays fall upon it, beautiful and redolent flowers grow from its bosom. Similarly the human spirit or reality of man, unless it becomes the recipient of the lights of the kingdom, develops divine susceptibilities and consciously reflects the effulgence of God, will not be the manifestation of ideal bounties; for only the reality of man can become the mirror wherein the lights of God are revealed. The reality of man will then be as the spirit of this world; for just as the animus of life quickens the physical human body, so the body of the world will receive its vivification through the animating virtue of the sanctified spirit of man. (Pro. of U. P., Vol. 2, p. 324.)

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. . . . All our sorrow, pain, shame and grief are born in the world of matter; whereas the Spiritual Kingdom never causes sadness. A man living with his thoughts in this

Kingdom knows perpetual joy. . .
(Wisdom Talks in Paris.)

UNLESS ethics be improved, the world of humanity will be incapable of true advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, becoming a place of the effulgences of the Merciful, becoming a mirror reflecting the bestowals of God. Thereby the world of humanity will become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, real progress and advancement will not be possible. (*Star*, Vol. 4, p. 191.)

IN THE unmistakable and universal re-formation we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical reformation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure. . . . Similarly, of what avail is the re-formation of physical

conditions unless they are concomitant with spiritual reformations? For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit; the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence. . . . The purpose is that the world of existence is dependent for its progress upon re-formation; otherwise it will be as dead. . . . Thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform. When this re-formation affects every degree, then will come the very "day of the Lord" of which all the Prophets have spoken. (*Star*, Vol. 4, p. 119.)

THAT WHICH is the cause of everlasting life, eternal honor, universal enlightenment, real salvation and prosperity is, first of all, the knowledge of God. It is known that the knowledge of God is beyond all knowledge, and it is the greatest glory of the human world. For, in the existing knowledge of the reality of things, there is material advantage and through it outward civilization progresses; but the knowledge of God is the cause of spiritual progress and attraction, and through it the perception of truth, the exaltation of humanity, divine civilization, rightness of morals and illumination are obtained.

Secondly, comes the love of God, the light of which shines in the hearts of those who know God; its brilliant rays illuminate the horizon and give to man the life of the Kingdom. (Ans. Questions, p. 338.)

HISTORY informs us that every age has its special ties which bind

the people together; but the strongest tie of all ages, the unbreakable tie which binds the hearts together, is the tie of true religion. Religion has been the means of uniting contending nations and harmonizing warring tribes. There is no agency on this planet more potent than the power of religion. . . .

By religion I mean the world of celestial attributes. After the moral aspect of humanity becomes readjusted, then the greatest unity will be realized; but without this moral readjustment it is impossible to establish harmony and concord, for it is a fact that war, conflict, friction and strife are but the visible results of deterioration of morality and corruption of character. But when the morality of humanity is beautified with praiseworthy virtues there will be an end to war. (Divine Philosophy, p. 176.)

IT IS therefore evident and proved that an effort must be put forward to carry out the purpose and plan of the teachings of God in order that in this *great day of days* the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the Divine Kingdom. This is necessary. This is needful. (*Star*, Vol. 3, No. 18, p. 7.)

THIS IS the time for man to strive and put forth his greatest efforts in spiritual directions. Material civilization has reached an advanced plane, but now there is need of spiritual civilization. Material civilization alone will not satisfy; it cannot meet the conditions and requirements of the present age. Its benefits are limited to the world of matter. There

is no limitation to the spirit of man, for spirit in itself is progressive, and if the divine civilization be established the spirit of man will advance. Discoveries of the real, will become more and more possible, and the influence of divine guidance will be increasingly recognized. All this is conducive to the divine form of civilization. . . . Material civilization has advanced unmistakably, but because it is not associated with divine civilization, evil and wickedness abound. (Pro. of U. P., Vol. 1, p. 97, 99.)

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. . . . 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. (Pro. of U. P., Vol. 1, p. 105.)

FOR MAN, two wings are necessary. One wing is the physical

power and material civilization; the other is the spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore no matter how much material civilization advances it cannot attain to perfection except through uplift of the spiritual civilization. (Pro. of U. P., Vol. 1, p. 10.)

THE WORLD of humanity shall become the manifestation of the lights of divinity, and the bestowals of God shall surround all. From the standpoints 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, so that in one year of this ripened period there is witnessed an unprecedented measure of development, 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.

Therefore, 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 unfoldment. The day has come when all darkness is to be dispelled and the Sun of Truth shall shine forth radiantly. (Pro. of U. P., Vol. 1, p. 35.)

THE SIGNS of God are resplendent and the teachings of the heavenly messengers are being spread. May the hearts be directed to the Kingdom of God and become illuminated by witnessing the lights of God in order that all created beings may obtain a portion of the divine bestowals. May the spirit of life be restored through the divine graces of the Almighty and may the East and West be bound together. May oneness and harmony become manifest in all regions. May the people of the world become as one family and obtain the everlasting bounty. (Pro. of U. P., Vol. 1, p. 100.)

O GOD! verily the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts and reveal unto it heavenly sciences. Breathe into it a fresh spirit and grant unto it a holier and higher purpose. . . . Endow souls with new perceptions and confer upon them new virtues. (Pro. of U. P., Vol. 2, p. 270.)

THE DIVINE COMMUNITY

MARY HANFORD FORD

THE New Jerusalem has descended many times. It appears truly from the clouds, but they are clouds of mentality and not of weather. The heavenly city arises as Baha'u'llah tells us with the appearance of the Messenger of God. He is a mighty channel through which the Holy Spirit pours to all mankind, becoming a cause of quickening and new life to the entire planet. With his advent another civilization begins, another type of humanity is visible; science, art and architecture gain added power and life. Men cannot think the same thoughts as before in the day of a messenger of God. They must create and not copy.

This was notably a fact in the case of Christ and in that of Muhammad. We have grown to think of Christ as a purely theological and dogmatic figure identified by sorrow and the stigmata. But in reality he was the most glorious personage. When he entered a room, one forgot all else, because no other possessed his happiness, his force, his irresistible charm.

Recall, for instance, his interview with the Samaritan woman. He had seated himself upon the curb of Jacob's well, to wait for the return of his disciples, who had gone to buy food; also no doubt to be ready for the Samaritan woman, whom he must have seen arriving. Can you picture him seated there in all the splendor of his youth, his radiance and wisdom?

He asked her for a drink, and then added that if she knew who was pleading for water she would beg of him and receive such a draught that she would never again be thirsty.

She glanced at him in surprise and replied rather scoffingly to his suggestion that his gift would forever quench thirst. One can see her in the ripeness and arrogance of her beauty. But his next word arrested her, revealing his complete knowledge of all the secrets of her life. She must have bent her head while the flush mounted in her cheek, as she listened to the truth about herself.

He had torn away her veils and touched her secret thought, so she spoke of the prophecies, of the coming Messiah who would reveal all truth. He said wonderful words to her, knowing she could understand:

"But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth. For the Father seeketh such to worship him. God is a spirit and they that worship him must worship him in spirit and in truth."

How her heart burned when she heard such words! And because of such burning he revealed to her his station. Her thought was full of the Messiah. "When he cometh he will reveal all things." "And Jesus said unto her, I that speak unto thee am he!"

Can you wonder that she dropped her water bucket and ran to inform her friends of such a stupendous event? For she had seen the Saviour face to face! Before such an adventure everything else paled and lost its importance. She no doubt forgot from that moment that she was a Samaritan and could not worship in Jerusalem. For she had entered the heavenly city. The sunshine glittered henceforth upon its pinnacles, and she walked its streets

in happiness and faith. The heavenly city recognizes no social, racial nor religious differences. It extends over the entire globe, its citizens speak all languages and are united to all faiths. Their minds have been illumined by the light of the Messenger, and with whatever faith they are incorporated they have broken down the barriers and they feel that all religions are one. This has brought them into the heavenly city, so that, whether they live in Topeka, Kansas, or in Bagdad, they know its laws and its intricate byways.

'Abdu'l-Bahá has described this wide illumination of the Messenger in numerous passages. In the great tablet to Daniel Sutton he says:

"Thou hast written regarding the verse of the gospel that it is categorically understood that in the day of the Manifestation of Christ all the souls will hear the Call and obey it. Know thou that faith is of two kinds. The first is faith of words, of the lips (objective faith), obedience with all the limbs of the body, and it is dependent upon the will of man. The second is subjective faith and natural obedience. There is no doubt that in the day of the Manifestation of Christ, all the contingent beings, whether in the first degree or second degree, had subjective and natural faith in His Holiness Christ. For the creational objects are all parts, but Christ is the whole; therefore the part is subordinate to the whole and obedient to it. The contingent beings are structures, but Christ is the foundation; therefore the structure stands firmly on and owes its existence to the foundation.

"The existing things are branches, leaves and blossoms, while Christ is the root of the tree. It is evident that the branch, the leaf, the blossom and the fruit are obedient to

the tree. This is subjective faith. But the knowing, discerning faith which consists of the knowledge of God and the comprehension of the divine Words, there is very little in every age. That is why it is said, 'Many are called but few are chosen.' This is the truth."

In addressing Arthur Cuthbert of England, 'Abdu'l-Bahá gives a different answer to a similar question. He says:

"Know thou that the distinguished individual of every age is according to the virtues of that age? The Distinguished Personage who was in the former cycle, his power and virtues were according to the former age, but in this brilliant age and Divine Cycle, the Noble Personage, the Radiant Star, the Distinguished One, will manifest with virtues which will eventually amaze the people, for he is in spiritual virtues and divine perfections loftier than all the individuals, nay, rather he is the Source of Divine Benediction, and the Center of the Radiant Circle. He is certainly comprehensive. There is no doubt that he will reveal himself to such a degree as to bring all under His overshadowing shelter. . . .

"The whole attracts the part and the center of the circle is the axis of the compass. Consider His Holiness the Spirit (Christ); since he was the center of spiritual power and the origin of divine benediction, although in the beginning he gathered but few under his power, yet later through that conquering power he ushered all sects under the shadow of the Christian tabernacle. Compare the present with the past; see the great difference. By this thou canst measure and reach the Reality and know of a certainty that the difference among the sects of the world is due to the difference of comprehensions.

So long as the perceptive powers differ, surely the opinions and thoughts also differ. But if One Great Perceptive Power which comprehends all comes to the center, the differing opinions become united and ideal unity and oneness are revealed."

Baha'u'llah gives a marvellous description of the city in one of his books called "The Iqán" (Book of Assurance), beginning with the 137th page. He tells us first how the seeker who is in search of this city must first cleanse and purify the heart. He must free himself from greed and selfishness, "consider backbiting an error," love his neighbor and be eager to share with him his possessions, "bestowing a portion upon the destitute and not refusing benevolence and favor to the unfortunate."

All the joys of life and of the spirit are found in this city and there we discover our real kin. It may happen in the law of our existence that the family relationship has not been the most pleasant, and an inner comprehension has not been granted us through our brothers and aunts. But the true relatives are in the world, nevertheless, and we discover them in the heavenly city, as we develop the new senses that supplement the five we brought with us from the animal kingdom.

Baha'u'llah says: "When the lamp of search, longing, effort, fervor, love, rapture, attraction and devotion is enkindled in the heart, and the breeze of love blows forth from the direction of Unity, the darkness of error, doubt and uncertainty will be dispelled and the lights of knowledge and assurance will encompass the pillars of existence. Then the ideal herald will dawn as the true morn from the Divine City, with spiritual glad tidings, and awaken the heart, soul and spirit from the sleep

of negligence, with the trumpet of knowledge. Then the favors and confirmations of the eternal Holy Spirit will impart such a new life that one will find himself the possessor of a new eye, a new ear, a new heart, and a new mind, and will direct his attention to the clear, universal signs and to the hidden individual secrets. With the new eye of God he will see a door open in every atom for attainment to the stations of positive knowledge, certain truth and evident light, and will perceive in all things the mysteries of the splendor of Oneness and the traces of the Manifestation of eternity.

"What shall we mention of the signs, tokens, appearances and splendors ordained in that city, by the command of the King of Names and Attributes! It quengeth thirst without water, and increaseth the heat of the love of God without fire! The ideal consummate wisdom is hidden in every plant, and a thousand nightingales of speech are in ecstasy and rapture upon every rose branch. The mystery of the fire of Moses is revealed in its wonderful tulips, and the breath of the Holy Spirit of Jesus emanates from its fragrance of holiness. It bestows wealth without gold, and grants immortality without death. A paradise is concealed in every leaf, and a hundred wisdoms are treasured in every one of its chambers. Those who earnestly endeavor in the way of God after severance from all else, will become so attached to that city they will not abandon it for an instant. They will hear conclusive proofs from the hyacinth of that assembly and will receive clear arguments from the beauty of the rose and the melody of the nightingale. This city is renewed and adorned every one thousand years, more or less. Therefore, O

my friend! we must make an effort to attain to that city, and remove the veils of glory, through divine favors and lordly compassion, so that we may sacrifice the withered soul in the path of the New Beloved, and show forth a hundred thousand supplications and humiliations in order to be favored with that attainment. . . . In these cities sustenance is provided and eternal blessings are appointed. They bestow spiritual food and provide preexistent benefit. They confer the wealth of unity upon the people of abstraction, bestow a portion

upon the portionless, and favor the wanderers in the desert of ignorance with the cup of knowledge. In these cities are treasured and deposited the guidance, favor, knowledge, understanding, faith and assurance of all the heavens and earth."

In that spiritual city walk the illumined ones. All touch spiritually the Lord of the city, though they may not know his name, and all feel the happiness that surges through its unbounded horizons blessing the inhabitants of every country and community.



"THIS CENTURY is the century of the oneness of the world of humanity, the century of justice; this century is the century of universal peace, the century of the dawn of the Sun of Reality; this century is the century of the establishment of the Kingdom of God upon this earth; therefore, let us grasp every means to promote the federation of the world, that we may become the recipients of the divine outpourings."

'Abdu'l-Bahá.

THE MASHRIQ'UL-ADHKAR (BAHÁ'Í TEMPLE)

CORINNE TRUE

"In this age Bahá'u'lláh has breathed the Holy Spirit into the dead body of the world."

"His Holiness, Bahá'u'lláh, has reiterated or reestablished the quintessence of the teachings of all the Prophets."

"Today His Holiness, Bahá'u'lláh, is the Collective Center of unity for all humanity."

A BUILDING of unequalled architectural design is in process of erection in one of the loveliest parts of Chicago, on the most popular automobile drive of that city, overlooking Lake Michigan and just as one enters the charming suburb of Wilmette. We are attracted to make inquiry because of its uniqueness.

Upon investigation we find this edifice is to have nine sides, nine entrances, surrounded by nine gardens, nine paths interlacing the gardens, nine fountains in these charming gardens. At the convergence of these paths and gardens stands the magnificent Bahá'í Temple, the design executed by Mr. Louis J. Bourgeois, and chosen as the model for the central edifice by the delegates to the Bahá'í Convention, held in New York City, April 26 to 29, 1920. The height is to be one hundred sixty-two feet above the main floor, the diameter of the superstructure one hundred sixty-two feet, and the diameter of the base two hundred and five feet. Circular steps lead from the gardens to the main floor, and a magnificent dome caps the structure. Now that, through investigation, we know of the architectural design and the geometrical gardens, the inquirer exclaims, "Who are the people undertaking this unique task? Are they a sect of any of the world famed re-

ligious movements? A knowledge of the projectors of such a beautiful and novel undertaking will surely be of intense interest.

We find a great World Movement promulgating the oneness of humanity and the oneness of the great world religions, is back of this project, and its adherents extend throughout the known world. It is the Bahá'í Movement, so named because its founder and originator is Bahá'u'lláh, and its adherents are called Bahá'ís.

Who was Bahá'u'lláh—the name is Oriental? Where did he arise to promulgate his great universality? Surely he is peerless in that his Movement is founded upon two such universal ideals: namely, that all the religions are one, and that all men constitute one humanity, one great brotherhood. No religion that we have investigated in our search for Reality is practicing these two essential onenesses.

We are becoming more than interested, we are captivated, as we investigate further, as we note the unlimited outlook of this Movement. Bahá'u'lláh teaches men, "Glory is not his who loves his own, but who loves humanity!" The great universal principles enjoined upon the world by its Founder clearly prove to the unprejudiced investigator that

here is a Movement whose Originator surely is no ordinary teacher. His world plan is for universal religion, universal education, agreement of science and religion, absolute equality of men and women, universal peace established between all nations and all races, a universal auxiliary language. As we learn of these principles, we are convinced that Bahá'u'lláh, the source and originator of such noble ideals, is a unique and peerless educator of mankind. From whence came this great educator and trainer of the Bahá'í Movement? Who has established it upon such noble and advanced postulates?

We turn to the annals of His life's history with keenest interest to learn what native land could give to the world such a majestic figure. We wonder what country possessed educational institutions so broad and unfettered in their traditions that the Founder of this Movement could have been taught the tenets of a World Federation! Especially curious are we to discover His nativity because of the date of His birth, November 12, 1817—a time in history when the spiritual and moral gloom enshrouding the world was at its densest, hardly penetrated by a single ray of light. We are intensely eager to ascertain His native land, to discover what country was so advanced at that time as to produce such a countryman. We are more than astonished to learn that so great a teacher and trainer of men was born in the land of Persia. Persia has occupied a unique place in the history of the world. In her days of early greatness she has been a veritable queen among nations, unrivalled in civilization, in power and in splendor, giving to the world great kings and statesmen, prophets and poets, philosophers and artists. Zoroaster,

Cyrus, and Darius, Hafiz and Ferdowsi, Sa'di and Omar Khayyam are a few of her famous sons. Yet in the eighteenth and nineteenth centuries she had sunk to a condition of deplorable degradation. Her government was corrupt and in desperate financial straits; some of her rulers were feeble and others monsters of cruelty. Her priests were bigoted and intolerant. Her people ignorant and superstitious. Social as well as religious affairs were in a state of hopeless decadence. Education was neglected. Her people looked upon western science and art as unclean and contrary to religion. In his nativity from such a land he resembles the Holy Nazarene of whom the people said "Can anything good come out of Nazareth?" In the face of all these densely dark conditions the Founder of the Bahá'í Movement arose in the East and the rays of this Life-giving Orb have encircled the globe, and we find growing up in the heart of the western continent this Temple, this superb symbol of His universal ideals.

To construct a material building and purchase so large a tract of land for its site surely entails the expenditure of considerable sums of money. We naturally look to see if the Bahá'ís in Chicago have alone financed this undertaking. Another big surprise awaits our inquirer. He finds that the adherents of this Movement from the four corners of the globe have voluntarily and joyously sent their contributions to Chicago for this edifice. From India, China, Japan, Turkey, Persia, Russia, Egypt, Australia, New Zealand, South Africa, South America, all parts of Europe, the United States and Canada, and even the isles of the seas, have come these free-will offerings.

For the first time in the history of man, the East is joining hands with

the West in founding an Institution built upon the broadest principles known.

How can the fanatical Oriental be so transformed as to voluntarily unite with the Occidental infidel in a project to construct an Institution whose doors will be open to all the nations and all the religions, where there will be drawn no line of demarkation? 'Abdu'l-Bahá, the son of Bahá'u'lláh tells us—"When these institutions"—which are the accessories to the great central House of Worship—"college, hospital, hospice, and establishments for the incurables, university for the study of higher sciences and advanced educational courses, and various philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarkation. Its charities will be dispensed irrespective of color or race. Its gates will be flung wide to mankind; prejudice towards none, love for all. "The central building" (now in the process of construction, "will be devoted to the purposes of prayer and worship. Thus for the time religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

We here learn that this beautiful House of Worship surrounded by its charming gardens and fountains is but one unit of the Mashriq'Ul-Adhkar. This is the unit to be constructed first; and attracts our immediate attention. The majestic nine-sided edifice with its beautiful dome standing in the midst of nine beautiful gardens, with the nine cooling fountains, and the nine interlac-

ing paths leading up to the circular steps that admit us to the interior of our edifice, are surely a geometrical arrangement that must embody a great truth. Here we have an impressive symbol which will give expression to an ideal that makes for the realization of spiritual development, pure and righteous living, and universal brotherhood, the symbol on the Western Continent of the Universal Principles and Truths uttered by Bahá'u'lláh.

When minds are liberated from the prejudices of bigotry and ancestral worship, and man is untrammelled in his search for truth and investigation of reality, he discovers that all the great religions are turning to a Reality which is the source of all their moral and spiritual life. The Jew calls this Divine Reality, Moses; the Buddhist, Buddha; the Muhammadan, Muhammad; the Christian, Christ, etc., and from these Divine Realities have emanated the Law of God and the Knowledge of God.

The nine paths of our gardens symbolize the nine great paths to Truth opened by the Founders of the nine great world religions. Each of the religions planted a Garden of Eden, with a fountain in the center, symbolizing the Holy Book of Scripture by which each garden is irrigated with the Water of Life (the Word of God) causing the plants and trees of the Godly attributes to spring up in the being of man and refresh and revitalize humanity with spiritual fragrance and beauty, upbuilding in one or another part of the earth a new civilization resultant from the laws and ordinances recorded in each book.

We observe that the nine paths of these gardens converge in the one central building—the House of

Prayer and Worship. Likewise do we find that the nine great religions converge in one great Central Goal—namely, the establishing of the Kingdom of God upon earth, one Fatherhood and one great brotherhood.

Throughout the books of the great religions runs a golden chain of promise, each Prophet adding his pearl to this divine necklace, all admonishing man that a time would come when man would beat his sword and spear into implements of husbandry, and man would learn war no more and this earth would become the throne upon which God's Kingdom would be established, one God and one humanity.

This central building will be the point where mankind, so widely separated in the past by prejudices and mutual unfriendliness, will be harmoniously united in the worship of the One God. Through the founding of such institutions where Science and Religion unite to uplift mankind, does Bahá'u'lláh purpose to supplant all religious, racial and scientific differences, and implant in the heart of humanity the great Oneness of God and man.

After learning all the noble ideals to be embodied in the Mashriq'Ul-Adhkar still a reaction may come in the mind of the inquirer. He may say the world has had multitudes of Utopian dreams, what proof have we that this one may not be doomed to the same fate? Let us cite to you the fact that already Bahá'u'lláh's plan is in practical operation in the Mashriq'Ul-Adhkar completed in Eshkabad, Russia. And here in America the beautiful site comprising several acres of choice land has been entirely paid for and the tremendous concrete foundations firmly laid and also paid for, so that the Foundation Hall that you now see is

absolutely clear of all indebtedness and plans are in operation to raise the amount needed for the main floor so that construction may be resumed.

Surely this edifice has passed from the realm of ideality into the realm of actuality, when so much has already been accomplished by the united efforts of the Bahá'ís throughout the world, men and women brought up in the tenets of all the nine great religions. Has it not already proven to you its power to remove from the people the prejudices and superstitions of the past, and to unite the widely separated people of all creeds and races?

The site in Wilmette was chosen and purchased for the Mashriq'Ul-Adhkar because it was the most beautiful site available in Chicago or its immediate environs, commanding a magnificent outlook over Lake Michigan, attracting both land and sea-faring travelers to this great symbolic structure reminding them ever of God and brotherhood.

The name Mashriq'Ul-Adhkar is Oriental and perhaps excites wonderment. It is an Arabic term signifying "the dawning-place of the mentionings of God." Why has it not been translated into English? Let us stop to consider. Has history produced a plan resembling in any feature this Institutional Plan of Bahá'u'lláh, covering buildings to be devoted to the religious, scientific, charitable and philanthropic education of mankind, and to be erected by the voluntary contributions of the followers of Bahá'u'lláh throughout the world? We have found no English word that conveyed the meaning of our Bahá'í institutions and this compelled us to introduce into America the name given by the Originator. This dawning-place is not only one for prayer and worship, but a place

from which the inspirations of prayer and worship will immediately be transmuted into actual and selfless service to humanity through its accessory buildings. Knowing the real purpose of the Mashriq'Ul-Adhkar and its great benefits to humanity, we soon cease to be cognizant of the strangeness of name and unhesitatingly adopt it in English.

When in the years to come all of the component parts of this Collective Plan are completed, nowhere in the world will be found a group of buildings so beautiful, so inspiring and so beneficial to mankind. Here will be taught the basic Principles of the great World Movement founded by Bahá'u'lláh.



WORLD PEACE AND A WORLD SPEECH

HENRY W. HETZEL

PRESIDENT OF ESPERANTO ASSOCIATION OF NORTH AMERICA

MODERN invention, and especially the rapid increase in the means of communication, are bringing our neighbors and ourselves in contacts increasingly numerous and intimate. If this is not to be supplemented by an increased sense of mutual dependence and tolerance, misunderstandings and enmities are bound to arise and to deepen. If the world is to be saved from future wars and if civilization itself is not to perish utterly, the peoples of all countries must cultivate the fullest degree of interrelations. Acknowledging the heaven-ordained fact of their interdependence, they must seek the fulfillment of their highest ideals through world wide cooperation.

