

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

APRIL, 1928

No. 1

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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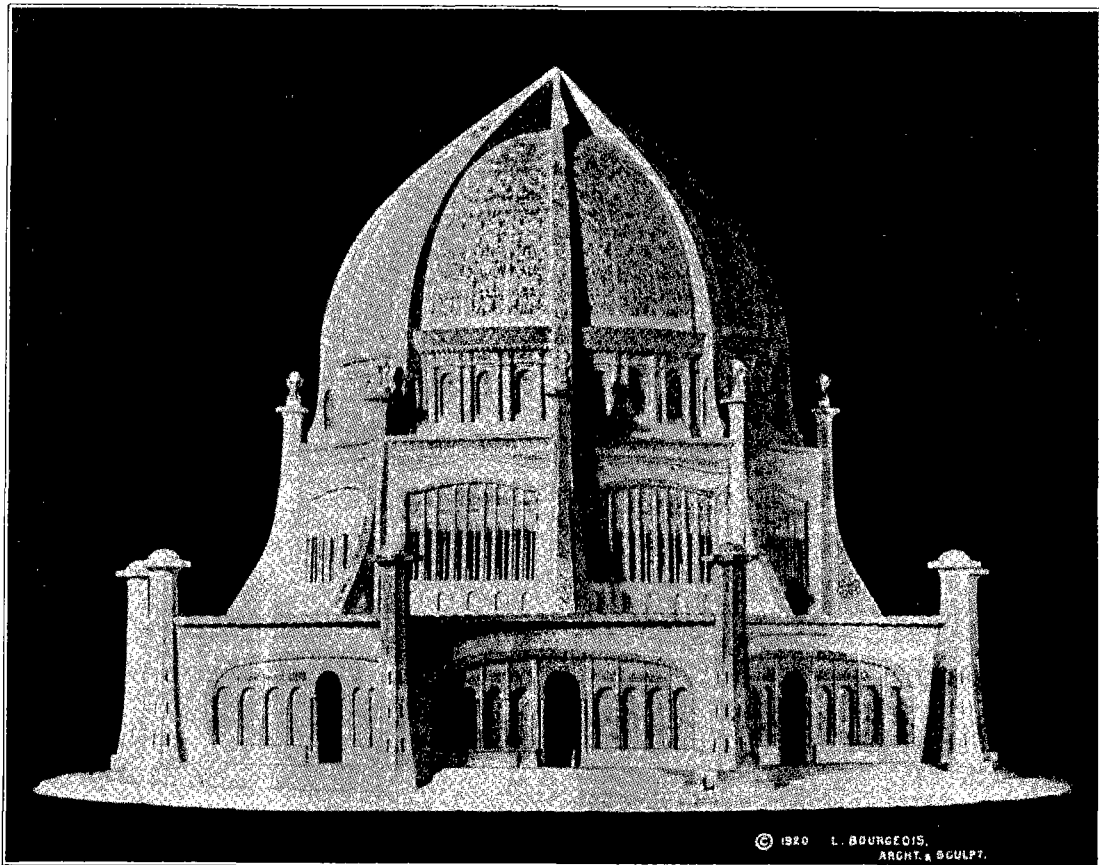
Established and founded by Albert R. Windust and Gertrude Buikema, with the faithful co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Model of Bahá'í Temple exhibited at the Bahá'í Convention in New York in 1920. This Temple, slightly reduced in size, is now in course of construction at Wilmette, near Chicago, Ill. Its doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn. Its charities will be dispensed irrespective of color or race. Its gates will be flung wide open to mankind; prejudice toward none, love for all." (See page 18.)

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"A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions."—'Abdu'l-Bahá.

"THE INTERESTS of civilization are threefold," says the *Round Table*, a British quarterly review, "liberty, prosperity and peace. Liberty means that the world should progress under the banner of democracy, the more backward peoples being assisted by the more advanced until they can take over the control of their own affairs. Prosperity means the economic development of the whole world so that the standard of living of all peoples may be progressively raised. Peace means the creation of arrangements which will ensure the settlements of international disputes by reason and justice and good will, and not by war, the great enemy alike of liberty and prosperity, and the great cause of poverty, of unemployment, and decay."

One of the most happy signs of the growth of a universal consciousness is the frequent recurrence of such utterances as these in the liberal press of the world. Here and there are people, in positions of leadership of one kind or another, who venture to think in world terms, above confines of nationality or race. Until such world-thinking and world-planning prevail universally, there can be no hope of any effective and permanent solution of the problems facing humanity today, for these problems are too interrelated,

too complex, to permit of solution within the confines of one state or one continent.

WE MUST raise our vision to a height from which it can pass beyond those national horizons which have hitherto limited the thoughts and plans of progress. Let us conceive for the moment of an individual imported from some other planet of superior civilization, to act for us earth-mortals in the capacity of world-manager. How different would be his point of view, and his method of attack, from those which govern international politics today! He would think only in world terms.

First of all he would abolish war and substitute for it adjudication. Then would right prevail instead of that international injustice which now permits powerful nations to assert their will at the expense of less powerful nations.

Next would come the question of tariffs, of trade, of interchange of earth's resources and produced goods in such a way as to most broadly benefit the whole of mankind, without undue consideration to the selfish desires and claims of individual countries. Can anyone doubt that when this problem was met by means of the superior wisdom of a world-plan, each individual country would ultimately receive its own re-

ward for cooperation, in the form of enhanced economic and cultural conditions?

MANY further problems would then present themselves, among them that of a universal auxiliary language. Through the power of central action, such a language could be fully established within a generation by the simple process of making it obligatory in all the schools of the world. When such a language was established, the perfect means would be at hand for all international communications—radio, commerce, science, art. Conventions could be held in it. All books of note could be translated into it, and thus be immediately available to the whole world. Travel would be immensely facilitated. Universities the world over would be equally available to all races and nationalities; and students would form the peripatetic habit (as in the days when medieval Europe was linked together by the common language of Latin) of traveling from country to country in search of further knowledge, inspiration, and cultural gains. Best of all, easy and intimate communion between different nationals and races would bring international understanding and appreciation such as is not possible when barriers of language intervene.

The reader can go on and develop *ad libitum* this idea of world-managership. It has fascinating possibilities. As one person expressed it, "World-managing? Why, this is a thing only God Himself could do." Exactly so. For we are not likely to receive, except in fancy and imagination, any interplanetary visitors to help run our world. And as for those of us already born and brought up on this planet—so confined is our view, so limited our

horizons, that one might well despair of finding in any human being the wisdom, the breadth of concept, and the ability to adequately manage the affairs of this quarrelsome, ego-centric, miasmatic mass of humanity which possesses—not in reality the world, but only isolated, fenced-in patches of it. What this humanity needs is to be helped to possess in true unity and cooperation the wide world itself; and to then enjoy a prosperity such as the splendid resourced planet we live upon, munificently aided by its central sun, is capable of bestowing.

IN LACK of the aid of super-earthly wisdom from some other planet, humanity would do well to accept the help which Destiny, as tender and merciful as it is compelling, offers for our consideration. What is this help? It is the purpose and function of the Bahá'í Movement to demonstrate to man the laws of God for this day and age, as revealed to Bahá'u'lláh over sixty years ago, and now already encircling the world. What these laws are may be ascertained in other pages of this magazine. Here is not the place for an exposition of this remarkable Movement which brings to humanity nothing less than the pattern of perfected civilization upon this planet.

The laws of God, we have said; but it must be understood in what way these laws differ from human laws which compel obedience by an enforced and arbitrary authority. God compels no such obedience to His laws. Acceptance is voluntary, obedience is voluntary. Every human being is quite free to disobey the Divine laws, without any danger of an external agent of authority acting upon him in the way of punishment. Allegiance to God's au-

thority is from the heart, not from the head. It is not obligatory, but to be founded on perception, on the open vision of Truth, on the realization that all wholesomeness, all prosperity, all happiness—both individual and national—depend upon those laws which are nothing other than the way-of-development of man's own nature.

WHEN MAN thwarts God's laws, he is in reality thwarting himself. Conscious defiance of these laws would be ludicrous were it not tragic. George McDonald tells us, in some imaginative tale of his, of a spoilt maiden given to storms of temper, who found herself, by the magic of the writer's art, in a closed chamber the walls of which were mirrors. Her tempestuous fits, her distorted, angry countenances, were inflicted only upon herself. No one else was there to be disturbed, to be harassed by that ungovernable rage which had always hitherto won her what she wanted. The more she gave way to anger, the more she hurt her own psyche. There was no one there to injure but herself, no law held over her but the law of her own being. With exhaustion came finally perception, and permanent cure.

Could individual man, could hu-

manity itself, but realize this great truth of self-development by obedience to Divine law, or of self-injury through non-obedience, we should perhaps not need that special dispensation which Divine Love sends forth from age to age through the channel of Its Manifestations. These Messengers, these Revealers of Truth—what are They but divinely commissioned World-managers, who bring to this earth-planet not so much government as the means of government; not the expression of arbitrary authority, but the consciousness of law, of truth? They themselves languish in prison-chains, as did Bahá'u'lláh. It is Their divine principles, Their triumphant truth, which eventually come to rule this planet which They came to serve.

And They are an expression not only of law, but of a love for humanity such as is beyond the comprehension of us humans, but not beyond our gratitude, our realization, our acceptance, and our own faint and humanly limited efforts to follow the pattern of Their lives. To the degree in which we each and all succeed in this divine effort will appear the perfect civilization upon earth, the Kingdom of God made manifest among men.

VERILY, the century of radiance has dawned, minds are advancing, perceptions are broadening, realizations of human possibilities are becoming universal, susceptibilities are developing, *the discovery of realities is progressing*. Therefore it is necessary that we should cast aside all the prejudices of ignorance, discard superannuated beliefs in traditions of past ages and raise aloft the banner of international agreement. Let us cooperate in love, and through spiritual reciprocity enjoy eternal happiness and peace.

'Abdu'l-Bahá.

THE COMING OF THE GLORY

CHAPTER VI. *The Guardian of the Cause*

FLORENCE E. PINCHON

*"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."—
Shoghi Effendi.*

[Synopsis of previous installments: Chapter I, "The Argument," and Chapter II, "Night," explained most convincingly the conditions preceding the dawn of a New Day and reviewed briefly various aspects of history showing the great need for the coming of the new Spiritual Springtime; how during the last eighty years a mysterious Spiritual Power has been gradually revitalizing and renewing the whole world, and how some who had kept their vision clear and who longed for the coming of God's Kingdom on earth, had set out to find the Master of a New Day. Chapter III, "The Morning Star," told dramatically and brilliantly the story of the life and martyrdom of the Báb Who was the Herald of the new dispensation. Chapter IV, on "The Sun of Truth," sketched the life of the Promised One, Bahá'u'lláh, and how and why He was the Founder of the Universal Religion prophesied for this day. Chapter V, "The Moon of Wisdom and Guidance," recorded in brief the life story of 'Abdu'l-Bahá, the Divine Interpreter and Exemplar of the Revelation of Bahá'u'lláh, whose sufferings, imprisonments and labors He fully shared.]

AND now that five years have passed since the memorable event on Mt. Carmel, how stands the Bahá'í Cause today?

We find that its appeal has become world-wide; that in the short space of eighty-three years, since the Báb's proclamation in 1844, the Message has been carried to practically every country and land.

In Persia, itself, the blood of the martyrs was not shed in vain, for adherents are to be found in a quite considerable number of the villages and towns, numbering, probably, at least a million souls. The radiance of the Sun of Truth illumines now the mystic East, the energetic West, for through the Bahá'í Message

pulsates a magnetic power that attracts all intelligent men and women. The Teachings it offers are "the spirit of this age, the essence of all the highest ideals of this century."

The new phase into which the work of the Cause entered at the Passing of "the Master" required systematic organization in order to more closely unite its followers, make more efficient the promulgation of its Principles.

This had been provided for, in that 'Abdu'l-Bahá, in His will, appointed His grandson, the eldest son of his eldest daughter, to take up the unique and responsible position of Guardian of the Cause.

A *body* called the "Hands of the Cause" cooperates with the Guardian in his noble task. And wherever in any town or district, those who sincerely believe in the Message and are prepared to obey its commands exceed nine in number, a *body* called a Spiritual Assembly is formed.

The plan adopted is as simple as it is effective. The entire assembly of believers in every country elect delegates who, in turn, elect the members of the National Assembly for that country. The members of this Assembly elect directly the members of the International House of Justice, at the head of which stands the Guardian. This system is intended to be a prototype, the form, the framework, as it were, of that new social order which is destined to

come into manifestation with the dawn of a divine civilization.

By means of news-letters sent out regularly by these committees, by visiting teachers, by the publication of magazines, the widely scattered followers of the Movement are kept in sympathetic touch with one another, and informed of all its diverse activities and progress.

Yet regarding this, listen to the admonition that comes from the eloquent pen of the youthful Guardian of the Cause, Shoghi Effendi:

"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 Abhá 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."

When 'Abdu'l-Bahá passed away in 1921, Shoghi Effendi was only twenty-five years of age, and a student at Balliol College, Oxford. A recent visitor to Haifa (which is still the home of 'Abdu'l-Bahá's family, the headquarters and center of the Cause), writing in the STAR OF THE WEST, November, 1926, describes the stupendous task now laid upon his shoulders:

"The unique and outstanding figure in the world today is Shoghi Effendi. Unique, because the guardianship of this great Cause is in his hands, and his humility, modesty, economy, and self-effacement are monumental. Outstanding, because he is the only person, we may safely say, who, entrusted with the affairs of millions of souls, has but one thought and one mind—the speedy promulgation of peace and good will throughout the world. His personal life is absolutely and definitely sacrificed.

* * *

"The ladies of the household ('Abdu'l-Bahá's four daughters, the wife and sister)

typify the Cause as Love and Faith. Shoghi Effendi adds to this the élan of the New Day—Action and Progress.

"So to comprehend and administer all the relationships in a huge organization that only satisfaction and illumination result; * * * to clarify with a word the most obscure situations; to release in countless souls the tides of energy that will sweep the cargoes of these Tidings round the world; to remain so poised in God as to be completely naturalized into His attributes—these are some of the characteristics of Shoghi Effendi. * * * And this without reference to his surpassing mental capacities. * * * The world, its politics, social relationships, economic situations, schemes, plans, aspirations, programs, defeats, successes, lie under his scrutiny like infusoria beneath a microscope."



At this point in my brief and all-too-inadequate outline of this, the greatest of modern Movements, the most momentous series of Events in human history, maybe you are asking yourselves: "If this is true, what should be my personal attitude towards it?"

When a dazzling noonday sun is flooding earth and sky, why remain fast shut within the House of Doubt? Why close the windows of the soul to the new light of understanding; reclining upon the couch of negligence, with the blinds of prejudice or the curtains of indifference drawn against the spiritual sunshine which is waiting to enter and flood your being with glad, new life? "Arise! shine! for thy Light is come, and the Glory of the Lord is risen upon thee!"

If the import of these Teachings has been grasped, ever so slightly, one is impelled to recognize in them Universal Truth; and in the sublime Messengers through Whom they were revealed, yet another and fuller Manifestation of the Logos to men. Increasing numbers, all over the world, are finding in them the answer to every intellectual enquiry, satisfaction for every longing of the human heart, guidance

for every phase and aspect of life. Bestowing upon them a new spirit, a new power, it brightens the intellect, enlarges the horizon, expands the comprehension, provides a fresh and noble purpose and stimulus, and a joy and strength that will never fade away, but grow to all Eternity. "Happy is he," says 'Abdu'l-Bahá, "who penetrates the mysteries, and who takes his share from the world of life."

In these Teachings lie the Divine

Plan for this present age and for many ages to come. Herein is our own priceless opportunity to become all and far more than we had ever hoped or dreamed we could be. Herein is shown our supreme path of service to humanity. Herein is the ultimate goal of this life and the life beyond. Herein lies the "brilliant pearl of cosmic consciousness and the shining star of our spiritual destiny."

ONENESS OF RELIGION

Each Prophet came direct from God,
His Messenger to be,
To bind men's hearts with cords of Love,
Make one Humanity.

They came to manifest God's Will,
To show the Perfect Way;
To wipe aside divisions wide,
To teach men how to pray.

Each one the same great Truth revealed,
And proved Religion One;
All sects and creeds and dogmas stern,
Were not by them begun.

Yet wars are fought, and blood is shed,
All in their Prophet's name,
Men hold unto the letter cold,
The Spirit they defame.

All that divides and discord makes,
That causes hatred's dart,
Is not religion, nor can hold
In it a place or part.

How pitiful man's ignorance,
His narrow bigotry!
That knows not Thy Eternal Truth
That all is one with Thee.

That Thou hast sent each Messenger,
Each bearing the same Light,
Each limited alone by man,
But equal in Thy sight;

And that throughout the ages past,
And ages yet to come,
Religion true—stands but for LOVE—
And evermore is One.

—Shahmaz Waite.

THE FULCRUM OF SOCIETY

WILLARD MCKAY

The author of this article is a young fruit-farmer who successfully brings to bear the enlightenment of a higher technical agricultural education to the problems of farming. We asked him to write his vision of how the occupation of agriculture can be helped to reach its highest expression. The subject of agriculture should be of interest to everyone, since the destinies of everyone depend so much upon this basic industry, a fact which Bahá'u'lláh has emphasized. The following article deals very clearly with the general problem of agriculture and its solution.—Editor.

"The secrets of the economic question are divine in nature, and are concerned with the world of the heart and spirit."—'Abdu'l-Bahá.

THE spiritual capacity of a farmer is analogous to the fertility of the soil he cultivates. The seed of ideals must be sown within him. He must be plowed and harrowed by experience. Alternately he must be swept by the storms of adversity and warmed by the sun of prosperity. The tests of his life are a divine cultivation by which the moisture of sympathy is conserved in him. By them the weeds of his nature are killed so that he may grow strong and bear fruit. Like his land, the farmer requires enrichment from an outside source, and like the products of the land, his character must submit to the requirements of growth. The result of this development is the production of a crop whose root is spiritual aspiration and whose strong supporting stalk is prayer; the pure grain of the harvest is the ideal knowledge and adoration of God, which must not be hoarded but dedicated to use in the world. This is the grain with which in the New Age the people will be fed.



Bahá'u'lláh has described an age when agriculture shall be endowed with the first station of importance, a time when it shall be acknowledged as the foundation of a new

civilization. He has said that the farmer will be "The Fulcrum of Society." Let us consider and expand this figure. A fulcrum supports a weight or mass, and to this the farmer is even now accustomed; but a fulcrum occupies, too, a position of prime responsibility in regard to the moving of this mass. The lever of Divine Guidance will rest upon the willing fulcrum, the farmer, and will rely upon his strength to endure the coming stress. When God applies the power of His Will to this lever the mass of the whole social structure will be elevated. This economic elevation can be maintained only through the stability of the basic supporting industry—agriculture. Because of the nature of its contribution, when agriculture is depressed the prosperity of the whole social body can be only seeming and temporary. Society must come to protect the interests of the farmer as its own safeguard. Then he will occupy a position of prestige and prosperity hitherto unknown.

This prospect is in sharp contrast with the conditions under which farmers now exist. It is apparent that at present men of that occupation hold a low place in the social scale compared to men of equal ability in other lines of work. We know, too, that the financial situation of the farmers of this country is more difficult than that of the manufacturers as a whole. Farms in increasing numbers are

being deserted every year and the families are leaving the ranks of the food producers. The reason for this is that the farmer is the victim of a tradition which compels him to work very long hours, to confront great risks, and to accept an income which is precarious and often inadequate.

The reason why these conditions have not resulted in still more deserted farms is that the farmers frequently prefer their farms to the confinement of the city. The farmer really loves what the farm has to offer. He loves the outdoor work, the healthy, active life; he loves the variety in his work, ranging from varied production to salesmanship and marketing; he loves to conquer pests and plan rotations and to meet certain technical puzzles with the help of the agricultural colleges and experiment stations. He likes to know that he has freedom of choice as to the exact nature of each day's work; and he has a real reverence for the soil and for the natural forces that control his fortunes. In short, he really loves the farm, and his problem is to eliminate the undesirable features which characterize his occupation. *The solution calls for improvement in his financial and social standing.*

This problem cannot be solved by each farmer by himself. His progressive spirit must express itself in the principle of unity with other farmers. In this day unity is life, separateness is death. Fullness of life for the farmer can be found only in a condition under which the mass of farmers are united instead of competing, for this is the era of cooperation. The solution will begin with a gradual diminishing of the individualism which has been a strongly marked characteristic of

most farmers. This trait was developed during the days of pioneering and isolation, when the farmer had to be captain of his own soul and able to stand alone when neighbors were far apart. This inherited individualism has persisted until the present time, handed down like an outgrown garment from father to son, now no longer necessary or desirable. The farmers are coming to recognize this fact, and a change of viewpoint is already beginning to make itself evident as the various cooperative experiments are being tried with more or less success.

The growth of this cooperative spirit is the farmer's hope for the future. There are in existence already organizations through which it can work, and as soon as membership becomes universal the farmers will find that their opinions will demand from the public the respect accorded to authority whereas now they are ignored. It is necessary for some such body as the Federation of Farm Bureaus to collect a membership of ten million farmers and farmers' wives in order for this group to attain to social, economic and political effectiveness.