Yet in the very tool of communication and cooperation, language, there have always been and are potentialities for keeping alive the spirit of suspicion and aloofness. National tongues are not only distressingly numerous, exceedingly cumbersome, illogical and difficult to master, but they are too much tinc-

tured with the characteristics, psychology and prejudices of the countries where they are native. The "world democracy," heralded on all sides by far-seeing statesmen and enlightened thinkers, demands neutrality even in its choice and use of a vehicle of thought.

The advantages of a common speech for the whole world are obvious. Far from desiring the abolition or even the weakening of any of the existing national languages in which the culture of the race is wrapped up, the world does need a common, neutral tongue. The inventions of man are fast making this globe of ours a very small place, indeed. Whether we like it or not, we are rubbing elbows with our neighbors more than ever before and the relations thus set up are bound to become even more intimate. Great movements—economic, philosophic, religious and humanitarian—are becoming as much at home in one country as in another. Grave problems of statecraft, education, science and

industry are arising which, as they concern the human race as a whole, can only be solved by the united and cooperating intelligence of all mankind.

The world has been for ages, and still is, suffering from an over-emphasis on mere nationality. A national consciousness is, of course, not to be deplored—at least as a step from a narrow tribal isolation in the direction of a wider solidarity. But today, mountains and deserts, rivers and oceans have lost their power to separate men; the chief barriers now are linguistic ones, which, determining as they do in large measure the confines of nationality, tend to fix even the economic frontiers.

The world has long ago gotten used to certain codes for universal communication; for instance, there is nothing strange to us in the internationality of the Arabic numerals, musical notation, the metric system, chemical symbols, and signaling at sea, and yet in the matter of mere speech we are helpless. A mariner by means of signals raised aloft may convey some crude idea to a passing ship of another nationality, but should he step upon its deck he and its commander would find a conversation impossible.

Though not the first project to meet the growing world need, Esperanto, the work of Dr. L. L. Zamenhof, of Warsaw, in 1887, immediately attracted an attention that was more than academic and in a few years it had far out-distanced its competitors, both as to the extent of its literature and the number of its adherents. Its root-words, prefixes and suffixes were selected on the principle of "maximum internationality," and so easy and logical is the formation of derivatives that only a few hundred primary words need be

learned. An Esperantist actually coins words as he goes along, and, even by a person who may never have heard such words before, he is instantly and precisely understood. The spelling is phonetic, the tonic accent is always on the penultimate syllable, and the whole grammar is stated in sixteen simple rules (without an exception), which many people have actually learned in an hour! The following specimens scarcely require a translation:

"Simpla, fleksebla, belsona, vere intermacia en siaj elementoj, la lingvo Esperanto prezentas al la mondo civilizita la sole veran solvon de lingvo internacia; ĉar, tre facila por homoj nemulte instruitaj, Esperanto estas komprenata sen peno de la personoj bone edukitaj. Nil faktoj atestas la meriton praktikan de la nomita lingvo."

Far from being a "universal" language in the sense that it aims to displace existing national tongues for home use, Esperanto has a record of accomplishment as an auxiliary language that has long ago lifted it above the level of a mere project. During its thirty-eight years of existence it has become, say its advocates, an every-day, practical means of communication between thousands of people in all parts of the world. Correspondence between Esperantists, all the way from stamp collecting and the mere exchange of picture post-cards up to discussions of philosophy, scientific matters and world politics are common-places, as may easily be seen by any one glancing through the correspondence columns of the journals (now about one hundred twenty-five of them), regularly published in the language in all parts of the world. Text books for instruction have appeared in at least thirty-eight languages, including such lit-

the known ones as Catalonian, Finnish, Japanese, Croatian, Arabic, Icelandic and Welsh. Of translated works from national literature there are many thousands, all the way from Mother Goose to the Bible, including masterpieces of Shakespeare, Hawthorne, Tolstoi, Dumas, Anderson, Maeterlinck, Dickens, Moliere, Schiller, Poe, Hugo, Heine, Ibsen and others. Many a gem from the lesser known tongues, such as Finnish and Bulgarian, has been published, which before (on account of the costs of translation and publication in other national tongues) was seldom or never read outside of its own country. The original works, though not forming as extensive a list as the translations, are nevertheless fairly numerous and cover a wide range of subjects—scientific, mathematical and linguistic treatises, guide books for travelers, and of course fiction, being examples.

Tourists find Esperanto of considerable help. Thousands have visited foreign shores and journeyed through other countries of Europe, and by the aid of the international language have had their travels made more pleasant and profitable than could otherwise have been. This statement will not sound significant to the person who can "get along in Europe on English alone." He *can* "get along," but the person who can merely do this must limit his conversation to waiters, ticket sellers and porters. To the Esperantist alone belongs the joy of meeting foreigners, as many as one has time to meet in any journey or in any visited city and of conversing with a freedom and on a linguistic equality that is never experienced when any national tongue is the medium. In at least a dozen big cities of Europe there are Esperantist policemen spe-

cially trained (in the case of Seville, Spain, specially compensated), to be of service to the visiting foreigner who has already taken the little trouble to meet him upon the linguistic middle ground. Thanks to the services of the "Universala Esperanto-Asocio" whose "delegitoj" or consuls are in every big city (and many small towns) of Europe and the rest of the world, the visitor is assured of a welcome and guidance such as no tourist agency can give. The testimony is unanimous that the fine spirit of helpfulness thus displayed reveals the fact that the bond of union is something more than the mere possession of a language in common; it is a fine faith in the possibility of a better world through complete mutual understanding.

International congresses of the usual kind, whether for professional, religious, commercial or scientific aims, not only have felt the diversity of tongues to be a serious handicap, but they have never been able to forget the nationalistic differences among their members. Compared to this kind of a gathering with its inevitable division into mutually uncomprehending linguistic groups and its restriction to two or three "official" languages, a congress of Esperantists stands out in refreshing contrast. There have been seventeen of these since 1905; that at Nuremberg in 1923 was attended by as many as five thousand delegates from forty-three different countries and representing about the same number of national tongues.

Not only in the general business sessions, where the formal speeches, the unprepared discussion and chance remarks, are all in the international language, but in a dozen or more "side congresses" Esperanto is the sole medium heard. Delegates talk

shop with no uncomprehending auditor, with perfect geysers of technical terms, too, and with a vigor and a naturalness that is only paralleled where every one speaks the same mother tongue.

There is usually a play and a musical evening—perhaps an opera and even a vaudeville show—to say nothing of several excursions and many informal social gatherings; and not a word of any national tongue heard the whole week through! Plays have been presented at such congresses by professionals who six or eight weeks before the event had not even begun the study of the language. As an illustration of the fact that congresses wherein Esperanto is used are not limited solely to propagandists of the language let us take the Commercial Congress which met in Venice in April, 1923. Here were over two hundred official delegates from twenty-three different countries, representing eighty-nine Chambers of Commerce, thirty tourists' associations, twenty-one international fairs, and over sixty industrial federations (business men, and not long-haired idealists, merely), conducting its three-days' program entirely in Esperanto. As an indication of how easily the language may be acquired, it is significant that a number of the speech-makers actually learned all they needed of Esperanto on their way to the Congress.

In all these gatherings and, in truth, upon every occasion where the international language is used orally,

one striking fact makes itself evident—the absolute uniformity of pronunciation. As far as speech is any indication, you cannot tell the Spaniard from the Bulgarian, or either from the Swede, and the laughable mistakes that are made in such guesses at one another's nationality are among the commonplaces of Esperanto world-gatherings. The significant fact is impressed upon all, visitors as well as participants, that the sense of nationality completely has disappeared and is all but forgotten!

The idealistic side of an Esperanto congress finds its climax and its appropriate symbol in the religious service, always a feature of such a gathering. Here you are in a big church filled with worshippers from at least twenty different countries and you hear, in a language perfectly understood by all, the priest, pastor, or rabbi, as the case may be, preach the brotherhood of man now being realized through a neutral medium, when heart speaks to heart across the boundary line. Here, when you see every head bowed in reverence before the same and all important verities and realize that before you is actually assembled *the world*, you will concede the claim that something big has come to pass in the affairs of men. At least, here is one new thing under the sun! And, however unimaginative you may be, does not the sight before you hold a promise of tremendous importance for civilization and the spiritual welfare of the race?

"His Holiness Bahá'u'lláh 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. . . .

"He wrote to the kings and rulers of the various nations recommending that one language should be sanctioned and adopted by all governments. According to this, each nation should acquire the universal language in addition to its natal tongue."

'Abdu'l-Bahá.



*Delegates to the Seventeenth International Esperanto Congress at Geneva, Switzerland, assembled in the garden of the Palace of the League of Nations. Bahá'í delegates from Pittsburgh, Chicago, Geneva, London and Stuttgart were present.
(See opposite page)*

A GLIMPSE OF THE BAHÁ'Í MOVEMENT AND ESPERANTO

A few thoughts from the Seventeenth Universal Esperanto Congress held in Geneva

MARTHA ROOT

ALL the world loves Geneva, the charming little city in the heart of Europe. God loves her, too, for He has given her the most splendid view of Mt. Blanc and at her feet has laid the exquisite Lake Lemman about which poets and bards write and sing. However, it is the spirit of Geneva which is even more lovely than her setting. From Geneva came a John Calvin, came the Red Cross, and now more than three hundred and fifty international associations have their annual sessions in this "City of Nations." Geneva, an independent city and very small—one hundred fifty thousand population—has had the courage to stretch out her arms in tender sympathy to the world outside her gates. Thirty-five international organizations have permanent headquarters here. Among the best known are the League of Nations, the International Esperanto Association, the new International Bahá'í Bureau, International Red Cross Society, World's Alliance of Y. M. C. A., International Labor Bureau, International Union for Help to Children, World Union for Women, Women's League for Peace and Freedom.

The Seventeenth Annual Esperanto Congress, held the first week in August, had many happy features. Eight hundred delegates and many other Esperanto visitors from every corner of the globe greeted one another up and down the streets. Countenances and costumes were different, but the "dear language" and the

little star (Esperanto symbol—were the same. The five points in this star represent the five continents, the white background is the universal color of peace and the green is the Esperanto color of hope).

Come with me, O friendly reader, into the International Bahá'í Bureau, where the two Bahá'í Esperanto sessions are held. People from more than twenty-five countries come in to learn, "What IS THE Bahá'í Movement?" Some come two hours ahead of the time announced, others troop in just on the hour, still others come very late from technical group meetings. Tea is served before and after the programs. The Czechoslovakian talks with the Scotsman, the Japanese with men from South America, Australian women with peace workers from Holland, the joyous hubbub rises to the white ceiling in ONE TONGUE—the Masterpiece of Zamenhof!

Over the tea cups the writer heard many interesting bits of conversation anent the Bahá'í Cause and Esperanto. Here are a few about the linguistic international. One Chinese who had recently come from Peking said: "I feel myself at home in Geneva this week, because everywhere I go I understand and am understood. Next week when the Esperantists leave I shall again be a stranger in a strange land." A Litvian added, "When I meet some one whom I long to know as a brother and a comrade, if I cannot under-

stand his language, I still am a stranger."

Another man expressed the inner meaning of Esperantism when he said: "As love is the modern language of society, the principle of a universal language must be love and that is the principle of Esperanto."

Mr. Romain Rolland, the writer, said that Esperanto is a "literary language." A Geneva University Professor, Mr. Charles Baudouin, said: "Esperanto gives us the impression of being a work of art; of being a splendid piece of architecture with clear outlines, unembarrassed by excess of ornament; so that we ask ourselves how anything so beautiful can be constructed of so few materials. Esperanto is alive, viable. It is the work of a man of genius. It is the output of one man and one life. Zamenhof discovered his language by 'continually thinking about it' as Newton said when speaking of his own discovery."

Another delegate remarked that Esperanto is the language of the future. Boys and girls who expect to travel when they are grown, should study Esperanto. They cannot learn all languages, but with this international tongue they can converse with people in every city. They can begin now and interchange letters and picture postcards with the youth in far-away lands. They will supplement their reading and geography by knowing something of the character and customs of their overseas neighbors. There are many small countries in Europe; perhaps American boys and girls do not know them well, but they have very interesting peoples.

One of the League of Nations' secretaries said that more was accomplished in the Bahá'í session of two hours than the other international

societies could have made clear in a whole day, for there were no language difficulties.

The Esperantists, and they included some of the best thinkers of Europe, listened with intense interest to the Bahá'í principles. Mr. Edouard Combe, Esperantist and journalist on "La Tribune de Geneve," was present, and wrote an excellent article about the Bahá'í Movement. The leading papers of Rome, Milan, and journals in Spain followed with Bahá'í articles; newspapers in Ukrania, Bulgaria, journals in the Far East, also in Australia and South Africa have written about these two Bahá'í Esperanto sessions, and about the Bahá'í Movement.

Certainly the Seventeenth Universal Esperanto Congress shows the world that Esperanto is not a mere dream of idealists in the minds of a few, but that it lives and breathes in the hearts of a great people scattered over the entire globe. It was possible to address representatives of more than fifty nationalities and to bring them together in the great cause of peace on earth.

Following this foreword is a résumé of an account which will show the European attitude towards the Bahá'í Movement and Esperanto.

Professor Charles Baudouin of Geneva University, Geneva, Switzerland, and one of the speakers at the Bahá'í sessions in the Seventeenth Universal Esperanto Congress in Geneva, wrote an article on the Bahá'í Movement for "Coenobium," Lugano and Milan, Italy. Later this article was published in his book, "Contemporary Studies." Here are a few excerpts:

"We westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy.

We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and Romans, who looked upon the members of all other races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believe Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

“However, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East. Our self-complacency has been disturbed by such utterances as that of Rabondranath Tagore, who, lecturing at the Imperial University of Tokyo on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was ‘carnivorous and cannibalistic in its tendencies.’ The East was patient, and could afford to wait until the West, ‘hurrying after the expedient’ had to halt for want of breath. ‘Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the field, and in her intoxication of speed cannot but think him as slow and ever receding backwards. But the speed comes to an end, the engagement loses its meaning, and the hungry heart clamors for food, till at

last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying or selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes.’

“When we turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus-Barney, the French historian of this movement, says, that it is not ‘a new religion,’ but ‘religion renewed,’ and that it provides ‘the only possible basis for a mutual understanding between religion and free thought.’ Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago by budding Christianity.”

Then Prof. Baudouin gives an excellent history of the Bahá'í Movement. In speaking of the Teachings, later, he says: “Bahá'ism is not a metaphysical system. It has neither priests nor dogmas. Mirza Husain (Bahá'u'lláh) says that it is intellectually incumbent upon each one to follow in all things his own reason and the guidance of the natural lights. . . .

“An idea which plays a leading part in Bahá'u'lláh's teaching is that

of the 'prophets' which was likewise dominant in Jewish and in Muhammadan teaching. But the Bahá'ist conception of the prophet is wider and freer in scope than that characteristic of the earlier creeds. The prophet, the inspired sage, is not made known to us by the material signs which, according to the credulous, bore witness to the prophetic mission of Moses, Jesus, or Muhammad. In this day he is a man who, because of his past life and his social position, is likely to be despised by the proud. 'Such a man as Jesus, is unhesitatingly treated as an unbeliever, and is speedily put to death. Though a hundred thousand voices proclaim it, still most people will deny that the son of an unknown man can be the Messiah.'

"Socrates is said to have declared that philosophy came from heaven; Bahá'u'lláh makes the same claim for religion. He insists that the great revelations of the past can be renewed today. The miracles related in the sacred writings are of a spiritual nature, and they are no less miraculous now than of yore.

"The prophet is not disclosed to the peoples by signs obvious to all. Far from it, the prophet is a protestant and an innovator, and this inevitably makes him hated by those who are under the dominion of traditional views."

Again, Prof. Baudouin says: "It would seem that the tendency which found expression in the Bahá'í Movement was in conformity with the general need of our age. The law of love, according to Bahá'u'lláh, is something more than a precept for the regulation of the individual life; it is essentially social, for it aims at regulating the whole development of social life. That is why he is so severe a critic of the patriotism which

plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot). But Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life, Bahá'u'lláh regarded the ideal of universal peace as one of the most important of his aims.

"Bahá'u'lláh is not only a Prophet, he is a poet. Like all the great mystics, he uses a language packed with imagery, and his symbols, with their exotic flavor, give what he has to say an added charm."

The article closes with the paragraph: "Such is the new voice that sounds to us from Asia. Such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. If Bahá'u'lláh's principles are to become our spiritual food, they must be *relived* by the religious spirits of Europe, must be rethought by minds schooled in the western mode of thought. But in its existing form, the Bahá'í Teaching may serve, amidst our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail; it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise."

DIFFERENCES BETWEEN EASTERN AND WESTERN CIVILIZATIONS

PROF. MASA HARU ANESAKI

Editor's Note: Prof. Anesaki is head of the department of Comparative Religions in the Tokyo Imperial University. He was invited to be a delegate to the Institute of Pacific Relations, but was unable to attend. The following talk was given by him while he was in Honolulu for the day on his return voyage to Japan, the day before the opening of the Institute.

IT GOES without saying that the East means, as it did in ancient times, chiefly Asia, and the West, Europe, and later America. East and West are facing each other across the Pacific.

As for Europe and America, they are united by the same strain of civilization and culture, so there have been no difficulties about the Atlantic relations save some minor ones. Not so with regard to the relations between both sides of the Pacific. Here are found some deep-rooted differences, which, fortunately, however, have not yet led to any dangerous crises, and which I earnestly hope will never occasion fatal disruptions.

Unlike the Atlantic relations, the relations across the Pacific are not based upon intellectual, economic, political and moral ideas flowing from one side only. In the Pacific the currents of culture and civilization start from both sides and run into each other. The Occidental and Oriental elements coming together necessarily occasion conflicts and difficulties, though I do not consider these difficulties beyond harmonious settlement.

In history different strains of culture have met and antagonisms and difficulties have arisen. For instance, the clash of the Hebrew and Hellenic ideas are shown in the work of Paul and Peter. Then farther down in

history the invasion from the north of the Germanic tribes who came down and ravaged and pillaged the ancient civilization of the Mediterranean races. There is a feeling that the domination of one over the other is a necessary fact. This remains true to a certain degree, at present, but it does not mean that it will be so forever. Take France, for example. The French are not a homogeneous people, and yet in spite of this they make up one nation unified in development and nationality. I personally feel that too much is made of nationalism. In history you see a repetition of different civilizations meeting and conflicting with one another. Out of such conflicts has come degeneration sometimes, but more often the result has been a happy union of cultures.

Now you are going to tackle this great program of the Pacific relations. You will take up subjects one by one and discuss them thoroughly. This is certainly true in a sense, but I wonder whether it is not a fundamental error of science to reduce everything to economic effect. We cannot live without bread, but "one cannot live by bread alone." Its distribution and consumption is a very important matter, especially in this century of industry and commerce. But more important is the question of our attitude towards wealth.

Wealth in itself is not necessarily an objectionable thing; it has a value undoubtedly. It is, however, our attitude, whether as producer or consumer, that is of importance. In the same way every factor in human life might be reduced to the commercial, intellectual, economic, or spiritual attitude of man towards life.

In the present time the West represents the progressive side of humanity. The Western Peoples are active and aggressive. The chief banner of the West is Progress. The word and the idea of Progress is not so old as many people think. It began in the 18th century. Before that time your ancestors did not speak so much of progress. Many years ago people thought that the end of the world was approaching, whether towards a millennium or to a fatal end. Therefore progress was not regarded as the principal thing.

Now human life necessarily implies progress and progress means speed. Yes, speed, but where are you going?

The Orientals did not know how to make speed and were therefore stagnant. But we are now speed-making, or aim at speed-making. Where are we going?

Real Progress is a good thing. It supplies us with telephones, motor cars, and finally bombs.

Do the Occidentals have any idea of where they are going? We Orientals do not know where we are going. I wonder whether the Europeans know where they are going, especially the Germans. Germany is in a state of depression. Some of her scholars cry that civilization is doomed. I do not mean to press the point, but I just wish to state my opinion as to the value of progress when viewed apart from the moral and spiritual values of human life.

Progress and physical conveniences are in a sense treasures of human life. The United States Constitution tells us that attainment of happiness is a right of man. But happiness changes from time to time. It may be found in a hermit's cell or in a motor car.

Coming back to the East, our civilization has been stationary for ten centuries. This does not look very hopeful. Some people have lost hope. None of our people are entirely optimistic. That peculiar situation in the East, that is to say, in China, Japan and India, is one of the difficulties we are facing. It is a result of our civilization. We had a feudal system under which land was regarded as given by some one else. The peasant owning and cultivating a piece of land was supposed to derive his rights from the feudal lord, and he from the king, and the king derived and received his rights to rule from heaven. Everything was given from above to those below. So in the family, the children had to obey the father or the chief of the family. The latter was not so much an autocrat as that he represented family tradition. He was held responsible to his ancestors, and hence ancestor worship. This respectful observance towards superiors resulted in contentment with one's present condition. This was illustrated by marriage. In the Orient marriage is arranged by the parents or even the uncles and aunts of the persons to be married. In former times it often happened that they did not see each other until the wedding ceremony. This system brought about the trouble over the so-called "picture brides" of Japan. Sometimes the man did not even see his bride's picture. Everything is arranged by the parents and is accepted as a matter of

course by the young people. Conditions have changed now due to the influx of western ideas. But this attitude of acceptance has permeated the life of the Orient up to the present. It has its counterpart in religious faith and ecstatic contemplation.

The early Christians, especially the mystics, understood religion as a matter of receptivity and peace. They interpreted the Way of the Cross in a negative manner. To them man was the instrument of God's will. He should give up everything superficial to receive the real will of God. The modern Christian's motto is progress and activity, expressing itself in missions, Y. M. C. A.'s, charitable works, swimming pools, etc. I refer to those activities not to criticize, but in order to emphasize by contrast the medieval attitude and the modern Christian attitude. Christianity and Christian people are the bearers of progress, physical science, and industry. This difference between the Occidental and Oriental ideas of religion is the same difference as that in their civilizations. One is expressed in movement and the other in contemplation. The Occidentals find expression in progress and take pleasure in making speed. The Orientals are changing many of their ways and adopting things from the West, but still their attitude toward life is one of contemplation. This is shown in Oriental fatalism. Every one of us has something of this. I do not know whether the Chinese strikers have this attitude, but when they return to their homes, when they go back to

their families and especially when they go to the tombs of their ancestors, they will look at life with the attitude of contemplation. This attitude of contemplation is best expressed in the Oriental term "Nirvana." They feel they are a part of the cosmic life and of nature.

Now the Orientals are forced to take a new attitude towards life. They must achieve progress. They must have factories, engines, locomotives, and battleships or they will be crushed. This new activity in the Orient is necessarily accompanied with confusion and troubles. This is especially true in China where they have had to adopt new ideas very quickly after centuries of doing things the same way. But the Oriental has not entirely given up his attitude of serenity and contemplation.

If the meeting of these two civilizations means only conflict, then there is no hope of better relations between the East and West. The East will have to be crushed by Western material progress, especially by the Nordic races which are dominating the world. Shall we be crushed or try something else and achieve progress without giving up our old attitude towards life?

I wonder whether Occidental progress is to rule or whether all aspects of life can be put on the basis of spiritual principles or ideals! We should not be aspiring after motor cars and airplanes only, but should aspire to a higher life, and make the present good count towards the future.



Major Robert Whitney Imbrie, American Vice-Consul, assassinated by a fanatical mob in Tihrán, Persia, July 18, 1924. (See opposite page.)

THE SACRIFICE OF MAJOR IMBRIE

DR. SUSAN I. MOODY

Editor's Note: Dr. Moody, now in America on account of her health, lived in Tíhrán, Persia, for fifteen years, and was well known and beloved as a practicing physician and as head of the Tarbiat School—a school founded and maintained by Bahá'ís. For several years fanatical Muhammadans, incited by some of their priests, had been insulting and even threatening Dr. Moody and her associate nurse, Miss Elizabeth Stewart, and others. These threats had come to a climax during the brief consulate of Major Imbrie, when it seemed that their very life was in danger. The following tribute to Major Imbrie for his gallant protection at a moment of great peril, is self-explanatory.

Major Imbrie's memory is lovingly enshrined in the hearts of all Persian Bahá'ís, who, weeping, proclaimed this real Christian brother "Our Martyr." To the truth of this bear witness those one hundred and thirty-eight stab wounds inflicted amid the cries of "Bábi," "Bahá'í."

Later, sincere Muhammadans came, saying: "We were ashamed to come before you. A blot has fallen upon the good name of Persia, which can never be wiped out."

I can always hear the clear, ringing tones in which Major Imbrie said: "Doctor, if you are afraid I will come to your house tonight and protect you." Disclaiming any physical fear, he then insisted upon our accepting police protection, and that night the homes of all Bahá'ís which had been threatened by stoning, looting, or by insulting language, were guarded and the general looting or slaughter was intercepted.

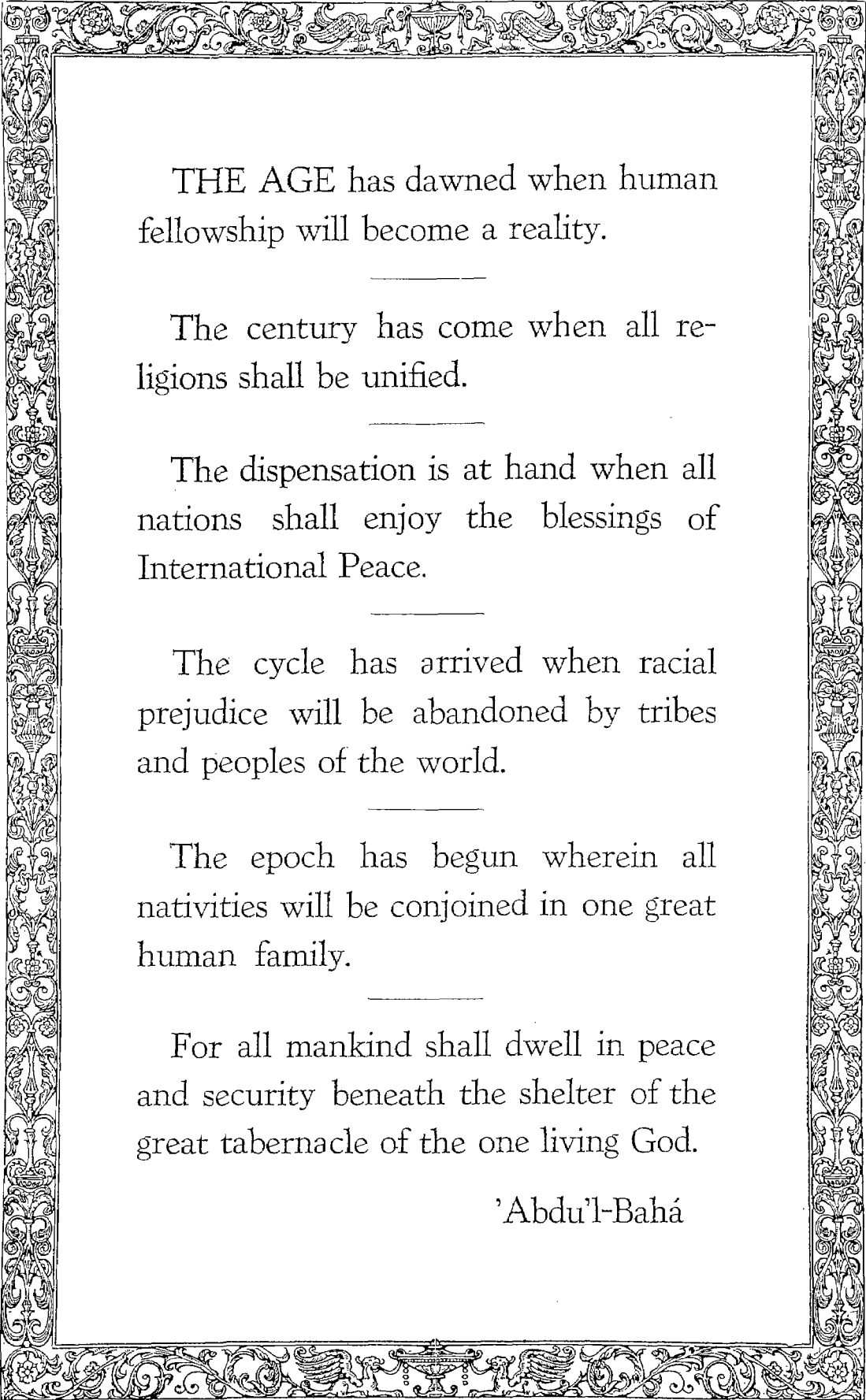
Alas! when opportunity offered the mob revengefully slew our protector.

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

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

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

'Abdu'l-Bahá.



THE AGE has dawned when human fellowship will become a reality.

The century has come when all religions shall be unified.

The dispensation is at hand when all nations shall enjoy the blessings of International Peace.

The cycle has arrived when racial prejudice will be abandoned by tribes and peoples of the world.

The epoch has begun wherein all nativities will be conjoined in one great human family.

For all mankind shall dwell in peace and security beneath the shelter of the great tabernacle of the one living God.

'Abdu'l-Bahá



DR. J. E. ESSLEMONT

Distinguished Bahá'í teacher and author, who died in Haifa, Palestine,
November 22, 1925. (See page 714.)

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“When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind.”
’Abdu’l-Bahá.

ONE of the most beneficent provisions of the Bahá'í laws for a more perfect humanity is the provision that all should work. Some kind of occupation which is of service to the world is enjoined upon every one as a religious duty. Bahá'u'lláh says: “The lowest of men are those who bear no fruit upon the earth. The best of people are they who gain by work.” Stronger than this even is the statement made by Bahá'u'lláh, that work done in the spirit of service is equivalent to prayer.

How wonderfully adapted to the modern world is this doctrine of cheerful and serviceable industry as a way to God. How comforting to those whose duties are heavy, to know that in pursuing with sincere intent their vocation or livelihood, they are engaging in worship more truly than if they neglected these duties in order to isolate themselves in mystic dreams and visions.

THE dualism between the world and the spirit will be annihilated, when all work is done in a spirit of service, and when by means of work man finds God. The Kingdom of God is to be established on earth. It can not be arrived at by abandoning the earth-life, neither can it be achieved by the neglect of earthly duties.

Zoroaster gave to the Persians the ideal of useful work as a service to God in His plan for evolving the world to higher and higher perfection. Is it not true that man, engaging in God's great work of planetary improvement, finds his highest expression as the channel for His inspirations, the recipient of His energy and aid, the instrument of His destiny? All great servants of humanity have thus realized their work as something exalted above the mere need for daily bread, something above commercialism and self-seeking. They have given of their intelligence and energy for the benefit of mankind, feeling themselves instruments of the Divine.

THERE is no question of the benefit and blessing of work to the individual. Idleness is a disintegrating experience to personality, while occupation is an integrating and developing experience. It is, however, the social aspect of the Bahá'í requirement of universal work which is perhaps the most novel and worthy of consideration.

Not only, in the viewpoint of Bahá'ís, is work a spiritual virtue and duty; but the contrary is also true, that idleness is a spiritual fault. This truth holds, regardless of pov-

erty or wealth, regardless of sex. Even upon those who have no need of work for financial benefit, work is nevertheless enjoined. As to what the nature of that work shall be, this is left to personal judgment and predilection. It need not be wage-earning work, but it should be work that is of some benefit to the community. In fact, it is a great advantage to society to have in its midst a number of people whom financial needs do not compel to professional work, and who are thus free to devote their energies to those larger tasks for human welfare which offer no remuneration.

MODERN methods of living release at present a tremendous amount of energy on the part of the married woman who either does not have children, or who finds herself freed of child-raising at middle life when physical and mental development and efficiency are at their height.

This energy, set free in such large quantities by modern labor-saving devices—and spent so largely today in social activities which give the illusion of busy and justified occupation, when in reality they are but profitless diversions—should be utilized for the benefit of society and will be so utilized in the Bahá'í civilization; not by compulsion of law, but by spiritual urge and conscience.

The men of America hardly need an antidote for idleness. But in the Old World the gospel of pleasurable leisure as the most prized gift life has to offer corrupts the earnestness and vitality of work among those upon whom destiny enforces the obligation of a livelihood, and upholds upon the social heights the sinister and selfish symbol of a humanity freed from all obligations, entitled to spend the precious hours, days, and years in pleasure seeking, in pas-

time, or in profitless avocations which are, so far as the needs of humanity are concerned, but another form of idleness.

All credit to those men and women of means who lift themselves out of this inertia of wealth and devote themselves to worthy occupation and responsibilities, bestowing upon society the benefits of their wisdom, their executive ability, their broader vision.

THE TIME is coming when monetary gain will not be the only or the chief incentive to work. Humanity is in dire need of the unselfish service of those very people whom either ability or circumstances have placed above the need of wage-earning. Here is a form of energy extremely useful and precious to society, for it is quite often the intelligent, efficient, and directive. Therefore it is apparent that when the Bahá'í law of universal work shall have drafted into use all of this splendid potential human energy, civilization will make enormous gains.

THE LAW of universal work, in combination with those economic provisions of Bahá'u'lláh which prevent poverty, will go far toward abolishing class feeling and envy. For it is not so much the physical comforts of wealth which the working classes envy as the pleased leisure which waits hourly upon the desires of the wealthy at the same time that others are working perhaps beyond their strength.

To normal human psychology it is maddening to have to toil while others stand idly by. It is indeed the great, if not the chief, injustice of the world, after that of actual poverty. If poverty therefore be abolished; if simpler habits of diet and improved means make it possible for

the lower classes to have amply nourishing and satisfying food; if the cost and time of locomotion continue to diminish to a point where travel becomes available to all, if the sumptuaries of life will be more equalized between the classes,—there will then be little cause for envy and malevolence, the greatest vices of the deprived.

IN THE COMING race all will work—and none will work^{as} as hard as many do now. The strain, the harm, the injury of work will be removed. The hours of gainful occupation will be shortened, toward which there is already a strong tendency. The right amount of leisure—as great a blessing as honest, earnest, and worth-while work—will be enjoyed by all, not by a privileged few. The spread of universal education and the development of a spiritual consciousness will prevent the misuse of this leisure. The building of industrial plants in open districts, where the workmen can have homes and gardens, will bring literally to pass that verse in Isaiah, “And every man shall sit under his own fig tree.”

And as for the wealthy in that day, their toil for the public good, their countless activities proportioned to their abilities and humanitarian zeal, their simplicity of living, their utter lack of ostentation, will make them beloved, as indeed all such wealthy people in the past have been beloved.

DO WE NOT all know even today a few such people, who, having great means, have taken upon themselves great humanitarian responsibilities; who rise as early as the workman rises, work more than the (at present) allotted eight hours a day in causes and in needs that bless their fellowmen; who give sweetly of their time and of their personalities to the needs of even the humblest indi-

vidual; who dress and eat and live simply, without undue luxury or ostentation; who fill in spare moments with manual work to an extent that no man can call them shirkers from hand toil. If it has been our good fortune to know such people, we can vividly picture to ourselves what the wealthy classes will be like in the Bahá'í divine civilization.

ONE PECULIAR corollary in regard to work is involved in the Bahá'í economic law which prevents poverty. According to this law those whose income falls below their needs have the right to draw upon the public treasury to meet their deficit. This is their inherent right, just as it is the right of the state to draw upon the surplus of those whose income is beyond their needs. By this beneficent law, guaranteeing the means of subsistence to all regardless of ability, health, success or failure—and not as a sop of charity, but as human justice—penury and want will disappear from off this planet. That dread wolf, more fear-causing to average humanity than any jungle-beast, will no longer howl at any door.

But it is clear that the effective working of this law requires that every man shall work to the full extent of his ability, with a willingness to sacrifice, if necessary, his personal predilections for the need of earning a livelihood. If one upon whom a family is dependent fails to earn sufficient in a vocation which he has chosen, he should be willing to take any work offered him which would increase his income.

Unless the consciousness of the human race change, it is apparent that these beneficent economic laws of Bahá'u'lláh could not be carried out. With man's present inclination toward idling and leisure, such a law

would be too much an incentive to diminished effort. Not until work has taken on a spiritual aspect, and has become one of man's chief spiritual duties, can the state hold out a helping hand to every individual and to every family whose income is insufficient for the actual daily needs.

GOD'S promise of sufficiency for every human need is based upon man's willingness to cooperate. The earth holds enough for all. In the co-operative divine state, the truth will become apparent, that want and starvation were the needless appendages of a civilization that has passed.

Does this all seem a dream too

wonderful for realization? It is no more impossible of fulfillment than that the Roman arena should have given place to Christian hospitals and charitable institutions. Religion can work marvels. And the great power and efficacy of the Bahá'í Movement lies in the fact that it is not a mere humanitarian platform looking toward a better age, but it is a religion which takes hold of the hearts of men and changes their desires and habits, gives them new qualities, spiritualizes their characters, and inspires them with the ardent desire to carry out those lofty principles for a perfected world which Bahá'u'lláh revealed as from God.

WORK FOR ALL

One of the most important instructions of Bahá'u'lláh in regard to the economic question is that all must engage in useful work. There must be no drones in the social hive, no able-bodied parasites on society. He says:

"It is enjoined on every one of you to engage in some occupation—some art, trade or the like. We have made this—your occupation—identical with the worship of God, the True One. . . . Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others besides yourselves. . . ."

How much of the energy employed in the business world of today is expended simply in cancelling and neutralizing the efforts of other people—in useless strife and competition! And how much in ways that are still more injurious! Were *all* to work; and were all work, whether of brain or hand, of a nature profitable to mankind, as Bahá'u'lláh commands, then the supplies of everything necessary for a healthy, comfortable and noble life would amply suffice for all. There need be no slums, no starvation, no destitution, no industrial slavery, no health-destroying drudgery.

Dr. J. E. Esslemont,
In "Bahá'u'lláh and the New Era."

"GOD'S PERFECT LAWS"

EXCERPTS FROM THE WRITINGS OF 'ABDU'L-BAHÁ

THE Revelation of Bahá'u'lláh contains all the great laws and principles of social government. The basis of God's perfect laws is love for humanity and help for human needs. If all people followed this Revelation, the masses would be immeasurably uplifted and the Cause of God glorified. This development of humanity will be gradual, not sudden. It will surely come to pass; it is impossible to swim against the current of Niagara. Teaching the Truth is like building bridges by which humanity may cross over the current which threatens. (Ten Days in the Light of Aqá, p. 13.)

GOD has created man lofty and noble; made him a dominant factor in creation. He has specialized man with supreme bestowals, conferred upon his mind perception, memory, abstraction and the powers of the senses. These gifts of God to man were intended to make him the manifestation of divine virtues, a radiant light in the world of creation, a source of life and the agency of constructiveness in the infinite fields of existence.

He (Bahá'u'lláh) teaches that it is incumbent upon all mankind to become fitted for some useful trade, craft or profession by which subsistence may be assured, and this efficiency is to be considered as an act of worship. (Pro. of U. P., p. 430.)

HEAVENLY teachings applicable to the advancement in human conditions have been revealed in this mercurial age. This reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the

unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind. . . .

When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. (Pro. of U. P., Vol. 2, p. 435.)

THE economic question will have great importance in Europe and America. This question is impossible of solution except through the religion of God. Day by day it is settled, then it comes up again. It can not be settled save by the religion of God. . . . Nothing save the religion of God will solve it. Nothing save the religion of God. This will include both: the capitalist and laborers will be freed. . . . All will be in the utmost welfare and comfort.

Notwithstanding this, it does not mean that all are equal. It can not be so. For this reason, the prominent ones, the rich and the poor, will all be at ease. The people of the world are like an army. It has a general, officers and privates. It can not be possible for all to be privates or all to be officers. Each of these ranks is necessary. But all of them from the leaders to the lowest should know their duty. . . . This is the aim; there must be both those who direct and those who carry out the plans. . . . In America I said to the Socialists, "These plans which you have will lead to no results. Suppose you take the property of the rich;

what will you do after one year? All of you will be in need and will die from starvation. But it can not be so, for neither you nor the rich will be at rest." This question of strikes can only be solved through the religion of God. . . . In the world of nature there is separation, there is the struggle for existence. These are the natural tendencies. This is irresistible. That which saves man from the world of nature is the Power of God. It is faith. It is the fear of God, and it will make man an angel; it transforms him. From all these conditions it frees him. It acts opposite to that of nature. It breaks the sovereignty of nature, and without this (power) it is not possible. (*Light of the World*, pp. 46-49.)

IT WILL not be possible in the future for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government can not treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately about three-quarters of the profits will go to the workmen and one-quarter to the owner. This condition will prevail in about one century. It will certainly come to pass. (*Ten Days in the Light of Aqá*, p. 5.)

THE doctrine of "human solidarity" is well developed in the teachings of Bahá'u'lláh. Human solidarity is greater than equality. Equality is obtained, more or less, through force or legislation, but human solidarity is realized through the exercise of free will. The virtue of man made manifest through voluntary philanthropy based upon the idea of human solidarity is as fol-

lows: Rich men give to the poor—that is, they assist the poor, but by their own desire. It is not well that the poor should coerce the rich to contribute to them. Such coercion would be followed by disintegration and the organization of the affairs of society would be disturbed.

The idea of human solidarity, based upon mutual help and understanding, would lead to peace and comfort of the world of humanity, would be the cause of the illumination of the world of humanity, and the means of prosperity and glory of the world. (*Compilation, War, Peace and Government*, p. 94.)

THE Social Plan: The seventh teaching (of Bahá'u'lláh) suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahá'í plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones seen in the streets. (*B. S.*, paragraph 572.)

TODAY the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. (*Pro. of U. P.*, Vol. 2, p. 315.)

ECONOMY is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. We must never live on others like a parasitic plant. Every person must have a profession, whether it be literary or manual; and must live a clean, manly, honest life, an example of purity to be imitated by others. It is more kingly to be satisfied with a crust of stale bread than to enjoy a sumptuous dinner of many courses, the money for which comes out of the pockets of others. The mind of a contented person is always peaceful and his heart at rest. He is like a monarch ruling over the whole world. How happily such a man helps himself to his frugal meals! How joyfully he takes his walks, how peacefully he sleeps! (B. S., paragraph 829.)

NOW I want to tell you about the laws of God. According to the divine law, employees should not be paid merely by wages. Nay, rather, they should be partners in every work. The question of socialization is very difficult. . . . The owners of properties, mines and factories should share their incomes with their employees, and give a fairly certain percentage of their profits to their working-men, in order that the employees should receive, besides their wages, some of the general income of the factory so that the employee may strive with his soul in the work." (Star of the West, Vol. 8, p. 7.)

YOU have questioned me about strikes: This question is and will be the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rancidity of the capitalists and manufacturers; the other, the excesses, the vices, and ill-will of the workmen

and artisans. It is therefore necessary to remedy these two causes.

But the principal cause of these difficulties lies in the laws of the present civilization: for they lead to a small number accumulating incomparable fortunes, beyond their needs; whilst the greater number remains destitute, stripped, and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction. . . . Then rules and laws should be established to regulate the excessive fortunes of certain private individuals and to limit the misery of millions of the poor masses; thus a certain moderation would be obtained. . . .

It would be well, with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. . . . But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. (Some Answered Questions, Appendix.)

THE supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude, the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man, without retrogression. Therefore,

every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. (Pro. of U. P., Vol. 2, p. 332.)

IS IT possible, that seeing one of his fellow creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? Therefore, in the religion of God, it is prescribed and established that wealthy men each year give a certain part of their fortune

for the maintenance of the poor and unfortunate. This is the foundation of the religion of God, and the most essential of the commandments.

While man is not forced by the Government—whenever by the natural tendency of his good heart and with the greatest spirituality, he makes provision for the poor, it is most praiseworthy, and well pleasing to God and man.

Such is the meaning of the good works in the divine books and tablets. (Ans. Ques., Appendix.)

APPOINTMENT AND PROMOTION

IN making appointments, the only criterion must be fitness for the position. Before this paramount consideration, all others, such as seniority, social or financial status, family connection or personal friendship, must give way. Bahá'u'lláh says:

“The fifth Ishraq (Efulgence) is the knowledge by governments of the condition of the governed, and the conferring of ranks according to desert and merit. Regard to this matter is strictly enjoined upon every chief and ruler, that haply traitors may not usurp the positions

of trustworthy men nor spoilers occupy the seats of guardians.”

It needs but little consideration to show that when this principle becomes generally accepted and acted upon, the transformation in our social life will be astounding. When each individual is given the position for which his talents and capabilities specially fit him, he will be able to put his heart into his work and become an artist in his profession, with incalculable benefit to himself and the rest of the world.

Dr. J. E. Esslemont,
In “Bahá'u'lláh and the New Era.”

WORK AND WAGES

D. S. COLE

“The law of God exacts that there should be neither excessive wealth nor excessive poverty.”
 ‘Abdu’l-Bahá.

A LARGE and successful manufacturing concern has offered a prize of five thousand dollars for the best essay on the subject of “The Theory of Wages.” The contest, it is stated, is open to economists of this country and abroad.

The basic theory of wages lies deep, and no hypothesis that predicates a difference between theory and practice will ever be useful outside of academic discussion. In order to develop a theory embodying the idea of usefulness and general acceptance, such a theory must be postulated on fact, stripped of pretense, prejudice and tradition. It must be rooted in the soil of understanding and tolerance. It must be developed for the very truth it contains and not to justify some existing social structure which sadly needs bolstering. It must not be offered as a sop to a sorely tried class. It must not conceal some clever trick under the guise of fairness. It must not favor some at the expense of others. It must be, as nearly as possible, unalloyed justice.

Truth has ever been the goal of patient scientists and it is sought through the microscope in its minuteness, through the telescope in all its vastness; but ever slowly, piece by piece, must knowledge be completed. Scientific truths rarely burst upon an age as a glorious sunrise. It is the scientific method, frequently scorned by those outside who endeavor to span the void between ignorance and

knowledge by a single convulsive leap, which assists timely solutions.

Perhaps the true theory of wages has lain undiscovered through the ages, and has escaped recognition because the search has not been sufficiently deep or perhaps because human relationships have a way of developing and becoming crystallized without any apparent directing force. Perhaps a true theory has not been wanted?

When, in the march of events, did the theory of wages begin to trouble humanity?

In the dim vistas of man's beginning we see him as an individual. Whatever he acquired or used he controlled by his own effort. If he needed food, he exerted himself sufficiently to gather fruit or vegetables or to kill some living thing. The satisfaction of his hunger was his wage. If he shivered from the cold the comfort of an animal skin coat amply repaid him for the trouble of acquiring it. Personal comfort and satisfaction was his wage, and so through the whole gamut of his personal wants and desires; all that early man asked, in return for effort and energy expended, was a certain minimum of personal well being.

This same situation extended to his family as it does in the animal life today. It is true that here we have the beginnings of a division of labor and tasks. The male often provides the food and protection while the female is immediately responsible for the rearing of the young.

This division of labor seems to be instinctive and hardly inculcates any idea of mutual compensation for acts performed. Neither male nor female owes the other more nor less. The relationship is a natural one and represents a satisfactory, mutually agreeable contract in a very simple form.

As man developed finer sensibilities he derived some modicum of pleasure and satisfaction in the eagerness with which an especially fine bit of food was received by his hungry family. Again, he felt amply repaid.

Not until one man began to actually work for or do things for another do we strike the beginning of wage consideration. As soon as man began to associate with others for any reason whatsoever, mutual protection, gregariousness, social inclination or what not, he found that some of his fellow beings were more adept at certain tasks than he. As society developed, the division of labor followed quite naturally, each doing the things for which he was best fitted as demanded by the state of civilization of the time.

Thus we may picture a very early transaction as that of one man trading a crude weapon, which he had fashioned, for the skin of an animal prepared by another. The value of the articles exchanged in this barter was entirely a matter of personal desire and need. The weapon may have been a much better weapon than the skin was a coat, but one wanted the weapon, the other the coat, and there was no question of valuing, comparatively, the thing given or the thing received. Each was satisfied and pleased with the trade. The wage in one case was the hide and in the other the weapon which eventually found its way in their respective possessions. Each represented labor ex-

pected, and the basic idea of wage is—some reward or compensation for work done.

As long as the article received fulfilled the need felt, we can imagine no dissatisfaction with it as a reward or payment. Thus the first wage was satisfactory to all concerned. Soon a disturbing element crept into the institution of barter. Two men made a business of fashioning weapons and one made them much better than the other. Both need some covering for the body and approach the man with a hide to exchange. Which weapon will the primitive tailor choose? The best, of course, and what must be the feelings of the man with the inferior weapon, who needs the coat and does not get it? Dissatisfaction, deep chagrin and envy, for the handiwork of his hands has not brought him the fulfillment of his most important need. What can he do? He can seek out another coat-maker, if there be one, or perhaps trade his inferior weapon for a poor coat and carry biting covetousness towards the other weapon-maker in his heart.

What difference is there between this weapon-maker and the laborer who battles his way home on a crowded car after a hard day's work and is all but run down by some luxuriant limousine? Basically, their feelings must be the same with perhaps a difference in degree only.

What course is open to the maker of the inferior weapon who realizes that the work of his hands may not fulfill his needs? It is a new realization and causes grave concern. Shall he try to make something else, a difficult thing to attempt, or shall he doggedly struggle to make as good weapons as the other fellow that his wants may be met? This may be beyond his capacity. The elements of rivalry and competition, mixed with

dissatisfaction, now modify the idea of compensation received. Comparative values arise and with them the conception of comparative rewards. At this stage, the fact that the reward received is perfectly capable of giving personal comfort is discounted by the knowledge that some one else has a similar article of better quality which he has received as a reward from labor. The mere fact that an object brings desired fulfillment of a basic desire is not enough, for in addition has grown the desire not only to have a coat to cover the body, but to have just as good a coat as any one else.