It is obvious that in the perfecting of this great cooperative organization of farmers the leaders must have constantly in mind the most exalted ambition for so important a project. The great agricultural movement must develop under the loftiest ideals. Its members must through it achieve independence with the idea of serving the public better than is at present possible. The spiritual ills of the world cannot be considered separately from its economic distress. If the farmer's great cooperative can solve the riddle of cheap and easy distribu-

tion of its produce to the consumer, and if it can find the way to lessen congestion in the crowded cities, then conditions will be improved to the point where education can do its work. The desires of the New Farmer must be wise and selfless and directed toward an institution of both power and benevolence. Who are to represent such a federation? Surely, they must be men of spiritual attainments, men who will follow guidance, men whose decisions and acts are governed by the wisdom of the Supreme Being. It is to be hoped that such men will appear as captains of the united agricultural army which is to play so important a part in the civilization of the New Day.

The necessity for such men of vision is emphasized by Dr. James Mickel Williams in his recent book, "The Expansion of Rural Life," when he comments on the importance of the religious element in the successful promotion of a great cooperative organization. Dr. Williams says, "There must be a constant emphasis on spirituality as opposed to rivalry and materialism, and this can only come from an idealistic—that is, a religious—viewpoint."

That Bahá'u'lláh, the Prophetic Voice of the New Age, anticipated the development of such organization under such leadership is evident in His declaration of the status of agriculture as the "fundamental and most important industry." It is said that 'Abdu'l-Bahá, when certain believers asked His advice about a choice of occupation, told them to buy farms, in anticipation of a time when there might come a food shortage in the world. Since everything has an arc of ascent and descent, agriculture is probably approaching with rapidity the time when it must

emerge triumphant from its present depression. Such a solution of the farmer's difficulties has been described by 'Abdu'l-Bahá as the very foundation of the New Age. He says, "Economics must begin with the farmer and thence reach out and embrace the other classes."

During that New Age there will be in effect a wise economic system based not on competition nor on communism but on cooperation, which, as suggested before, is the prime requisite for the desired reconstruction. The administrative body of each community will supervise a general storehouse, a local branch of the House of Finance. This will have seven sources of revenue and seven avenues of expenditure of which we will discuss here only those distinctly agricultural in their application. Agriculture will contribute generously to the treasury as it does now. Each farmer as an individual will pay his tithe, one nineteenth of his net income, together with whatever additional voluntary gifts he may desire to make. As the head of a business the farmer will also place in the local storehouse a certain percentage of his surplus produce. The surplus is that which is in excess of the amount necessary to support the family and run the business. The greater the surplus the higher the percentage, as in the graduated income tax. A farmer who has no surplus pays nothing but his personal tithe. This is more equitable than the present tax, which levies on his farm according to its assessed value regardless of mortgages or inability to pay expenses in a bad year.

Other provisions to assist the farmer in financing the administration of government are those by which one-third of all mined products belong to the storehouse; and

by which if any classes of heirs to intestate estates do not exist, those portions of the estate which would have fallen to such heirs are placed in the storehouse. Moreover, the burden of the separate school tax now levied on the farmer's land will be lightened by the provision which makes the teachers heir to a portion of every intestate estate. It is contemplated that testators will likewise make their wills conform to this general plan. The farmer will also be aided by the high type of farm labor which will develop through the adequate vocational training incumbent on every child. In addition the passing of war will liberate eighty-five per cent of our present Federal funds for constructive purposes.

Among the items of disbursement are several that insure the farmer (as well as every other citizen) against actual want. If floods destroy his crops in a certain year, his local storehouse supplies him out of its accumulated surplus, or perhaps by requisition from the storehouses of non-flooded districts. Flood, hail, and frost insurance performs a similar service at the present time for those who carry it. Moreover, if a succession of bad years reduces the farmer to want, the storehouse will supply his needs, not as charity, but as a form of service or insurance against circumstances which man cannot control; also, provision is made for the loan of money to the farmer at a low rate of interest to enable him to carry his business over such a period of depression. If he dies or is disabled, his family will be supported and educated at public expense until they can become self-supporting citi-

zens. There will be full incentive for individual enterprise then as now because those who earn most will have most; but no one will be left to endure destitution as happens now often through no fault of the sufferer.

As a result of all these changes there will cease to exist that man of whom Edwin Markham sings:

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world."

No modern farmer is to be stoop-shouldered, over-cautious, apologetic, and worried through chronic financial tension. Why should he live a meager life when he has become free to respond to the stimulus of his inspiring rural surroundings?

As Bahá'u'lláh once said, "The country is the world of the soul, the city is the world of bodies." The power generated by the farmer's contact with nature will then be liberated through financial independence. Sure of his position and livelihood he will meet additional responsibilities with confident effectiveness. Not only will he continue to create the raw material for most foods and fabrics and for many other industrial necessities, but he will also have courage to do his part as a citizen of the great world state. He will have time to give to public and individual service. The strength and simplicity, which are the gift of the soil to those who till it, will be carried into all the farmer's dealings with society. He will have leisure to develop his latent statesmanship as a modern Cincinnatus, a dictator in a new age of peace, the appointed "Fulcrum of Society."

OUR LIVING FAITH

SOPHRONIA AOKI

The author of this scintillating article on the Bahá'í Movement is one of that bright and glorious band of youth who are today facing the problems of the world courageously, honestly and freshly. How is youth to guide itself amidst the problems of a changing society such as exists in the world today? "We all need a balance-wheel," the author says, "a touchstone to test the true nature of everything we come in contact with." And she goes on to show how the Bahá'í Movement answers perfectly these needs.—Editor.

WHERE are these cynical, skeptical young "unbelievers"? No-where. They simply do not exist, for as soon as a person loses freshness, simplicity, and bloom, he is no longer young; he is petrified. We, the truly young, face the world as eager to believe, as ready to accept the truth as were the best of our forefathers. How can anyone condemn us as atheists?

Still, although we are ready to believe, we are not credulous, for with education as widespread as it is, who can ask us to accept a religion which appeals only to the heart? Such a religion as most young people are expected to believe would demand that the head remain in an eternal state of semi-paralysis. Why—in a day when the world if not progressing is at least moving—should we be guided by a stale theology which has lost its vitality?

A religion should be elastic, able to answer every demand a live, eager person can make upon it. It should be a touchstone to test the true nature of everything a human being comes in contact with. We all need a balance-wheel, something to draw us back to the straight path when we begin to lose the way—to guide us through the tests of life. We go astray in the pleasant spots more easily than in the hard and difficult, and our beliefs should be our scale of values. To help us choose the worth-while and discard the useless, we need a religion which appeals to every part of us, for a one-sided religion is of no use at all.

What, then, is this Bahá'í Cause which is interesting and satisfying so many people today? It is not sweeping the world in a wave of hysterical enthusiasm, but slowly and surely it is taking root in the minds of men, in their hearts, in their souls, and gradually but very definitely permeating the life of to day. This is a Teaching which rejuvenates and revivifies man kind and rises triumphant over all material barriers and political boundaries. Young things appeal to the young; therefore this Revelation which has ushered in a Spiritual Spring Season with all its beauty, purity and freshness appeals to youth, as well as to all who are searching for Truth. It calls to the love of man for mankind; to the deep religious feeling existing in all races as a whole; to the power of reasoning, and to the inmost spirit.

This is a complete and perfect religion. It withstands the severest tests and analyses. We are told that there are three ways in which to recognize a Prophet of God: Does He bring a solution of the current problems of the day? Does He reveal a book containing a Divine Philosophy or Teaching? Is He mau-taught, or does His knowledge come directly from the Source of all wisdom?

Bahá'u'lláh is the Fountain-head of this Movement, a Manifestation of God. His Book is an answer for every riddle of our civilization—economic, political, or scientific—and His knowledge is not of men. He

takes the races, the sects, the nations, by the hand and says, in effect, "Come, you are children of God, you are brothers; love one another." He takes the essences of all philosophy, science, art, and sets them as jewels in one small book. His Teachings, when studied, illumine all other works, for they comprehend the principles of life and do not confuse the student with superfluities. He advocates education for all. He teaches the absolute equality of man and woman, comparing them to the two wings of a bird which, unless coordinated, prevent flight. He outlines a new economic order and provides for an International House of Justice. Bahá'u'lláh has reconciled modern science and religion. The Holy Spirit is establishing these principles in the world.

Bahá'u'lláh suffered exile, martyrdom, and all imaginable torments with resignation and acceptance. This notwithstanding the fact that He was a Prince, an influential personage quite unused to material discomfort. Tortured, imprisoned in 'Akká, the severest of fortresses, strictly guarded, still His Teachings spread; and at the time of His death, thousands believed in Him. Bahá'u'lláh provided for the interpretation and promulgation of this religion by announcing His successor, His son, 'Abdu'l-Bahá, Who traveled in many countries after His release from imprisonment, spreading the Bahá'í Message far and wide: "The Prom-

ised One of all the nations of the world hath become apparent and manifest!" 'Abdu'l-Bahá ascended to the heavenly realm in 1921, appointing in this last will and testament, Shoghi Effendi, this grandson, as Guardian of the Bahá'í Cause.

The Bahá'í religion has a strong spiritual impetus, and it is practical in an age which tests things by their usefulness. Bringing, as it does, a beautiful, divine and authoritative literature, a romantic and wonderful history, it seizes the imagination. And the glow does not depart, for clearly written in it all is a workable formula for a glorious way-of-life.

All truly religious people are eligible to become Bahá'ís, if they but knew it, for the fundamental truth in all religions is one; differences and divisions exist in the outer forms and ceremonies. When a Manifestation of God comes to the world He brings the Holy Spirit to mankind; He is the Sun of Truth which revivifies the human world. By the Power of God He recreates the essence of Truth in all past beliefs; frees it from the accumulated dust of the ages and gives it once more, vigorous, fresh and pure to enlighten the world and in a form suitable for the day and age in which He appears.

"The Spiritual Springtime has come," as we know from the Bahá'í Teachings. "Infinite bounties and graces have appeared. What bestowal is greater than this?"

"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.

“WHEN Christians act according to the teachings of Christ they are called Bahá'ís. For the foundations of Christianity and the religion of Bahá'u'lláh are one. The foundations of all the divine prophets and holy books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912, and so on. The difference between a Christian and a Bahá'í therefore is this: there was a former springtime and there is a springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahá'í.”

* * * *

“WHEN Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said ‘We are quite independent of Him; we can do without Him and follow Moses; we have a book and in it are found the teachings of God; what need, therefore, have we of this man?’ Christ said to them, ‘The book sufficeth you not.’ It is possible for a man to hold to a book of medicine and say, ‘I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?’ This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a heavenly physician. He brought spiritual health and healing into the world. Bahá'u'lláh is likewise a divine physician. He has revealed prescriptions for removing disease from the body-politic and has remedied human conditions by spiritual power.”

'Abdu'l-Bahá.



ALL ASIA is in the restless throes of a new birth into self-directed freedom. The relinquishment of European domination is only a matter of time. In its place there will arise, however, an even more advantageous relationship—that of mutual economic and cultural exchange and helpfulness. This kind of contact with the Occident, Asia deeply appreciates, as is testified to by the very interesting photograph reproduced above.

This photograph represents a Bahá'í Memorial Service held in loving commemoration of the death, in Philadelphia, Pa., in 1926, of Miss Elizabeth Stewart, an American Bahá'í nurse, who had served faithfully and lovingly her Bahá'í friends and others in Tíhrán, Persia, for over thirteen years in association with Dr. Susan I. Moody.

In these days of agitation in the East, and of apprehension in the West regarding the tendencies of Asiatic races, we may find assurance in the beautiful words of 'Abdu'l-Bahá that the day will come when the East and the West will be aflame with the fire of a universal reciprocal love. From among His many statements, the following is significant:

“The heavenly Jerusalem is none other than the divine civilization, and it is now



ready. It is to be and shall be organized, and the oneness of humankind will be a visible fact. Humanity will then be brought together as one. The various religions will be united and different races be known as one kind. The Orient and Occident will be conjoined and the banner of international peace will be unfurled. The world shall at last find peace and the equalities and rights of men shall be established. * * * If material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. All the nations of the world will then be closely related and companionable, the religions will merge into one, for the divine reality within them all is one reality. * * * We pray that God will unite the East and the West in order that these two civilizations may be exchanged and mutually enjoyed. I am sure it will come to pass, for this is the radiant century. This is an age for the outpouring of divine mercy upon the exigency of this new century—the unity of the East and the West. It will surely be accomplished."

THE BAHÁ'Í TEMPLE

MARY HANFORD FORD

*"The day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America. * * * This is the spiritual foundation, for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance."—'Abdu'l-Bahá.*

A Bahá'í Temple has been for some years in process of construction at Wilmette, one of the populous and busy suburbs of Chicago. It will be of interest to the lover of art as it rises above the surface of the ground, for many reasons, but first and most important of all, because it offers to the world a completely new form of religious architecture. The architect, Louis Borgeois, realized this so vividly that he knew he could not present the conception of the structure through architectural drawings, as is customary, so he went to the trouble and expense of making a plaster model, such as can be exhibited in a room of ample proportions, and this model is in every respect a miniature replica of the projected temple.

The structure is to be built of an ivory-white cement, a recent discovery, said to be more lasting than stone or marble, in which its different columns and sections will be cast. The entire surface of the dome and body of the temple are covered with an exquisite decorative tracery, which pierces the cement, rendering it a transparent lacework demanding a lining of glass to protect it from the weather. This beautiful lining, however, will not be opaque to the light, and during the day the walls will be penetrated in every niche by sunshine, while at night the whole surface can be illumined and every beauty glorified by electricity. It will be a fairylike center of radiance to all its neighborhood.

The delightful decoration covering the exterior is full of religious symbolism, of which the architect was

quite unconscious when he created it. He thought only of beauty while it slipped through his fingers. So, as one stands anywhere and analyzes the interwoven tracery, one distinguishes, curiously mingled, all the religious symbols of the world. Here are crosses, circles, triangles, pyramids, and stars, and every variety of each. One untangles the Greek and Roman cross, the swastika, the five-, six-, seven-, eight-, and lastly the magnificent nine-pointed star, which today is the symbol of the essence; the serpent, the sun, the fire—everything which man has once used to suggest the Deity or infinity—is here clearly outlined. Over each door and window is a nine-pointed star carrying in its center the Arabic lettering most decoratively treated of the words, "YA BAHÁ EL ABHÁ" (The Glory of the Most Glorious).

There is an ornament in the dome which appears also in the upper part of the columns and is unlike any other part of the decoration. It is a cycled succession of elongated circles, and Mr. Borgeois says that in drawing the dome especially he would begin to think of the orbits of the planets and their whirling spaces, and then his fingers would create these wonderful lines as his thoughts roamed among the stars. Thus a new symbol has been added to those of the past, which might be called that of the unity of the heavens. Claude Bragdon says true architectural ornament is fourth dimensional, meaning that it is not invented by the architect but filters into his sensitive mind through the Cosmos. Veritable beauty can only

arise in this fashion, since if it were constructed in the mentality of the creator to illustrate symbolism and mathematical relationships its results would be cold, calculating and without charm.

In its comprehensive beauty the Temple offers a brilliant denial of the tradition of the past, according to which an architect in designing a building must select his style, Classic, Gothic, or whatever it may be, and adhere to it throughout his plan, as any mingling of types was considered barbarous and inadmissible. Before the Bahá'í Temple model was exhibited the skyscrapers had appeared, the Gothic beauty of the Wolworth Building was in existence, and an independent business architecture was dawning in the world for the first time in history. But the great architectural centers, like McKim & White, or Cram, Goodhue & Co., like Richardson, and Burnham, of Chicago, adhered to period and type, and believed firmly that no deviations from architectural style should be tolerated.

Thus all the important religious and public buildings of the country, like Trinity Church of Boston, St. Thomas and St. Bartholomew of New York, the public libraries, the Grand Central Station of New York, repeated faithfully the schools of architecture selected, and designers were convinced that beauty would disappear if any new ideas were permitted representation.

One can imagine the amazement of such architects when they studied the Bourgeois Temple, either in the home of the architect at West Englewood, N. J., or later as it was exhibited at the Kevorkian Gallery in New York, or at the Bahá'í Convention at the Engineer's Building in New York, in 1920, and realized that here was

created a structure in which all the conventions and traditions of the past were broken, and a new form of supreme beauty emerged.

The lower story of the Bahá'í Temple shows the most marked deviation from the past. Each facade of the nine sections is an inverted half circle. The doorway is in the center and the sides are guarded by odd and graceful columns, like nothing in previous architecture. The architect always said that these towers at the ends of the half circle were like arms extended in welcome to entice the passer-by to the interior. There is no doubt that this lower story has none of the austerity and solemnity which characterizes the religious architecture of former days. It has supreme grandeur and beauty but no severity.

One is reminded in something of its aspect and ornamentation of the Spanish Gothic or Moorish style, although analysis reveals no adherence to any type. One receives a suggestion of ancient Egypt in the columns, but no Egyptian temple has similar ones. The unique decoration around the doors has no ancestry anywhere.

The second story is entirely different and very gay. Its style is rather distinctly Renaissance in some respects, and its graceful line of windows might be severe were it not unexpectedly capped by a cornice with impertinent tip-tilted ends like the roof of a Chinese pagoda. Nothing could break more perfectly the law of tradition, nothing could be more beautiful, and one laughs on observing it with supreme satisfaction, as did most of the architects. A row of columns surrounds this story also, but they are purely ornamental and will bear electric torches. Five doors beneath the great windows open into the Temple and give access to the terrace, to which the

visitor ascends through elevators in the lovely towers of the lower range. One feels that when the Temple is complete this terrace will become a thing of joy through fragrant flowers.

The third story is Romanesque in character and simple in decoration, since it is the support of the great dome to whose beauty it must be subordinated. This third story, however, has also its terrace, above which rises the magnificent glittering completion of the structure, which when it is finished must be recognized as the most lovely and perfect dome of all architectural construction. In the original design it is larger than the dome of St. Peter's, but in the Chicago building it is somewhat lessened in size. The effect of the Temple as a whole is one of supreme grace and airy beauty. It rises gradually into the splendor of the dome which is so fully a part of the structure that the whole lower portion seems ascending into it, to find its evolutionary completion in its aerial beauty.

The Bahá'í teaching, like that of Christ, which was so familiarly present in the early Church, declares that the arrival of the Messenger of God in the world signifies a new power of the Holy Spirit, which is felt by all mankind. This is manifested through fresh progressive life in social conditions, in science, invention and discovery, and the creation of artistic forms not previously known. So the architecture of the civilized period records for us the light that has crystallized into more novel forms at separate intervals which we name as Persian, Egyptian, Roman, Romanesque, etc. The critics are not yet aware that a spiritual force is manifested in this beautiful succession, but in the case of Christianity one can trace it directly to the source, as future historians will do in the pres-

ent day. Thus we study temples, churches and cathedrals for new types reflected from them to the secular uses of architecture. Today for the first time the skyscraper has blossomed into new lines entirely independent of any religious background.

We are all aware that two styles of architecture have risen under Christian influence, the Romanesque and Gothic. The Renaissance is, of course, an overhang from the Classic. In the other two one discovers the earliest Christian churches using a modified form of the ancient Roman basilica to which the architect added an apse and a crossing. This was before the real Gothic arose in the latter half of the 12th century, which enabled the 13th to bring us a perfect thing like the Sainte Chapelle, of Paris.

But before this achievement the low, dark arches of the Romanesque churches and cathedrals had occupied the field, impressing us like fortresses of a beleaguered faith, and not at all what one would expect to see as a result of glorious inspiration and the power of the Holy Spirit. However, the human mind gives queer twists to inspiration, and it is necessary to go back to the source sometimes to discover what beauty has become distorted, and how ideas are lost.

In this way Ravenna is a fruitful field for the searcher into early forms, because here one finds the first really great churches of the Christian era, the modified basilica, not yet Gothic, and the marvelous church of San Vitale, built about 550 after Christ, by Giuliano Argentario, whom we can truly name the first Christian architect. He was the architect also of the church of St. Sophia, in Constantinople, but San Vitale was the first and original one. This splendid edifice is so suggestive in many ways of the projected Bahá'í Temple that

it is interesting to compare them, as each represents an essentially new form of architecture rising at the dawn of a new era. There is no outward connection between the two structures, as Louis Bourgeois never visited Ravenna and knew nothing about the church of San Vitale.

As a new form, San Vitale influenced all the architecture which followed it, and the Bourgeois Temple, as distinctly a new form for today, should have a similar effect upon rising architecture. In fact, this has already been perceptible, for since the exhibition of the Bahá'í Temple in New York and Chicago, the traditional restrictions of architecture have disappeared. Mr. Goodhue has created the Nebraska State House, erected at Lincoln, Nebr., which breaks all precedents. The new Tribune Building, of Chicago, and the towered beauty of very recent New York are indications of the same tendency, and the attention given to light and color effect in many of these lofty structures is not an accident.

But the Bahá'í Temple is not only a spot of beauty such as has been described in the preceding pages; it is to be a universal center of religious and social service for the entire community in which it arises. The only temple of the sort previously erected is that of 'Ishqábád, Russia, and when Lenin discovered how completely it was used and loved by the whole city he refused to persecute it, though he had threatened to destroy it.