Classification of wages has begun and with it gradation of labor and scaling of reward. A conclusion is inevitable, namely—that men, although created free and equal in some respects, have vastly different abilities and capacities and will therefore receive, in justice, different rewards. This consideration is fundamental, and a successful theory of wages must recognize this as a truth. At the same time these different beings must be satisfied to be happy. Any system which fails to recognize and compensate for the differences in capacities or seeks to level the high in favor of the low is tampering with incentive. In any army, there always have been and perforce must always be those who lead and those who are led; that mass effort, integrated, may be effective. This fact of social organization is emphasized more and more as education and specialization result in highly trained individuals.

A wage has several fundamental requirements. It must be sufficient to fulfill the actual personal wants and needs of man as a being. This is a minimum.

Beyond this it must consider the value of the labor rendered in ac-

cordance with the standards of the times. If a man is an excellent tailor and there be a demand for good clothes, his wage must be higher than that of a tailor of inferior clothes, or—all will become inferior tailors. The reward should be in accordance with the grade of work performed. Men of different abilities will receive different wages; despite the grumbling of the inferiors and the arrogance of the superiors. Here the question may well be asked as to who or what fixes the existing standards. The standard is fixed by demand, by the structure of society, by conditions as they happen to be. "A laborer is worthy of his hire." The reassurance of this realization lies in the tendency which makes every inferior to become a superior that he may earn a master's wages.

Wages symbolize reward. No longer is mere personal comfort considered sufficient and no longer does the joy of construction suffice. The aim is not to construct a thing in the best possible manner for the joy of the making, but to do so in order that wages may be received, not only wages, but as great wage as can possibly be attained. And for what end? That one may not only live as well as another, but a little better if it is at all possible. From a cooperative society where the weapon-maker assisted the coat-maker, primarily to satisfy wants, but practically that better weapons and coats might be available; society has progressed to the point where individuals are keen rivals struggling from one standard of living to another.

There are those who live on the highest scale, which it is only natural to wish to emulate. A comparative few set the pace which raises the general average and then are prone to condemn others who strive to attain the same level.

The rich employer, in a small industrial community, may wonder why the working men in the valley below are not content with their cottages. Perhaps they would be more so were it not for his glittering mansion on the hill, eternally suggesting the possibility of luxurious existence.

Evidently the consideration of wages leads us into the necessity of endeavoring to analyze that most mysterious thing—human nature.

The science of psychology has made rapid strides in the last few years and is now prying open doors of real insight. The subject is summarized admirably in Prof. Patrick's book, and the following are excerpts from his chapter on "The Psychology of Work:"

"Dr. Cabot in his book, 'What Men Live By,' says that real life consists of four things: work, play, love and worship.

"Psychology may be able to throw a little light on such questions of the day as how to reduce the hours of labor and still get the world's work done, how to harmonize capital and labor, or how to organize society so that all shall be laborers, because such questions, as they are now discussed, presuppose a certain industrial system which might not rest on a psychological basis.

"In all reconstruction movements of the day an extreme emphasis is placed upon work. It is hoped that the idle rich and idlers of all kinds will get to work. It is hoped that an ever increasing number of men of the world will lend a hand in the work of the world.

"It would seem, therefore, to be the very first step in planning the society of the future to find out what the normal function of man is and plan our society with due regard to the materials we have to work with."

Speaking of the instinct of workmanship, the author continues:

"It is in this kind of activity that man finds his real life. This initiative, this 'exercise of genius,' this foresight and daring, this instinctive effort to win fame and fortune, this delight in the testing and spanning of our powers—is it work or play? Anyway, it is life. In this instinctive workmanship, we see man at his best. We see him exercising his normal function.

"The work of the modern industrial laborer is a species of drudgery in unhappy contrast with the spontaneous creative work which belongs to man's original nature. One can not but wonder how much of the unrest of the day and friction between capital and labor is due merely to a kind of irritability which is the result of a life not according to nature.

"There is too much confinement about our life. It is not discipline that we object to. Mankind has ever lived under the severest discipline for long centuries. It is rather confinement, physical and mental confinement, that causes the trouble.

"It would appear, then, that, if disharmonies are to be avoided, work must be natural; it must proceed from the instinct of workmanship. Or if it is in the form of a drudgery, it must be vitalized by loyalty, emulation or love. Thus far it appears that man's instinctive needs do not find expression in the work of the modern industrial laborer. To what extent will social unrest be quieted by increase of wages? Disharmonies and unrest do not disappear with increase in wages."

This author believes that the only possible solution of the question, and that one by no means certain, is industrial partnership.

Thus is given the modern scientific summary of the problem. We can

not but realize that it is inseparably bound up with the whole question of the future of society and the coming changes in our economic systems. In concluding that part of his views, Prof. Patrick voices grave doubt that even his theory will suffice.

And so we find it, through all the writings of the present day. Elaborate plans are suggested, but in the end the suggestion is invariably made that perhaps even the scheme suggested will not work. There is therefore a lack of faith in science alone being able to solve the riddle. Grave concern for the future is added to a confusion of ideas, to the end that the average person has naught left but to shake his head and wonder.

The picture is painted. The light of science, with its intense rays leaves us cold. No thrill of assurance comes, no comforting sense of peace. We are left in apprehension. Work and wages are inseparably bound up in the maze of economic problems and maladjustments.

How refreshing, how reassuring, how full of comfort and inspiration are the teachings of Bahá'u'lláh and 'Abdu'l-Bahá, shedding light into the dark corners, pointing out *THE WAY*, offering solution for the ills, and hope to agitated souls. For instance, the following from Bahá'u'lláh:

"O My Servants! Ye are the trees of My Garden, ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for ye to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and enrich ye. Fruitless trees have been and will be only fit for fire.

"O My Servants! The lowest of men are those who bear no fruit upon the earth; they are indeed counted as dead. Nay, the dead

are preferred in the Presence of God before those who are indolent and negligent.

"O My Servants! The best of people are they who gain by work, and spend for themselves and their kindred in the Love of God, the Lord of all the Creatures."

What more inspiring words could be uttered to speed us to our daily tasks? Lowly duties assume a spiritual significance. For the first time our necessary daily work is glorified in the words of 'Abdu'l-Bahá, as follows:

"In the Bahá'í Cause, arts, sciences, and all crafts are considered as WORSHIP. The man who makes a piece of notepaper to the best of his ability, conscientiously concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and minister to people's needs. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice, and believing in the solidarity of the human race—he is offering praise.

"The end of every material work is without result, because it is perishable and inconstant, but the first real work is attraction to the fragrances of God, enkindlement with the fire of the love of God, reading the verses of Unity, and beholding the lights from the dawning places of mystery. After that cometh the training of the soul, purification of character and service to humanity. If thou art able to accomplish any one of these, the result is eternal and the fruit everlasting."

"The spiritual teachings of the Religion of God alone can create this love, unity and accord in human hearts. Therefore, hold to these heavenly agencies which God has provided so that through the Love of God this soul-tie may be established, this heart attachment realized, the light of the reality of unity be reflected from you throughout the universe.

“The secrets of the whole economic questions are divine in nature, and are concerned with the world of the heart and spirit. In the Bahá'í Teachings this is most completely explained, and without the consideration of the Bahá'í Teachings it is impossible to bring about a better state.

“The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan, with the utmost wisdom and power, so that neither the capitalists suffer from enormous losses nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be preserved. When such a general plan is adopted by the will of both sides, should a

strike occur, all the governments of the world collectively should resist it. Otherwise, the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the causes of a universal European war will be this question. For instance, the owners of properties, mines and factories should share their incomes with their employees, and give a certain fair percentage of their products to their workingmen, in order that the employees may receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in his work.”

What a divinely scientific plan! Nothing could be simpler, clearer or more effective. Nothing essential can be added. The plan is complete and comprehensive. In the light of these wonderful teachings we can carry on, confident that in due time all those economic obstacles to human happiness and prosperity will be removed.

“HEAVENLY teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind.”

'Abdu'l-Bahá.

THE PARLIAMENT OF MAN

JINAB'I-FADIL

The following is part of an address delivered by Jinab'i-Fadil, a renowned Persian Bahá'í teacher, during his visit to this country. The notes have been contributed by Dr. Edna Morgan McKinney.—Editor.

"It is God's Will that the differences between nations should disappear."

'Abdu'l-Bahá.

THE Parliament of Man, or the International Legislative Congress, is one of the fundamental principles of His Holiness, Bahá'u'lláh. Bahá'u'lláh over fifty years ago in numerous epistles and many tablets emphasized the organization, the establishment of the Parliament of Man for the safeguarding of the nations. He called all the kings, emperors and presidents of the world to this high station of universal fellowship and asked them to bring together a Parliament of Man which would vouchsafe the rights of humanity. This heavenly gardener of the world of humanity planted this seed over fifty years ago in the hearts of the people. The seed pushed forth its head from the dark chamber of the soil and little by little it grew and developed until today it has grown up into a great tree. Its twigs and branches are extending into the hearts of many thousands of people in all parts of the world. The spiritually-minded people, the forward looking men and women, realize that although we have achieved great results in the past fifty years, the result of the future will be far greater; nay, rather, in a short time we will be able to herald in the dawn of Universal Peace.

That great gathering of international peace, the Parliament of Man, which even from a physical standpoint will be the most perfect, the most artistic, the most comprehensive expression of universal ideals on the face of the earth, will be established in a spot of the earth which geographically and spiritually will be most favorable to the interrelations and intercommunications of all the races of the world. That assemblage will be composed of the wisest, the most far-sighted, and the most perfect and sagacious statesmen and great leaders of the world. It will become an asylum and court of last appeal for all the children of men. It will be the objective center towards which the eyes of all the people of the world will be turned. In other words, it will be the brain, not only the physical brain, but the international and spiritual brain, of the world of humanity, which will exist for the betterment of the world of man. The representatives of all the nations, whether great powers or small powers, will gather together in that great assemblage to discuss ways and means for bringing about the international solutions of all problems and they will constitute in fact the intelligence of the wisest men of all the countries. Laws will be legislated in the international tribunal which will vouchsafe the happiness and prosperity of the world of man. Those laws and those principles which will create better understanding between the people will issue

forth from the spring. The brightest intellects and the most luminous thoughts which will upraise and create a world of good for humanity will be emanated from that Parliament. Just as the electric energy runs through the various wires to light the house, thus laws will be spread all over the world.

The world of humanity is like the individual body of man. The individual body of man is composed of many members and organs, every limb and organ has a function, and these functions work together orderly for the life of man. A man desires to accomplish certain things. He first of all will begin to organize in a way a parliament, a legislative parliament in his own mind and the functions of the brain begin to consult about the work that the man wants to do. In this consultation assembly in the brain the members sit together and begin to talk whether this work should be done or not, and this discussion takes place in the cerebrum, the seat of thought, and these ideals begin gathering their forces in the cerebrum and cerebellum, and they begin to discuss ways and means and to see if it is advisable to carry the thing out or not. The evil or good powers, such as the power of love, of hate; the power of absolutism, of co-operation; the power of light, of ignorance; gather their forces in the brain and they begin to debate, and, in the long run, one of these two elements will gain the victory over the other. The president of that consultative assembly in the brain is the faculty of reason. When this imaginative faculty is assisted by the power of the Holy Spirit, the result of consultation will be wonderful and conducive to much good. The final result will be in accordance with happiness and prosperity and welfare of the man

himself. No sooner does the president of this consultative assembly put his seal of approval on this decision than all the other agencies of the organization in the body start to put it into action, these agencies being the executive department of that legislative assembly in the brain.

Now let us carry this simile a little further and apply it to the social organization. It has likewise a consultative assembly, and that will be the international court of arbitration which will be composed of the brightest and most sagacious members of all humanity. That international Parliament of Man will be similar unto the brain and the mind. Just as the mind is the ruler in the temple of man, that larger mind will be a ruler in the temple of humanity, and you must then know that when these great minds come together, and they think in no other way than for the welfare of humanity, the laws and statutes issued from that great universal brain will be obeyed by all the members of the system without hesitation. The representative members of the Parliament of Man having effaced themselves entirely, they will be under the direct guidance of the Holy Spirit and all that they will consider and all their deliberations and laws will be inspired by that great power, for they will think of nothing else but to upraise and spiritualize humanity. That is why His Holiness Bahá'u'lláh in many of his writings says that when the Parliament of Man is established and all these spiritual and wise representatives have come together, they will be under the direct guidance of the Holy Spirit and all their laws will be in accord with the happiness of human kind.

Unquestionably there are certain conditions for the members of the Parliament of Man. The first condi-

tion for the acceptance of the members is that they must be entirely free from religious prejudices. Second they must be entirely free from national bias and patriotic prejudices. In fact, they must be free and quit of all kinds of prejudices. They must extricate themselves from all the passions and desires of the material world which brings man into the snares of struggle for existence. They must be turned at all times toward the immortal kingdom of the world of truth. For if they are not free from all these prejudices and if they are not turning their attention at all times toward the Kingdom of God, and if they are not wholly devoted to the well being of humanity, then they will not be able to reflect the truth and legislate just laws for all the children of men.

The more civilization becomes complicated the greater will be the number of human wants and the greater will be the contiguity of the different parts of the world and the neighborliness of the world of mankind. Even today the world has reached to such a stage that the five continents of the world are like five neighbors.

The establishment of the Parliament of Man is an indisputable need and wise statesmen recognize the necessity of such an international assembly in order to equalize the rights and establish justice amongst mankind. We feel assured that one of the great nations of the earth which is civilized and illumined will put forth an effort and call the nations to the formation of such a Parliament of Man. This nation will invite the kings and presidents and rulers of all the other countries and they will come together and discuss dispassionately their economic and

other problems and that nation will win forever a great name for all posterity.

About fifty years ago Bahá'u'lláh wrote as follows concerning the establishment of the Parliament of Man:

“The kings of the earth (may God assist them) must arise and must hold fast to this cause—that is, universal peace—which will be the greatest means for the happiness and protection of the world. It is hoped that they may arise to do that which will be conducive to the happiness of the people. They must organize a great assembly where the kings or their ministers or counsellors present themselves and issue forth the command of conciliation and confederation and they must turn their thoughts from armament to disarmament, and if in the future one of the kings from amongst the kings may arise in rebellion, all the kings and all the rulers arise to quell that rebellion. Under such a condition there would be no need of large armies and armaments and the means of warfare, except that there should be enough for the protection of the internal affairs of the state. Should they attain to this great good the inhabitants of the countries will be living in the cradle of peace and happiness, and will be engaged in their own affairs and the lamentations and moaning of the majority of mankind will come to an end. It is more praiseworthy and it is much better if in that great assembly the kings and rulers themselves may be present. In the estimation of God that king which will arise from amongst the kings and rulers to issue forth this command, he will be the envy of all of them.”

ESPERANTO—THE BRIGHTEST RAY

THE universal light for this planet is from the sun, and the special electric ray which tonight illumines this hall appears through the invention of man. In like manner the activities which are trying to establish solidarity between the nations, and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the sun of reality, and the brightest ray is the coming of the universal language. Its achievement is the greatest virtue of the age for such an instrument will remove misunderstandings from amongst 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.

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 tongue becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

Misunderstandings keep people from mutual association and these misunderstandings will not be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this. A mutual language will become the mightiest means toward universal progress, for it will cement the East and the West. It will make the world one home and become the divine impulse for human advancement. It will upraise the standard of oneness of the world

of humanity and make the earth a universal commonwealth. It will create love between the children of men and good fellowship between the various creeds.

Today we observe that various means of unity are being brought forward, and this in itself is an evidence that the divine confirmations surround us.

One sign of unity is the construction of an international auxiliary language—Esperanto.

Let us strive untiringly to spread this language.

Praise be to God that Dr. Zamenhof has constructed the Esperanto language. It has all the potential qualities of universal adoption. All of us must be grateful and thankful to him for his noble effort, for in this matter he has served his fellowman well. He has done a service which will bestow divine benefits on all peoples. With untiring effort and self-sacrifice on the part of its devotees, it holds a promise of universal acceptance.

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 of all the public schools. I hope that the business of the future international conferences and congresses will be carried on in Esperanto.

In the coming ages, two languages will be taught in the schools, one the native tongue, the other an international auxiliary language.—*From the "Divine Philosophy of 'Abdu'l-Bahá."*

THE PSYCHOLOGICAL ATMOSPHERE OF GENEVA

MAUDE M. HOLBACH

The psychology of places is brought out in the following article by Mrs. Holbach, an English author who has written several books of travel on the Balkans and Near-East. When in the United States on a lecturing tour in 1912, she met 'Abdu'l-Bahá, whom she had previously heard of in the East, and was attracted to the Bahá'í Cause. With her husband she spent the following winter at Haifa, Palestine, where she was collecting materials for a book on the Bahá'í Cause, but the war intervened. While at Haifa she wrote various articles on the Cause, the most important of which was published in "The Nineteenth Century." If the ideal League of Nations, the necessity for which was proclaimed to the world by Bahá'u'lláh, should finally be established at Geneva, would it not be an instance of the law of spiritual attraction? Indeed, there is an atmosphere of places. Just as Palestine, pregnant with holy vibrations, has been the home of so much great spiritual teaching, so Geneva seems to have a special destiny working toward world peace and progress.—Editor.

I BELIEVE in the psychological atmosphere of places! It seems as if the vibrations sent out by men and women who are inspired by a spirit of selfless service and good will linger in the scenes where their good deeds were done and draw their kindred spirits even after many years. I have had my faith in this strengthened in Geneva. One day in ascending the flight of old stone steps that leads to the charming garden of the Maison Internationale I noticed an inscription on the wall recording that the house has been the home of the founder of "Esperanto." I thought very likely the Women's International League for Peace and Freedom had taken this as a sign to guide them in their choice. But no! They took the house without having seen the tablet! How far, far away seem the days of 1905 when Dr. Zamenhof first dreamed of an international language that should break down the bar of diverse speech between the peoples of the world.

Where now the Palais des Nations

stands, a peace seed was dropped by a woman who believed in Christian charity even in time of war! Just ten years ago, when the war-spirit ran highest, she gave a lecture in the old Hotel National in aid of the British Red Cross. She was a loyal Englishwoman, and sorely tempted in her inmost soul to be carried away at times by the war mentality of all around her. Yet she fought the fight in her own soul, and after the lecture she pleaded with her French and German audience for the starving women and children in the city of Geneva—starving because their breadwinner had gone to the front—the wives and little children of Germans who had homes in Switzerland. She asked for a collection to be made for them "in the Name of Him Who said that we should love our enemies and do good to them that hate us!" And her audience responded for one little minute; *love triumphed over hate* and a British officer grasped the speaker's hand and the British chaplain was a real Christian and rose to

his feet to support the appeal. The coins made music in the speaker's ears as they dropped in the box held at the door for "the women and children of the enemy." Next day the German Consul also for a moment saw the gleam when he received the collection and read the note which said: "This represents the humanity that is above nationality." And when the lecturer came once more to Geneva and learned that the Hotel National had become the Palais des Nations she dared to believe that the psychological atmosphere of places was once more proved, and the little peace seed she sowed in tears had grown and drawn to the spot where it fell those who founded the League of Nations.

Not one among the thousands that come to Geneva know the modest Hotel du Salut, otherwise known as the Hotel de l'Union, owned and managed by the Salvation Army, which has done such fine work in the city of Geneva. Adjoining the hotel is a Home differing little from the hotel, only cheaper, where many pathetic war victims here found not only refuge, but also a home and friends.

I met, among others, there an old lady of eighty-one, the widow of a diplomat who had served the former Austrian empire for nearly forty years. Her husband came from Prague and he served his country last in Zara, which is now Italian; therefore, Austria, Czechoslovakia and Italy differed as to who should pay her pension, with the result that no one did so! The Salvation Army found the poor old lady starving and through their instrumentality she was repatriated as a Swiss, so that she could share in the fund raised for Swiss refugees from war-devastated countries. Those who have only associated the Salvationists with bands of loud street preaching—in other

words, a religion of emotionalism—little know of the magnificent philanthropic work which I saw done in Geneva, and which goes on all over the world under the Army's Banner of Peace.

But it was the psychological atmosphere of places that drew the Salvationists to the Hotel de l'Union. Nay, in the Hotel de l'Union, this house where I now write, forty years ago the first two Salvationists who came to Switzerland were arrested by the police and taken under escort to the frontier as "disturbers of the peace," but before they left they fell on their knees and prayed for Switzerland and the city and people of Geneva. Surely their prayer was heard.

Little wonder that Geneva has become the home of the League of Nations! I understood why when I wandered through the narrow streets surrounding the Cathedral and stood reverently before the house in which Henri Dunant, founder of the Red Cross, first saw the light. He was born in the same year as William Booth, the founder of the Salvation Army, in a time of darkness and ignorance and limited vision, but both men undoubtedly reflected the Light of the New Day; they saw the gleam and followed it till it led them to establish two of the great forces for internationalism of the last century. The Red Cross and the Salvation Army were lamps that lit the darkness even of the Great War.

Then there were the stern Reformers, Calvin and John Knox. The Lutheran Church of Geneva is close to the Dunant Memorial, and as I stood there the Lutheran pastor in long black gown and shovel hat came out. With his flowing beard and dress of bygone days, he seemed a figure from the line of the Reformers as he walked the cobbled

streets beneath the ancient trees. He looked a kindly soul and I accosted him and began to speak of the emotion these old streets of Geneva called up. I think he failed to understand.

We have outgrown, most of us, at least, the theology of Calvin and John Knox, but the martyr spirit that was in them is immortal! They dared to denounce what their conscience condemned and they were ready to suffer for righteousness' sake. All that was best in their work remains, and the Reformers' Monument has been erected to their memory by a generation widely differing from them in dogma, but one with them in their desire to help suffering humanity to realize its divinity.

Is not the League of Nations in its essence a religious conception? Religion and politics in the past have

been unfortunately divorced. I do not suggest that all the nations in the League have suddenly been converted and joined it for the good of humanity, but I am certain that many of the delegates are actuated by the highest motives.

It was Bahá'u'lláh, the Founder of the Bahá'í Movement for universal brotherhood and peace, who first proclaimed the necessity for a World Court to end war. In the middle of the last century he sent forth his great spiritual message which puts the authentic stamp of God's Will upon an Ideal League of Nations.

A Bureau for International Bahá'í work having been this year established in Geneva at the desire of Shoghi Effendi, Guardian of the Bahá'í Cause, makes the psychological importance of this Swiss city even more pronounced.

THE MESSENGER of God is often sad, but his sadness does not come from causes relating to himself. He longs that a soul becomes illumined, but the soul prefers darkness; he yearns to change the ignorance of the people into knowledge, their error into guidance, their insincerity into truth, their faithlessness into firmness; but people prefer their own shadows, and he who manifests God becomes sad over the negligence of these sleeping ones. Are they not of the heedless?

'Abdu'l-Bahá.

DR. J. E. ESSLEMONT

The following brief biographical sketch of the life of one of our most distinguished Bahá'í teachers and authors, is contributed by the Bahá'í National Spiritual Assembly of England. Attached to and made a part of it is the appreciative expression of Shoghi Effendi, Guardian of the Bahá'í Cause.—Editor.

JOHN EBENEZER ESSLEMONT, who passed away at Haifa November 22, 1925, was born on May 19, 1874, the youngest son of John E. Esslemont of Fairford, Cults, Aberdeenshire.

He received his preliminary education at Ferryhill public school and continued his studies at the Robert Gordon College and ultimately at Aberdeen University, where he graduated with honors in April, 1898, obtaining not only the medical degrees of Bachelor of Medicine and of Surgery, but also a Philip Research Scholarship at the University. He spent the second half of 1899 at Berne and Strasburg, at both of which places he wrote papers on his research work, which were published and considered valuable.

Returning to Scotland in December, 1899, Esslemont took up the position of assistant to Professor Cash at Aberdeen University, which position he held until 1901, when he went to Australia, remaining there two years. During this residence in Australia, he married on December 19, 1902.

Early in his life Esslemont's health proved a cause of trouble and anxiety, and in 1903 he was obliged to leave Australia, returning to Aberdeenshire, where he spent the summer, but found it necessary in the winter of that year to proceed to South Africa, the climate of which country it was hoped would prove beneficial to his pulmonary ailment. He remained in South Africa for five

years, returning to his native country in 1908, when he obtained the post of resident medical officer at the Home Sanatorium, Southbourne, Bournemouth, which he continued to hold until 1923, when, owing to the death of the proprietor, the Sanatorium was closed and Esslemont found himself without medical occupation.

In 1924 he received a warm invitation from Shoghi Effendi, Guardian of the Bahá'í Cause, asking him to spend the winter at Haifa, and early in November he left London, proceeding direct to Port Said. Writing from Malta, the only port of call, on November 15th, Esslemont spoke of a delightful voyage and of feeling much improved in health. He spent a day or two in Port Said, where he was most warmly received by the friends, and arrived at Haifa on November 21st. Here he at once devoted himself to the work of assisting Shoghi Effendi in his multifarious correspondence, which work he continued in spite of ill-health until the end.

Such is a brief account of the material side of Esslemont's life; it remains now to say something of the spiritual side, which continues and will continue for evermore.