The Temple building is to be a center of worship in which only worship shall be carried on, but it must be nonsectarian and universal. The building contains a great central auditorium in which the Bahá'í forms of prayer and praise will be used. But there are nine large rooms in the

foyer, and 'Abdu'l-Bahá says these must be offered to other religious organizations for their independent activities. The doors of the edifice will never be closed, and at any hour any human being will be free to enter it for prayer and meditation.

While the Temple itself will be set aside for worship alone, 'Abdu'l-Bahá taught always that the beneficent results of worship must be evident in the outer life. Therefore every Bahá'í Temple should be surrounded by a lovely garden in which fountains play and flowers bloom, and the uses of which shall be free to all. Moreover, every temple shall have from five to nine accessory buildings maintained from its center, in which the activities of life flowing from religion are manifest. These buildings must include a hospice or place of entertainment, a hospital, a home for crippled children and a college for the study of the higher sciences, because true religion must never be divorced from the search after truth.

This plan reminds one somewhat of the huge monastic institutions of the past in which one finds the cathedral always a radiating hive of diversified activity. But such activity in the past was always distinctly sectarian, and the world has never seen an organized center for worship and universal service which has no sectarian bias. This will constitute the purely novel element in the creation of the Bahá'í Temple, and no one can term it chimerical or Utopian because such an institution has been in operation for ten years in the city of 'Ishqábád so successfully that it survived the severe investigation of Lenin himself.

'Abdu'l-Bahá has uttered many pregnant words in regard to the erection of the Temple. It is fitting to close with a few of them. He says:

"The more the world aspires to

civilization the more this important matter of cooperation and assistance becomes manifest. Therefore, in the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this inter-relation. The believers of God must especially fortify the foundation of this reality among themselves, so that all may help each other under all circumstances, whether in the degree of truth and significances or in the stations of this world of matter, and especially in founding public institutions which shall benefit all the people, and still more the founding of the Mashriqu'l-Adhkár (Bahá'í Temple) which is the greatest of the divine foundations. * * *

"The Mashriqu'l-Adhkár of Chicago is of the greatest importance. This is a Bahá'í Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of divine mysteries. * * * The importance of the Mashriqu'l-Adhkár cannot be confined within any measure or limit, because it is the first Divine Institution in that vast continent, and from this Mashriqu'l-Adhkár, which is now in the process of construction (at Wilmette, suburb of Chicago), hundreds and thousands of Mashriqu'l-Adhkárs will be born in the future. * * * Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations; from that spiritual foundation will come forth all

manner of advancement and progress in the world of humanity."

He says again: "In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, different races, varying souls may gather there and among them love, amity and accord may be realized. The original purpose is this. That is why His Holiness Bahá'u'lláh has commanded that a place be built for all the religionists of the world. That all religions and races and sects may gather together. That the Oneness of the human world may be proclaimed. That all the human race is the servant of God, and that all are submerged in the ocean of God's mercy. The world of existence may be likened to this place. It is the Mashriqu'l-Adhkár. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations meet; just as they are submerged in the same sea of favors; so all may meet under the dome of the Mashriqu'l-Adhkár and adore the one God in the same spirit of truth. For the ages of darkness have passed away and the Century of Light has arrived. The imaginary prejudices are in the process of dispersion and the light of unity is shining. The difference which exists among the nations and the peoples is soon to pass away and the fundamentals of the divine religions, which are no other than the solidarity and the oneness of the human race, are to be established."

SERVICE

When we count out our gold at the end of the day,
 And have filtered the dross that has cumbered the way,
 Oh, what were the hold of our treasury then
 Save the love we have shown to the children of men?

Georgia Douglas Johnson.

REFLECTIONS OF A BAHÁ'Í TRAVELER

From Shanghai to Japan

SIEGFRIED SCHOPFLOCHER

This is the sixth and last in the series of travel stories by a business man, author and world traveler. In the following article a visit to Japan is described with its wonderful modern progress and material advancement. Of the spiritual capacity of Japan, 'Abdu'l-Bahá has said: "Japan will turn ablaze. Japan is endowed with a most remarkable capacity for the spread of the Cause of God! Japan, with (another country whose name He stated but bade us conceal it for the present) will take the lead in the spiritual re-awakening of peoples and nations that the world shall soon witness!"—Editor.

FROM Shanghai, I engaged passage to Japan. The express boat to Nagasaki was not running that week and I booked on an old Japanese boat, one of the first steamers built in Japan. I had to sign an agreement to abide by the food served on board, since the cuisine was purely Japanese and no European dishes could be provided. I gave my signature with alacrity because it afforded me a great deal of satisfaction to know that for the duration of the trip I should have to live with Japanese as a Japanese. There were very few Europeans on board, and as on all Japanese boats there was courtesy, utter cleanliness and always the same desire to set an example of courteous and righteous living to the European.

The food was certainly such as I was not accustomed to; it consisted practically entirely of fish and concoctions of seaweed not quite as palatable as one would desire. But when one is interested in the human and spiritual side of man the appetites are easily satisfied.

The passengers were very interesting. The steamer was bound for Moji and Kobe, its final port. Among the passengers was a Russian General of the old régime, very much opposed to the Soviets. He was good-natured and full of love for humanity, but he was a man without a country, without a home anywhere; he had no passport and could not get one from the only pos-

sible source—the Soviet Government, which he opposed. This paradox was the natural sequence of a disastrous revolution arising out of warfare, and if ever the folly of war was brought home to me it was by the sight of this beautiful soul in his distress. Yet he was eager for a chance to fight against the government he opposed, and would have taken up arms the next day if the opportunity had offered. I gave him the Bahá'í Message through the medium of a "Number 9,"* printed in Russian, since his knowledge of English was extremely limited.

The steamer was delayed in arriving at Moji. We had towed a large disabled boat, belonging to the same company, into the harbor, and since our three-thousand-ton boat had had to pull a ten-thousand-ton steamer we made a speed of only three miles per hour—if that can be called speed.

Moji and Shimonosecki are sister cities, spreading over the beautiful bay which forms the entrance to the famous inland sea, alive with shipping and small fishing boats. The national food is fish, and there is an enormous wealth of it all over the coast and the archipelago. There is always a rigid inspection by the police and sanitary authorities as

* A small booklet giving a brief statement of the Bahá'í Cause and its principles. It is printed in English, French, German, Spanish, Portuguese, Russian, Scandinavian, Japanese, Chinese, Italian, Esperanto.

often as a boat reaches port. The representative of the "water police" was a gentleman named Fugeta, a name well known to most Bahá'ís, and he took as kindly to the Bahá'í Message as our dear friend H. S. Fugeta, who lives at Haifa.

Since there was not sufficient time to go on shore, I spent my time profitably in giving the Message to the police and other officials. Naturally enough their first enquiry was



H. S. Fugeta, a Japanese Bahá'í, who has served in the family of 'Abdu'l-Bahá at Haifa, Palestine, for many years, and who is much beloved by visiting pilgrims from every part of the world

whether this was something along Bolshevik or revolutionary lines, and it was typical of their Japanese perspicuity and logic that they should soon realize that it was a Message aiming at the felicity of mankind from the very fact that it was discussed and spread, not furtively and secretly, but openly and joyously. They were quite eager to learn more about what they themselves called "this wonderful Mes-

sage," particularly since they saw that it was immeasurably above anything that could ever be achieved under the auspices of Nationalism or politics. They could, moreover, see the necessity of merging in the universal-scheme-of-things or, to use a more familiar expression, the Brotherhood of Man. It was interesting to observe that at Moji, unlike other Eastern ports, the officials were all Japanese, giving evidence of the fact that the country had grown out of European tutelage and had learned all that it was necessary to know from that source without sacrificing one jot of the natural courtesy and politeness of the race.

The trip through the narrows to the inland sea is world-famed and never-to-be-forgotten, offering as it does the greatest possible variety of scenery. It must be remembered that the Island Empire is mountainous. The great natural harbor, or inland sea, could accommodate every shipping craft of the world and forms a natural defence against foreign attack, as the Russians found out to their cost some twenty years ago; and it can easily be understood how Japan could keep itself in a state of seclusion for such a long time.



The Japanese divide time into periods, the first being the Age of the Gods. In the Middle Ages there were two unsuccessful attempts to conquer Korea, but the first foreign inroad was made when Saint Francis Xavier landed at Nagasaki. Christianity, or rather Jesuitism, gained ground rapidly, but the inevitable intrusion of political and economic factors brought the missionary efforts to disaster and the Christian communities became quite extinct. And the missionary zeal which led to the burning of Buddhist priests in bon-

fires of their own temples may not have been received by the people as it was intended to be received. (This statement is verified in the records of the Jesuit communities themselves.)

Japan, under the rule of the Shoguns, developed in its own way. The Emperor, or Mikado, has always been the Supreme Lord in whom dwells all the spiritual powers of the descendant of the god who created Japan; while the Shoguns have attended to temporal affairs. It was only in 1854, I believe, when Peary knocked at the door of Japan, that things began to move with any rapidity; and feudal conditions lingered on until before 1870. At that time Japan did not possess a single steamboat. Fifty years later she was the third greatest naval and military power in the world and had been admitted to the concert of the Great Powers.

The natural resources of the country are not commensurate with its beauty of scenery, and the progress Japan has made has been more due to the energy and industry of its wonderful people than to any natural advantages in the way of wealth. It must be mere fable or legend that the early explorers hankered after Zipango, as it was called in the Middle Ages.

Some twenty hours after leaving Moji we arrived at Kobe, which offers the same aspect as other Japanese ports—orderly conduct and excellent facilities which would do credit to the best-run port in what we so fondly call the “civilized” world. It is a large seaport which has grown enormously at the expense of Yokohama since the disastrous earthquake which visited that city a few years ago. It is necessary to go into the interior to see the real Japan; but one can do very

well without a visit to Osaka, which is the Pittsburgh and Manchester of Japan, and offers no attractions to anyone not commercially interested.

Kyoto is the ancient capital, with its palaces and great parks. There is the ancient royal palace, surrounded with water-filled moats, the walls offering a reminder of the days when Japan was held in the thrall of the feudal system. Great numbers of Shinto and Buddhist temples are on every hand, and it is quaint to see pretty little Japanese ladies making their offerings at some wayside shrine to one of the myriad gods and, as they deposit their coins, ringing a bell and clapping their hands to attract the attention of the deity whose bounty and favor they seek. But this is Shintoism; the Buddhist temples are of a somewhat higher order. Kyoto presents the usual Japanese mixture of modern progress and the primitive, and perhaps more beautiful, oriental life. The manufacturing activities of the people tend to artistic products such as silk, metalware, bronze, cloisonne, beautiful beads, chinaware, ivory and lacquer, and there is probably no place in the Empire where these activities can better be seen than at Kyoto.



It so happened that I went through an earthquake and, although the center of it was 25 miles away, the shocks felt were tremendous. At the first shock I was driving in a rubber-tired rickshaw through the oldest parts of the city and I noticed nothing unusual until I saw people running out of their houses and heard the crash of falling windows. The full realization came later on reaching my hotel, when a European

lady, all disheveled and excited, came dashing into my arms down a staircase the ceiling of which was falling in heaps. It was difficult to say who was the more astonished, she at my failure to realize properly that an earthquake was "on," or I at the totally unexpected apparition which she presented as a result of her realization of the fact that an earthquake was in progress!

That was the first shock, and I was not so fortunate with the other two, for the natives always expect three and do not feel safe until the third shock is over. The bell-boy came into my room a little later on, extending three fingers as an intimation that the third shock was over and that we could all breathe easily again. Fortunately the earthquake did not affect any of the populous districts seriously. Japan is, of course, more or less constantly suffering from earthquakes of greater or less severity, and as a consequence of this unstable state of affairs the common people build very frail houses, made mostly of wood and paper, the only heating apparatus being a small charcoal fire which, during the raw winter months, is constantly in use to make the small rooms comfortable and habitable. It will easily be understood that during the fires which follow an earthquake whole cities are very often wiped out, the small dwellings forming kindling wood for the larger structures. It was a blessing that on the occasion I speak of, Osaka, a city of three million souls, was spared—it might easily have fallen a prey to the flames.

The railways are all government-owned and splendidly run, with comfortable sleeping and dining-cars. The trip from Kyoto to Tokyo is a night's run, and when I arose early in the morning the first sight that

greeted my delighted eyes was the famous and often-depicted Fujiyama, the highest mountain in the country. As the train moved along, the mountain seemed to screen itself with other ranges, now showing itself and now withdrawing from sight, the whole a panorama of such exquisite loveliness that one could feel that to venerate beauty of this order is really to adore one of the attributes of God. All along the line are great hydroelectric developments, Nippon being extremely rich in water power, which is being more and more developed to supply electric power for all purposes to the larger cities.

All Japanese cities are a flood of light at night, particularly what are known as the "theater streets" with their tea-houses and other places of entertainment and amusement, some of which are, one regrets to say, being superseded by the ubiquitous moving-picture theater, where the titles and captions, instead of being thrown on the screens, are called out to the audience in shrill Japanese by an official announcer. This is an improvement on the practice prevailing in the Western world, where the captions are not only thrown on the screen but announced, more or less correctly and in varying degrees of audibility, by one's neighbors in the audience.



In Tokyo I was most agreeably surprised to be able once more to form contact with Bahá'ís—a contact I had missed since leaving Shanghai. I found quite a number of the friends there devoted to 'Abdu'l-Bahá and the Cause of Bahá'u'l-láh. They are firm believers and do credit to the work of Miss Agnes Alexander and Mrs. Ida Finch in



A street scene in Tokyo

that country. Particularly were they interested in the progress of the Temple. They did me the honor of visiting me at the great Imperial Hotel (built in Korean style), where we partook together of a little dinner which will always linger in my memory as one of the pleasantest experiences of my life.

The Japanese conception of human existence makes the father emphatically the head of the family, and it is disconcerting to a Westerner to see, for instance, a man boarding a street car first while his wife drags dutifully after him. To the Bahá'í this conveys the significance of early training and the power of education, and makes all the more clear the universal need for education according to the great principles laid down by Bahá'u'lláh. All the friends I met in Tokyo were people of good standing in the community (journalists and other professional people), and it was through them that I was privileged to address a meeting of the Club for Pacific Relations, a group of people who meet every week and speak for

a short time on subjects conducive to peace in the world. In addressing the meeting I gave a brief outline of the Bahá'í Message which found its way into the Japanese press. My relations with the friends in Tokyo was the most remarkable of all my experiences in Japan, since it not only resulted in a deep sense of confirmation, but brought to me a wonderful and unflinching conviction that this Holy Cause is firmly established and progressive there; and that the whole structure of its spiritual temple is destined to descend upon, and spread its beneficent influence over, the whole nation.

The nucleus having been so firmly established by 'Abdu'l-Bahá and so wisely and devotedly fostered by the Guardian of the Bahá'í Cause, Shoghi Effendí, I am fully convinced that much can be accomplished now by the conduct of Bahá'ís which will attract the attention of the world by examples untranslatable into words. It is, as cannot be said too often, the act of the Bahá'í that really matters.

Tokyo is the seat of Government

and the home of the Emperor, a feudal castle in the heart of the city, but pretty well obscured from the eye of the casual visitor. The Mikado is the personification of the Deity. Shintoism is, of course, a national institution which seems to satisfy the particular requirements of the people; it holds the promise, through ancestor worship, of god-head for everyone and thus makes present suffering, no matter how acute, a matter of much less account than is credible to a Western mind. After all, have we not made national institutions out of our church organizations? Have we not erected shrines for national hero-worship? It will be remembered that the father of the present Emperor upon the occasion of his ascent to the throne sent a committee around the world for the purpose of ascertaining whether there was any better religion that could be introduced for the Japanese people likely to be more beneficial than the existing national religion. The committee made a thorough and wide investigation, only to return with the recommendation that the Japanese people were, religiously speaking, very well off indeed in spite of their religious fallacies and dogmas, which were certainly no worse than were to be encountered in all the religions of the earth. It is a great pity that these enquiring gentlemen had not an opportunity then of coming in contact with the Bahá'í Revelation; but at that time the message had hardly gone beyond the confines of Persia.

The Japanese devotion to the Emperor is most remarkable. I was on a Japanese liner from Australia to China when the late Emperor was being buried, and at the exact time of the ceremony in Japan the whole crew of the vessel, from the captain

right down to the humblest oiler, paraded on deck in their very best official attire and in a spirit of utmost devotion turned their eyes to Japan—their country and the home and resting place of their Lord. There was so much sincerity in this simple ceremony and, incidentally, much gratitude to those passengers, non-Japanese, who joined in it as a tribute to the country and the race. No matter what may be the political opinions of a Japanese subject, the person and the authority of the Emperor are sacred and unquestionable. Just think what will happen when the trend of modern thought and the march of modern progress will turn the thoughts and heart of this august personage in the direction of the One Almighty God! Can it mean anything but the propagation of the Holy Cause of God as given to the world through His Holiness Bahá'u'lláh?



Nikko is the city of temples and shrines, about four hours' ride from Tokyo and some four thousand feet up in the mountains, where wend their way every year hundreds of thousands of pilgrims. The summer palace of the Mikado is there and the most famous Shinto and Buddhist temples, said to be the finest in the world with the exception of the Taj Mahal in India. It is in Nikko that one gets the best and truest idea of the religious life of the Japanese. There we see the renowned red lacquer bridge which may only be traversed by the Mikado himself and that at a special ceremony held once a year, which did not, however, prevent its being destroyed by fire twenty years ago, the bridge we see today being its successor. My guide had come for me with a rickshaw, but I did not

want him to pull me about the steep mountain side. I was more eager to engage him in conversation and find out something at first hand about Shintoism. He explained to me, to start with—as a first lesson (so to speak)—that every Japanese soldier is a Shinto, although he may be a Buddhist as well. Now the Japanese is a very poor linguist, and while he may give information very freely on one particular subject or line of thought, a change of subject will leave him high and dry and inarticulate. Something of the sort happened with my guide, for I could not get intelligible answers to the questions I wanted most to ask. I remarked that, after all, we all come from God and back to God must go; but he replied (with delightful naïveté), “Not I. I am both Shinto and Buddhist and half of me will go to one heaven and half to another.” It was fortunate, I thought, that he had not subdivided himself any further, since his ultimate distribution might have been a matter of complexity and contention.

There are tens of thousands of shrines. There are family shrines and personal shrines, many of them fallen into decay, and there are shrines to all sorts of nature gods and goddesses—the God of the Mountain, the God of the Valley, the God of the River and gods of every conceivable manifestation, whether good or harmful.

To the Western eye the profound politeness of the Japanese may seem strange and bordering on the grotesque; but one becomes accustomed to the deep obeisances which the Japanese imports into phases of life, both business and personal, because it is merely the outward sign of a true courtesy. The usual accompaniment of a visit is tea, which is consumed in vast quantities; and I found

myself in the course of a day's transaction of business here and there quaffing as many as thirty or forty cups of tea as an irreducible minimum—and without milk or sugar, at that.



I met the friends over and over again, and greetings were sent to me from the friends at Nagasaki and other cities. Some of them insisted upon seeing me off at Yokohama, the great port near Tokyo, bearing gifts of friendship, of which the beautiful fuqusa is one of my most cherished possessions. Seldom has a gift been made to me as the vehicle of such kind sentiment coming, as it did, from representatives of a race so much misunderstood—willfully, or otherwise—but a race which, quite as well as any other whatsoever, will fit into the universal - scheme - of - things and furnish a pattern of extreme beauty in the Carpet of Humankind, a pattern woven of strong



A Japanese Bahá'í teacher and some of her pupils



A typical scene in Yokohama's exclusively oriental section

and beautiful threads and making an impressive integral part of the great ensemble.

As we steam away from Yokohama we can still see the effects of the last great earthquake. Forts erected on small islands have been lifted up and broken apart like cardboard boxes; and the rebuilding of them is still going on. The passengers on the liner, who were to be thrown so much together for the next two weeks, consisted very largely of people who were going home with fond expectations after long absences. A number of them were missionaries who had decided to leave China when things became unsafe there; and they seemed saddened at leaving behind them what had seemed such a safe and comfortable existence with nothing much ahead, perhaps, but an occasional opportunity to describe at length their work among the "heathen" in a far-off foreign land. It seemed a pity that they themselves could not have been converted into

displaying some of the fine characteristics of the race they had "worked" among—the kindness, the courtesy, the devotion, the respect, the humility and the tolerance—in fact, any of the lessons in personal behavior that the Orient can teach the West.

I was looking forward to meeting the friends at home, but it was difficult for me to understand how anyone could leave so much beauty behind without profound regret. A friend is a friend no matter where he may be, and why should I, as a Bahá'í, make any distinctions between American, Australian, New Zealand, South American, Chinese or Japanese friends? Would it be fair to any of them? One who does not know the pain of parting cannot know the joy of meeting; and with this thought in mind I looked forward to the friends I was going home to meet as if they had been the friends I had just left.

WORLD THOUGHT AND PROGRESS

"THE WHOLE problem of disarmament has been left at the stagnation point as a result of the failure of the Geneva discussions. * * * Despite the conflicting emotions springing from alternate currents of skepticism and hope, we must not despair of ultimately attaining the common goal of international reconciliation * * * there are no longer victors and vanquished; all lose."—Foreign Minister Stresemann of Germany in an address to the Society of Foreign Journalists (*Evening Star*, Washington, D. C.).

"THE WOMAN'S PAN-PACIFIC CONGRESS is to be held in Honolulu in August, 1928. This Congress will give the opportunity for women of twenty-seven different nationalities to come together in intelligent conference, to thresh out all problems, not only of peculiar interest to women but as to their relations and obligations to the present-day world at large. In the minds of the outstanding men of the Pacific country, this Congress is the greatest movement in the woman's world of our generation, and will be of benefit to the coming generations according to the general interest manifested in their undertaking and the adoption of the concerted ideas resulting from their work."—*Pan-Pacific Union Bulletin*.

"A MODEL ASSEMBLY of the League of Nations, in which students from New England colleges will take the role of delegates from various countries in the League, will be held on April 7th in Johnson Chapel of Amherst College, Amherst, Mass. Two main topics for discussion have been decided on: (1) Disarmament, Security and Arbitration, and (2)

Tariffs and Their Effect on International Payments.

"Students who are nationals of the following countries will represent their native lands in the Model Assembly: England, France, Germany, China, Belgium, Italy, Japan, Holland, Switzerland, Brazil, Porto Rico, Irish Free State, Denmark, Greece and Bulgaria. Russian, Armenian, Indian and Korean students also will participate. * * * Invitations have been sent to forty-six colleges in New England to send student delegations.—*League of Nations News*.

"I AM certainly not a politician in the ordinary sense of the word. There must be a few savants who are politicians; but I believe there are political ideas and political duties which can be ignored by no one who professes to play a part in the life that goes on around him.

"The problem uppermost in my mind in this connection is how best to carry out the duty of restoring the unity among peoples which was so completely destroyed during the war, and of bringing about a better and more complete understanding among nations so that a repetition of the terrible misfortune through which we have passed may be impossible.

"To collaborate to this end is, in my opinion, a duty from which no one, whatever the importance of his services in other directions may have been, can withdraw himself. * * * We have advanced. This is as little to be doubted as the fact that this advance—both in regard to its importance and to the time it has taken to reach its present point—has satisfied neither the leaders of the peace movement nor the great masses of the people. * * * No, we shall never get any further with mutual mistrust; that at least is a lesson we

should have learned from the past. Let us trust each other; let us believe in the strength of the peace idea; let us, each in his place, do our duty in the service of our ideal, and peace will be better protected than it would be by guns and gas shells."—Professor Albert Einstein, discoverer of the theory of relativity. "*Spokane Review*."

"DURING my two-year search through Washington for printable verse, I have naturally formed some conclusions about the town. These conclusions in general are set forth in the foreword to 'Black and White,' to which I refer you.

"I have had to form some specific conclusions which are of particular interest to me, respecting the colored man. Briefly, it is that the Negro has come to be a contributing factor to the best culture of Washington. It has been something of a surprise to me, a Virginian and the son of slave-holding grandparents, to learn this. Yet I have seen evidences that this is true, and have been glad to see it. There is a surprisingly large group or circle of Negroes in Washington who are partaking of and contributing to the cultivated side of life—that is, there are men and women who read and understand and criticize the best of modern thought, as set down in prose and verse; men and women who have reached a point of emancipation sufficiently detached to look at themselves, their immediate and distant pasts, and ask: 'Well, what of it?' There are Negro men and women in Washington who manifest the same graces, refinement, understanding and sense which we who are white are supposed to aspire to.

"I put these things down because they have come to me as things newly learned, and things which have

impressed me. It is but natural, then, that I should have included the poetry of Negro people in my Washington anthology. I have done so because it deserved a place of importance in any such collection. I have tried to give it that importance, both in the name of the volume, 'Black and White,' in the cover, and in my conversation to my friends about it."—J. C. Byars, Jr., in the *Washington Eagle*.

"ALREADY the applications of science to human affairs have far outrun the ability of man to use them wisely. The engineer has provided agencies of incalculable value in time of peace, but they are also endowed with prodigious powers of destruction which can be loosed in time of war. Unless we solve the problem encountered in man himself, the outlook is dark indeed, and it may even be questioned whether our civilization will endure. Human behavior presents the most formidable and the most important problem of all the ages. Its solution can be achieved only by concentrating upon it all of the knowledge and wisdom and resources at the disposal of man."—Gen. John J. Carty, vice-president of the American Telephone and Telegraph Co., in the *Evening Sun* of Baltimore.

"THE GREAT lesson of the East is patience, the realization that if you plan carefully and wait long enough you will get what you are planning for. If world peace is to be maintained, if we are to avoid suicidal wars, there must be a keener consciousness of the fact that people are just people the world around, sticking closer to the old international conception of a family of nations."—Rear Admiral Mark Bristol in *Current History*.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

MAY, 1925

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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'ABDU'L-BAHÁ

From a photograph taken at Dublin, N. H., in 1912. Copies are available through the Bahá'í Publishing Committee

The Bahá'í Magazine

STAR OF THE WEST

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“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? * * * The greatest happiness lies in the happiness of others. * * * In the misery of men lieth their greatest sorrow.”—*Abdu'l-Bahá*.

A FARMHOUSE blazing up, tragically sacrificed to the demon of fire. Very likely no insurance, for rates are prohibitively high in districts without fire apparatus and good water pressure. The vast flame enveloping and soaring aloft over that tinder framework which was but an hour ago a human shelter means perhaps financial ruin to the family huddled around it in helpless consternation. The patient labor of years destroyed in as many minutes. Devastation, deprivation, ruin.

Here we see in vivid concrete form an example of that dreaded scourge of man's physical being—disaster. It can come in countless other ways than fire, flood, tornado or earthquake. It can come through sickness, through the exercise of faulty judgment, through failure due to undertakings beyond the individual's ability and power, through the social and business friction that result from inadaptable temperament and personality. In many other conceivable ways disaster may overtake an individual in society, other members of which, at that very moment, are piling success upon success and prosperity upon prosperity.

WHAT CAN WE do about it? Shall we alleviate our sympathy with the thought that misfortune may

almost always be traced to some fault or lack within the individual? Shall we settle back in our own comfort and prosperity, and endeavor to shut the tragic scene of human suffering from our eye of memory? Shall we try to aid the failing individual, and in so doing discover how incompetent and helpless we are ourselves as individuals to remedy the disaster of another?

The more we investigate, the more we experience and reflect, the clearer do we see that only by community action, by society as a whole aiding and supporting the individual, can human life be guarded from the devastating results of material calamities. But how can this be done? By what form of organization can society so protect the individual as to remove from his life the ruin brought by catastrophe; or from man's consciousness the frequently besetting dread of helplessness as part of that august onward march of universal life which progresses the race but gives no compensating protection or insurance to individual weakness?

It is conceivable that Destiny could have planned a world in which there should be no disaster. It is conceivable, even, that what of disaster rules this planet is somehow or other but the enveloping shadow cast from man's own spiritual dark-

ness; and that as humanity evolves toward spiritual perfection and achieves true harmony of being, disaster will proportionately diminish from the planet.

BUT MEANWHILE disaster exists. And the problem before humanity is how to organize a universal form of insurance which cannot, it is true, be effective to prevent catastrophes; but which can at least, and will, bind up all wounds,—and like the Good Samaritan set all stricken and unsuccessful wayfarers on their feet again.

If only somehow those who have in abundance could share of their abundance to those who lack; if those who have wisdom and ability could help to guide the life activities of those who want these gifts,—then and not till then would be achieved the mightiest piece of human engineering since the world began: the sky-towering structure of human solidarity.

IT IS TO this supreme organization of humanity that Bahá'u'lláh calls us. Every community is to be so organized that the individual members in it have complete and universal insurance. Whatever is lacking—whether due to natural catastrophe or to failure in earning power—will be met from the cen-

tral store, to which is contributed the excess of wealth of those individuals who prosper. And not only material, but judicial and spiritual aid will be given. The unsuccessful individual will be set on his feet and started anew, guided by the advice and care of specially delegated members of the group. Thus all the resources of the group, both of wealth and of intelligence, will be available to the individual. There will be supreme, universal protection. The weak and the failing will feel loving arms around them, and know that they cannot lack.

Hitherto, the individual has in the main been obliged to look to God alone for help in times of trouble. In the new Bahá'í State man, spelt with a capital, Man in his true spiritual stature expressing the solidarity of the human race, will act as vice-regent to the Almighty. It does not mean that God will be less needed in our lives, nor that our prayers for His help and sustainment should be any the less earnest. It does mean, however, that He will have in humanity as a whole a universal agency for good, ready at all times to dispense, as an inescapable social, political and spiritual duty, that sweet charity of which Paul said that if we had it not our religion was but as tinkling brass.

“The base of life is mutual aid and helpfulness. * * * The more the world aspires to civilization the more this most important matter of cooperation and assistance becomes manifest. Therefore in the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this inter-relation.”—*Abdu'l-Bahá*.

THE COMING OF THE GLORY

CHAPTER VII. *A Glimpse of the Golden Age*

FLORENCE E. PINCHON

"Now in the world of being the hand of divine power hath firmly laid the foundations of this all highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest; for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift."—'Abdu'l-Bahá.

[Synopsis of previous installments: Chapter I, "The Argument," and Chapter II, "Night," explained most convincingly the conditions preceding the dawn of a New Day and reviewed briefly various aspects of history showing the great need for the coming of the new Spiritual Spring-time; how during the last eighty years a mysterious Spiritual Power has been gradually revitalizing and renewing the whole world, and how some who had kept their vision clear and who longed for the coming of God's Kingdom on earth, had set out to find the Master of a New Day. Chapter III, "The Morning Star," told dramatically and brilliantly the story of the life and martyrdom of the Báb, Who was the Herald of the new dispensation. Chapter IV, on "The Sun of Truth," sketched the life of the Promised One, Bahá'u'lláh, and how and why He was the Founder of the Universal Religion prophesied for this day. Chapter V, "The Moon of Wisdom and Guidance," recorded in brief the life story of 'Abdu'l-Bahá, the Divine Interpreter and Exemplar of the Revelation of Bahá'u'lláh, Whose sufferings, imprisonments and labors He fully shared. Chapter VI explained the plan of the administration of the Bahá'í Cause and the important position of "The Guardian of the Cause."]]

ERE I had finished speaking, the sun had set in a blaze of burnished copper, and the twilight was slowly deepening into night. Yet no one stirred. Mary, still lying in her hammock, looked as though she had passed into a happy trance. An early moon gleamed through the dusky branches of the trees upon the four rapt faces of my listeners.

Arthur was the first to break the reverent silence. His voice held a new note of humility.

"If this wonderful story is true—and I do not doubt but that it can all be authenticated—why have we heard nothing of it before?"

That is a very natural question. But, you see, the Movement is given no advertisement in the ordinary way. It progresses only by means of individual influence, literature, and where opportunity occurs, by public lectures. If you remember, it was a hundred years after Christ's ascension before the world began to hear of Christianity. It is only five years since that of 'Abdu'l-Bahá's, yet there are numbers of Bahá'ís throughout the world today. Also the Light is being reflected by many pure minds, and the new ideals upheld by many a progressive institution that remain unconscious of the true Source of their guidance and illumination.

From Oliver came a meditative murmur—

"Science and Religion—at last—hand in hand. One with its clearness and purity—the other with its power and passion. What possibilities!

Then questioned Peter, a little wistfully:

"Since this Revelation is a written one, and so everybody can read and understand for themselves, my profession will no longer be needed, I suppose?"

In this Universal Religion there is neither room nor need for elaborate rites and ceremonies. All are to be missionaries and teachers, according to their capacities—"kings and priests unto God"—not one particular class. And the teachings will be given for the love and joy of it, not to earn a

livelihood. Monks and nuns are advised to live a spiritual life *in* the world, not apart from it. Those who wish to greatly serve their fellow men must show it by their deeds, not by their peculiar style of dress.

And Mary remarked softly:

"It is all and infinitely more than I could ever have hoped or dreamed. I can feel it is true.

'For the love of God is broader than the measures of man's mind; And the heart of the Eternal is most wonderfully kind.' "

Then across the moonlight drifted a curious shadow, like giant wings outspread above us, over the garden trees. A strange humming filled the air, causing our hearts to beat with an intense and awed anticipation. Presently through the breathless silence stole a Voice, far, sweet and compelling.

"O Sons of Desire: How long wilt thou soar in the realms of passion? Wings have I bestowed upon thee, that thou mayest fly." * * *

"Come! Come and see! * * * the things which God hath prepared * * * hath prepared for them that love Him."

And before we were aware of what was happening, Imagination, like some great spiritual airplane, had caught us up, and spreading her swift, shining wings, had swept us forward, with the rapidity of thought, through a hundred years or more of world history. Through the vast phantasmagoria of world events; of earthquake, fire and flood, which wrought their shattering changes in the planet's surface. Through yet another devastating war; through revolutions, labor troubles, the turmoils of Bolshevism, economic rivalries and disputes. Through the mighty phantoms of anarchy and chaos cast by widespread irreligion, when the doors of hope and happiness were closed to large sections of man-

kind. Yet, while as in a titanic cinematograph these dark shapes and shadows of sin, and its consequent affliction, chased each other across the world screen, above it all there shone with an undimmed, steadily growing radiance, the Light of the Glory of God. Like the Shekinah of old that gleamed over the Mercy-seat, it shed its glow of guidance upon all the problems and complexities of individual and national life; its assurance and comfort throughout all the greatest tribulations.

"For through affliction hath His Light shone, and His praise been bright unceasingly; this hath been His method through past ages and bygone times."

But now, at length, the Sun had melted and dispersed these gloomy clouds of prejudice, greed and ignorance veiling the true nature of man; and this nether world, like the surface of some clear, calm lake, had become the very mirror of the Realms on High. The Plan of the ages, unfolded by the Heavenly Architect, having been at last accepted and put into execution by the builders, humanity had begun to rear the new and glorious edifice of a Divine Civilization.

"For every plan is in need of a power for its execution. The penetrative power in the world of existence is the confirmation of the Kingdom of Abha. Every plan and system which is assisted by this Power will be established * * * and will be realized among men."

As our ethereal airplane, poised like a bird in the fleckless blue, swept downward into the lower belts of the earth's atmosphere, we became aware of subtle changes, as though some new element had entered into the planet's aura; a new clarity and brightness pervaded it, as if in cor-

respondence with and a radiation from a higher and purer state of consciousness on the part of its inhabitants.

Extremes of heat and cold appeared to be less severe; the temperatures were more equable—the climates more agreeable—so marvelously and intimately are man's thoughts and actions interwoven with the finer forces of Nature and the vast Unseen.

"Look!" cried Oliver, pointing admiringly below, where, heading in all directions of the compass, sped great argosies of the air, while other craft of strange shapes and sizes, soared, like winged insects into the sky, generating their motive power from the inexhaustible stores of the ether itself.

And our scientific friend, who in these matters was far keener than the rest of us, exclaimed at a kind of invisible network of communication, swift as light, more perfect than radio, that covered the earth from pole to pole, transmitting not only sound, but form and color.

Rules and regulations governed all these extensive and varied inter-communications. But everywhere there appeared to be right of way, for, although there still existed boundaries and border-lines, the old barriers and restrictions between nations and countries had been abolished. In vain we sought for old fortifications that once frowned grimly on frontiers; for huge battleships that jealously guarded dividing seas; official spies, imposing custom-houses. These things evidently belonged now to the tales of the past.

"For * * * in this age the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of possibility. What is the

spirit of this age? What is its focal point? It is the establishment of universal peace, the establishment of the knowledge that humanity is one family."

And mankind, guided by this principle of Oneness, and the different attitude such a realization had involved, had discovered the means whereby all could become partners in the earth's surface, and in the exploitation of its natural resources and treasures. Cooperation and mutual trust, an inter-racial sense of fellowship and good will had made possible free and abundant interchange of both the material and mental wealth possessed by each; while spiritually—

"Each to Truth's rich market brings,
Its bright, divine imaginings,
In rival tribute to surprise

The world with native merchandise."

The motto of this amazingly prosperous and happy age was: "Glory is not his who loves his native land (alone), but glory is his who loves his kind."

No heavy boom of cannon, therefore, no sharp rattle of musketry, no piercing cries of pain and death greeted our ears, as we hovered above this erstwhile planet of sorrow, for with the dawn of a New Day, the nightmare of war and strife had passed away, and universal Peace had been gloriously enthroned.

"But how," eagerly questioned Arthur, "can such a state of affairs be maintained?"

In answer to his question, lower and lower we dropped toward a magnificent pile of buildings, situated in a great central city, which, both geographically and spiritually had been found most favorable to inter-communication with all the races of men.

"Oh," he cried, "I think I can guess! It is a similar idea to that

initiated by certain nations after the War of 1914."

Yes, he was right. On closer inspection, we discovered that the dream of many a noble statesman had, at last, materialized, for this was indeed a Parliament of Man at the apex of the world, a Supreme International Tribunal and World Court. Here in constant conclave assembled the wisest, the most farsighted, the most sagacious representatives and leaders of every nation on earth. It was the center toward which all peoples turned their gaze, receiving therefrom guidance and justice. It functioned as the mighty brain of mankind. Its members were the Elect of the Elect, having been chosen from the national Parliaments or Houses of Justice representing every country. These in their turn were the delegates chosen by a body of secondary electors chosen by the mass of the people. Every portion of mankind was thus, in all international affairs, fairly represented at and controlled by the decisions of this World Court. To it were brought all controversial problems, and any nation instigating war would be resisted by all the others. And thus war was rendered impossible.

Only a small force guarded each land; only an international marine police patrolled the peaceful oceans, and regulated the merchant fleets plying from coast to coast.

Memory recalled to me visions of the prophets in bygone ages, the visions of Isaiah, John of Patmos and many an ancient bard. And 'Abdu'l-Bahá's prediction:

"Universal peace will raise its tent in the center of the earth; and the blessed tree of life will grow and spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic

sects and hostile nations, which are like the wolf and the lamb, the leopard and kid, the lion and the calf, will act toward each other with the most complete love, friendship, justice and equity."

"I am longing to see things in more detail," cried Mary. "Do you think we could take a peep, say, at the little Islands of Britain? I used to worry about the unemployment there and the labor troubles, and wonder if she could revive."

Swiftly we skimmed the intervening distances of sea and land, noticing as we did so how the earth had robed herself in fresh lovelinesses of color and perfume. Many great stretches of gray desert and wilderness had been reclaimed, and were blossoming with verdure and grain, for in every land agriculture was receiving the attention it had so long required. Prosperous farms and settlements abounded. Huge and ugly cities had been to a large extent decentralized, and now that heavy transport was conveyed by air, and science had learned how to eliminate unpleasant sounds, the rush, noise and dirt characterizing the cities of former times had vanished completely. People lived in greater simplicity, yet in more real comfort and refinement, because science had solved, by means of electricity and ether, all the old difficulties of heat and light. These now were abundant, beautiful, and within the reach of all.

We decided that we would alight at the next landing place and try to study more closely the life now existing in a district once known to some of our party as "England's hop-fields."

No smell of hops, however, greeted us as we walked between the tall, fragrant hedgerows, because this new world had proved "how much

the renouncing of tobacco, wine and opium gives health, strength, intellectual enjoyment, penetration of judgment and physical vigor." Instead, the fields were sown with grains of all kinds, with orchards of fruit and nuts, with sweet-scented flowers and herbs. Medical science having discovered that man's natural food grows out of the ground, much less animal food was consumed than in former times.

Thus it appeared that humanity had evolved a keener mentality, a finer sensitiveness since it had ceased to consume coarse food, artificial stimulants, poisons and narcotics.

Arthur glanced with open admiration at some graceful, dignified women who passed us on the road. Their sun-tanned faces shone with health and happiness. Their raiment was extremely simple, but of lovely texture and coloring. "Beautiful as Greek models," I heard him remark, "but far more spiritual in expression."

By this time we had reached, apparently, the center of the district, occupied by a market square, flanked on one side by a large building.

This proved to be the local House of Justice—in reality a kind of central storehouse and distributing center established for the benefit of the farmer and all the members of that particular community. These in turn supported the House of Justice, the members of which had been elected by the district for their wisdom, experience and administrative ability. "The House" had definite revenues, such as income tax, a tax on animals and inheritance, on treasures of the earth, mines, oil wells, etc. At harvest-time a general board appropriated a certain percentage of the entire harvest for this central storehouse. There were, of course, expenditures also—the running costs of the institution,

salaries, administration of public safety and hygiene, tithes to the government of the country, support of orphans, cripples, of educational institutions, supplying deficiencies in the incomes of the poor, thus doing away with those always hated establishments known in this country, in the past, as "workhouses."

"I am disappointed to find an income tax still existing," one of us observed.

But we found, on inquiry, that the tax was a graduated one, only levied in cases where the income exceeded all necessary expenditure, the percentage of tax increasing with the surplus of income. On the other hand, if anyone through misfortune were unable to earn enough to meet his expenses for the year, what he lacked for the maintenance of himself and his family was supplied from public funds. So the extremes of destitution on the one hand, and useless extravagance on the other, were avoided.