Whilst at Bournemouth in 1912 Esslemont, in association with several other doctors, took up the question of State medical service and in 1914 he read a paper on this subject before the British Medical Association at its meeting at Bournemouth, which by the attention it aroused helped great-

ly the deliberations of the Advisory Committee on Public Health. The wife of one of Esslemont's associates in this work, who had met 'Abdu'l-Bahá in London in 1911, first mentioned the Bahá'í Cause to Esslemont in December, 1914, and lent him some pamphlets. He had been searching for Truth in many directions, but without finding that which could satisfy his innate religious feeling; on hearing, however, the Bahá'í message he was at once impressed by its beauty and thoroughness; so much so that without delay he procured all books in English which dealt with the subject. Most truly applicable to Esslemont are the words of the Beloved Master: "Blessed is he that the Word of God had reached him and had found his soul 'awake.'"

His progress in the study of the Sacred Books was therefore rapid, for already in 1915 he was writing to the lady above-mentioned recommending what books she should read; and in February, 1916, little more than a twelve-month after he himself first received the Glad Tidings, he wrote at length to a Bahá'í friend in Manchester in terms which show how thoroughly he had accepted the Bahá'í teachings and how profoundly he had already studied them. Thus he writes:

"We can each become like our friend if we make the great surrender of self and selfishness and become willing channels for the Divine Spirit. There is no limit to what the human spirit can achieve in the strength of Divine Inspiration. The germ of the Divine Nature is in every man; only most of us are not manifesting it. Instead, we are smothering it. It is like a plant, which needs sun and rain for its growth, the Sun and Rain of the Divine Love and Bounty. We have the power either to open our hearts to

that Love and Bounty or to reject them. Only by turning our attention and interest away from the world and turning them to God can we grow in spirit. Such turning means attending to the reality and inner significance of things instead of to the outward appearance. It means that our interest in and love for everything in all God's universe should vastly increase, but that we should regard all outward appearances but as the garments of the inner realities, as dawning places for the Glory of God. Oh! may people all over the world soon turn to God, as revealed in Bahá'u'lláh, with humble and contrite hearts, begging for His forgiveness and blessing and imploring His mercy and bounty! Then shall His Kingdom come in men's hearts and the whole world become one home and all mankind one family."

This extract from one of Esslemont's early letters shows so clearly the spirit which illumined all his words and actions, that its insertion here will be forgiven by those who read his stirring admonition and appeal. That he himself did in very truth turn to God as revealed by Bahá'u'lláh, and that having so turned, he never deviated by one hair's breadth from the path of love and righteousness is a fact known to those who had the privilege of meeting him and listening to his glowing talks as well as to those who are acquainted with him only through his writings inspired as they are with that same loving spirit which was so apparent to those who knew him personally.

Esslemont's work as a personal teacher, apart from his letters, began in Bournemouth, where a group of adherents to the Cause gathered under his auspices, resulting in the formation of a Spiritual Assembly of

which he was the first chairman, a position he continued to occupy until he left England in 1924. In this connection it may be mentioned that he was also the representative of the Bournemouth group on the National Spiritual Assembly of England, of which body he became Vice-President, and which benefited much by his counsel and advice.

Not satisfied with studying the Bahá'í writings for himself alone, which led him to learn Persian so as



A picture of Dr. Esslemont much liked by his friends.

to read them in the original language, Esslemont set about writing for the instruction of others. The first nine chapters of his justly celebrated book, "Bahá'u'lláh and the New Era," which were written during the World War, were submitted to the Beloved Master when peace led to the reopening of communications with Haifa, with the result that Esslemont received an invitation from 'Abdu'l-Bahá to visit Haifa, which he did in the winter of 1919-20. During this visit the Beloved Master discussed the book with the author, making

suggestions for its improvement, and indeed read through and revised some three and a half chapters, which had been translated into Persian for the purpose.

The third chapter relating to Bahá'u'lláh was first published as a separate pamphlet, and it was proposed to issue a new edition on the occasion of the Conference on some living religions within the British Empire which was held in London in the autumn of 1924; on consideration, however, it appeared that a more general pamphlet would be both more appropriate and more useful, and thus "Bahá'u'lláh and His Message" came to be written by Esslemont, who also wrote the small leaflet, "What Is the Bahá'í Movement?"

It was not only by his printed works that Esslemont became known to the Bahá'í world, for he was an indefatigable and voluminous correspondent not only in English, but also in Esperanto, of which universal language he was a complete master. Amongst his last labors during his stay at Haifa in 1925 was the revision of the Esperanto translation of the above-mentioned leaflet which had been prepared for the meeting of the Universal Esperanto Congress at Geneva in August of that year. Another work on which he was also engaged towards the close of his earthly career was the translation into German of his large book.

These evidences of Esslemont's labors in the service of the Cause remain open to all, but of the loving services which he so gladly and selflessly rendered to all with whom he came into personal contact, only they can give full account from the inmost recesses of their hearts; but surely all whom he helped will forever bear in mind the inestimable benefits conferred upon them by his words, and more, perhaps, by his living example

of what a true Bahá'í should be, for he was nigh unsurpassed in selflessness, in utter devotion and obedience to the Bahá'í teachings, in love and trustfulness to all his fellows.

No better appreciation of Dr. Esslemont and of his services to the Bahá'í Cause can be given than that contained in the following letter which the Guardian of the Bahá'í Cause wrote after the passing of him who loved the Cause so well and served it so faithfully:

"It is with feelings of overwhelming sorrow that I communicate to you the news of yet another loss which the Almighty, in His inscrutable wisdom, has chosen to inflict upon our beloved Cause. On the 22nd of November, 1925—that memorable and sacred day in which the Bahá'ís of the Orient celebrated the twin Festivals of the Declaration of the Bab and the Birthday of 'Abdu'l-Bahá—Dr. John E. Esslemont passed on to the Abha Kingdom. His end was as swift as it was unexpected. Suffering from the effects of a chronic and insidious disease, he fell at last a victim to the inevitable complications that ensued, the fatal course of which neither the efforts of vigilant physicians nor the devoted cares of his many friends could possibly deflect.

"He bore his sufferings with admirable fortitude, with calm resignation and courage. Though convinced that his ailments would never henceforth forsake him, yet many-a time he revealed a burning desire that the friends residing in the Holy Land should, while visiting the Shrines, implore the All-Merciful to prolong his days that he may bring to a fuller completion his humble share of service to the Threshold of Bahá'u'lláh. To this noble request all hearts warmly responded. But this was not

to be. His close association with my work in Haifa, in which I had placed fondest hopes, was suddenly cut short. His book, however, an abiding monument to his pure intention, will, alone, inspire generations yet unborn to tread the path of truth and service as steadfastly and as unostentatiously as was trodden by its beloved author. The Cause he loved so well he served even unto his last day with exemplary faith and unstinted devotion. His tenacity of faith, his high integrity, his self-effacement, his industry and painstaking labors were traits of a character the noble qualities of which will live and live forever after him. To me personally he was the warmest of friends, a trusted counsellor, an indefatigable collaborator, lovable companion.

"With tearful eyes I supplicate at the Threshold of Bahá'u'lláh—and request you all to join—in my ardent prayers, for the fuller unfolding in the realms beyond of a soul that has already achieved so high a spiritual standing in this world. For by the beauty of his character, by his knowledge of the Cause, by the conspicuous achievements of his book, he has immortalized his name, and by sheer merit deserved to rank as one of the Hands of the Cause of God.

"He has been laid to rest in the heart of that beautifully situated Bahá'í burial ground at the foot of Carmel, close to the mortal remains of that venerable soul, Haji Mirza Vakilú'd-Dawlih, the illustrious cousin of the Bab and chief builder of the Mashriqu'l-Adhkar of 'Ishqabad. Pilgrims visiting his grave from far and near will, with pride and gratitude, do honor to a name that adorned the annals of an immortal Cause.

"May he eternally rest in peace."

AN APPRECIATION

MARTHA ROOT

"But if the body undergoes a change the spirit need not be touched. When you break a glass on which the sun shines the glass is broken, but the sun still shines. . . . The same is true of the spirit of man. Though death destroys his body, it has no power over his spirit, which is eternal, everlasting. . . ."

'Abdu'l-Bahá.

WE have received the trist news that our dear, great brother, Dr. Esslemont, passed away in Haifa, Palestine, November 22, 1925. So another wonderful Bahá'í will continue his precious services in the Most High Kingdom. He was distinguished for his genuine spirituality and severed life. He was likewise distinguished as a scholar and author.

Dr. Esslemont first heard of the Bahá'í Movement one Sunday in December, 1914, when he was taking dinner with two friends in London, a man and his wife. The hostess had seen 'Abdu'l-Bahá in London and said she had a booklet about the Cause. She loaned it to Dr. Esslemont. He became so interested that he sent to the London Bahá'í Assembly for information and bought all the books that were published in English.

I met Dr. Esslemont for the first time in Haifa in April, 1925. He was ill in a hospital there. His room was banked with flowers and scores of people called each day to inquire how he was. A little later he was better and could return to his room which was with Bahá'í friends and close beside 'Abdu'l-Baha's home. Shoghi Effendi, Guardian of the Bahá'í Cause, loved Dr. Esslemont deeply; he did everything for his happiness and his health with the same thoughtful efficiency that he gives to the Holy Cause.

Our Bahá'í brother was a great scholar. Everything he did bore the mark of extreme efficiency. His life

was orderly. His books, his papers, everything he possessed were in their proper place; he knew exactly where they were; he knew just where to tell any one to look for a quotation, a book, or anything else which he needed. In our Esperanto work he was not satisfied just with any word, but sometimes we would discuss a dozen words and search their exact meanings in several dictionaries to find the word that would most brilliantly express the spirit of each thought.

During these convalescing days in Haifa, his Persian teacher used to come each evening and sit beside the bed and talk Persian to Dr. Esslemont for one hour. Then next day, in Esperanto, Dr. Esslemont would tell me the wonderful stories about the Bahá'í Cause which his Persian instructor had related the night before. They were so thrilling that if they could be recorded adequately the book would surely be at the top of the list of "best sellers."

Always happy, always smiling was Dr. Esslemont. He never spoke about his illness. One day when he could not work, I said to him: "If you do not do anything, you are still doing much work every day, for your book is spreading the Bahá'í Message in every land." Many volumes of this book, "Bahá'u'lláh and the New Era," have been sent to university and other great libraries in China and Japan. One youth, twenty-two years of age, in China, remained in the dormitory of his university during the

Christmas holidays, to translate chapters of Dr. Esslemont's book into Chinese for the Chinese newspapers. Several Chinese young men in various cities have translated parts of it for their pupils. Esperantists in Europe know the book better than any other Bahá'í book because the chapter on "Religion and Science" has been translated into Esperanto, and the edition entirely sold. If the entire book could be published in Esperanto it would find a ready sale. I have five copies of this book, in English, and they are always loaned, often they are sent on to me, from city to city. Last evening, in Vienna, Austria, at my first meeting with the Bahá'ís one young man said he was trying to learn English so that he could read Dr. Esslemont's book. One very bright young woman, but blind, said she would translate the book into German if she could get some one to read it to her in English. She has done much translating. I told them the book was being translated into German and they were delighted. On my table is a note to Dr. Esslemont urging him to hurry the German proofs of "Bahá'u'lláh and the New Era" because all Germany and Vienna are longing to have the book.

Dr. Esslemont wrote "Bahá'u'lláh and the New Era" to answer for others the questions which he wished answered when he was first studying about the Bahá'í Movement. Shoghi Effendi, Guardian of the Bahá'í Cause, has said that it is the best book which has been written about the Cause.

Dr. Esslemont's sudden passing into the Eternal Realm brings home

to us the importance of appreciating the value of the time. Are we working to the utmost and happily? Is our work efficient? If it is, whether in this world or the next, we are a joy-bringer to our friends and to all humanity.

"ALL CREATION, whether of the mineral, vegetable or animal kingdom, is compelled to obey the law of motion; it must either ascend or descend. But, with the human soul, there is no decline. Its only movement is towards perfection—growth and progress alone constitute the motion of the soul.

Divine perfection is infinite; therefore, the progress of the soul is also infinite. From the very birth of a human being, the soul progresses, the intellect grows, and knowledge increases. When the body dies, the soul lives on. All the differing degrees of created physical beings are limited; but the soul is limitless!

The whole physical creation is perishable. . . . This composition of atoms, which constitutes the body or mortal element of any created being, is temporary. . . . With the soul it is different. The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance, therefore eternal. It is entirely out of the order of the physical creation; it is immortal. . . .

The comprehension of that other life depends on our spiritual birth!"

'Abdu'l-Bahá.

HOW I FOUND THE KINGDOM OF GOD

HARRY MARKSON

THIRTY years ago, when a youngster of twelve summers, in my native village in Russia, my private teacher taught me the portion of the Bible about God's command to Samuel, that Saul should arm his people and march to kill off every living Amalekites, from sucklings to gray-headed. My teacher's face grew grim and stern, his usual smile disappeared.

I asked him how this story could be true that the Master of the universe should issue such a brutal command; and he declared that this story was in contradiction of the spirit of Abraham, who begged the Master of the universe to save Sodom and Gomorrah for the sake of ten righteous persons. And even when a people do deserve punishment, the Master of the universe does not need any mortals to do destructive work for him. He has his messengers—the elements of nature—to do it for him, as he did to Pharaoh and Korah. God can shake the mighty mountains; he does not need any assistance of human hands. This story of Samuel must have another meaning, he said.

And as a guide for future understanding of the Scriptures as well as other literature, he read for me a portion of a book called "The Road of the Righteous," written by a philosopher who had lived in Italy over two hundred years ago. It declared that the soul of man must approach Godliness, and look at the world from a universal point of view, as the Creator of the universe does. To him all offspring of men are his children. He desires that they all be happy, and live without any discrimination, regardless of color or nationality.

When the human family increased and they began to cross mountains and rivers, to settle in valleys and plains, they did not find any landmarks to show to what group of people the land belonged. Neither did the wandering groups have any special names.

The sun sheds its rays universally. The earth and its people are a part of the universe, and they should never be considered in distinct groups.

With these principles I should be able, he said, to distinguish what is true teaching and what are false doctrines.

But life did not progress in accordance with my teacher's ethics. On the eastside of my native town, the Russian Imperialists were erecting a powerful fortification and flooding the district with soldiers. (The taxes would better have been spent to maintain schools and colleges than for the upkeep of a great army, and the piling up of ammunition).

To the west of our town, only twenty miles away, the German Monarchists were drilling the school children for military service. When I visited my cousins in Germany they boasted of their ability to march into our town and capture the great fort that the Russian Imperialists were erecting. I asked them why they were so proud of their soldiering. "You are not going to destroy our homes and kill or wound us, are you?" I asked. I could not reason with my little cousins; their minds were poisoned with militarism. Our playmates, our very relations, were inclined to destroy our lives!

I came back to my teacher with a sad heart, and told him that very

few children were being brought up in the spirit he was teaching me. Most of the school children were being educated to believe that as soon as a boy was placed in a military uniform, he had almost a right to murder and plunder.

He smiled and said to me, "Europe is old and decayed, and is prepared to commit suicide. Go to America when you are old enough! There Washington and his illustrious successors have laid a foundation for a world republic. And from the East will come forth a new Teacher, a new Redeemer, who will free humanity from the evils of materialism."

I came to this land (America) as a youth. The language was strange to me, but I loved this great commonwealth. To see a great country without military uniforms, without brutal officers to spy upon the people, impressed me immensely, and I decided to learn to understand my new homeland. I had to work hard for a living and I was unable to attend school.

My acquaintances spoke their *native* language, and I had no opportunity to learn the language of my new fatherland. But I spent my Sundays in the churches listening to the sermons and hymns. I would visit several churches of various denominations on each Sunday. When I learned to understand what the ministers were speaking about, I was greatly disappointed.

I made up my mind to travel to another city and visit still another denomination which I had heard was very spiritual. I read their books and listened to the services in their churches. But I was not at all satisfied. The faces of the congregation were grim, and the smile of God did not seem to cheer them. The people were attached to traditions and cus-

toms. They were not progressive. They were a people of the book, but not of the spirit.

Then I started all over again to search for some movement to bring the human family to a better understanding, and I made my rounds again to the churches and temples. I attended churches of various denominations, listened to sermons of all kinds, and observed closely the ceremonies and utterances. Some were more pleasant, more congenial than others, but the spirit of the oneness of the human family was lacking. There was no vision for harmonious thinking. Where was the hope of good understanding for a united human family?

I saw the after-war effects here in the land of the world's republic, our home-coming warriors crippled in mind and body, begging for jobs, gassed and diseased. I could see them fading away in their early life, leaving behind them helpless widows and feeble orphans, and my heart ached for the suffering youth, and I prayed to find some group of people who would lead humanity to harmony and peace.

I made a closer study of various social movements and of religious groups, and I found them to be talking of lofty ideals, but the day of universal peace and harmony seemed postponed for an indefinite period.

I happened to recall the story of Bahá'ís in Persia who believe in practical action to mould humanity into one family, but I knew of no group like that in the land of my adoption. Then, like the hand of destiny, something led me to a lecture to hear Jinab'i-Fadil, a Bahá'í teacher who spoke on the teachings of Bahá'u'lláh, and I discovered that I am a Bahá'í, and as such I shall live.

A STATEMENT OF BELIEF

The following is an excerpt from a letter written by Mr. Howard MacNutt, a Bahá'í lecturer and writer. In these few words he has succeeded in portraying very vividly, for an inquirer, the Bahá'í Movement as he sees it.—Editor.

YOU know, of course, that we are Bahá'ís, and if I mistake not, you are familiar with the fundamental principles of Bahá'í belief—that it is not an organization or propaganda, but rather what I choose to call an organism of spiritually vitalized followers of True Religion, of Reality, of the Manifest Word, in contradistinction to sects, denominations, code, creed and interpretation. Personally I give you statement and testimony, after twenty-eight years close allegiance to this Universal Movement, that it is not only impregnable from any and every standpoint of inquiry and belief, but that it embodies the essence of all that is true and spiritually vital in every religious teaching, past and present. In the Bahá'í Revelation all religious systems find their apotheosis and reconciliation. This was the promise recorded in all the heavenly books—Torah, Gospel, Koran, Zend, Rig Veda, etc.—that a day of God would dawn upon the world and the *Sun of Truth* (Reality) would arise for the “healing of the nations.” This divine dynamic and impulse; this spiritual remedy for the world-sickness; this True Day of judgment, resurrection and redemption clearly foretokened by Christ and the essence of all prophetic announcement,

could only be fulfilled in terms of Divinity Itself—that is to say, through the appearance of the “Glory of the Lord.”

Briefly: We follow a Teaching and Utterance which has the intrinsic spiritual power to establish Unity and Love in the hearts of divergent, irreconcilable followers of all religious systems, sects, factions and creeds. This is a perfect proof, a valid and visible evidence of Its source and power.

The Bahá'ís are found throughout the world. They have buried their antagonisms and hostilities. They continue to follow their own Prophets, but, illumined by Bahá'u'lláh, accept all other Manifestations of the Word, live up to the principles of their own religious belief and behold in Bahá'u'lláh the consummate “Word made flesh” in order that peace and love may now glorify the world.

I ask you as a thoughtful, sensitized soul, to investigate the Reality of this Manifestation, ponder upon His Utterances, know Him by His fruits.

Howard MacNutt.

Miami, Florida,
January 4, 1926.

Erratum: An error of the printer, which was corrected in the proof but slipped through the final publication, appears in the article “Many Mansions,” by Keith Ransom-Kehler, in the December, 1925, “Star of the West.” On page 639, first column, second line from the bottom of the page, the word “selfishness” is used instead of the word “selflessness,” which was intended.



LAUDED and glorified art Thou, Lord God Omnipotent! Thou before Whose Wisdom the wise falleth short and faileth, before Whose knowledge the learned confesseth his ignorance, before Whose might the strong waxeth weak, before Whose wealth the rich testifieth to his poverty, before Whose light the enlightened is lost in darkness, toward the Shrine of Whose knowledge turneth the essence of all understanding and around the Sanctuary of Whose Presence circle the souls of all mankind.

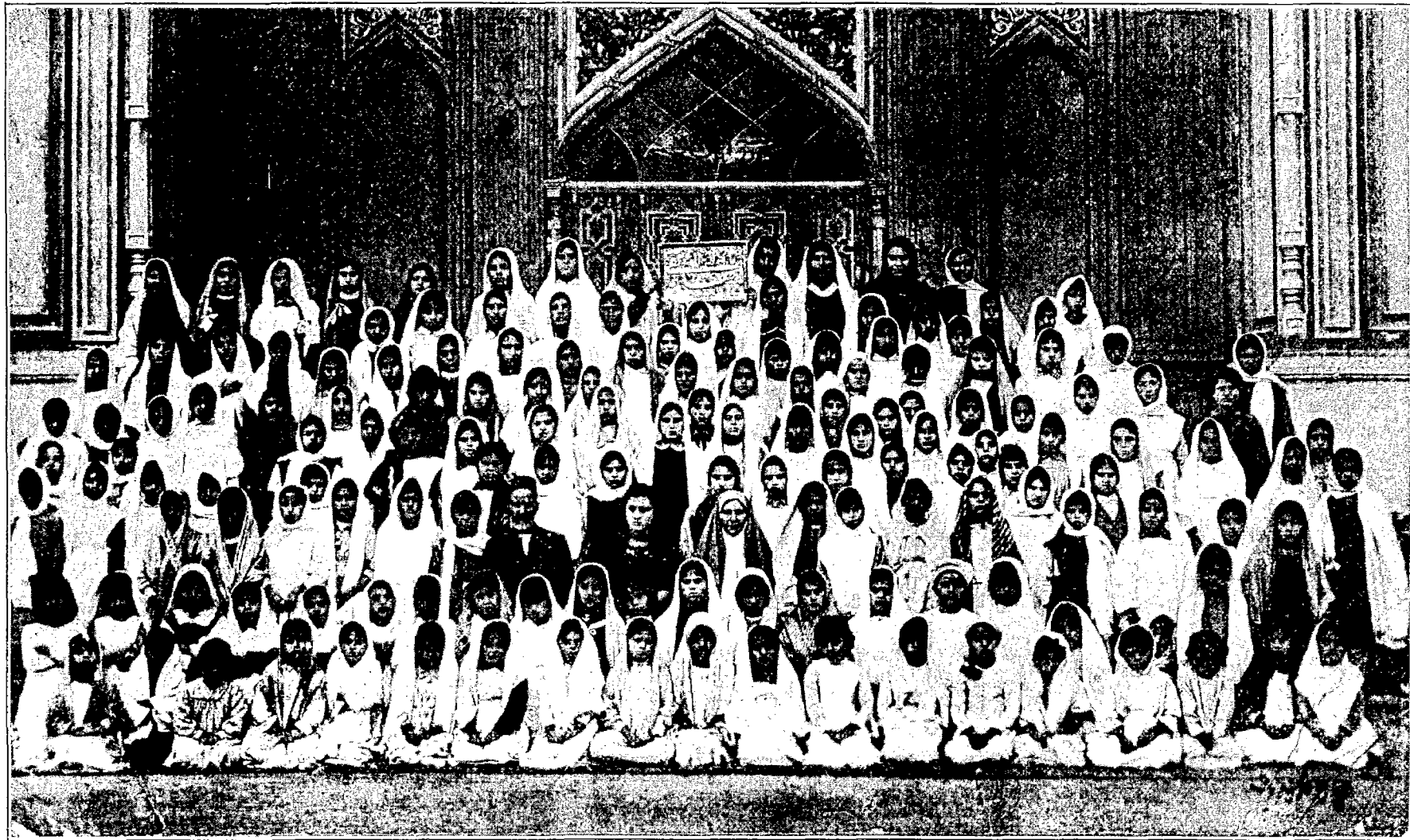
How, then, can I sing and tell of Thine Essence, which the wisdom of the wise and the learning of the learned have failed to comprehend, inasmuch as no man can sing that which he understandeth not, nor recount that unto which he can not attain, whilst Thou hast been from everlasting the Inaccessible, the Unsearchable. Powerless though I be to rise to the Heavens of Thy Glory and soar in the Realms of Thy Knowledge, I can but recount Thy tokens that tell of Thy Glorious Handiwork.

By Thy Glory! O beloved of all hearts, Thou that alone canst still the pangs of yearning for Thee! Though all the dwellers of Heaven and earth unite to glorify the least of Thy Signs, wherein and whereby Thou hast revealed Thyself, yet would they fail, how much more to praise Thy Holy Word, the creator of all Thy Tokens.

All praise and glory be to Thee, Thou of whom all things have testified that Thou art One and there is none other God but Thee, who has been from everlasting exalted above all peer or likeness and to everlasting shalt remain the same. All Kings are but Thy servants and all beings, visible and invisible, as naught before Thee. There is none other God but Thee, the Gracious, the Powerful, the Most High.

A Prayer of 'Abdu'l-Bahá.

—Translated by Shoghi Effendi, Guardian of the Bahá'í Cause.



The Girls' School at Ishqábád, Russia, one branch of the Bahá'í activities. Former students of this school are now in active service in the Bahá'í cause and some have gone to London to continue their studies.