Yet it was not so much new laws, as the new spirit abroad in the world that had made possible these just and happy conditions, for this generation had grasped the great principle of Voluntary Sharing; had realized that all the love, beauty, truth, justice, science on earth was the result of this sharing; and that wealth of gold or possessions was but a talent on the material plane to be likewise used for the benefit of one's fellows. The experiments of Socialists, Communists, and others had, at last, convinced men that equality among them there can never be, but that mutual dependence is the essence of all material, as well as mental and spiritual progress and happiness. Thus had humanity become released from captivity to nature; from that ceaseless struggle for existence which constituted in former times so supreme an affliction.

Coming out of this simple yet effective House of Justice, we found our eyes attracted to a building through whose wide windows issued sounds of children's voices singing. All the rooms, as well as the pretty gardens and playgrounds adjoining, seemed filled with the clearest and most delicate colors. Every device that an enlightened humanity could supply for the development of the child was combined in the sunshiny edifice before us, for these boys and girls were indeed in the "Golden Age," when "education" was a word possessing new and delightful meanings. No longer was a child considered wax to be moulded indifferently to any shape; no longer must it strain to conform to a standard utterly at variance with its natural capacities. Indeed it was encouraged to develop its peculiar abilities, character and individuality to the best possible advantage, the teacher, like a wise gardener, protecting, pruning, supplying nourishment and assistance as needed. Above all, the children were taught that obedience of God's commands and service to humanity was the highest aim in life; and to regard their innate powers and faculties as gifts to be developed for the good of all.

As Bahá'u'lláh taught:

"Knowledge is like unto wings for the being of man, and is like a ladder of ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, not such as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people."

The advance made by humanity was not only in knowledge, but in power to practice that knowledge. No wonder that a new order of being

—a race of supermen and women—was now rapidly being evolved.

An educational system that had become universal had, we learned, been established by the Supreme International Tribunal, and this included instruction in an international auxiliary language, thus giving to all nations, both in the Occident and Orient, the priceless boon of one common tongue.

Teaching being now regarded as such highly important work, demanding only the best and most qualified type of men and women, the profession was well and adequately paid. In taxes on inheritance estates, teachers were given a share—regarded as heirs in the owner's will. The schools, themselves, were built and supported by community funds.

"But is nobody out of a job?" demanded Peter. "Nobody idle or drifting about aimlessly?"

No; mankind now had realized the dignity of labor. The Bahá'í law of "work for all" had put to use the splendid potentialities of human energy, and had guided this energy and creative power into channels of natural expression, free from coercion, free from fear. Education had enabled men to find the work for which each was best fitted. The hours of labor were shortened, till all, however humble, could enjoy sufficient leisure and recreation. Also the general attitude toward work had changed. Fear of poverty now removed, monetary gain was no longer the chief incentive.

"Nobody worked for money, and nobody worked for fame, But each for the joy of the working."

Work had become identical with worship.

"The best of men," said Bahá'u'lláh, "are they who gain by work, and expend for themselves and their kindred in the love of God."

"But look! What is that cluster of buildings standing somewhat removed from the rest of the township, out of which young men and women are pouring for their noon-day meal and rest, or games in the fields adjoining?"

Factory workers? Yes; for factories, too, have been revolutionized, and built where possible out in the open country. The establishment of industrial democracy has eliminated the old distinctions between capital and labor, the bitter feelings that once so often prevailed between master and man. Workers now receive not only their wages, but a definite share both in profits and management, thus making employees' and employers' interests identical; and friendly cooperation and consultation had replaced the industrial slavery—strikes and lockouts of a chaotic and unhappy bygone age. That group of houses and gardens yonder are their homes, where no longer huddled in tenements and dark streets, every man may "sit under his own fig tree."

"And these little homes," queried Mary, "I wonder if they are really happier than in past centuries?"

How could it be otherwise? In woman's particular domain were reflected all the new factors promoting the welfare of society, of the child and the worker. The vital changes regarding her status in the world, which had begun to manifest at the end of the 19th century, had come now to full fruition. Her equality with man had been completely established in every department of life, while physical and mental force had lost its dominance, and the more spiritual qualities characterizing the feminine nature, such as intuition, mental alertness, love and service, daily gained in strength. The East especially had made amazing strides in prosperity and power since the emancipation and education of its

women. Monogamy was practically universal, and the ideas and ideals involved in the marriage contract purified and spiritualized. So that divorce was seldom used; but when necessary, it was, after a year's separation, done quietly by mutual agreement, the miseries and indecencies of divorce courts being now quite unknown.

But Peter was naturally anxious to see the kind of churches in which people worshipped nowadays. So, lightly skimming the intervening distance, we arrived in a large and populous town where many nations met. High above the tree-tops we caught sight of a beautiful, shining white dome. We alighted at a convenient aerodrome adjoining a remarkable collection of buildings, enclosed in fine, park-like estates. One of nine avenues led our wondering footsteps among gardens filled with choice shrubs and lovely flowers toward some point in the center. The splashing of fountains, the songs of birds made happy music everywhere. Soon we stood before a fine, polygon edifice, to whose nine doors of entrance the avenues had converged, and which like some exquisite architectural bouquet, was the focal point and crown of the whole. But who could hope to describe in mere words the majestic dome and springing columns, the beauty and strength of this embodiment and externalization of the great spiritual truth of religious Unity? Surely it might have been such a vision that Tennyson beheld when he wrote:

"I dreamed that stone by stone I
reared a sacred fane,
A temple, neither pagod, mosque
nor church,
But loftier, simpler, always open-
doored
To every breath from heaven, and
Truth and Peace
And Love and Justice came and
dwelt therein."

In the spacious rotunda beneath the dome were assembled people belonging to every race, nation or creed. Beside the black-browed representative of Mosaic law knelt the once despised follower of Jesus of Nazareth; bowed the devout and prayerful Moslem by that Bahá'í brother whom once he had so bitterly persecuted; while an Indian Buddhist, his dark eyes shining with mystic joy, stood clasping the hand of a Christian brother to whom he had formerly been a "heathen."

Up in a wide, encircling gallery, children's voices were chanting: Music, rich, sweet, soul-entrancing filled the air. Words floated down to us:

"O God! This is a day, the Light of which

Thou hast made holy above the sun and its affluence."

"Glory be unto Thee, O Thou God of the world

And desire of nations.

O Thou who hast become manifest in the Greatest Name."

It was the morning hour of worship, and the common aspiration of all hearts found expression in the words of a beautiful hymn.

"Gather us in, Thou Love that fillest all!

Gather our rival faiths within Thy fold!

Rend each man's temple-veil and bid it fall,

That we may know that Thou hast been of old;

Gather us in."

But now we turned from religion in its aspect of praise and prayer, to examine the numerous buildings by which this Temple of Unity was surrounded, and of which it appeared to be the center.

There stood a university for the study of the higher sciences, science in this enlightened age being the

handmaid of religion, and their co-operation making possible achievements undreamt of by scientific experts of former times.

Here a hospital had been erected, whose services for the healing of the body went hand-in-hand with mental and spiritual processes of cure. Although perfect physical health had not, as yet, been attained by men, as the material and divine worlds came more and more into harmony diseases were rapidly disappearing. Science having proved that Light in all its varied forms was Life, light and color were employed, herbs and diet, where formerly only drugs or operations were used. The quality of the light everywhere, we noticed, seemed softer, yet clearer and more diffused. There was a joy, too, in the faces of the people as though they had discovered a meaning and purpose in Life. They moved with springing step, as though Nature's conquerors, instead of her slaves; they trod air rather than earth. Thus it was that, by purity of thought and harmonious living, by right use of all the means to health revealed by science, the power of God was turning sorrow into happiness, disease into health. As 'Abdu'l-Bahá had promised: "When the Divine Message is understood, all troubles will vanish."

We were also interested to observe a marked increase in longevity. Nobody now was too old at sixty for any business or occupation. The middle period of life had greatly extended and come to be regarded as the most valuable time, while the first twenty years were devoted to education and physical development only.

Numerous were the other buildings we saw, including a fine guest-house, opened freely to all men; buildings where feasts and conventions were held, and others of a philanthropic and educational nature.

But our time was fast drawing to a close. Had time calculations, too, been changed in this New Era?

To our surprise, we discovered that it was New Year's Day—the first day of the first month, called Baha—i. e., Splendor of God—that we in Western Europe used to know as the Spring Equinox, March 21st. No longer, it appeared, were men divided and perplexed by varying systems and methods of calculation. A new, universal calendar had been established by the Supreme Tribunal. A year now consisted of 19 months of 19 days each—i. e., of 361 days—with the addition of certain intercalary days, in order to adjust it to the solar year, the New Era having begun in that wonderful year of the Báb's Declaration of His mission, and of 'Abdu'l-Bahá's birth, 1844. And so on this radiant day of Spring—this New Year's Day of 2044—two hundred years since the Dawn first broke over a dark, discordant world, we glided upward once more into the sky, to pay our final visit to a world which had so marvelously been made anew.

On the wings of that most wonderful gift of God to men—a purified imagination—we sped over ocean and land, over snowy mountain-tops and dark fringed forests, till we paused, hovering above the wide, blue waters of the Mediterranean Sea.

Below us ocean liners, merchant craft, giant airships and vessels of all kinds were heading in a continuous procession eastward. We followed where they led, till we found ourselves poised above one of the chief ports and emporiums of the world. Night was falling, but we were able to descry the noble curve of a great mountain, magnificent buildings and mansions, colleges and institutions, orchards, gardens and parks adorning all its slopes and the adjoining plain. In the spacious

semicircular harbor rode at anchor the ships of many nations, for into this mighty center was being poured the wealth and culture, the service and honor, the love and devotion of the finest products of every civilization. Here in the cause of the reconciliation and brotherhood of mankind met the earth's nobles and best.

Between two ports that formed the terminals of one great city, blazed a pathway of illumination. Electricity turned night into day, while from the heights above, immense searchlights began to sweep the darkening waters of the surrounding ocean.

But our eyes followed groups of people who, chanting, wended their way across a wide and gracious expanse, shaded by trees and adorned with flowers, toward a lovely garden where tall cypresses stand sentinel about the noble Shrine that holds the sacred dust of God's Tabernacle with men, now constituting earth's most hallowed spot.

Other pilgrims could be seen ascending the slopes of the mountain, where rises from out the trees the beautiful Shrine of the heroic Báb and the world's most beloved Servant of the Glory. Out of every country, race and religion these pilgrims come to meet in the love and light of a New Jerusalem, to kneel together in this holy place in peace and joy, in fellowship made perfect; like the vision granted to the inspired writer of the Apocalypse, of the tribes that came from the East and the West, from the North and the South, to sit down together at the marriage supper of the Lamb.

Enthralled, we gazed upon the mountain, robed in its mantle of light, while gratitude and awe, reverence and exaltation almost overwhelmed our senses. Of all the cycles of human history, surely this was

the sublimest spectacle, the most divine consummation!

Almost we thought we could hear Isaiah as he sang: " * * * Of the increase of His Government and of peace there shall be no end * * *." "The glory of Lebanon shall be given unto it: the glory (Bahá) of Carmel and Sharon. They shall see the excellency of the Lord and the glory (Bahá) of our God!"

And with Him joined, it seemed, a multitude of the heavenly host, singing above the plains of 'Akká, as they did above those of Bethlehem: "Glory to God in the highest and on earth peace, good will toward men!" And with them that glad multitude of the Redeemed—which no man could number—of all nations, kindreds, peoples and tongues, saying:

"Blessing and glory, wisdom and thanksgiving and honor and power and might be unto our God for ever and ever!"

While toward them earth lifted her most melodious voices in anthems of praise. "Glory be unto Thee, O God, for Thy Manifestation of Love to mankind!" "Hosanna! Peace on earth and Glory in the Highest!" And then it seemed as though the whole round globe, the surging seas, the very stars above us united in the joyous harmonies of one grand cosmic symphony, and all the leaves of the forests clapped their hands.

But the radiance grew dim; the celestial strains rose fainter and fainter on the listening air; imagination faltered before the splendor of *that* vision. And as once more around us closed the clouds of Time and Space, our hearts within us burned with *inexpressible longing* to take our place and have our share, no matter however humble, in that glad and glorious coming of the Glory of God.

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THE OTHER SIDE OF FARM LIFE

DORIS MCKAY

In the April number of this magazine was published an article on "The Fulcrum of Society," by Willard McKay, a young Bahá'í agriculturist of Geneva, N. Y. The following article, written by his wife at the Editor's request, expresses exquisitely the spiritual aspect of agricultural life. This profession, which 'Abdu'l-Bahá called a basic one, certainly must needs have its charm, its appeal, especially to Bahá'ís to whom the message of Bahá'u'lláh that "work done in the spirit of service is equivalent to prayer," may find in these tasks of the farm so gloriously related with the unfolding of the natural processes, a rich reward both in yield of products and in happiness for all effort.—Editor.

VIEWED with the outer eye, the farm is as strictly utilitarian as a factory. One sees everywhere the labor of men—men striding the fields behind powerful horses, men swaying and jolting on tractors, men sending columns of yellow-tinted poison through the budding fruit branches, men tending tired animals at sundown.

As the season advances and the cherry pickers come, gay kerchiefs of women flaunt from the tops of trees, the ladderman moves impor-

tantly here and there, the return of the water-boy with his pail and dipper elicits shouts of joy. Children pick from the low boughs, a three-weeks-old baby sleeps in his cradle beneath some shady branch. The cherry truck on its way to the canning factory bounds over the farm lanes. As the cherries grow riper, black, luscious, bursting with bright juice, the hours of the pickers lengthen; at the first break of dawn they come singing and shouting, and still singing and shouting they re-

turn at night to their temporary cabin.

The farm men labor as before at their plowing and dragging and drilling. In and out among the pear trees roars the tireless tractor belching steam and carbon monoxide. Men in the hayfields, men walking the bean fields cultivating the young crops, war on the weeds! When it is time for the harvest more men must be hired to reap the harvest of the summer's toil. They labor, cutting out the ears of sweet corn; they lay low the golden grains with the reaper and binder * * *. The early apples are ripe. In the great iron barn the work of sorting the apples begins. The mountain of barrels which has been lining the walls now spreads over the floor space—nailed, stenciled, ready to be shipped to storage. Pears to be picked, the winter apples, another young orchard to be planted! The threshing gang with a tremendous rattle of machinery drives in, the neighbors offer help, wheat, buckwheat, rye are separated from the chaff which cascades in the air; the threshers eat enormously in the farmhouse kitchen.

In the winter three or four men stay on in the tenant houses with their families as part of the permanent "force." They tramp through the snow to the orchards—trim, prune and cut up the cords of dead wood for the farmhouse fireplaces—or on bitter days they gather in the barn around a hot iron stove to oil and repair the machinery. The manager is busy now with account books, adding up his credits and debits and planning the campaign for next year with the care of a general. It is now that he experiments with high finance, crop-selling six months in advance.

Such and no more is farm life to the uninitiated. Perhaps it seems over-strenuous, perhaps it seems like

a *narrow* life. The efforts of these toiling men—are they not like those of the animals, exhausting toil for mere food and shelter? *I say it is a glorious life when viewed by the Light of Reality.*

Can you imagine a performance of the opera unaccompanied by an orchestra? Yet there are moments of intense interest in the dramatic episodes or when one listens to the compelling voices of the singers when the accompaniment is forgotten, relegated to the background of our minds. There are other times when we listen consciously to the orchestra—when we have *time* to listen. We watch that master harmonist, the conductor, as he weaves a spell of beauty and draws forth colorful threads of sound from the instruments of the musicians. It is the magic of this music even when unheeded that imbues the singing figures and painted scenes with life, romance, and enchantment. Perhaps that accompaniment now listened to with rapture, now vaguely sensed, represents that underlying reality of rhythm which we feel to be back of things.

The music of the spheres—that is what we must listen for in farm life or any life if we would be of those who really comprehend the entirety and beauty of the Plan. Life in the country is like that rather long slow opera, "Die Meistersinger," contemplative, often uneventful, but affording *spaces* in which one harkens to what lies beneath the hum of the machinery—spaces in which one may detect the significance and mystery and cadence of commonplace happenings. This sense of Reality is The Other Side of Farm Life. It admits of other instruments besides the drums of drudgery. The blare of the trumpet, the tortured crescendo of the violins, the subtle humor of the oboe, the guffaw of the bass viol, the

sounds of the cello, the flute and the harp, blend together in an ensemble—here and there the voice of an individual instrument carries the theme. Force emanates from the Divine Conductor. Now tragic, or lyric or whimsical, there is naught but poignant beauty and infinite variety surrounding and encompassing all.

There are incidents that are not work that seem like interruptions or accidents which arouse keen emotions sometimes; certainly there is a quality of unexpectedness which is the savor of any universe if it is only the life of one farm. As he looks back over the kaleidoscopic years, memories and contrasts crowd into the mind of the farmer. Moments of exultation, struggles with despair, the occasional sense of high adventure when a risk or a change is involved—these furnish the real background of those figures the farmers, be they lonely, contented, philosophical, plodding—whatever the cast may be that occupies our rural stage. The farmer belongs to a firm in which there is a powerful Senior Partner. His risk of the liabilities may be, if he so wishes, offset by a currency which is more priceless than gold.

Every spring we stroll at least once down a flowery avenue at sunset. It leads through a sweet-cherry orchard; the trees are planted close together and the branches with myriads of white blossoms intertwine so densely that only tiny patches of sky can be seen overhead. We stand in a bower of ethereal beauty, rarely perfumed, and gaze down the narrow vista into the orange that glows in the west. To be in the midst of such dreamlike beauty and perfection is a foretaste of those paradises that we are told God has prepared for the triumphant soul of man. Yet I have

seen these same blossoms and the many acres of sour-cherry blooms bending and swaying beneath an icy blast and fast white snow in early May; the blast is the dirge and the snow is the shroud of the hopes of one more season. This is the crescendo of the violins!

Every day the weather flag floats from the cupola of the State Experiment Station. If it is *fair and warmer* the bees come out from their settlement of snug white houses and work in the orchards at the important task of pollination. Their hum is like that of all industry and is heard throughout the ranks of the prim, white, bouquets. Pears blossom, then the lovely pink of apple blossoms; this is a fairy world. Dark evergreen hedges cut straight lines across the acres protecting this or that orchard from high winds. Delirious birds carol in yellow-green shade trees. A little brook speeds past the farmhouse; wild flowers spread among its trees and ferns. Cowslips, hypaticas, bloodroot, purple and yellow violets, one by one they appear, delicious patches of bright color. Spring in the country is a period of hopes for fair weather, the *joie de vive* of all young things, the advent of little birds and kittens, and a yearning for spiritual growth. I suppose it will ever be thus.

Then we must add to our description the saga of escaping animals. One day there came nine pigs to the garden of our little Pilgrim House. The young pigs had come down with their mother from their remote enclosure to taste the choice flavor of marigolds and cosmos, and to feast upon pansies, and foxglove, and larkspur! The young pigs were very athletic and vigorous, and Jennie, the mother, with her black snout and her little wicked eyes and her huge three-hundred pound body were a sight to inspire terror. The pigs

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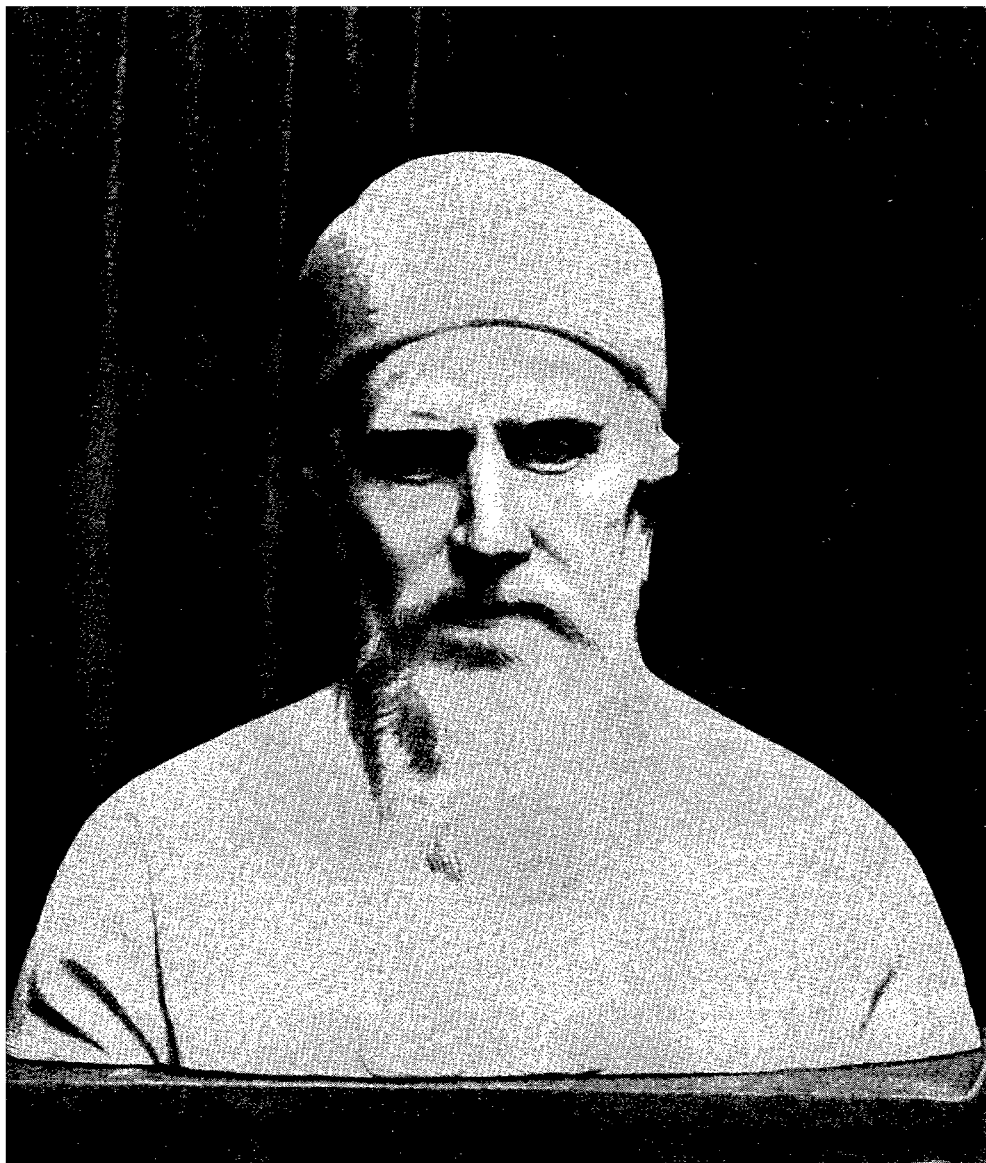
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The white marble bust of 'Abdu'l-Bahá, of which the above is reproduced from a photograph, was modeled by Anna Coleman Ladd, the Boston sculptor, for Mrs. M. R. L. Movius, of Buffalo, N. Y. It is of heroic size, and is destined by the owner for one of the Bahá'í Temples or the surrounding buildings, in the future

The Bahá'í Magazine

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No. 3

“Illumined by the Spirit, through the instrumentality of the soul, man’s radiant intelligence makes him the crowning point of creation. * * * Let your ambition be the achievement on earth of a heavenly civilization. I ask for you the supreme blessing, that you may be so filled with the vitality of the Heavenly Spirit that you may be the cause of life to the world.”—*Abdu'l-Bahá*.

AN EVENT in the Bahá'í world such as the annual Convention recently held at Chicago in the sacred precincts of the Temple, clearly demonstrates the new mode of organic group functioning which will eventually characterize a complete Bahá'í world civilization. Here delegates met together with no aim except that of arriving at the wisest and best group action. In place of contentiousness there was harmony. In place of factionalism there was unity. In place of ego-motivated strivings and ambitions there was the pure motive of service animating a group, the individual members of which had sought to bring with their attendance a complete severance from self.

Such a mode of functioning is in reality an experience of rising to a new and more exalted plane of human expression and activity,—the plane, one might say, of the Kingdom. It is man functioning as spirit rather than as intellect.

HITHERTO man has functioned in the aggregate and as an organism too much on the plane of the intellect. The intellect, that glorious gift of man which has made him conqueror and ruler over animate and inanimate existence, has, it must be recognized, its distinct limitations. These limitations are not so apparent when man is functioning as an individual as

when he is trying to function organically and cooperatively in a group. In this latter instance it appears plainly that the intellect is diversive.

Analytical, freely creative in its nature, a discoverer of reality whether employed as a microscope toward the microcosm or pointed as a telescope toward the macrocosm, a powerful searchlight bringing to day the hidden secrets of nature,—this dynamic intellect of man fails of the highest achievement when it seeks to dominate and guide group action.

The reason for this is that the intellect, analytical and individualistic by nature, finds itself impossible of complete harmonization with other intellects. No two men can have the same idea about the same thing. Their opinions, no matter how honestly they are striving for unity, will be as disparate as the color of their hair and eyes, or the configurations of their countenances. This is because no two individuals are ever made alike; and functioning as a rivalry of individual intellects, group action will always be a contention of opinions, a clash of ideas, where the strongest arrive at a dominance which must ever fail fully to express right and truth.

BUT THERE IS a higher power in man than his intellect—a power which fortunately functions group-

wise in perfect unity. This is the divine spirit—which is free from the limitations of self; and which, partaking of the infinite and universal, is an absolutely unifying and harmonizing force, able to completely rise above that disparateness of detail to which man's intellect is prone. Through the spirit man can achieve a magic plane upon which all things are seen as one.

When men in organic groups learn to function on the plane of the spirit, there is no longer opinionatedness, contentiousness, aggressive rivalry of ideas; on the contrary, a unity develops which is cosmic in its nature; not a compromise, but a new discovery of truth more full, more perfect, than human intellect can achieve.

THE SPIRIT in man, that spark of a divine afflatus, knows how to function on the plane of guidance. 'Abdu'l-Bahá, describing the difference between these two powers of man, says, "The light of the intellect gives us knowledge and enables us to understand and realize all that exists. But it is the Divine Light alone which can give insight for the invisible things and enable us to see truths that will not be visible to the world for thousands of years hence. It is this Light which we must strive to seek, for it is greater than any other." And again, "The human intellect is a comprehensive energy and

controls the realities of things and discovers the hidden secrets in the domain of the physical world. But the divine Spirit discovereth divine realities and cosmic mysteries in the realm of the divine world. I hope thou mayest attain to the divine Spirit, and discover the mysteries of the divine world."

MAN, functioning on this plane of the spirit, can bring to earth the truths, the realities, the divine configurations of the Heavenly Kingdom. He is promised the gift of vision, of a divine foresight which can aid in planning for the world civilization of the future. Group functioning on this plane of the spirit, which is just beginning to develop in Bahá'í organization work, cannot fail to produce extraordinary results both for the world of today, and the world of tomorrow.

As Bahá'ís we must come to realize that no group activity, no form of organization work, can succeed unless it is conducted on this plane of the Spirit and of the Kingdom. A truth equally necessary of realization is that since all of our so-called individual activities in life are in reality social and interrelated in nature, we cannot function to the highest degree even as individuals until we learn to act always on the plane of the Kingdom, as Spirit rather than as intellect.

"The power of the intellect is one of God's greatest gifts to man; it is the power that makes him a higher creature than the animal. For, whereas, century by century and age by age, man's intelligence grows and becomes keener, that of the animal remains the same. They are no more intelligent today than they were a thousand years ago! Is there a greater proof than this needed to show man's dissimilarity to the animal creation? It is surely as clear as day!

"As for the spiritual perfections, they are man's birthright, and belong to him alone of all creation. Man is in reality a spiritual being, and only when he lives in the spirit is he truly happy."

'Abdu'l-Bahá.

AN EXPERIENCE WITH 'ABDU'L-BAHÁ

ANISE RIDEOUT

IT WAS my great privilege to be in New York during the last days spent by 'Abdu'l-Bahá in America. There was a question which I greatly longed to ask, but fearing the reply would be that I must talk to people, everywhere, I hesitated. Finally, on the last day, almost the last moment of my stay, it came to me that it was cowardly to hesitate. On that day, as I came into His Presence, He immediately said, "Are there any questions?" At once I asked the question, "Which is the best way to give the Bahá'í Message?"

'Abdu'l-Bahá's Face became very serious, His Voice loud as He answered in these words:

"The first thing to do is to acquire a thirst for Spirituality, then Live the Life! Live the Life! Live the Life! The way to acquire this thirst is to meditate upon the future life. Study the Holy Words, read your Bible, read the Holy Books, especially study the Holy Utterances of Bahá'u'lláh; Prayer and Meditation, take much time for these two. Then will you know this Great Thirst, and then only can you begin to Live the Life!

"To live the Life you must be the very kindest woman, you must be the most pure, you must be absolutely truthful, and live a perfectly moral life.

"Visit your neighbors when they are sick or in trouble, offer your services to them, try to show them that you are longing to serve them.

"Feed the poor, divide what you have. Be contented to remain where God has placed you; be faithful in your care of those to whom He has trusted you, *never waver in this*—show by your life you have something different, so that all will see and will say, 'What has this person that I have not?'

"Show the world that in spite of the utmost suffering, poverty, sickness, you have something which gives you comfort, strength and peace—that you are happy—serene—satisfied with all that is in your life.

"Then they, too, will want what you possess—and will need no further teaching—after you tell them what it is."

HEALING—SPIRITUAL AND MATERIAL

DR. WALTER B. GUY

This series of articles, of which the following is the first installment, are contributed by a physician who has studied very deeply the Bahá'í principles of personality development and healing, and presents here his philosophy of life, of health, of spiritual development. In these articles the reader will find, we are sure, inspiration, help, and understanding of himself.—Editor.

PREFACE

The desire for health is universal. The longing to be free from disease, pain, and premature death is found in every people and country.

It is my purpose, so far as lies in my power, to differentiate the various causes of ill health and premature death; also, to endeavor to show that man is not an entity living solely on his own plane, but on the contrary, he is exceedingly complex, and in his structure constitutes all kingdoms, including the Spiritual. I hope to show that man is vulnerable to forces which, if not controlled by intelligence and will, must inevitably bring disorder, both functional and organic disease; therefore, disfunction and early dissolution. It is my purpose to point out some methods whereby those in disharmony or disfunction may regain the desired restoration to health; also, how one may continue in that health until his allotted time has expired, and then peacefully pass into the next stage of existence ordained by Immutable Law. I hope to do this, not by any forced system of logic or cult, but rather to link simply together well-known and accepted facts of recognized science, and an orderly sequence of accepted truths of psychology with the spiritual teaching of the great religious teachers of the past and present.

CHAPTER I—LIFE

THE ancient question asked by Pilate of the lowly Nazarene, "what is Truth?" may be coupled with another, "what is Life?" The answer is seemingly beyond human comprehension; yet an answer must be found even if incomplete, but capable of an eternal revision as Truth becomes more and more revealed in human consciousness.

What is Life? Is it not the result of an ever compelling, ever existing, ever urging force, which some men call God and others call Nature? In the dim past men called it by other names, such as Zeus, Isis, etc., but by whatever name it may be called by man, it is ever the same indubitable force or energy that permeates the Universe and uses it for its or His own purpose or end.

The materialistic philosophers

teach that it is a blind force that produces and destroys; also, that it is without plan or reason, love or intelligence. They teach that this Universe and all forms of life therein, known and unknown, seen and unseen, are the result of this blind unreasoning force acting upon a primeval substance, and by the laws of its own nature, produces the phenomena which we call Life.

Theistic philosophers of the past, such as Pythagoras, Plato, Aristotle and others, taught that the creative power is not blind and without intelligence, but instead that it is an intelligent, reasoning, and constructive force, which acting upon the primeval substance, goes on producing ever more perfect forms. Theists of our present day claim that this force, we call God, is Wisdom, Love, Intelligence, Beauty, Life, and

Progress. They see in the blue sky, in the fragrant flower, and in the innocence of children, the Beauty of the Creator; and in the love of the maid and mother, His eternal Love. When the lightning flashes and thunder roars, and the waves of an angry sea dash over a rocky shore, they see in these manifestations the irresistible Power of the Almighty One; and in the beauty of the sunset, and the serenity at the closing hours of a noble life, they see the eternal Peace of the Merciful One.

We should see the Truth existing in these conflicting claims if we would even in a small measure comprehend the problem of Life.

To understand the conflicting forces of Nature, we must first of all realize this axiom, viz., that any force coming into physical manifestation, no matter whether this force be material—as, for instance, electricity—or spiritual, that force of necessity becomes polarized, and appears in the form of opposites. For instance, we speak glibly of positive or negative currents of electricity, of anodes or cathodes, heat and cold, health and disease. On the spiritual plane, we recognize love and hate, greed and generosity, virtue and vice. Throughout the gamut of existence we find these pairs of opposites, and unless we realize that back of these illusive appearances there is One, and only one immutable, dynamic Power, we are irretrievably lost in the morass of the complexities of materialistic philosophy, or in the jungle of conflicting creeds and methods of healing.

There is, I repeat, but one everlasting, immutable, dynamic, vitalizing Power. This Power, operating throughout the Universe, when in manifestation, apparently separates into two distinct principles which we may call the principle of composition and decomposition.

Some one asked this question of

'Abdu'l-Bahá: "What are the proofs through which one can establish the existence of God?" And He gave the following answer:

"Humanity is divided into two sections; one which is satisfied with the knowledge of divinity through its attributes, and the other which strives to establish the existence of divinity and be informed as to the fundamental principles of divine philosophy. I will speak to you of the scientific proofs which establish the existence of God, and I will not quote the scriptural proofs from the old and new Testaments, or the Qur'án, for you are more or less familiar with those ideas.

"Science teaches us that all forms of creation are the result of composition; for example, certain single atoms are brought together through the inherent law of affinity, and the result is the human being. A number of primordial atoms have gone into the make-up of a plan, the result of which is the flower. Again, looking into the mineral kingdom, we observe that this law of attraction is working in the same manner. Many atoms go into the composition of a piece of stone, which through purification may reach the station of a mirror.

"When the particles of a given composition are disintegrated, this may be called non-existence in that kingdom; but the original simple elements go back to their primary atoms, and are ever existent. When the body of man becomes the subject of decomposition, we call that death. The existence of phenomena depends upon composition, and mortality upon decomposition. This is a scientific principle, and there is a great difference between theories upheld by blind belief and facts sustained by science. Beliefs are the results of traditional susceptibilities of conscience, but scientific facts are the deductions of reason and inexorable logic.

"The materialists state that inasmuch as it is proved by science that the life of phenomena depends upon composition, and its destruction upon disintegration, they question the necessity of a creator, the self-subsistent Lord, for we see with our own eyes that these infinite beings go through myriads of forms of composition, and in every composition they show certain distinctive characteristics, so we are independent of any Divine Maker, argue the materialists.

"Those who are informed with divine philosophy answer thus: There are three forms of composition: First, accidental composition; second, involuntary composition; third, voluntary composition. There is no fourth. Composition is restricted to these three categories. If we declare that composition is accidental, this is logically a false theory, because then we have to believe in an effect without a cause; our reason refuses to think of an effect without a primal cause.

"The second, involuntary composition, means that each element has within it an inherent function of this power of composition—certain elements have flowed toward each other, their union being an inherent necessity of their being. But as long as we reason that it is the inherent necessity of those elements to enter into composition, there should not be any necessity for decomposition; and inasmuch as we observe that there is a process of decomposition, we conclude that the composition of the organisms of life is neither accidental nor involuntary, but the third or voluntary composition. And that means that the infinite forms of organisms are composed through the superior Will, the eternal Will, the Will of the living and self-subsistent Lord.

"This is a rational proof that the will of the Creator is effected through the process of composition. Ponder

over this and strive to comprehend its significance, that you may be able to convey it to others; the more you think it over, the greater will be your degree of comprehension. Praise be to God that He has endowed you with a power through which you can penetrate mysteries. Verily, as you reflect deeply, ponder carefully, think minutely, the doors of knowledge will be opened to you."

And again, in Bahá'í Scriptures, page 440, paragraph 800, He says:

"Evil does not exist. Death is only the lack of life; therefore, death does not exist. Darkness is only the lack of light. Evil is only the lack of good. Ignorance is only the lack of knowledge. Poverty is the lack of wealth. Misleading is the lack of guidance. Miserliness is the lack of generosity. The non-existence of light is darkness. The lack of sight is blindness. The lack of hearing is deafness. All these things are non-existent. God did not create any evil thing. God did not create a poor man. Poverty is only the lack of wealth. Guidance is the gift of God, and if a man is deprived of it, he will be misled; but he is not misled by God—it is only the result of the lack of guidance."

To be well, to be joyous, to attain to an ever higher state of consciousness, to an ever greater knowledge of spiritual truths to a more perfect harmony of soul and body, to a larger and more useful life, one must align one's self with the constructive principle. To succeed in life one must *work* with this principle, *think* with this principle, and desire to embody this one principle of idealistic construction. *This* is to live one's life in its fullness. It brings a peace that no experience can shatter; and when release comes at the end of this mortal existence, a birth is assured into the eternal verities of the immortal and celestial kingdom.

To align one's self with the principle of decomposition is ever fatal. In its fell embrace are prejudices of all kinds—greed, intolerance, and hate. Diseases of body and mind are its inseparable companions. War, famine, pestilence, and death are its

horsemen. Covetousness and scandal are its acolytes. Its archangel is ever a Judas, and Satan its god.

That we may choose our way of life is the greatest gift of the Creator to man; but to fail to choose, and be ever buffeted by the varying winds of fortune and misfortune, to fall a prey to ever-present microbic agencies of decay, to be lost in the wilds and jungles of misguided intellectuality, is only too often the misfortune of common humanity.

There can be no uncertainty about the future state of those who, by inherited or acquired qualities choose Satan as their god, decomposition as their creed, and vice, greed and this mortal world as their heaven; for, chained by the result of their deeds, "bound by the cords of their sins," living in disharmony with the Law and Plan of their Creator—chaos, suffering, and spiritual death must be their inevitable portion. But, for

those whose feet are firmly planted on the way of holiness; whose endeavors are linked with the forces of composition; whose hearts are loving and purified from desire of self, is the reward of eternal growth and life. Blessed are they who attain to the Will of their Lord. Their feet tread the paths of peace. Their bodies are clothed with the robe of virtue and their heads are crowned with the diadem of immortal life. In the words of the poet Oxenham:

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High
Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The Way his soul shall go."

UNIVERSALS

DALE S. COLE

The author, who has from time to time contributed helpfully to the pages of The Bahá'í Magazine, is an electrical engineer. His viewpoint is always practical and sane in giving the solution, and its application to the problems of modern society in its task of wresting a living from nature without disturbing or lessening spiritual values. All quotations used in the following article, not otherwise ascribed, are from the writings of 'Abdu'l-Bahá.—Editor.

MAN has ever been constrained to force his way about through the universals of time, space and the ether. His educational progress has been marked by an increasing knowledge of the bearing of these upon life.

We move through space. Time flows on regardless, and it is conceived, for scientific purposes at least, that there is an all-permeating something such as the ether of space.

When man depended on his own feet as his only means of locomotion he felt his way about, depending upon familiar scenes and landmarks. Perhaps he scratched a tree here

and there. He moved in two dimensions over the face of the earth except when ascending or descending a hill.

There came a time when he learned to sail the seemingly limitless waters. He floated on their surfaces and his navigation was again a problem of two dimensions—length and breadth.

The pages of history turn and we find man not only sailing over the waters but transporting himself through them in submarine vessels. This mode of movement requires navigation in three dimensions, for the element of depth is introduced.

Not content with these several methods of getting about at his command, he now flies through the air at tremendous speeds. Again he deals in three dimensions, for altitude is an important factor in aerial navigation.

When he struck out across the waters with no landmarks in sight he was at first forced to depend upon astronomical observations and bearings. Not content with the limitations of these, he invented imaginary lines about the earth from pole to pole in two directions, whereby his position could be charted with the aid of the compass. These lines are used by all mariners of whatever nation, of whatever kind of bark the masters, and bound for whatever destination. These imaginary lines which man has conceived for his own guidance are universal to the earth, for they are common property and generally used. Their language is known to, and understood by, all nationalities.

Air pilots finding the world thus conveniently charted avail themselves of this device, but they must also consider another—altitude. As yet we have not conceived of up-and-down lines from the surface of the earth, but it is common practice to reckon altitude in known units.

Thus though man is traversing unmarked trails on water, under water and through the air, he has constructed for himself workable conceptions which are of inestimable value in his journeys. In a degree he has mastered the problems of space.

As life becomes more complex, man places more value on time as a life factor. Time, the mystical fourth dimension, he cannot control. By it, however, he measures his life, ever seeking if he be heeding, of its purpose. Are there any universal guidances of which he may avail himself in charting his life course?

Many have been the attempts to write codes of laws for human guidance through life and many have been the Prophets who have brought such laws. Always the true Prophets stated laws and ordinances in accordance with the needs of the time in which they spoke and in accordance with the capacity of the people to whom they spoke. Always they taught two phases of law: those ordinances which have to do with conduct on earth, which change as conditions change; and those universal, fundamental, unchangeable spiritual laws which apply to all peoples in all times and places.

“Know thou, therefore, that in every age and dispensation all Divine Ordinances are changed and transformed according to the requirements of the time, except the law of love, which, like unto a fountain, flows always and is never overtaken by change. This is of the wonderful mysteries which God has mentioned for His servants! Verily, He is the merciful, the compassionate!”

But these teachings of the Prophets have been rather ruthlessly dealt with until in many instances it is difficult to recognize the fundamental truths originally taught—the universality.

Today we find the world, as we know it, in a state of confusion. We wonder about many things: the purpose of life, how to fulfill that purpose, if we know it, what is really the truth of this thing called life and whither does it lead, what is the universal law of life.

In earlier times it seemed much easier to band together and follow the dictates of some teacher. Life then was quite strenuous enough in the matter of insuring mere existence to leave little time or inclination for endeavoring to penetrate the mysteries. However, here and there

a great mind did seek to find the truth, and such minds have left the tablets of the past strewn with inspiring endeavors.

But one of the effects of civilization is to make man more independent in the mere matter of living. Food is more plentiful and much easier to get. He has learned to protect himself against many encroaching dangers, and in short civilization has tended, in many respects, to make of him more of an individual. Frequently we see signs which indicate that men are not so content as they used to be in following the group mind, especially when its conclusions are in accordance with the dictates of some closely drawn creed.