The Bahá'í Magazine

STAR OF THE WEST

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“Every concept of Divinity which has come within the intellection of a human being is finite or limited and is a pure product of imagination, whereas the reality of divinity is holy and sacred above and beyond all such concept.”

'Abdul'l-Bahá

THE remarkable rise of science during the nineteenth century, with its resultant freeing of human thought from old traditions and bounds, has had one unfortunate result—a widespread disbelief, or unbelief, in the existence of God as Ruler of the universe. Wherever education makes greatest headway, and the human intelligence begins to analyze fearlessly the universe and existence, skepticism is prevalent.

SKEPTICISM as a transition phase in the cycle of man's thought-development has its place and value. No rational basis for religion can be arrived at without it. But skepticism as a permanent stopping-place in the journey of life, a dreary cul-de-sac, so to speak, is most regrettable, and as unworthy of man's intelligence as it is of his spiritual nature. For the universe rightly read yields itself to but one key, the idea of a ruling Deity. And science itself is beginning to turn away from a mechanistic materialism toward a belief in God as warranted by the facts of nature—nay, even as a necessary clue to their interpretation. Edison, the greatest electrical genius of the age, on his seventy-ninth birthday, gave as part of his brief message to the country the statement that he saw in nature all around him the

signs of a ruling Providence. Many a great scientist is making that reading of the universe today. One of the most striking examples of pure ratiocination on the part of a scientist leading to the belief in God is the experience of the great French naturalist and biologist, the leading member, at the time of his death in 1920 of the Faculty of Sciences of the Sorbonne, Frederic Houssay. The train of observation and thought which led this scientist to the conception of a Supreme Intelligence directing the universe is so remarkable that it is worthy of our careful consideration, because it is the result, not only of a wider and deeper observation of nature than falls to the lot of most men, but also of a penetrating logic and power of analysis which made Houssay philosopher as well as scientist.

“His studies in morphology,” to translate rather freely from the biographical sketch of him by Louis Bounoure in the latest number of *Isis*, “led him to the conclusion that the structure of living organisms are the immediate, exact, and inevitable reflection of the cosmic forces flowing without interruption or termination through animate and inanimate existence. This is what he clearly read amidst the observations and experiences through which his logic had conducted him. He saw this wave of

eternal forces running through incessantly the moving mass of the world, and in transforming itself in a thousand different ways throughout its course engender all the appearances which human observation gathers. This *universal force* appeared to him as the sole reality."

Houssay's philosophic temperament now forced him to seek a primordial cause. His studies in the processes of nature led him to feel that *nothing in nature was accidental or capricious*. The earth's evolution seemed to follow an inevitable irreversible order. "*The essential character of this universal force was that it was a directed force*. This directed force Houssay saw manifest itself in the world of matter, evolving from non-existence to existence, next to a life of confused thought, and finally terminating in human intelligence. He was now led by the force of his logic to admit, as the sole cause of this directed force and of all existence, "*a primordial thought which is beyond space and time,*" and which appeared to him as an "Intelligence and a Will."

"Thus Houssay, starting out to explore the world of sensation and of matter, arrived at the *Unknowable Eternal*. By pure force of reason he had created for himself an order and a unity in the apparent chaos of nature. Thus this biologist, who early in his career had been mechanistic in his belief, arrived at the idea of a primordial cause and found there the Eternal Thought, which fitted both his conception of a universe consisting of force, and his optimistic vision of the world."

Another great thinker who has risen in the midst of the materialism of Europe to sound a spiritual note that is resounding around the world, Count Keyserling, in a recent article in the "Forum" called "The Alphabet of Life," says: "Look at life with a

serene, unbiased eye. You can not grasp a single material fact which belongs to the realm of life except from the standpoint of its meaning. Meaning is the source of its very existence. But then meaning is something immaterial. Thus something immaterial is, in the case of life, the origin of material existence. It is significance that creates the facts, not vice versa. Do you now begin to see why the life of each and all must appear to have a meaning, not only in order to seem worth living, but in order to go on at all? Do you begin to see why individuals who have lost their aim in life, or nations who have lost their gods or their ideals, seem to develop a suicidal inclination? When we say that human history is guided by a Divine Providence, we mean that a *Supreme or Ultimate Meaning is not only at the root, but is the root of all facts of life.*"

IT IS not to be wondered at that human intelligence has revolted against an anthropomorphic God, that is to say, a God made in the image of man. For that is what, with the best of intentions, human ingenuity has made out of the problem of divinity. The God of man's conjecture is as far from the Eternal Essence as unreality is from reality. For it is evident, from the slightest analysis of the problem, that man, the finite, can not conceive the Infinite. Hence all his speculations as to the nature of God are and remain the mere phantasmagorias of his imagination. Robert Ingersoll has humorously expressed this in that travestied line of Alexander Pope, "An honest God's the noblest work of man." It is perhaps because of the falseness of these human attempts at the conception of Deity that so many thinking people today have come to the sad expedient of doubting or denying the existence of God. Surely no one is

in reality made happy by the thought of a universe without a God, wandering like a ship without a rudder through vastnesses of space and time.

No one is happy at such a thought, because no one can foresee or count upon what is to happen next. In a chance or fortuitous universe, woe is as near as weal, catastrophe and disaster as regnant as well-being. Unless we postulate some sort of inner, hidden impulse in the material universe making progress inevitable—and in such a postulate we are really expressing a belief in a Divine Intelligence and Will—we have left only the possibility of facing a chaotic universe. In youth one can stand all things, but this is not a pleasant thought with which to approach old age. Mark Twain saddened and soured under it. A well-known lecturer confided to the writer his dread of falling into that same bitter philosophy of life which cast its gloom into the departing days of the great humorist. He could not view the universe optimistically. He could not rest upon that great confidence in an overruling Deity which upholds the faith and courage of spiritual man in all of his endeavors.

The denier of God has, in a way, placed himself outside the pale of existence. He has by that very act of denial severed himself from the Divine concatenation of events. He is no longer a member of the family of God, a partner in the divinely planned work of the universe. Though he toils, it is as an outcast, and for an outcast's wages. Indeed, the saddest thing in life is to lose God—saddest in this life or the next. And the reverse is also true, that the most joyful experience in all existence, here or hereafter, is to find God and to abide consciously in His love and protection.

THERE IS another aspect to athe-

ism, or the denial of God, more dreadful than its pessimism, and that is the egotism which intellectually is the inevitable corollary and concomitant of the idea that nowhere in the universe is there an intelligence or power higher than man. It follows logically that if there is no Supreme Being, then man's intelligence is the highest we know of in the universe. What, then, must be the intoxication of egotism of a gifted mind, rejecting the idea of God, which views itself as a type and specimen of the supreme intelligence? This leads not to wholesomeness nor sanity. Is man to make of himself a demigod? The mind of man, created to be but the instrument of his spirit under the guidance and inspiration of the Great Spirit, is not built to stand the strain of this ego-intoxication, this complete reliance upon a self that is separate from God. Under stress and strain such a personality must inevitably disintegrate, lacking the refreshment and recreation which comes from turning to God in trouble and seeking His guidance. Discouragement, debility, nervous and perhaps mental breakdown, is the cycle through which those pass who know not God. Such was the fate of Nietzsche, who ended his days in an asylum. To be ultimately crushed is the destiny of all who oppose themselves in the futility of their finity to the Power which permeates and guides the universe. Such disaster is a mercy both to others and to themselves. For the universe could not be allowed to become a battleground for warring, Titanesque egos, a chaos of conflicting wills. And as regards the individual, the greatest gift and mercy is that which leads him to find God; and how can he who exults in egotism find God, save through being brought low? In feebleness, in utter weakness and despair, if not before, it is our belief that all will ultimately find God.

THE EXISTENCE OF GOD

EXCERPTS FROM THE WRITINGS OF 'ABDU'L-BAHÁ

ONE OF the proofs and demonstrations of the existence of God is the fact that man did not create himself; nay, his creator and designer is another than himself. It is certain and indisputable that the creator of man is not like man, because a powerless creature can not create another being. The maker, the creator, has to possess all perfections in order that he may create. (Ans. Que., p. 5.)

AND NOW consider this infinite universe. Is it possible that it could have been created without a Creator? Or that the Creator and Cause of this infinite congeries of worlds should be minus intelligence? Is the idea that the Creator has no comprehension of what is manifested in creation tenable? Man, the creature, has volition and certain virtues. Is it possible that his Creator is deprived of these? A child could not accept this belief and statement. It is perfectly evident that man did not create himself and that he can not do so. How could man of his own weakness create such a mighty being? Therefore the Creator of man must be more perfect and powerful than man. If the creative cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we can not create even our own likeness. Therefore the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies. (Pro. of U. P., p. 79.)

IT IS certain that the whole contingent world is subjected to a law and rule which it can never disobey;

even man is forced to submit to death, to sleep, and to other conditions—that is to say, man in certain particulars is governed, and necessarily this governed one must have a governor. Because a characteristic of contingent beings is dependency, and this dependency is an essential necessity, therefore there must be an independent being whose independence is essential. . . .

Therefore it is known that there is an Eternal Almighty One who is the possessor of all perfections; because unless He be their possessor, He must be like His creature. (Ans. Ques., p. 6.)

WE BELIEVE in a Universal Essence or Reality which is purified or exalted above all mention, and which can not possibly be conceived of by the mind of man. But we can prove Its existence by Its signs which we see in the surrounding creation. . . . We prove the existence of the Universal Essence by qualities that are perfect. . . .

We ask: Is it possible that perfection can exist in the branch of a tree and not exist in the root of the tree? Is it possible that perfection shall exist in a drop of the sea and not exist in the sea itself? Is it possible that perfection will not exist in man himself, but will exist in a hair of his head, which is only a part of him? Is it possible that man, who is a part of the whole, may have qualities of perfection which can not be attributed to the Essence or Reality? Or, is it possible for man to be a point of perfection and that real Essence be deprived of perfection? A child could not imagine such a foolish thing. . . .

We say that the Essence, or Real-

ity, is purified from all words, all description and all praise; that the Essence would have first to be understood and then judged. But man can not understand the Essence. (Daily Lessons, p. 30.)

THE BEINGS in this existent world are created in different conditions. There is the mineral condition or degree, the vegetable condition or degree, the animal condition or degree, and the human degree. Every higher degree comprehends or includes the lower, but the lower degree does not comprehend the higher. For example, man comprehends the kingdoms below him, but the mineral does not comprehend the three higher kingdoms. Whatever progress the mineral kingdom may make, it can never reach a condition of knowing the power of growth, and in the same way whatever progress the vegetable kingdom may make, it can never imagine the condition of the animal kingdom, and the animal can not imagine the human reality. Though all of them are creations, the difference in degree prevents the lower from comprehending the higher.

As this is so, how can man, the phenomenal being, understand God? How can the creation understand the Creator? How can the art imagine the artist? *Man can not understand the Reality of Divinity, or know whether he has consciousness or not. The consciousness of God is not the consciousness which we know of. . . .* Man's consciousness is a quality of phenomenal beings, but the consciousness of God is the quality of an Eternal Reality. Therefore we can not compare one with the other. The consciousness of God is sanctified and purified from the consciousness of man. (Daily Lessons, p. 33.)

MAN ALL over the world is seeking for God. All that exists is God;

but the Reality of Divinity is holy above all understanding. The pictures of Divinity that come to our mind are the product of our fancy; they exist in the realm of our imagination. They are not adequate to the truth; truth in its Essence can not be put into words. Divinity can not be comprehended because it is comprehending. . . . Divinity itself contains All, and is not contained.

To man the Essence of God is incomprehensible, so also are the worlds beyond this and their condition. It is given to man to obtain knowledge, to attain to great spiritual perfection, to discover hidden truths and to manifest even the attributes of God, but still man can not comprehend the Essence of God. (London Talks, p. 8, p. 60.)

THE DIVINE Reality is unthinkable, Limitless, Eternal, Immortal and Invisible. The world of creation is bound by natural law, finite and mortal. The Infinite Reality can not be said to ascend or descend. It is beyond the understanding of man, and can not be described in terms which apply to the phenomenal sphere of the created world.

Consider the world of created beings, how varied and diverse they are in species, yet with one sole origin. . . . The Creator of all is One God. From this same God all creation sprang into existence, and He is the one goal towards which everything in nature yearns. . . .

All creatures that exist are dependent upon the Divine Bounty. Divine mercy gives life itself. As the light of the sun shines on the whole world, so the mercy of the Infinite God is shed on all creatures. (Wisdom Talks in Paris.)

GOD is almighty, but His greatness can not be brought within the

grasp of human limitation. We can not limit God to a boundary. Man is limited, but the world of divinity is unlimited. Prescribing limitation to God is human ignorance. God is the ancient, the almighty; His attributes are infinite. He is God because His light, His sovereignty is infinite. If He can be limited to human ideas He is not God. Strange it is that notwithstanding these are self-evident truths man continues to build walls and fences of limitation about God, about Divinity, so glorious, illimitable, boundless. Consider the endless phenomena of His creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an almighty sovereignty, a divinity so wondrous, be brought within the limitations of faulty human minds even as to terms and definitions? . . .

People speak of Divinity, but the ideas and beliefs they have of divinity are in reality superstition. Divinity is the effulgence of the Sun of Reality, the manifestation of spiritual virtues and ideal powers. The intellectual proofs of divinity are based upon observation and evidence which constitute decisive argument, logically proving the reality of divinity, the effulgence of mercy, the certainty of inspiration and immortality of the spirit. This is in reality the science of divinity. . . . Ordinarily when the word *divinity* is mentioned it is associated in the minds of the hearers with certain formulae and doctrines, whereas it essentially means the wisdom and knowledge of God, the effulgence of the Sun of Truth, the revelation of reality and divine philosophy.

Philosophy is of two kinds: natural and divine. Natural philosophy seeks knowledge of physical verities and explains material phenomena,

whereas divine philosophy deals with ideal verities and phenomena of the spirit. . . . Man should continue both these lines of research and investigation so that all the human virtues, outer and inner, may become possible. (Pro. of U. P., p. 268, p. 320.)

HOW SHALL we know God? We know Him by His attributes. We know Him by His signs. We know Him by His names. We know not what the reality of the sun is, but we know the sun by the ray, by the heat, by its efficacy and penetration. We recognize the sun by its bounty and effulgence, but as to what constitutes the reality of the solar energy—that is unknowable to us. The attributes characterizing the sun, however, are knowable. If we wish to come in touch with the reality of Divinity, we do so by recognizing its phenomena, its attributes and traces which are widespread in the universe. . . .

It is quite evident that our kind of life, our form of existence is limited and that the reality of all accidental phenomena is likewise limited. The very fact that the reality of phenomena is limited, well indicates that there must needs be an unlimited reality, for were there no unlimited or infinite reality in life, the finite being of objects would be inconceivable. . . . If there were no light in the world you could not conceive of darkness, for we know things philosophically by their antitheses. We know, for example, that poverty is the lack of wealth. Where there is no knowledge there is no ignorance. What is ignorance? It is the absence of knowledge. Therefore our limited existence is a proof conclusive that there is a reality unlimited, and this is a shining proof and evident argument. (Pro. of U. P., p. 417-419.)

NOW concerning the essence of Divinity. In truth it is on no account determined by anything apart from its own nature, and can in no wise be comprehended. For whatsoever can be conceived by man is a reality that hath limitations and is not unlimited; it is circumscribed, not all-embracing. It can be comprehended by man, and is controlled by him. . . . Minerals, plants and animals are bereft of the mental faculties of man that discover the realities of all things, but man himself comprehendeth all the stages beneath him. Every superior stage comprehendeth that which is inferior and discovereth the reality thereof, but the inferior one is unaware of that which is superior and can not comprehend it. Thus man can not grasp the Essence of Divinity, but can, by his reasoning power, by observation, by his intuitive faculties and the revealing power of his faith, believe in God, discover the bounties of His Grace. He becometh certain that, though the Divine Essence is unseen of the eye, and the existence of the Deity is intangible, yet conclusive (spiritual) proofs assert the existence of that unseen Reality. The Divine Essence as it is in itself is, however, beyond all description. For instance, the nature of ether is unknown, but that it existeth is certain by the effects it produceth—heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven. And as we consider the outpourings of Divine Grace we are assured of the existence of God. . . .

In fine, that universal Reality with all its qualities and attributes that we recount is holy and exalted above all minds and understandings. As we, however, reflect with broad minds upon this infinite universe, we observe that motion without a motive force, and an effect without a cause

are both impossible; that every being hath come to exist under numerous influences and continually undergoeth reaction. These influences, too, are formed under the action of still other influences. For instance, plants grow and flourish through the outpourings of vernal showers, whilst the cloud itself is formed under various other agencies and these agencies in their turn are reacted upon by still other agencies. For example, plants and animals grow and develop under the influence of what the philosophers of our day designate as hydrogen and oxygen and are reacted upon by the effects of these two elements; and these in turn are formed under still other influences. The same can be said of other beings whether they affect other things or be affected. Such process of causation goes on, and to maintain that this process goes on indefinitely is manifestly absurd. Thus such a chain of causation must of necessity lead eventually to Him who is the Ever-Living, the All-Powerful, who is Self-Dependent and the Ultimate Cause. This Universal Reality can not be sensed, it can not be seen. It must be so of necessity, for it is All-Embracing, not circumscribed, and such attributes qualify the effect and not the cause. (From the Tablet to Dr. Forel, *Star*; Vol. 14, p. 101.)

ALL THE people have formed a god in the world of thought and that form of their own imagination they worship; when the fact is that the imagined concept is comprehended by the mind, which is the comprehender. Surely that which comprehends is greater than the comprehended, for imagination is accidental (effect), while mind is essential (cause). Surely the essential is greater than the accidental.

Therefore consider: All the sects and peoples worship their own

thought; they create a god in their own minds and proclaim him to be "the creator of all things," while that form is a superstition. Thus people adore and worship illusion.

The Essence of the Divine Entity and the Unseen of the unseen is holy above imagination and beyond thought. Consciousness doth not reach it. Within the capacity of comprehension of a created reality that Ancient (uncreated) Reality can not be contained. It is a different world; from it there is no information; arrival thereat is impossible; attainment thereto is inaccessible and prohibited. This much is known: It exists, and Its existence is certain and proven—but the condition is unknown.

All the philosophers and sages knew that It *is*, but they were perplexed in the comprehension of Its existence and were at last discouraged, and left this world in great despair. For the comprehension of the condition and mysteries of that Reality of realities and Mystery of mysteries, there is need for another power and another sense. That power and sense is not possessed by mankind; therefore they have not found any information. For example: If a man possess the power of hearing, the power of tasting, the power of smelling and the power of feeling, but no power of seeing, he can not see. Hence, through the powers and senses present in man the realization of the Unseen Reality, which is pure and holy above the reach of doubts, is impossible. Other powers are needed and other senses required. If those powers and senses are obtained, then information can be had; otherwise, not. (B. S., p. 470.)

GOD has no beginning and no ending; nor is His creation limited *ever* as to degree. Limitations of time

and degree pertain to things created, never to creation as a whole. They pertain to the forms of things, not to their realities. The effulgence of God can not be suspended. The sovereignty of God can not be interrupted. As long as the sovereignty of God is immemorial, therefore the creation of our world throughout infinity is presupposed. When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end. (B. S., p. 402.)

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! Look also at the animals, how helpless they are in their apparent strength! For the elephant, the largest of all animals, is troubled by the fly, and the lion can not escape the irritation of the worm. Even man, the highest form of created beings, needs many things for his very life; first of all he needs air, and if he is deprived of it for a few minutes he dies. He is also dependent on water, food, clothing, warmth and many other things. On all sides he is surrounded by dangers and difficulties, against which his physical body alone can not cope. If a man looks at the world around him, he will see how all created things are dependent and captive to the laws of nature. Man alone, by his spiritual power, has been able to free himself, to soar above the world of matter and to make it his servant. Without the help of God man is even as the beasts that perish. . . . (Wisdom Talks in Paris, p. 6.)

'ABDU'L-BAHA ANSWERS A SCIENTIST

Excerpt from a letter written by 'Abdu'l-Bahá to Dr. Auguste Forel of Switzerland, a distinguished scientist and the greatest living authority on ants. The letter takes up the proof of God's existence from the order which is seen to exist in the natural world. Dr. Forel, who had been a naturalist rejecting a belief in God, but of the deepest humanitarian motives and of beautiful character, was greatly influenced by this communication and became a follower of the Bahá'í religion.—Editor.

You are well aware, praised be the Lord, that both interaction and co-operation are evident and proven amongst all beings, whether large or small. In the case of large bodies interaction is as manifest as the sun, whilst in the case of small bodies, though interaction be unknown, yet the part is an indication of the whole. All these interactions therefore are connected with that all-embracing power which is their pivot, their center, their source and their motive power.

For instance, as we have observed, co-operation among the constituent parts of the human body is clearly established, and these parts and members render services unto all the component parts of the body. For instance, the hand, the foot, the eye, the ear, the mind, the imagination all help the various parts and members of the human body, but all these interactions are linked by an unseen, all-embracing power, that causeth these interactions to be produced with perfect regularity. This is the inner faculty of man, that is his spirit and his mind, both of which are invisible.

In like manner consider machinery and workshops and the interaction existing among the various component parts and sections, and how connected they are one with the other. All these relations and interactions, however, are connected with a central power which is their motive force, their pivot and their source. This central power is either the

power of steam or the skill of the master-mind.

It hath therefore been made evident and proved that interaction, co-operation and inter-relation amongst beings are under the direction and will of a motive Power which is the origin, the motive force and the pivot of all interactions in the universe.

Likewise every arrangement and formation that is not perfect in its order we designate as accidental, and that which is orderly, regular, perfect in its relations and every part of which is in its proper place and is the essential requisite of the other constituent parts, this we call a composition formed through will and knowledge. There is no doubt that these infinite beings and the association of these diverse elements arranged in countless forms must have proceeded from a Reality that could in no wise be bereft of will or understanding. This is clear and proven to the mind and no one can deny it. It is not meant, however, that that Universal Reality or the attributes thereof have been comprehended. Neither its Essence nor its true attributes hath any one comprehended. We maintain, however, that these infinite beings, these necessary relations, this perfect arrangement must of necessity have proceeded from a source that is not bereft of will and understanding, and this infinite composition cast into infinite forms must have been caused by an all-embracing Wisdom. (*This letter or Tablet is published in full in the Star of the West, Vol. 14, p. 101.*)

THE REALITY OF THE DIVINE LEADING

LILIAN WHITING

An address given before the Bahá'í Assembly of Boston on January 10, 1926

It is a special pleasure to come before this Assembly tonight, where I have found so much of light and leading; of faith, friendship and fellowship; where you have all given me such gracious welcome and to all of whom I am deeply indebted for new inspirations and larger horizons. I have always been grateful for the divine leading that brought me into the personal presence of 'Abdu'l-Bahá, in that never-to-be-forgotten London summer of 1911; again, in the autumn of the year in Paris, and in the following year in our own city of Boston, and enabled me to be one among those who had the inestimable privilege of coming under his personal influence. Thus, I regard the privilege of coming to you tonight as one of the divine leadings in my own life for which I am grateful. Nor do I know of any greater aid than we who meet here enjoy in the simplicity and sincerity of our mutual sharing of that which God reveals to us.

I come to you, as a communicant in an historic and apostolic church (the Episcopal), in which I was born and bred and which I love with all my heart. But I should be unworthy this affiliation if I did not love and hope to share in the beautiful spirit of the Bahá'í gatherings, where we know no distinction of creeds, or race, or color; where our personal associations are consecrated into friendships sealed by our mutual devotion to the Divine Spirit; where we only know that we meet in recognition of the latest Manifestation of God's guidance to us—the Bahá'í Revelation. Nor is this Revelation confined to the convocations of its specific followers.

The great truths of unity and fellowship taught by Bahá'u'lláh and 'Abdu'l-Bahá are in the air. They permeate every religious gathering in which dwells the true spirit. The Bahá'í spirit is found even among those who know little of its history and its literature. For it is the Divine Spirit and so it enters into the heart of all who truly seek communion with the Divine.

The most real thing in our life is the Divine Leading. Invisible, inaudible, intangible—it is still the deepest reality in human experience. Is not the key and the clue to a life of joyful achievement to be found in just that degree to which we are receptive to the Divine Spirit? "I have placed in thee the essence of My light," Bahá'u'lláh assures us; "therefore depend upon it, and upon nothing else; for My Action is perfect and My Command has effect. Doubt this not, and have no uncertainty therein." This counsel inspires our obedience. Nothing could be more clear and definite. "I have placed in thee the essence of My Light. Therefore depend upon it, and upon nothing else." Now, this attention and obedience is not only a way; it is the *only* way to live. Not to be in accord with it, is mere existence—not life. We find similar counsel in all our Prophets. "All the way by which the Lord, the God, hath led thee," is one of the appealing words of the Scriptures. "I am the Way, the Truth, and the Life," said Jesus.

II.

Bahá'u'lláh tells us that, "The soul is made by the Hands of Power and the Fingers of Strength," and that in

the soul is placed this Essence of Divine Light. Thus is man equipped as he fares forth on that momentous and mysterious, yet enthralling and enchanting, journey of life. It doth not yet appear what we shall be, but we know that if we keep our spiritual rapport with the Divine we can not go astray. Not appealing to the senses, this leading is clearly discerned by the spirit. The soul can be trained into finer and still finer recognitions of the subtle guidance. Spiritual culture is the appointed way to spirituality of life, as education and mental culture are to intellectual grasp and achievement. Nor is this a vague and speculative theory. The secret of all happiness, of all worthy achievement, is found in the soul's responsiveness to this Divine Leading. I have said that this leading is of a nature that does not appeal to the senses, but is discerned by the spirit. But this is not quite true; for when the spirit discerns it, the subtle signs and signals are not infrequently made manifest through the senses. A friend calls and tells us that which we should know; we open a book at random and, behold, the eye catches the message; we pause for a moment by a news-stand, and are suddenly directed to some printed word of import to us. These, and endless variations, occur all the time. But the soul must first recognize the signal.

A supreme illustration of the sacramental leading of life is before us in the sacred drama of the Announcement by the Bab; the Fulfillment by the appearance of Bahá'u'lláh and 'Abdu'l-Bahá, who brought from God a message to lift the world to higher levels and to make known to humanity a larger revelation of the Divine Purpose. "God sends His teachers unto every age, with revelations fitted to their growth." That Jesus, that Bahá'u'lláh, died the death of the martyr, only accentuates and exalts

and confirms the mission on which they were sent. It was expedient that they should go away. It was expedient that they withdraw to the invisible realms, that their message should thus be ineffaceably consecrated. Since the passing of these great spirits—the two latest in the long line of God's prophets—all humanity has felt the stir and the thrill of a new order of life. In the direct line of the spiritual prophets, 'Abdu'l-Bahá held aloft the lighted torch that had been passed on to him and its illumination now is lighting the entire world.

We are still too near that wonderful drama that has been enacted between 1844-1925 to gain the full perspective on its momentous meaning. The political, the economic, the moral and the spiritual changes which lie within what is little more than three-fourths of a century, are so stupendous as to baffle all comment. Science, art, literature, religion, all the forces that play upon the life of man, have revolutionized his environment and opened to him an entirely new outlook. These years witnessed transformations, and what is still more impressive, we are now in the very crisis of new transformations. There is but one path open to the feet, "Turn to the Lord and live." For the spiritual transformation shall exceed and include every other.

When Jesus said, "Seek ye first the kingdom of righteousness, and all other things shall be added unto you," He gave no impracticable counsel. "The Kingdom of Righteousness" is a symbolic phrase. It implies that harmony and equilibrium, that one-ness with the Divine, that enables a man to be of the best use to himself and to others. After this, after this one supreme essential, the other things shall be added. "For your Father knoweth what things ye have need of before ye ask Him." No man liveth to himself. No one

can do the best for himself without doing the best for others. The two are one. The law of co-operation in the economic life, of brotherhood in all human relations, these are the fundamental laws on which the new order of life is being built, and they are the only laws that give man spiritual freedom and the expansion of spiritual progress.

III.

We shall all agree, I am sure, that it is no fantasy to believe that mankind is now entering on a new order of life. Into the unknown Future we are advancing for deliverance and salvation. For two thousand years the Christian world has prayed to be delivered from evil. The deliverance is at hand, only its conditions rest with ourselves. How truly does our great spiritual poet, Whittier, say: "For to be saved is only this: Salvation from our selfishness."

Man is delivered from evil when he refuses evil and demands only good. We are on the threshold of rich and lofty experiences that glorify the days with radiant hope and exaltation. They are ours for the choosing. New stores of cosmic energy are unlocked. It is nothing less than that the world is advancing from the material forces to the ethereal forces. The horizon line of the Unknown constantly recedes and the new territory disclosed becomes our possession of present utilities. Had it been prophesied in the early years of the Nineteenth Century that the human voice would be heard from London to San Francisco; from Boston to Hawaii; that messages between Europe and America would flash under the ocean and vibrate through the air; that a ray of the ether would transmit thought; that vehicles would move through the streets with no visible power to propel them; that a concert in London

should be heard in Boston; that our preachers and lecturers, our musicians and dramatic artists should reach audiences invisible to them—who would have believed such a forecasting?

The resources of the ethereal realms are infinite and incalculable. In the ether lies enwrapped all energy which shall emerge as constructive power; in the ether lie all possibilities of communication, transit, and power that shall take shapes and directions yet undreamed of for the remaking of the world. In Sir Oliver Lodge's latest book entitled "Reality," published in the late spring of 1925, the great scientist and psychical researcher takes for his theme these marvelous potencies of the ether. Some twenty and more years ago his little book entitled "The Ether of Space" was revolutionary in its action upon the thought of the day. For Sir Oliver, now supported by all the leading scientists, discovers that ether is energy. It pours itself through surrounding conditions. Platinum and gold are tenuous compared to the ether. This ether of space is the reservoir of energy. Should the ether-flow into this world stop for one minute—presto! there would be no world! Then what is the next advance? It lies in the spiritualization of conditions. This is the next onward step in civilization.

Henri Bergson recognizes this truth. He argues that life should be free, spontaneous, unhampered. Creative activity is the ultimate reality. It is already heralded to us by the mysterious potencies of electricity; by the power to navigate the air, and Bergson offers a speculative theory which is of curious interest. It is that consciousness, which he regards as the one great unity, pours itself with resistless force through separate individualities; that the soul, being immersed in matter, being thus

clogged by matter, is impeded in transmitting the rush of this higher consciousness to the production of new life; that man has only to remove this obstacle and all this higher consciousness rushes in to be constructed by mind into great results. Organize an individuality, and some measure of this higher consciousness is utilized by him and conveyed in results to the world; organize still more highly and still a greater measure of the higher consciousness may be brought to bear to come through and regenerate and create a new order of life.

Arthur James Balfour questions as to the undreamed-of possibilities of this flood of life (the pure energy of the ether), beating against matter. Mr. Balfour believes that the "*Evolution Creatrice*" of Bergson is not merely a philosophic treatise; that while it has all the charms and audacities of a work of art, it is still no unsubstantial vision. It offers actual scientific truth as well as the boldest metaphysical speculation.

Electro-magnetic discoveries open the vista of a new world. Are we then entering on this new order of life? Is not the radio practically (and prophetically) reconstructing degrees of life for humanity? The realm of unknown power is already being entered by the explorers. They are penetrating into its laws, its resources; and constantly the realm of the unknown is being increasingly conquered and made to be the known.

Tyndall found that the luminiferous ether conveys vibrations of light at a rate of two hundred thousand miles a second. If man developed the faculties to enter into and become an inhabitant of such an atmosphere as this, his environment would be transformed. Life would then take on the higher etheric vibrations of the spiritual realm. In this realm are sounds that are above the vibration that can

be registered by the mortal ear; colors, that are in a high vibration that is beyond that which the human eye can register; these sounds and colors are all in this higher vibration. Is it not quite conceivable that when man withdraws from the physical element; when he stands clothed upon in his ethereal body, that he enters into the realm of this higher vibration? And that it is this change which is that which we call death? We are living today, here in the mortal body, in an environment that would have been a miracle world to the Pilgrim Fathers! Indeed, it would have been a miracle world to the generation that has just vanished; to Emerson, Dr. Holmes, Longfellow, Whittier, Lowell; and to their younger contemporaries, Edward Everett Hale, Phillips Brooks.

IV.

Now are we, the humanity of today, responding spiritually to this advance of conditions? Is there not, at least, a very perceptible advance? The extension of sympathies is in evidence as is the extension of consciousness. The great ideals of co-operation in the economic world; of brotherhood in the social world, are asserting themselves so profoundly that they are well becoming the accepted ideals of humanity. These ideals were taught by Jesus in the most impressive words and by his own example; the same truth is expressed constantly in the words and counsels of Bahá'u'lláh. "I have placed in thee the Essence of My Light; therefore depend upon it. . . ." How does one depend upon this Light and make it to be his own guidance? By aspiration; by prayer. Plotinus tells us that the soul is of a power to extend her activities to any locality she may desire. She is a power that has no limit so far as she is pure and unadulterated with matter. This is to say,

the less a man is entangled with materialities, the more clear and direct are his spiritual perceptions. But let not this truth mislead us. A man is not necessarily entangled in materialities because he is dealing with material things! It is a materiality, if you will, to build a railroad across a continent; to lead fleets of ships over the sea; to build houses, churches, universities; but these "materialities," if we call them so, are the mechanism of our higher life! They are the instrumentalities that extend civilizations; that promote culture, health, happiness; and that produce the conditions of all intellectual and spiritual progress. To be a vital factor in these activities is a part of the spiritual life; not apart from it. To lead the life of the spirit is not synonymous with sinking into vagrancy, idleness, pauperism, or any sort of ineffectual existence. The life of the spirit means activity, usefulness, achievement. The life of the spirit is that spiritual state, or condition of aspiring energy, of peace and mental harmony, of good will to all, of sympathetic companionships, of love. It is that mental and spiritual condition by means of which the delver in the mine, the layer of a pavement, the engineer, the professional man, lawyer, doctor, teacher, preacher, the artist, the writer, the stenographer, the worker in all industries, crafts, professions or arts—all do the most effective work. The man who is controlling vast financial and economic interests, is he thereby debarred from leading the life of the spirit? No more than is the clerical prelate in his study, or the poet writing his epic or lyric. To be a good citizen, a good neighbor, a good member of a community, a factor in economic activities, is a very great part of the Life of the Spirit. For the Life of the Spirit is revealed in qualities. The Life of the Spirit is jus-

tice, kindness, consideration, courtesy, generosity, love. And Love is the comprehensive term that includes all.

This high and effective energy is sought and found in the Divine Leading. It is to be gained by Prayer. It is given to each and all who prays that his own spirit may be increasingly receptive to the Divine Spirit. Let one, on waking, invoke the Divine Guidance: "Cleanse the thoughts of my heart that I may perfectly love Thee, and worthily serve Thee, to the glory of Thy holy name." "Let the words of my mouth and the meditations of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer." "Let my trust be in Thy Will, and my deeds according to Thy Command." "O my God! I put my spirit, my soul, and myself into the right hand of Thy Power and Safety!" In such words the immediate aspiration of the soul to be kept within the realm of holiness may be expressed instantly on returning to consciousness, even before one rises to make ready for the day; even before he kneels in prayer to re-consecrate his life to the Divine Purpose.

Through prayer do we receive the reality and the constant proof of the reality of the Divine Leading. This guidance invests every hour of the day with the atmosphere of romance. It makes each day an entirely new and joyous experience; it redeems all life from monotony. It reveals itself, this Leading, in all minor details; and it is these, after all, that largely create the entire texture of life. This Leading becomes one's light and one's clue. He realizes and shares in that spiritual truth expressed by Whittier in the stanza:

"I know not what the future hath
Of marvel or surprise;
Assured, alone, that life or death,
His mercy underlies."

Yet one great and determining truth we must yet remember: To give ourselves to the Divine Leading is not to sink into mere passivity. It involves the very highest activity of life; the highest potentiality of the spirit to recognize and to follow this Leading! In Ephesians we find this wonderful passage:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

There we have the conditions: To be led by the Divine Spirit involves man's power as well as God's power; that is, man must do his part, in order that God may do His. We are not taken up and wafted without effort; we are taught and helped to walk, to climb. Nor is life made up of exclusively pleasant and agreeable coincidences and events. We do not live on rose-leaves; sometimes we live on thorns. What about our failures, our sorrows, our distresses? It would be a very superficial view of human life that would evade these.

What does Bahá'u'lláh tell us?

"My Calamity is my Providence. In appearance it is Fire and Vengeance; in reality it is Light and Mercy." Those are marvellous words and convey eternal truth. We live to look back upon trials and to thank God that He thus helped us by their discipline. We look back to see that they were by no means fire and vengeance; but that they were Light and Mercy.

In prayer we touch the highest potency of the universe. The highest of all cosmic possibilities. To commit ourselves reverently with even renewed consecration to that Power, is to receive renewed energy; new and finer insights, and a new endowment that leads increasingly toward the supreme ideal condition.

"By the Hands of Power I have made thee, and by the Fingers of Strength have I created thee," says Bahá'u'lláh, and "I have placed in thee the Essence of My Light; Therefore, depend upon it and upon nothing else, for My Action is perfect, and My Command has effect."

PRAYER

Lord, grant us a vision more bright and more clean,
 A wider horizon with pastures more green,
 A far-reaching country where old things are not—
 Where boundaries are broken and conflicts forgot.
 The call of old highways is vain in our sight,
 The lure of old byways is lost in the night;
 Let us rise in the strength of the Day just begun
 And blaze a new path that leads out to the sun,
 And, leaving our spiritless fancies behind,
 Rejoice in the freedom of loving our kind;
 Beholding creation as token more bright—
 Earth's colorful garden for God's own delight.
 Lord, grant us the purpose—Love's vision unfurled,
 To will and to labour—we build a new world!

Janet Bolton

SOME ASPECTS OF LIFE

D. S. COLE

"To every individual there come clear, cool moments when the complex trivia of daily life drop back into their native insignificance. You find yourselves possessed by an abounding sense of life, and it seems almost possible for a few fleeting seconds to penetrate the obdurate veil which shields the divine mysteries." These vivid words of G. H. Carson emphasize how dear to each of us a bit of that "abounding sense of life" can be, for is it not a poignantly clear definition of happiness? To penetrate the "obdurate veil which shields the divine mysteries" is the soul-consuming desire of the scientist and religionist alike, and whether one be a philosopher or peasant, the center of the intimate mysteries is life.

There seem to be certain things in the boundless universe which are not subject to discontinuity. Time was, is and will be continuous. Space has no limits. The ether is conceived to be imponderable and all pervasive, with no interruption or variation. Time seems to flow on as a mighty stream, meeting no obstruction, showing no change of velocity, always in motion, steadily flowing from epoch to epoch.

One can not help wondering if life, too, in its summation is a never-ending stream, ceaselessly flowing, giving and receiving, but never discontinuous. Since the life principle of cause came into existence, is it not possible that there always has been just "so much" life existent? In such flights of fancy are we not led irresistibly to a quantitative consideration of life?

What justification is there for such an inquiry, and what possible difference can a conclusion make to us? The justification for the question lies

in analogy. It is well known that the sum total of physical energy in the universe is constant and unchangeable despite the numerous forms of its manifestation. It is also established that it is not given to man to add or subtract one iota of matter from the total in existence. These quantities are continuous. Energy and matter are consecrated in quantity from the tamperings of man, however universally they may serve. And if there be laws of conservation of energy and matter, the building stones of the universe, may there not also be a similar guardianship over the more vital and subtle attribute—life? Such thoughts are the justification offered for the question. As to what possible difference a conclusion may make, this rests on the premise that any earnest endeavor to reach nearer to truth is its own rare reward, independent of the mellowing and broadening influence such endeavor almost invariably exerts. Perhaps a conclusion is impossible, but surely thinking about familiar and unfamiliar aspects of life may at least broaden appreciation and perchance the seeker may be vouchsafed a fleeting glimpse "through the obdurate veil which shields the divine mysteries."

Life is progression. Every living thing grows. Life flows on, a stream, as it were, and perhaps the sum total remains unchangeable, each living thing a microcosm adding its bit as a tiny drop to the sea.

Life defies measurement, for who can say that one babe is blessed with more life than another? Vitality, one may have more of than another, for vitality is a ponderable characteristic, but life is an intangible quantity gracing the universe, manifested

in myriads of forms and degrees to glorify the Creator. And yet, we are prone to muse—this is my life. I will do with it what I choose! When, as a matter of fact, the spark of life within the breast is the merest microcosm.

When we eat of the fruit of the earth, destroying the plant that we may live, is the stream of life interrupted or its quantity diminished? Or, as in the case of matter and energy, is the quantum of life simply suffering a transformation, a sublimation?

Science demonstrates that each atom is a vortex of energy and where energy manifests, life is not far distant.

Whatever the conception of life may be, it presupposes spirit.

'Abdu'l-Bahá, in "Some Answered Questions," has explained five aspects of spirit and their relationships to life so clearly that it seems almost as if we have been granted a peep through "the obdurate veil which shields the divine mysteries."

"Know that, speaking generally, there are five divisions of the spirit. First the vegetable spirit: this is a power which results from the combination of elements and the mingling of substances by the decree of the Supreme God, and from the influence, the effect, and connection of other existences. When these substances and elements are separated from each other, the power of growth also ceases to exist; so, to use another figure, electricity results from the combination of elements, and when these elements are separated, the electric force is dispersed and lost. Such is the vegetable spirit.

"After this is the animal spirit, which also results from the mingling and combination of elements; but this

combination is more complete, and through the decree of the Almighty Lord a perfect mingling is obtained, and the animal spirit, in other words, the power of the senses, is produced. It will perceive the reality of things from that which is seen and visible, audible, edible, tangible, and that which can be smelt. After the dissociation and decomposition of the combined elements, this spirit also will naturally disappear. It is like this lamp which you see: when the oil and wick and fire are brought together, light is the result; but when the oil is finished and the wick consumed, the light will also vanish and be lost.

"The human spirit may be likened to the bounty of the sun shining on crystal. The body of man, which is composed from the elements, is combined and mingled in the most perfect form; it is the most solid construction, the noblest combination, the most perfect existence. It grows and develops through the animal spirit. This perfected body can be compared to a crystal, and the human spirit to the sun. Nevertheless, if the crystal breaks, the bounty of the sun continues; and if the crystal is destroyed or ceases to exist, no harm will happen to the bounty of the sun which is everlasting. This spirit has the power of discovery; it encompasses all things. All these wonderful signs, these scientific discoveries, great enterprises and important historical events which you know, are due to it. From the realm of the invisible and hidden, through spiritual power, it brought them to the plane of the visible. So, man is upon the earth, yet he makes discoveries in the heavens. From known realities, that is to say, from the things which are known and visible, he discovers unknown things. For example, man is in this hemisphere, but, like Columbus, through the power of his reason he discovers another hemisphere, that is, Amer-

ica, which was until then unknown. His body is heavy, but through the help of an instrument which he invents, he is able to soar aloft. He is slow of movement, but by an instrument which he invents he travels to the East and West with extreme rapidity. Briefly, this power embraces all things.

“But the spirit of man has two aspects: one divine, one satanic; that is to say, it is capable of the utmost perfection, or it is capable of the utmost imperfection. If it acquires virtues it is the most noble of the existing beings, and if it acquires vices it becomes the most degraded existence.

“The fourth degree of spirit is the heavenly spirit; it is the spirit of faith and the bounty of God; it comes from the breath of the Holy Spirit, and by the divine power it becomes the cause of eternal life. It is the power which makes the earthly man heavenly, and the imperfect man perfect. It makes the impure to be pure, the silent, eloquent; it purifies and sanctifies those made captive by carnal desires; it makes the ignorant wise.

“The fifth spirit is the Holy Spirit. The Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Sun of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes, the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wilderness will become

verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruits will appear, and a new cycle is founded. The appearance of the Holy Spirit is like this. Whenever it appears it renews the world of humanity and gives a new spirit to human realities: it arrays the world of existence in a praiseworthy garment, dispels the darkness of ignorance, and causes the radiation of the light of perfections.”

Thus is life continuously renewed, the stream preserved and thus have the various forms of life their places in the scheme of things.

The various degrees of life contribute to its perfection and are as little brooks feeding the mighty stream. The vegetable gives up its life that the animal may live and in so doing finds a higher expression. From the animal and vegetable kingdoms man derives his material sustenance and these two phases of life become non-existent in their own spheres, but bloom in the greater perfection of man.

Are not life and death merely relative conceptions, as light and darkness? Darkness is the absence of light, and how could the splendor of light be appreciated without darkness to contrast? And so, “through the ages one increasing purpose runs.”

But there is assurance in these words of 'Abdu'l-Bahá: “As to life, however, it has had no beginning, nor will it have any end. The eternal grace of God has always been the cause of life. It has had no starting point and it will not approach any end. But concerning the degrees through which the soul has gone, these degrees are spiritual. Consider all the advancement of the world of humanity which is at present manifest and known. This has been realized through the spirit. These manifestations of the will of the Omnipotent

tent, in the universe, mean the manifestation of the divine laws and disciplines which are essential to the realities of beings: and in the world of the Kingdom they are ideals which in the appearance of the holy Manifestations of God are realized."

"According to the philosophy of God, in the material or phenomenal world there are two great issues or affairs: One is that which concerns life, the other concerns death. One is relative to existence, the other to non-existence; one is composition, the other decomposition. For people imagine that existence is the expression of reality or being, and that non-existence is the expression of annihilation—some imagining that man's death means his annihilation. This is a mistake. Total annihilation is impossible. . . . For instance, certain elements have formed man, then this composite man is subject to disintegration. This is no other than death, but the elements remain just the same. Hence, total annihilation is an impossibility. Existence will never be non-existence. It would be the same as saying that light can become darkness, and light can never become darkness. Existence can never become non-existence, hence there is no death for man; nay, rather, man is everlasting, EVER-LIVING, and as a rational proof thereof the following is advanced, that every atom of the phenomenal elements is transferable from one form to another, from one degree to another. For example, take the grain of sand or dust; you can say that that grain traverses all the degrees of existence. Once it goes into

the formation of the mineral in becoming petrified, as a rock; once it becomes vegetable in becoming the tree; at another time it becomes an animal, and still at another time, a later period, it becomes man. Hence it traverses or is transferred from one degree to another degree in phenomenal existence, but to non-existence, never."

"Therefore death is only an expression applicable to these changes, and the question of non-existence is a relative one."

"The bestowal and grace of God have rendered the realm of existence alive and full of being."

"If you sow the seed and nurture it, a mighty tree can be forthcoming therefrom. The virtues of that seed will become revealed, it will become branch, give its leaves and blossoms, and fructify. All these virtues are hidden within the inner part of the seed."

And so the mighty, never-ending stream of life flows on and "the realm of existence is ALIVE and full of being." The great reservoir of life never fails and we are but the drops of one great sea.

"Through the ages one increasing purpose runs"—the glorification of God through LIFE—life in the aggregate, life in each individual, that spark which is as "of the breath of God."

The quantity of life is imponderable, its flow never ceasing. But the meaning of life, its purpose becomes revealed to each one of us as we seek earnestly for truth and in a degree commensurate with the sincerity of our endeavor.

THE IMPORT OF RELIGION

MIRZA ABU'L-FADL

The following interesting and valuable treatment of the necessity of religion in the life of the individual and the race, is from the pen of one of the greatest of Arabian scholars of the last generation, now deceased. He traveled and lectured in this country about twenty years ago. The structure of thought on the part of Arabian scholars—in fact, all the scholarship of the Near-East which goes back to Arabian learning—is distinctly different from our own western structure, yet is just as logical; and, penetrating these quaint differences that appear in the dialectic of Mirza Abu'l-Fadl, we will be interested in the deep thoughts of our oriental philosopher and friend.—Editor.

The real import of *religion* is not known to the majority of men. Even the necessity of religion for the preservation of human society is a point of disagreement among philosophers. In other words, some of the men of learning believe that religion is the only foundation upon which the preservation of human society can be secured; while, on the other hand, many among them persist in the contrary opinion. Some think religion the best of divine bounties and consider it as essential for the protection of humanity, as the mind is for the body. They assert that just as it is not possible for the human body to accomplish beneficial and universal achievements without the faculty of mind, so it is impossible for the affairs of mankind to be correctly governed without a religion; nay, rather, they say mankind can not continue in the world without it.

Others consider religion an institution most detrimental to humanity; account it diametrically opposed to civilization and destructive to human society. To them religion is represented by ecclesiasticism. They persist that religion is that whereby the masses have been prevented from studying useful sciences and arts, and nations have been taught to entertain hostility and enmity toward each other, causing repeatedly destructive warfare. Those who hold this view are so strongly opposed to religion

that, in many instances, they even dislike the word and shun its mentioning.

When a discerning person reflects upon the conflicting opinions of learned men concerning the usefulness or uselessness of religion, he will readily understand that the only reason for this difference is the fact that the true meaning of religion and its source is not known among men. Some may ask: how can the meaning of religion be unknown to the leading philosophers and men of learning; and how can it be that men of science are unable to understand the import of religion, ignoring its source and foundation while at the same time they are able to perfect great inventions and make useful discoveries by which humanity is greatly profited and put under obligation to them?

In order to throw light upon this difficulty let us consider the following point: Let one among you submit the following question to any ten or twenty men of learning: "What is religion, its source and foundation, and what is the reason of disagreement among men of learning in accepting or rejecting religion?"