As man's physical condition improved he became more and more of a thinker—his intellectual powers developed until now he understands such conceptions as time, space and the ether, at least workably, and is beginning to turn his attention to the great universals of life—those of spiritual import—for he sees that there is much beyond and above the realm of the senses and the world of human reason. Again he seems to be journeying amid confusion and conflict of sailing directions, just as he did in the early days of navigation by superstition. What instructions shall he follow? Are there universal helps just as the conception of latitude and longitude are universal to earth dwellers?

New values are creeping into life, or at least there is a growing appreciation of them. They are fostered by more leisure, which man can utilize for study and meditation. One writer has suggested that there is a spiritual margin of value in many things which has not been recognized. As an example, the

apple blossom is more beautiful than it need be to fulfill the purpose of fruition. This additional factor of beauty over and above mere utility is a new spiritual value and man is beginning to believe that there is in life some similar consideration; that after all is done in the way of a good day's work there is over and above something to strive for which may satisfy a mystical yearning not yet fully met.

Such new values concerning life must be universal; they are not limited by locality or nationality or condition of life, and as universal they must be reached and attained through an understanding of some universal law.

In his book, "About Ourselves," H. A. Overstreet says: "There are two kinds of universality which every individual must achieve if he is to be greatly human—the universality of thought and the universality of emotion. Let us consider the second. When one feels only a specific emotion in a specific situation, one is like the person who can see only the particular chairs and tables and lamps and automobiles and can detect no great law of nature running through them all. Newton declared the law of gravitation, and in so doing raised his power of thought—ours with it—above mere multitudinousness and opacity of separate things.

"The same in like manner—although this is little understood—may occur in the emotional life. I have my own particular sorrows, loves, delights; and you have yours. But sorrow, gladness, yearning, hope, love, belong to all of us, in all times and places. Music is the only means whereby we feel these emotions in their universality.

"Music, in this respect is sister to science. It has the same universalizing effect which the scientific idea

has. But it does more: it is a universalizer of emotional life. It expands the emotional life of each of us beyond the particularity of specific situations. Because science cannot do this, science, great as it is, is never all-sufficient."

He goes on to say that we find—

"The greatness of music lay in its power to liberate us, to sweep us free from the specific, the concrete, and attune us to a kind of universality. The same is true of the pictures that stay with us, those to which we return, those that set something going and keep something going within us."

If music which we receive through the sense of hearing has such power to move us, how much more potent may be that spiritual music which is the Bounty of God!



Universality of thought and emotion may make us greatly human, but, worthy as this characteristic may be, it is not the ultimate. To be greatly human is not enough, for when we become greatly human, we also have an insatiable desire to know God or of God, for we see His Manifestations in every phase of human life.

An appreciation of art and music, the ability to assimilate them, may induce universality of emotion, but emotion itself borders on the spiritual. Therein may lie one of the greatest values of universality of emotion. If we can think and feel as others do, not only our near neighbors, but those in far distant lands, certainly we will appreciate their problems and feelings with greater insight. If all could achieve universality of thought and emotion, doubtless life on this plane would be more harmonious.

Such considerations tend to make us more rational in our thinking, at

least about those material considerations which form such a large portion of life, but we have great handicaps of tradition, prejudice and superstition to overcome.

H. A. Overstreet quotes Trotter as saying: "If rationality were once to become really respectable, if we feared the entertaining of an unverifiable opinion with the warmth with which we fear using the wrong implement at the dinner table, if the thought of holding a prejudice disgusted us as does a foul disease, then the dangers of man's suggestibility would be turned into an advantage."

We all profess to be seekers after truth, and aspects of it are found on every hand. The artist seeks to express truth as he sees it in a beautiful picture; the musician in a symphony; the builder in a building. But more and more we are learning that basic truth is spiritual. Scientists have done wonderful work in exploring the atom, in formulating conceptions of its structure, but when it is reduced to the minimum of components, they are at a loss to explain the causes of their actions. There was a time when the general public believed that all great scientists were doubters in all that pertained to a Supreme Power. The indications are today that more and more of them are being forced to a faith in the Supreme Power by their own researches.

Truth is all-important. Knowledge of truth is cumulative and has a profound and far-reaching result on the lives of peoples and their progress. Half truths no longer serve.

"Who would exchange the widening of mental horizons and the growth in intellectual stature," says Darrow in his "Story of Chemistry," "resulting from the new knowledge of the atom and all that it implies,

for any conceivable quantity of material wealth? From this continual discovery of fundamental truth issues the perennial springs of spiritual enlightenment as well as the resources of material progress." Spiritual enlightenment, he states, may spring from the discoveries of science. This is a happy and comforting thought, but the Manifestations of God bring spiritual quickening to the world periodically in a most powerful manner.

In the Bahá'í Revelation are found the great universals of guidance for these times and for years to come. There is one *great universal*. It is love.

To those paramountly interested in the physical sciences and their effects on life, the message is:

"Love is the greatest law in the 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."

Tremendous statements!

"We declare that love is the cause of existence of all phenomena and that the absence of love is the cause of disintegration and non-existence. Love is the conscious bestowal of God—the bond of affiliation in all phenomena."

To those primarily interested in intellectual aspects the message is that "Love is the cause of unfoldment, to a searching mind, of the secrets deposited in the universe by the Infinite. The cause of the civilization of the nations is love. It is the highest honor to every righteous nation; and it is the spirit of life in the bountiful body of the world." It is also "the necessary tie proceeding from the realities of things through divine creation." It is "the

cause of development to every enlightened man."

Spiritually, the message is that "love is spiritual fulfillment." It is "the cause of the Manifestation of the Truth in this phenomenal world." It is "the means of the most great happiness in both the material and spiritual worlds." It is "the light of guidance in the dark night." It is "the bond between the Creator and the creatures in the inner world." It is "the mystery of divine revelation."

Surely, the seeking mind will find in *love* the great universal. It is said by 'Abdu'l-Bahá that when the aerial mariner soars upward he soon reaches an altitude when the inharmonies and incongruities of the world of matter are lost to sight. He then sees beneath him a map of God's creation. If we attain to the summit of divine love, this universal will be a solvent for all differences of whatever nature.

If the law of love is to be applied among human beings, it cannot be circumscribed as in the past within a circle of believing friends. Today, we are taught, the laws of God are not limited in application to any people or community. We are commanded "to show love, friendship, amity, and kindness to all the people of the world"—to apply the universal universally.

"The love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man." It is *the universal*. It is essentially spiritual but with far-reaching physical effects. It can be attained only through the Spirit of Faith. "This Spirit of Faith is the flame of reality, the life of humanity and the cause of *eternal* illumination. It inspires man to attain the virtues and perfections of the divine world."

THE SOCIAL NICODEMUS

KEITH RANSOM-KEHLER

THERE is an arrogance about the human mind that makes us skeptical of professed humility. No sooner have we asserted that we are seeking the Truth and long to embrace it, than we close our minds like a trap to anything that does not fit into our preconceptions of Truth. What we usually mean when we announce that we are entertaining that most "distinguished passion"—a desire for Truth—is that we want to find some ingenious way of making what we already believe, work, even after it has failed and proven its uselessness. Mr. Chesterton once wittily expressed this idea in commenting on George Bernard Shaw: He said that Mr. Shaw's attitude toward humanity was like that of a nurse, who, when finding that a certain medicine prescribed for a baby was producing no result, wanted to solve the difficulty by throwing the baby out of the window and producing an entirely different child.

And so we read with a certain degree of incredulity in the literature of the day, statements of writers who profess themselves willing to embrace any program that will lead humanity out of its present *impasse*, and produce in men's hearts that romantic radicalism of ardor, sacrifice and dedication that characterized the early Christians.

Viewing the costly wrangles in the primitive church with Marcion and Origen, for example, and the appalling effects of the heresies of Arius or Manu; the abysmal cleft riven in the structure of Christendom when the Latin and Greek churches parted in the eleventh century; and finally the stupendous upheaval of Protestantism that like a mighty centrifugal force has flung the church not only away from a common center,

but has broken it into three hundred and fifty-two fragments: in face of this evidence that every effort of Christianity to reform itself pushes it further and further from that common unity and fundamental interdependence that is the real basis of every constructive accomplishment in the world—religious or otherwise—how can we hope that an attempt at reform in this late day would fare more successfully than the stupendous efforts that have preceded it and failed?

Indeed even to the person of average equipment it is becoming more and more apparent that the inexorable logic of history is irreversible. "The moving finger writes and having writ, moves on." These same optimistic writers are asking of society what Nicodemus imagined to be the requirement for a second birth. They are asking us to go back into the matrix of outworn social conditions and discarded standards and recreate for ourselves a life compatible with a time gone by.

The Christian world today is searching, like Mary Magdalene at the tomb, "They have taken away my Lord and I know not where they have laid Him," while, as then, He stands beside us irradiating us with His eternal glory.

But though history is telling us its depressing and negative story on the one hand: that life once lived cannot be recaptured—that spring once passed cannot return without an intervening winter—Bahá'u'lláh, on the other hand, has formulated for us a New Philosophy of History which assures us that the rapture and miracle of Spring will be ever recurrent in the life of man as it is in the life of nature, for, to paraphrase the figure of 'Abdu'l-Bahá, just as the phe-

nomenal sun returns from spring to spring to resuscitate and revivify the dead physical life of the world, so from age to age a great Sun of Truth and Righteousness returns to resuscitate and revivify the dead spiritual life of the world.

Following the analogy still further, only a certain limited degree of advancement is possible in any one year. This world is so ordered that its development is through growth and process. To expect the spiritual spring of yesterday to revive the spiritual life of man today would be like expecting this year's crops to mature because the sun was shining last year.

Now, as Bahá'u'lláh points out, it is legitimate to say that last year's sun and this year's sun are identical, but it is also proper to say that last year's sun differs from this year's. Thus with the mighty Prophets of God as They appear from age to age—although they are identical in essence, each has His own peculiar quickening power.

The Message of Jesus was a perfect revelation of divine truth. The effort of all the Prophets Who ever preceded Him, or ever will succeed Him will be directed to no other end than to establish the pure essence of His Word; just as His effort was to establish the pure essence of the Word of every Prophet Who ever preceded Him or ever will succeed Him.

The analogy to this day may be seen in the attitude of the Jews when they rejected the Messiahship of Jesus because they had "Moses and the prophets." Jesus was in perfect accord with them that they needed nothing beyond the fundamental spiritual teaching of Moses for He referred them again and again to the characteristic teaching of their Prophet to love the Lord their God with all their strength and their neighbor as themselves. But the Voice that had quickened them out of ignorance and slavery had lost its

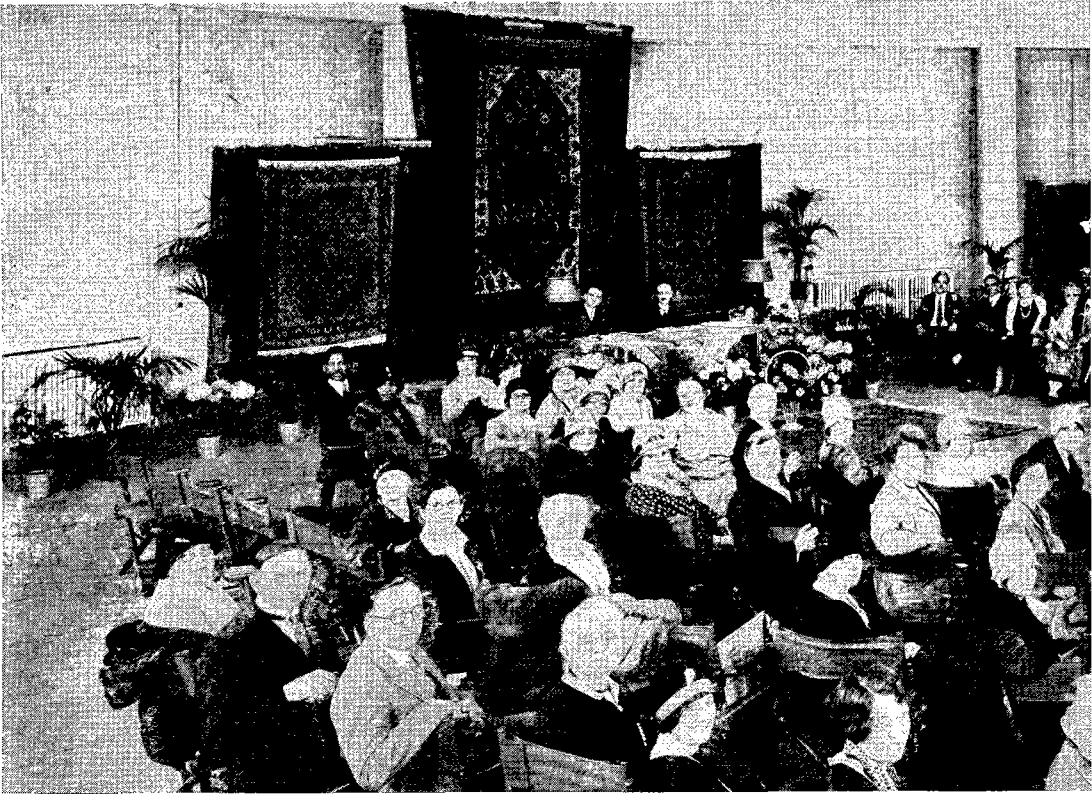
vivifying power and the sound of another Divine Trumpet was needed to raise them from the dead.

Developing 'Abdu'l-Bahá's figure of speech still further—God planted the seed of the Tree of Life and the Sun of His first Prophet rose and shone upon it. It attained to a normal degree of growth and then the winter of dogmatism stiffened it into formalistic rigidity. If the Sun of God's Messenger had never returned to shine upon it, it would never have attained to any further growth, any more than a physical plant could grow if the sun never again crossed the vernal equinox.

But each succeeding Sun enabled the Tree to attain to a new altitude of growth. The benignant Sun of our Lord Jesus prepared the great Tree of Life for its final fruitage, the fruitage of a new social consciousness that will at last unite leaf and twig and branch in the common trunk of mutual support and interdependence embedded through the mighty roots of the teachings of Bahá'u'lláh in the very soil of heaven.

Already the Sun of a New Springtime has arisen to allure the verdure of fresh hopes and joyous aspirations. Bahá'u'lláh has revealed a magnificent program for the solution of our most harassing problems and for the fulfillment of our most ardent longings.

Not by attempting to turn back the pages of history and to reestablish an era through which man has already lived, but by rising up with heart and soul to establish the order that is the next step in human development, as outlined by Bahá'u'lláh in His Great Message, can the final efflorescence of the Tree of Life into unity, mutuality and good-will efface the grave dissensions, difficulties and threatened disasters that confront mankind and liberate "that spirit which was in Christ Jesus" into this sorely tried and deeply agitated world.



Delegates and visiting Bahá'ís in attendance at the Twentieth Annual Convention of the

A UNIQUE interest and a remarkable spiritual charm surrounded the Twentieth Annual Conference of the Bahá'ís of the United States and Canada which convened April 26-30, 1928. The sessions were held for the first time in the Foundation Hall of the Bahá'í Temple at Wilmette (suburb of Chicago) Illinois. It was not only a great bounty to meet in this heavenly edifice, which when completed will be "an expression of the elevation of the Word of God," but it was in the outer sense a refreshing experience to gather in a place so removed from the activities and confusion of a large city. There was both the material and spiritual atmospheres conducive to happiness and success.

The Temple site is "magnificent for situation." It is in truth considered a sacred spot by every true Bahá'í, for when 'Abdu'l-Bahá was in this country in 1912, He visited this place, dedicated the grounds, and a meeting was held at which He addressed the assembled friends, saying among other things, "The power which has gathered you here is truly a colossal power. It is a divine power which gathered you here. It is the divine favor of Bahá'u'lláh which gathered you together." He emphasized again and again the importance of the Temple, then only existing in the realm of possibilities.

For some years the Bahá'ís contributed to the fund for the purchase of this immense circular piece of ground comprising many city lots, all of which had to be fully paid for and free from any and all incumbrances before the actual construction of the Temple could be started. The design of the Temple was chosen at the 1920 Bahá'í Convention; building operations were actually started the following year, continuing intermittently ever since.

Thus the Bahá'í Convention held in the Foundation Hall of this divine edifice was an epochal event and will never be forgotten by the delegates and friends gathered from far and near, almost every section of the country being represented. The first fruit of the meetings was a foretaste of the unity which will be experienced in the future as the Oneness of God, oneness of religion and oneness of mankind are more truly understood and realized, fully expressed and lived; and great emphasis is placed upon the living, for 'Abdu'l-Bahá said, "Religion is an attitude toward God reflected in life."

The initial meeting, which is always in the nature of an official welcome, is usually devoted entirely to a spiritual program, and this year's opening was a real inspiration.



the Bahá'ís of the United States and Canada, Foundation Hall of Temple at Wilmette, Ill.

It was marked with a particular significance, for the beautiful rug used by 'Abdu'l-Bahá at prayer time in the Holy Land, and later hung in His Shrine on Mt. Carmel, had been entrusted by Shoghi Effendi, Guardian of the Bahá'í Cause, to Dr. and Mrs. William F. Slater, of Chicago, when they visited him in Haifa, Palestine, a few months ago, with the request that they carry it with them to Chicago and have it hung in the Temple. (This rug is the long one in the center as shown in the above picture. The two smaller rugs on either side of it were given by Shoghi Effendi to Mrs. Siegfried Schopflocher to bring to this country, with the instruction that they also be hung in the Temple.)

Of unique importance also was the attendance of Ruhi Effendi Afnan (grandson of 'Abdu'l-Bahá) of Haifa, Palestine, who participated vitally in all the proceedings.

The business sessions of the Convention extended over a period of four days. Annual reports were read from the National Spiritual Assembly, the highest administrative body of the Bahá'ís in this country, and from all Committees appointed by them. These were very illuminating and encouraging, and the free and frank discussion upon them as well as all other matters was carried on in the utmost harmony and great earnestness. Those present were enabled to deepen their understanding of Bahá'í activities and to function more successfully as a consultative body not only at the Convention but will continue to do so throughout the year. True consultation, sincere cooperation, the utmost consideration, patience, courtesy and good will characterized all deliberations. The intelligence of this group and the effect of the divine education of the Bahá'í teachings in their hearts and minds was a great demonstration of the Power of the Holy Spirit, and the results an outstanding achievement in the history of the Bahá'í Cause in America.

The friends of God have not lived and worked in vain all these years; and all that has been heartfelt, all the peace and love and harmony which has been in the hearts of many hundreds of loyal servers has been constantly radiating and reaching out to other hearts; thus doth the leaven work.

This Assemblage was peerless among the many types of assemblages in the world, for the real purpose of all the work and service of the Bahá'ís is the unity of mankind.

THE CITY "FOURSQUARE"

ALLEN B. MCDANIEL

IN THE Book of Revelation of our Christian Bible we have loved to read of the New Jerusalem, the Golden City. Poets and musicians have sung for ages the praises of the "city foursquare": the deathless, eternal city, where there shall be neither sorrow nor crying, but everlasting joy and gladness. This has been the city of our fondest hopes and dreams. Undoubtedly, "a dwelling place not made with hands, eternal in the heavens." This lovely imaginative conception has in past generations inspired thousands of Christian people, who have been earnestly looking forward to the time of the end—the millenium.

Margareta and I had been looking forward for many years to a pilgrimage to the Holy Land. At last the way opened and it became possible to undertake this trip. After a stormy trip of ten days on the Atlantic, a week in Europe, and another sea voyage down the Adriatic and across the Mediterranean, one day, just as the sun dropped below the distant rim of the sea, we came in view of the shore line of Egypt and realized that we were approaching the Orient—the beginning of the end of our journey.

The following day we watched the typical delta landscape from the window of the rear compartment of our coach as the train rushed us on to Cairo. Mile after mile we followed along one of the large canals which carry water from the Nile to irrigate thousands of broad acres which seemed to stretch out before us endlessly, like a mammoth green carpet. Along the road on the far bank of the canal passed a ceaseless procession of people; some chugging along in flivvers of ancient vintage, others walking, or riding the ever present camel or donkey, while in the fields, the fell-

ahen were performing their varied tasks as tillers of the soil; plowing with the same type of wooden plow drawn by water bullock or camel that was used by their forbears in the days of Joseph, cutting the alfalfa and broad bean to feed their cattle, or diverting the water raised by the sakieh into the channels to irrigate the fields.

The journey was finished and we were soon driving along one of the principal bazaar streets of the ancient city of Cairo—a street about as wide and straight as a down-town alley of Boston, on either side of which were the small shops or bazaars, where all the various activities were going on amid a seemingly incessant stream of people on foot or in carriage or on donkey. The throng about us was so dense that it did not seem possible for our carriage to move ahead without running over people at every turn of the wheels, but as our driver called out his monotonous chant of "O! yeh," the stream of humanity parted and flowed on, about and beyond us like water around a rock in the bed of a stream. Such a kaleidoscopic picture of oriental life; Bedouin jostling Arab, Egyptian in modern costume bargaining with the black-veiled and dressed Moslem woman; the vendor with his panier of oranges or vegetables balanced on his head, swinging along and calling out his wares, and the almost stealthy passage of the camel train headed by the patient little donkey.

A new moon was shedding its pale rays upon the hushed life of the city as we alighted from a taxi and ascended the steps of a typical Cairo residence. We were ushered into a room, around the four sides of which were seated men in the various atti-

tudes and dress of the Near East. They arose as we entered and bowed silently as we took seats near the center of the far wall.