To this question each will render a different answer. Thus you will realize that these ten or twenty learned men do not agree upon the same statement. If one investigate historians of religion and theological

writings compiled by philosophers and scholars during the nineteenth century, he will clearly discover their contradictory opinions concerning the origin of religion and its meaning. Did Thomas Hobbes of Malmesbury, who lived in the seventeenth century in England (and who is represented by the English generally as the leader and standard-bearer of irreligion), and Isaac Newton, the standard-bearer of religion, both of whom were great philosophers and inventors—understand the meaning of religion in the same way and agree in their views concerning the truth? Likewise other learned men, such as John Wilmot, Earl of Rochester, Anthony Ashley Cooper, Earl of Shaftesbury, John Foland, an Irishman, Julius Caesar Vanini, an Italian, Cosmo Ruggeri, a Florentine (and profligate)—all of whom were considered great philosophers—were deniers and antagonists of religion. There were also numerous other men of learning, who entertained different views concerning religion; and some entirely opposed it. To review the names and lives of these men would necessitate large volumes. We omit them for the sake of brevity.

Among religious adherents, the Catholics practice the worshipping of images and pictures of His Holiness Christ, and homage to the relics of saints. On the contrary, Protestants account such worship as idolatry and polytheism. These two communities have mutually contradictory opinions regarding religion; yet both are founded in refined and civilized nations far advanced in scientific knowledge and enlightenment. Is not their difference of view in such important matters a mighty evidence of the fact that the source and meaning of divine religion are points of disagreement among them? Such is also the case among other nations and religious communities as the Islamites, Brah-

mans, and the followers of Confucius. All these differ over details of religion.

We should comprehend the meaning of religion, and recognize the proofs and arguments concerning its source and foundation. It is asserted by men of learning that among animals, man alone is created with natural adaptation to civilization and social life. All other animal species are minus this tendency to an organized society; whereas, the life of man depends upon the congregation of individuals and cooperation in different arts, occupations, etc. Without a special community, it is impossible for man to properly conduct the affairs of life.

Mankind alone has been endowed with rational faculties, spiritual perception, comprehension of general ideals, and the gift of invention. Owing to this fact, man has the power of subduing and controlling the animals; whereas, the animals are not endowed with the faculty of influencing man.

This is what is meant by the verse revealed in the Holy Scriptures, "God has created man after our own image." Thus we know that, from the beginning, God has chosen the human form, which is the most excellent among created things, to be His manifestation; and has distinguished the temple of man from animals by making him the dwelling place of His Holy Spirit.

Now that it is understood that man is in need of society and cooperation, not only to assist his progress toward perfection, civilization and enlightenment, but also to assure the continuity of his race and progeny; therefore, it is apparent he should institute laws to accomplish this cooperation and mutual aid, and protect human society from dispersion and disintegration, which is contrary to the

natural divine principles embodied in the creation of man.

Thus we say that mankind is in need of two kinds of power for the preservation of society.

1. A power regulating laws which may guarantee order and discipline in the affairs of each individual.

2. A penetrative power necessarily imminent in these laws, to influence individual obedience and training in such regulations.

For should there be no laws, the high would oppress the low, the strong would be unjust to the weak, lives and properties would be sacrificed to pillage and destruction, blood would be shed, virtue and honor defamed, tranquillity and peace—which constitute the basis of civilization and refinement and are the protective spirit of human society—would be removed and annulled; and finally society, which assures the perpetuity of mankind, would be overthrown and disintegrated.

You have no doubt heard or read in histories the records concerning large races of former times, and as no laws were instituted among them, were accustomed to live as wild animals in forests and mountain caves; their manner and disposition similar to those of beasts of prey. Large numbers of such tribes of men were thus reduced to extinction, such as the "primitive Arabians or lost tribes," whose names and the manner of whose brutal life are still recorded in the pages of authoritative historical works. But owing to regulated laws, the descendants and posterity of these same savage tribes have in the present age far advanced in civilization, and are noted for learning and enlightenment. Even in the present day, various great nations, tribes and peoples, exist in different parts of the world who have not been

lifted above a state of barbarity, and still live like animals. Some of them are so steeped in savagery that they practice cannibalism, and resemble beasts of prey more than men. In fact, most of the animal species, even reptiles, abstain from feeding upon their own kind.

A slight reflection upon the above mentioned points will clearly show that the cause of this decline is absence of laws for the preservation of society. If laws were enacted and enforced among these uncivilized nations and barbarous tribes, they would after a time advance in knowledge, learning, enlightenment, civilization and refinement; attain to prosperity and affluence, and produce philosophers and men of learning who would secure honor and respect for their race and posterity. But those among them who continued in their actual state of barbarism would gradually decline, finally be extinguished, and their names effaced from the records of the world. If their names should survive, they would serve only to render them the subjects of admonition and warning.

The first thing God did for the order and preservation of the world was to create religions, which are the only means of civilizing the world and preserving order. Religion is the only means of elevating the people. If a man be a great savant, but an atheist, we recognize his talent and call him great. Yet we are not sure of his integrity; but if he is a religious man in the true sense, he will be honest and upright, and we have then full trust in him. By religion is meant the knowledge of God, because God first created us to know Him, that He is powerful and mighty in all things, that He encompasseth all things; therefore He made the laws and ordinances which are important for us to know.

THE QUEST FOR THE SOUL

HOOPER HARRIS

"O unitarians, make firm the girdle of endeavor, that perchance religious strife and conflict may be removed from amongst the people of the world and be annulled."
Bahá'u'lláh.

Why should such an exhortation be necessary, since peace and brotherhood are everywhere heralded abroad, and the great religious systems of the world without exception teach unity and love?

We should stand in awe of God instead of quarreling about Him, since we must admit our ignorance concerning Him.

The Christian philosophers, as well as the ancient, admit that the infinite is incomprehensible, and that at best the intellect is only capable of conceiving God as an idea. (St. Augustine.)

Bahá'u'lláh says: "But that Real King is in Himself sufficient unto Himself. . . . God singly and alone abideth in His own place, which is holy above space and time, mention and utterance, sign, description, and definition, height and depth."

As we must all confess our ignorance, why do we quarrel? Because man is apt to idealize, theologize and deify his own opinions, to clothe them in metaphysical formulas, and having adorned them with these imaginary garments of divinity, bows down to and worships them. They are as truly idols as the gods of ancient mythology and perhaps much more harmful. Thus, worshipping opinions handed down to them by ancestors, men deceive themselves into believing they are worshipping God.

As Max Muller so cogently said, "all the great religions teach us to love the good God and be good." Their Founders, or Prophets, were busy teaching and demonstrating by their own lives the constructive prin-

ciples of the spiritual life. As 'Abdu'l-Bahá so often taught, "When all these divine prophets were united with each other, why should we disagree? We are the followers of those holy souls. In the same manner that the prophets loved each other, we should follow their example, for we are all the servants of God, and the bounties of the Almighty are encircling every one. God is kind to every one; why should we oppress each other? The foundation of divine religion is love, affinity and concord." To them, the Prophets, that men should live was of supreme importance, and their opinions a matter of indifference. They had the "eye single" and their whole bodies being full of light, they saw only the work God had given them to do and devoted themselves wholly to that life. To paraphrase a famous Southern evangelist, they had little use for theology and botany, but they loved God and flowers.

However, after they had left this world for the glory behind the veil of being, their followers—for the most part—instead of walking in their footsteps and endeavoring to live according to their teaching, commenced to follow human opinions. They even quarreled about the Prophets of God, what their nature was, human or divine, and what their station. They claimed that the religion of God required the knowledge of dead languages and abstruse sciences, to be comprehended. But Bahá'u'lláh says in his "Book of Assurance:"

"Lend not thine ear to the vain statement of the servants who say

that the Book of God and the Verses can not be proof to the common people because they neither understand nor comprehend them. . . . Before God these common people are accepted and approved above the learned who have turned away from the True One. Understanding the Divine words and comprehension of the utterances of the Ideal Doves have no connection with outward learning, but depend upon purity of heart, chastity of soul and freedom of spirit."

And again:

"But, O my brother, when a seeker intends to turn the step of search and journeying into the path of the Knowledge of the King of Pre-existence, he must first cleanse and purify his heart and he must cleanse and purify his breast from all the gloomy dust of acquired learning and from the illusions of satanic appearances."

Defining knowledge, he quotes one of the great spiritual teachers, who says:

"Knowledge is a light which God sheds in whatsoever heart He will-eth."

"It is this kind of knowledge which is praiseworthy; not the limited learnings produced by veiled and obscured imaginations which men often steal from one another, then glory over their fellow creatures."

Not until we realize the futility of trying to acquire absolute knowledge, and frankly confess our ignorance, are we prepared to even begin the real quest for the soul. If we could learn the secret of the simplest flower, penetrate its reality, and unveil its mystery, we would be informed of the secret of the universe, for the "Universal Splendor" exists in all things. But the thing in itself can not be known.

How, then, is man to find assur-

ance and satisfy his soul? Socrates, according to Bahá'u'lláh, was the most profound of all the philosophers. He taught that the only thing man can know is himself, and Bahá'u'lláh teaches that to know our own souls is equivalent to knowing God. 'Abdu'l-Bahá says that, "Man is the Spirit in the body of the world." But man is not yet conscious of his own reality. Through the ages, except in rare instances unconscious of it, man has been like "a beautifully jeweled sword hid in a dark sheath." In his long and toilsome journey toward a knowledge of himself, preyed upon by wolves in sheep's clothing, the victim of charlatans, and the plaything of his own uncontrolled passions, he has not only refused the counsels, but has turned upon and persecuted his best friends and Saviors, and so has been in every age the cause of his own undoing. But in this Age of Enlightenment, when a new spiritual dynamic is stirring the heart of the world, he is coming to realize more and more his true nature and to really desire and strive for world peace and religious unity. At last his East is roseate with the dawn of a new day.

But how is man to learn to know his own soul, which is equivalent to knowing God? Left to himself, he is prone to fall into idolatry, delude himself with his own imaginations and mistake the whisperings of the human ego for divine revelations.

In this quest for his soul, he needs divine guidance, a Teacher, not in words only, but One who has lived and demonstrated the Divine attributes, and the noble qualities hidden in man. And, above all, he needs an Infallible Divine Center, not only as a strong, sure rope which he can grasp as "the cord of God," but around which world peace, reconciliation and unity can revolve. And that Centre must be established with power and authority, for there can

be no world order without a sufficient moral sanction to hold the conscience of men and maintain it in the name of God and religion.

In plain language, what is needed is a Manifestation of the Divine Will and Authority, the appearance of such a Spiritual Leader as the world had two thousand years ago in the Man of Nazareth, who can speak with power and authority and not as the scribes and pharisees, and deliver to the world the message and the words of God.

To come to that realization of his

own Reality, which is equivalent to knowing God, man must now, as he did in the time of Jesus, turn to "The Lord of the Age" and feed upon the words of God which alone are Spirit and Life. No more now than then can heaven be taken by assault or captured by violence; and now, as then, there is one door and one door only, guarded by a flaming sword. And now, as then, the same supreme condition obtains: "To him that overcometh will be given to eat of the Tree of Life, which is in the Paradise of God."

THE SERVANT APOSTLE

MARTHA ROOT

JOSEPH GERPOL was a servant in Capitalia, Nameless land. He was slow in mind; as he expressed it in his broken English, "I am less than others." Also, he was so nearly blind that he said he saw more with his thoughts than by means of his eyes. Joseph was so poor, one does not like to chronicle how little he had to live upon. This story has to do with the apostle side of his life. Spiritually he had wonderful divine insight. His judgment in all matters relating to the Bahá'í Cause was wise and dependable. His face was so shining that people in the street often stopped to stare in wonder at the illumination in those almost sightless eyes. He was quick in all his movements, and such a worker that he astonished even those who knew him best.

Joseph, a Bahá'í of the servant class in Nameless land, had come to Capitalia to spread the Bahá'í Teachings. His first job was in a Catholic Monastery where he gave the Teachings of Bahá'u'lláh to the priests who would listen. Called back to the

country peasant home in Nameless land by the death of his mother, when he returned he did not go again to the monastery to work, though he was asked to do so.

He next took a job as errand boy. His work took him to the various taverns where he gave the precious Teachings. As the Bahá'í teacher, writer of this account, visited Capitalia, she found people from inns now confirmed Bahá'ís and some had changed their business. One had made out his life insurance to the Bahá'í Cause. One head in a wine shop had ordered the youth away because he did not like his religious talk. But when the owner of the entire establishment, in that same hour, ridiculed Joseph and said: "He preaches against selling liquors because he is very poor. If he were rich, he would think quite differently." The same young man who had ordered Joseph out replied: "Well, there are not half a dozen other men in Nameless land as honest or as great as Joseph!"

Next he helped an architect and

talked with him about the blessed Teachings. One day as Joseph so meekly bowed (any one who ever saw him will remember his humble but angelic bow, for he never forgot for one moment that he was a servant) the architect playfully slapped his face and kissed his forehead, saying: "Do not bow to me like that! like an oriental character in a drama!"

Another time, Joseph by chance was called to carry the bags of a great bank president to the railway station. The manner in which he did it brought him a position in the banker's home. He gave them all the Teachings of Bahá'u'lláh. The banker liked the youth and told him he could use the house as his own home, could use the telephone for his Bahá'í work and could invite his friends to the office. Joseph, innately knowing his place as a servant, never did any of these things.

One day while Joseph was carrying the coal to the different rooms, he was thinking: "Here I work carrying the coals, but what am I doing for the Cause of Bahá'u'lláh?" That afternoon he said to the bank president's wife: "Now I must leave you and find other work where I can do more for the Cause of our World-Teacher, Bahá'u'lláh, for I am doing nothing here."

The woman was sorry to have him go. She said: "Joseph, you know us, you know our ways, we like you. I must not keep you from your great task, but always send us your address, for you are sympathetic to each one in our family."

That night Joseph prayed many hours for the beloved spiritual Cause. Next morning he said to the banker's wife: "Money does not mean much to me. If you wish me to stay I will, and you know I shall always be your servant. But I am a simple youth, I'm ignorant, I do not have capacity to serve Bahá'u'lláh and to spread

His great Cause in Capitalia. Let me carry the coal and wash the dog. I will keep my room in the garage, but you need not pay me any wages. You can always count on me, but you with your great culture can help our Cause. Perhaps you could have the Bahá'í Feasts in your home." So it came about that Joseph stayed on and the banker's wife helped him in his work for Bahá'u'lláh.

One day he was very surprised to receive a letter from a Bahá'í traveling teacher that she had just arrived in Capitalia. He came running to her small hotel. (Joseph never used the tram.) Together they arranged a program. As the days passed she observed that Joseph never thought whether he was warm or cold, whether he ate or did not eat, whether he slept or worked all night, still he was all consciousness when it came to serving the Cause he so loved. Lectures were given every evening for a month in the leading clubs and organizations of Capitalia. The Bahá'í teacher was always escorted by Joseph. Also, he did all the telephoning as she did not speak the language of that country. He often made long trips, on foot, to arrange the interviews that her time and strength might be saved. No princess was ever more devotedly served. One day when they had been to a nearby city to speak and were returning, she said to Joseph: "Please do not leave the street car, but ride on home; I get off just at the door of my hotel." He instantly replied: "I am your servant; I must see you safely into your hotel before I leave you!" and he did.

Food specialists who teach that too much starch gives one fatigue would find an exception in Joseph's case. During the whole month he prepared nothing to eat except black bread spread with bacon grease (an unknown lady had left at his door this

large jar of bacon fat and he could not return it because he did not know who sent it, so he enjoyed it). His drink was hot water with a lump of sugar occasionally. Often he was persuaded to eat with the Bahá'í teacher at her frugal table, for he said he wished to spend every hour possible with her—but, gentle reader, imagine her feelings when afterwards, little by little, he brought her gifts until he had paid for every meal! One night after a lecture, he handed her a little package of sandwiches as he said good night. She said: "Joseph, I will not take them! You must take them home and eat them!" Tears came into his eyes as he answered: "I will NEVER eat them! I would be too grieved to eat them ever! I bring them to you because you do not eat enough." "Forgive me, Joseph," she said; "I will eat them; I like sandwiches and I very much appreciate your thoughtfulness and your kindness." The Bahá'í teacher found she could do nothing personally for Joseph, but she could give books and work for the Cause in Capitalia.

She invited the banker's family to tea to tell them more about Bahá'u'lláh, for they longed to hear. The wife told her about Joseph. "We feel he is like a holy man. He is different from all others. We call him an apostle. Once when I was very ill, the children ran down and asked Joseph to pray for me. He prayed and truly in that hour something seemed to break in my spine, and I was released from the terrible pain. I pray the prayers from Bahá'u'lláh which Joseph has copied for me. We would like to be Bahá'ís, we try to be Bahá'ís."

Then she told the Bahá'í teacher how, another time, her son, nineteen years old, was to take his examinations and he had lost some very important papers which he had to have

ready at that date. He had looked for them every day for six weeks. The night before his examination he went down to the garage room, as he often used to do, and that evening he told Joseph his trouble. Joseph said to him: "Don't worry. You will find those papers. I will pray for you." Next morning the son said to his mother: "Well, just once more I will look in this room where I have searched so often! It is where they ought to be." He searched and he found the manuscripts! With the papers and in his examination work, too, he passed brilliantly, but coming home he went to his mother and said: "Mother, it was because Joseph prayed for me that God helped me."

This banker's wife also said that one day, riding in her motor car, she saw Joseph in the street carrying a very heavy burden. He did not see her, because he can hardly see at all, but she said he was singing as he bore his heavy load and his face was full of joy. She said her husband had several times invited in some of the city officials and had sent for Joseph to explain to them what the Bahá'í Movement is. The Bahá'í Feasts, where gathered each month about nineteen Bahá'ís taught by Joseph, whose lives are stories in themselves because of their zeal, loyalty, incessant toil and passionate devotion to this holy Cause, are held in this luxurious home hung with art treasures, the most beautiful home that the Bahá'í teacher saw in Capitalia.

The banker's wife said: "We can never do anything for Joseph. If we try to give him his breakfast when he brings the coal, he runs away. He laughs and says: 'I am not carrying this coal for my breakfast; I am carrying it for the Cause of Bahá'u'lláh.' If we give him Christmas presents or clothes he brings them back or gives them to

other people. He eats nothing, he wears nothing that he could not earn. He says: 'I am never tired,' yet he lives only on black bread. His eyesight is so poor that he sometimes sits up until five o'clock in the morning to get out his Bahá'í invitations, yet all his Bahá'í correspondence is answered promptly."

Going to another Bahá'í home to tea—the home where the head of the wine business had once dismissed Joseph from his door because he disliked his religious talk—the Bahá'í teacher found that this man is now in another and better business and is happily married. The couple showed her a Bible, lovingly inscribed, which Joseph had given them for their wedding present, and he had told them to study it; it was a preparation to understand the Bahá'í Teachings. That young wife, who had Joseph sit at her right at the tea-table, put her hand tenderly on his shoulder and said: "You are my very best friend in this whole world!" She later told the Bahá'í writer what a spiritual joy-bringer, Joseph had been to them. She, too, said: "He will not take anything. Once I put some cookies into his pocket; when he reached home and found them, he walked all the way back to bring them here. He will not take one thing. We can only help him by helping the Bahá'í Cause. My husband does the Bahá'í mimeographing. Another friend called on the Bahá'í teacher and said: "I tried to help Joseph, but every gift was brought back to me, so I typed four copies of one of Bahá'u'lláh's great Writings which another friend had translated into the language of our country."

So the Bahá'í Cause was penetrating Capitalia. The radio station and professors in six universities were visited during that month, as were

also the newspaper editors. One university professor said to the Bahá'í teacher: "If you can not stay to give a lecture, I will study these Teachings of Bahá'u'lláh for three months and lecture about them to the scientists of Nameless land. All the newspapers will print something about the Movement. I thank you for these books; the whole subject interests me more deeply than I can tell you."

The climax of the month came when an interview was asked and granted to come to the home of the ruler of Nameless land for an interview of one hour to explain the Teachings of Bahá'u'lláh. These Teachings were graciously received and cordial thanks expressed for the Bahá'í books. So it was everywhere, the people in Capitalia were so charming, so ready to hear and to help, that had the Bahá'í teacher stayed longer, more and more lectures would have been arranged.

The Bahá'í teacher and readers of this simple tale know that the cause of the progress of the Bahá'í Teachings in Capitalia is due to Joseph, the servant, but a true apostle. It is his life that has attracted people to look into these Teachings of Bahá'u'lláh. He stood at the railway station and humbly bowed his ineffable bow to the Bahá'í teacher while the train bore her away. Through tears of gratitude for his great life and his devotion and faithfulness to Bahá'u'lláh and 'Abdu'l-Bahá, and to Shoghi Effendi, the Guardian of the Bahá'í Cause, the Bahá'í teacher saw this youth transfigured; he was not the slender servant of humble rank, but verily the twentieth century Joseph! He brings light to the eyes of many Jacobs. He gives the Divine Glad-Tidings to his countrymen of Nameless land; they are obtaining a new life; they are acquiring limitless spiritual rapture!

TRUE AGNOSTICISM

The Bahá'í teaching is at one with science and philosophy in declaring the essential nature of God to be entirely beyond human comprehension. As emphatically as Huxley and Spencer teach that the nature of the Great First Cause is unknowable, does Bahá'u'lláh teach that "God comprehends all; He can not be comprehended." To knowledge of the Divine Essence "the way is barred and the road is impassable," for how can the finite comprehend the Infinite; how can a drop contain the ocean or a mote dancing in the sunbeam embrace the universe? Yet the whole universe is eloquent of God. In each drop of water are hidden oceans of meaning, and in each mote is concealed a whole universe of significance, reaching far beyond the ken of the most learned scientist. The chemist and physicist pursuing their researches into the nature of matter, have passed from masses to molecules, from molecules to atoms, from atoms to electrons and ether, but at every step the difficulties of the research increase till the most profound intellect can penetrate no further, and can but bow in silent awe before the unknown Infinite which remains ever shrouded in inscrutable mystery.

"Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all, in my hand,
Little flower, but *if* I could understand,
What you are, root and all, and all in all,
I should know what God and man is."—*Tennyson*.

If the flower in the crannied wall, if even a single atom of matter, presents mysteries which the most profound intellect can not solve, how is it possible for man to comprehend the universe? How dare he pretend to define or describe the Infinite cause of all things? All theological speculations about the nature of God's Essence are thus swept aside as foolish and futile.

BUT if the Essence is unknowable, the manifestations of its bounty are everywhere apparent. If the first cause can not be conceived, its effects appeal to our every faculty. Just as knowledge of a painter's pictures gives to the connoisseur a true knowledge of the artist, so knowledge of the universe in any of its aspects—knowledge of nature or of human nature, of things visible or of things invisible—is knowledge of God's handiwork, and gives to the seeker for Divine truth a real knowledge of His Glory.

"The heavens declare the Glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge." Ps. xix.

Dr. J. E. Esslemont,
In "Bahá'u'lláh and the New Era."

THE ENLARGING fellowship of human life upon this planet, which began with the clan and tribe and has moved out through ever widening circles of communication and contact, has now become explicitly and overwhelmingly international, and it never can be crowded back again. Moreover, within this unescapable internationalism of modern life, not yet adequately recognized in government, man has been learning one great lesson from his social experiments. In area after area he has succeeded in getting what he wanted, not by violence, but by overpassing violence and substituting co-operation. That is what social progress consist in. All social progress can be defined as carrying over one more realm of human life from the regime of force to the regime of co-operation. Wherever we have civilized any social group, the essential thing which has happened is that in that group, not force, but cooperation has become the arbiter.

And now we face the next great step, the most momentous step in human history. Can we achieve a like result with our international relationship? Can we carry them over from brutality and organized slaughter to reasonableness and cooperation? How the best thinking and praying of our time centers around that hope of superseding belligerent nationalism with cooperative international substitutes for war! . . . The one hope of humanity today, if it is to escape devastating ruin, lies in rising above and beyond this nationalism and organizing the world for peace. . . . A clear conviction grows in the best thinking of today that mankind's realest conflict of interest is not between this nation and that, but between the forward-looking, progressive, open-minded people of all nations, who have caught a vision of humanity organized for peace, and

the backward-looking, reactionary, militaristic people of the same nations. . . . We work in many ways for the same end—a world organized for peace. Never was an end better worth working for. The alternative is the most appalling catastrophe mankind has ever faced. Like gravitation in the physical realm, the law of the Lord in the moral realm bends for no man and no nation: "All they that take the sword shall perish with the sword."—Dr. Harry Emerson Fosdick at the Geneva Cathedral.

THE WORLD is now entering upon the most stupendous task of construction it ever conceived. Having organized men into nations, destiny now is undertaking to organize the nations into humanity. . . .

The labor problem will never be solved by the rise and power of the laboring class, which would be quite as intolerable as the tyranny of the capitalistic class. It will never be settled right until it is settled by employer and employed cooperating, realizing that their common interest is more profitable than their antagonisms—in fine, becoming friends and ceasing to be enemies.

Friendship is the only hypostatic paradox of capital and labor, of rich and poor, of learned and ignorant. By means of it they find a common level.

The only true religion is one which realizes the friendship of God. And the only abiding state will be one which is built upon the friendship of all people. . . .

All nations are founded on fear and maintained by force. But it is our task to change this, and by science, commerce, art, education, and religion build up,

A nation of friends—

And why not a world of friends.—
Dr. Frank Crane in the "Spokane Review."

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