As we looked about us we noted the handsome face of a young shiek, the bright, alert bearing of several young Egyptians in European clothes, some dark-skinned Persians, somber in their black fezzes, two Bedouins with their picturesque turbans, a young German, and our host, an elderly local merchant, his noble face crowned with a mass of snow white hair and turban.

With a few words of greeting, our venerable host welcomed us to this gathering of his friends, and indeed our friends. "For," he said, "here in this assemblage of Cossack, Egyptian, Bedouin, Arab, Persian, Armenian and German—the followers alike of the teachings of the Christ, of Muhammad, of Zoroaster, of the Buddha and of Moses—you from the distant Occident have but entered into the midst of one family of brothers who loved us as they loved one another, for has not our Master, 'Abdu'l-Bahá, taught, 'ye are all the leaves of one tree, the drops of one sea.'?"

A musical voice began a chant, which with its plaintive note seemed to sway the gathering. One of the Bedouins spoke, and the young interpreter at our side informed us that he was expressing his joy at this meeting of the East and the West. "It was good," he continued, "for with such meetings, racial differences disappear, prejudices are removed, and friendship established, for the Divine Servant of God, 'Abdu'l-Bahá, said, 'Beware of prejudice! Light is good in whatever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the east or from the west.'"

A wonderful sense of peace and

calm pervaded the gathering, and for several minutes there was no sound to break the stillness. As Margareta and I looked about the room we wondered at the joy and serenity that seemed to mark alike the face of Jew and Gentile, Moslem and Zoroastrian. Was not the word of our Holy Scriptures fulfilled, "the lion and lamb shall lie down together," when fierce Bedouin chief and persecuted Armenian were here sitting side by side as loving brothers?

In parting, each man shook us both by the hand, and although no word passed, our hearts were deeply touched by the love that radiated from their faces and seemed to flow into our very beings.

"May His Spirit cheer and guide you in your travels," spoke our host as we departed. And with face aglow and his tall, commanding figure vibrating with earnestness and sincerity he added: "Be ever mindful of the words of Him who came in this day to renew and confirm the teachings of the Christ: 'Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of comfort and promotion of humanity. Live among the people a life that will manifest signs of God. This handful of dust, the world, is one home: let it be in unity. Forsake pride—it is a cause of discord. Follow that which tends toward harmony.'"

A night's journey by train northward over the sandy wastes of the Lybian desert and a morning run through prosperous Jewish colonies brought us to our destination—the Palestine city of Haifa.

"Please feel that this is your home, that we are here to serve and make you happy, and while here you are the guests of Shoghi Effendi." Such were the kindly words that greeted us on our arrival at the Bahá'í Pilgrim House. "And you perhaps

know that this building was designed by one American Bahá'í and built through the generosity of other American Bahá'ís." After several weeks of continual journeying over sea and land, with its exactions and annoyances of drafty cabins, cold, cheerless hotel rooms, bills, tips, and fees, this home seemed a sanctuary of rest.

"Shoghi Effendi will be glad to see you," said Fugeta, as he stood at the entrance to the library, where we were reading and resting after our arrival. We followed our little, active Japanese friend across the street, through a lovely garden and into the great living-room of a large house. As we entered, a youngish appearing man, wearing the Persian black fez and a long, dark coat, came forward with outstretched hands, and in a tone vibrating with sincerity greeted us.

"Welcome, welcome! We have been awaiting your arrival and we are happy that you have come at last. It is our hope that you can remain with us for a long time. Please consider this your home."

We expressed our pleasure at reaching the destination of our pilgrimage and extended the greetings and best wishes of our mutual friends in America. In his quiet, gentle way, our host soon put us completely at ease, and told us many things about the life and teachings of 'Abdu'l-Bahá, in Whose former home we were conversing; and as we listened we seemed to see moving about the spacious sunlit rooms and the winding paths of the garden, a tall, majestic, noble-visaged figure dressed in a white robe and turban. As He came to a group of people, He stopped and greeted them, to each in his native tongue: "Welcome, welcome! I hope that you are well and happy." With an unflinching, radiant spirit He had a hearty handshake, a loving smile, a word of cheer or a piece of money for

each and every one, depending on their condition and need.

"From every quarter of the globe came the pilgrims to see 'Abdu'l-Bahá," said our host. "Around His table sat, without fear of prejudice, the Christian and Moslem, the Jew and colored man, the rich American merchant and the poor Bedouin of the desert. As the gathering partook of the bounteous repast of pilau and fruit, the Master gave them spiritual food as well." Again we saw that noble, radiant figure standing at the head of the table, or going about serving the pilgrims and uttering these prophetic words:

"It is the New Year; therefore it is very blessed. I wish this blessing to appear and become manifest to the end that the old earth may disappear and the new earth appear; the new star shine and gleam, new flowers bloom; the new spring become known; the new breeze blow. I desire for you all that you partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war becomes the world of peace, the world of darkness the world of light; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God; and the noise of the gun, the voice of the Kingdom; the soldiers of death, the



Looking up Carmel Ave., Haifa, toward the Shrines of the Báb and 'Abdu'l-Bahá

soldiers of life; all the nations of the world one nation; all races one race; and all the national anthems harmonized into one melody."

As the rosy glow of the setting sun gradually faded out of the eastern sky, Margareta and I stood on the terrace in front of the beautiful tomb where lie the mortal remains of 'Abdu'l-Bahá. From this high elevation on the slope of Mt. Carmel we had been quietly viewing the panorama of land and sea stretched out at our

of Bahá'u'lláh (Glory of God), Who, in spite of years of exile, wandering, and incarceration by the Persian and Turkish Governments, had been sending forth throughout the world a universal message. This great Teacher with prophetic utterance had called all peoples to unite under the banner of the Oneness of Mankind and of Universal Peace.

As we descended from the terrace down the moonlit path toward our Pilgrim House, a new sense of faith



The Shrines of the Báb and 'Abdu'l-Bahá on Mt. Carmel and a part of the beautiful terraced gardens

feet. At our left we saw the end of the mountain with its Franciscan monastery and the cave where dwelt the prophet Elijah. Our gaze swept over the city of Haifa and across the bay at our right to a group of lights glimmering in the distant background, where lay the old fortified city of 'Akká.

We thought of the time, still fresh in the memory of man, when within the prison walls of the old city lived a Teacher. From distant lands came many pilgrims just to catch a glimpse

and hope came to us. We seemed to feel that out of the present turmoil, unrest and travail in the world, here was a spiritual ideal and power that would unite men's hearts to bring about the promised coming of God's Kingdom on earth, for had we not seen, in our travels and life in this place, the power of this Movement to change men's hearts and lives, to remove old racial, social, political and religious prejudices and make it possible for them to live in loving unity? Had we not experi-

enced the great unselfish love and service of a community of people of many races, religions, and classes? Had we not been a small part of a demonstration of a new civilization in which love replaced hate, service took the place of selfish ambition and greed, and cooperation existed instead of competition?

Margareta and I sat for a long time that evening after dinner in the quiet of the library. Finally, she put down the book she was reading and looking over at me with a dreamy expression said: "Do you remember that in the 14th chapter of John, the Christ is reported to have told His disciples that He would go and come again, and that the Comforter would come?" "Yes," I replied, "and the Christians have been looking for the Second Coming for centuries. Similarly, the Jews have been awaiting their Messiah, the Buddhists anticipating the Fifth Buddha and the Moslems the fulfillment of the prophecy of their Prophet, Muhammad, that a great universal Teacher would come to the world in the latter days."

"And like a thief in the night He has come," continued Margareta. "Right here, in this very country of the prophets of old, and where Jesus the Christ gave His message of love to the world, a new and greater Message of the unity of mankind through love has been given to this world, again athirst for the spiritual water of life. As 'Abdu'l-Bahá said, this teaching is the same temple, the same foundation, but set forth to meet the complex needs and problems of this day."

"How true this is," I interrupted, "for even here in this small library we have before us, in printed form, the utterances of Bahá'u'lláh and the further teachings of 'Abdu'l-Bahá that cover every phase of human interest and endeavor today. You will recall that there are statements which

in detail give solutions for the economic and social problems."

"Quite so," Margareta burst in, "and do you not recall reading to me that wonderful statement on the nature and handling of strikes? The world today, especially those enlightened and progressive parts, such as our home country, are adopting and putting into practice those wonderful principles and ideals given to the world by Bahá'u'lláh about seventy years ago."

For several minutes the evening silence was broken only by the gentle ticks of the little French clock on the bookcase. Then Margareta turned over the leaves of a small book which had been lying on the table between us and read:

"Now is the time! Now is the accepted time!"

"Look ye at the time of Christ; had the people realized that the Holy Spirit of God was speaking to them through His divine mouth they would not have waited three centuries before accepting Him. And now is it meet for you that ye are sleeping upon the bed of idleness and neglect, while the Father foretold by Christ has come amongst us and opened the greatest door of bounteous gifts and divine favors? Let us not be like those in past centuries who were deaf to His call and blind to His beauty; but let us try and open our eyes that we may see Him, and open our ears that we may hear Him, and cleanse our hearts that He may come and abide in our temples."

As we drove away the following morning, at the end of our pilgrimage, our hearts were singing with peace and joy, and there in the spacious blue sky above the top of Mt. Carmel, we seemed to see the Golden City, the city foursquare, and we knew that the vision of Him who had taught the simple folk of this land nearly two thousand years ago had been fulfilled.

'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

CHAPTER II—Washington, D. C.

This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr Bagdadi at the time He was leaving this country. The twofold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.

ABDU'L-BAHÁ reached the city of Washington on April 20, 1912, accompanied only by an interpreter. He went to the home of Mr. and Mrs. Arthur Jeffrey Parsons. In the evening He addressed the second annual conference of the Persian-American Educational Society. The meeting was held in the Lecture Hall of the Public Library, and every seat and all available standing room was occupied by an audience eager to hear Him.

When He entered the hall, 'Abdu'l-Bahá was greeted by the audience—all Bahá'ís and their friends and guests rising. "It is an evident fact," said He in His address, "that for Persia there is no better government to use as a model than that of America. Persia offers virgin soil for American commerce. In Persia all the mineral resources, and indeed all of the material resources, are latent—in the soil and in the people. Perfect amity should be established between Persia and America, whether it be in material bonds or in spiritual bonds."

After He had spoken, and when He was seated on the platform, hundreds pressed around Him, seeking to grasp His hand.

In an interview after His address, some one announced the sad news of the sinking of the *Titanic*. 'Abdu'l-Bahá declared that the disaster to the White Star liner *Titanic*, much as He deplored it, was only an outward expression of the too rapid de-

velopment of the age. Progress is too fast. Both Americans and Europeans seem to be possessed of the mania for speed. He said: "It is true in this country in particular growth in all directions has progressed too rapidly. Moderation should be practiced in all things. Be temperate, even in the size of the ships you build and in their speed; in your railroads and the schedules you expect your trains to maintain. It was a pitiful waste of life that came because of the effort to save a few hours in time—rushing a great vessel at top speed when it was known there was danger from icebergs."

On the following day, April 21, 1912, 'Abdu'l-Bahá spoke at the Universalist Church. The text of His address in part is as follows:

"Whatever the minister has said (in his introductory remarks) is an evidence of high morals and service to the world of humanity, truly commendable and worthy of praise, for it is opposed to natural prejudices which for six thousand years have made unstable the world of humanity. How many wars were fought, how much discord has occurred, how much hatred has appeared amongst mankind. But inasmuch as this age is the age of the revelation of reality, praise be to God! the thoughts are being directed toward reality and the souls are ready for the oneness of the world of humanity. The ocean of truth is surging and the mirage of imitations is day by day passing

away. The foundation of the existing religions is one foundation, and that foundation is reality and the cause of unity and love of humanity and the means of the progress of mankind. But after every one of the Divine Manifestations, that light of reality became obscured. The darkness of superstitions and imitations crept in. Darkness befell the world of humanity. Day by day bitterness increased to such a degree that nations became antagonistic, and to such an extent that were it not for political hindrances they would have crushed and annihilated each other.

“Now it is enough! We must investigate reality. We must put away these superstitions. Praise be to God! We all are the servants of one God. We are all under the shade of His bounty. We are recipients of His bestowals. God is kind to all, why should we be unkind?

God is at peace with all, why should we be at war? At most some are ignorant; they must be trained. Some are sick and ailing; they must be healed. The sick must not be despised. The child must not be insulted. Efforts must be made to secure a remedy and healing.

All the prophets have come to educate and develop the immature souls into maturity; to establish unity and love amongst mankind, not bitterness and hatred, for God has wished all good for His servants, not evil. He

who wishes evil for His servants is against God and is not following the example of God, nay rather, he is following the example of Satan. For the attribute of God is mercy, and the attribute of Satan is hate. He who is kind to the servants is following the example of God, and he who is unkind to the servants is against God. For God is absolute mercy, perfect love; and Satan is absolute hate and utter bitterness.

Therefore know that in every meeting where there is love, that meeting is the meeting of the Merciful One; and wherever there is hatred, that is satanic suggestion. The Divine Prophets appeared that the souls may become manifestations of the Merciful One, and to establish love and affection in the hearts.

* * *

“Man has two aspects or natures — merciful or divine and an animal aspect. The merciful aspect is peace,

happiness, love and faithfulness. But the animal aspect is strife, discord, war and battle. If the animal aspect dominates in man, he becomes lower than an animal. If the divine aspect dominates, he becomes an angel of the Lord. The teachings of the Prophets were for this: that the animal aspect may be conquered, so that the souls that are captives of nature may be saved and the heavenly aspect may dominate. That divine aspect consists of the outpouring of the Holy Spirit. It consists of ‘the second



With 'Abdu'l-Bahá are (left to right) Lorraine Hopper, Laila Bowman and Mary Aldrich

birth.' He who possesses that aspect is a well-wisher of all; he is kind to all the creatures; he has no bitterness toward any creed, and he shuns no religion.

"For the foundation of the divine religions is one. If we investigate that foundation, we become united; but if we follow imitations, we disagree because imitations are different. The foundation of the divine religions is conducive to unity and fellowship. His Holiness Christ said, 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he shall guide you into all truth.' This is the century when that Spirit of God has spoken and revealed all the truth; He has explained the validity of the religion of Christ, and delivered the people from superstitions. So that the basis of ignorance and bitterness may vanish, and the foundation of love may be established. We must strive with soul and heart that this bitterness and hatred may disappear and this discord and strife may entirely pass away."



On April 22, 1912, a reception was held in honor of 'Abdu'l-Bahá at the home of Mr. and Mrs. Arthur Jeffrey Parsons to which the Bahá'ís and their friends were invited. "Consider what the confirmations of Bahá'u'lláh have done," said 'Abdu'l-Bahá, "for they brought us to the home of one who with such love has prepared a feast in my name. How the power and influence of Bahá'u'lláh has linked the East and the West, the divine outpouring is available and the merciful favors are complete."

On April 23, 1912, 'Abdu'l-Bahá spoke at Howard University, and from there He went to the home of Mirza Ali Kuli Khan for luncheon. Here He said: "Thanks must be offered to Bahá'u'lláh because it is His confirmations that stir the souls. It

is the blessings of the Abha Beauty that change the hearts. It is the re-enforcement of the Kingdom of Abha that makes the mosquito an eagle, the ant a Solomon, the degraded, the center of honor."

In the evening He spoke at the Metropolitan African Methodist Episcopal Church, and that was a real Inter-racial Amity Meeting.

On April 24, 1912, it was the privilege of the Bahá'í children of Washington to have 'Abdu'l-Bahá at their meeting. He gave them the most helpful message, sweetened their little mouths with candy and blessed them with these words: "Praise be to God! These children are like a bouquet of roses in their utmost beauty, delicacy and sweetness."

In the evening, 'Abdu'l-Bahá addressed the white and colored believers and their friends at the home of Mrs. Dyer, a member of the colored race, and after the meeting He remarked, "Before entering the meeting I did not feel as if I would like to speak. But as soon as I saw the unity and attraction of the colored and white believers, I became interested and anxious and with perfect sincere love I spoke. I have compared the harmony of the different colors to that of a pearl and ruby necklace."

Later, while riding in a carriage on His way to the home of Mr. Alexander Graham Bell, the famous telephone inventor, 'Abdu'l-Bahá very sweetly and softly chanted in Persian, "O Bahá'u'lláh what hast Thou done? O Bahá'u'lláh may my life be a sacrifice to Thee. Through what sufferings and hardships Thou hast passed Thy days. What calamities Thou didst endure. But in the end, what a formidable foundation Thou hast laid. What an evident banner Thou hast raised."

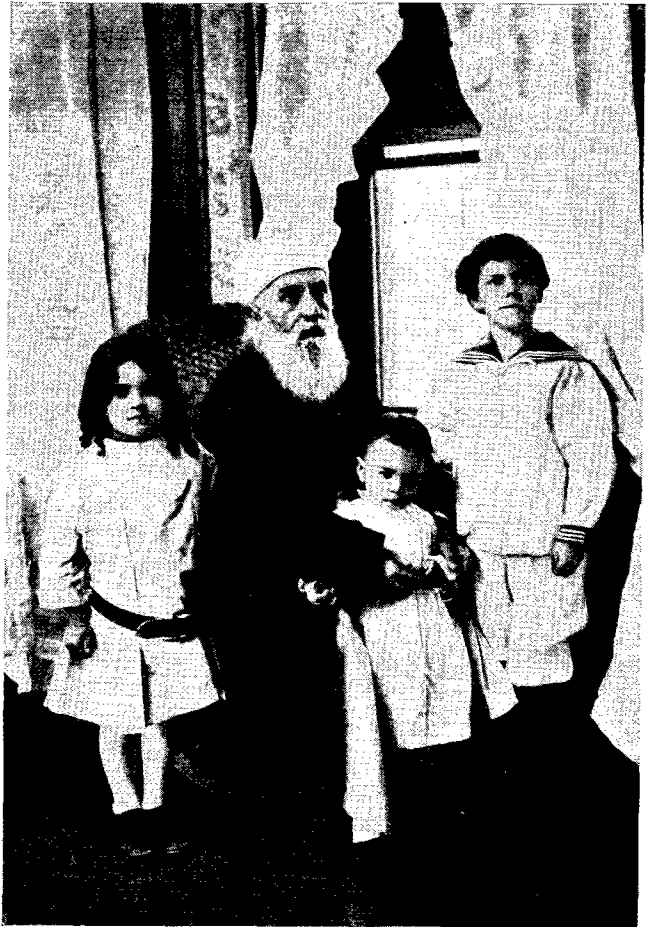
When Mr. Bell finished telling his own story—namely, it was his love for his wife, who was totally deaf,

that inspired him to invent an instrument that might help her hearing — and while striving in that line, the instrument developed into the telephone — 'Abdu'l-Bahá said, "Most of the great inventions were discovered in this way (by accident). The search for Alchemy (occult chemistry) was the cause of the appearance of thousands of useful remedies, and by traveling from Europe to India in a straight line, the American Continent was discovered, etc."

On April 25, 1912, 'Abdu'l-Bahá spoke to the Theosophical Society, and then He sent a message to the Esperantists. Later, in a humorous mood, He said to Mrs. Parsons, "It is very difficult to have one like me as a guest. Every guest and traveler has

a limited number of friends with whom he makes special dates for visits, but you are forced all day long to be the entertainer of all."

In the evening, addressing a large number of statesmen and Government officials at a banquet held in His honor at the home of Zia Pasha, the Ambassador of Turkey, 'Abdu'l-Bahá said, "Tonight is a blessed night, worthy of rejoicing and thanksgiving for several reasons. First, thanks be to God, we are in a country that is most prosperous and free. Second, at a home which is related to the sublime Turkish Empire. Third, we are the guests of His Excellency, the Ambassador, who is in



'Abdu'l-Bahá and (left to right) Marzieh, Hamedeh and Rahim Khan

the realm of morals shining like the sun. Fourth, this meeting portrays the unity and harmony of the East and the West in a real figure, for His Excellency, the Ambassador of Turkey, is from the people of the East, his honored son is here, and his revered wife is an American. Likewise, the representative of Persia (Mirza Ali Kuli Khan), is from the nobles of the East and his revered wife is also an American. This is an evidence that the East and the West can be united and harmonized. Undoubtedly the utmost desire of the people of power and affluence, the possessors of broad ideas and sound minds, is love amongst human beings;

their highest hope is for unity and harmony amongst mankind. In ages past this truth was not clear, but since this is the age of light and the century of science and progress of the world of humanity—through divine help and favor—this matter has attracted universal attention. The members of the human family are in reality one; all are from one family, of one country and of one globe. This is the age of the oneness of mankind and the passing away of superstitions of past centuries. Every thoughtful person feels that this is the century of oneness and unity, and the imaginary prejudices are vanishing. Therefore, we are hopeful that the misunderstandings amongst the nations may disappear, so that all may know that the first foundation of the Merciful One is the oneness of the world of humanity and the original aim of the Divine Manifestations is the training of mankind. The divine religions are not the cause of discord, nor are they the means of hatred and animosity. For the foundation of all religions is reality, and reality is one and cannot be multiplied. These differences are caused by imitations. For imitations differ; therefore, they become the cause of differences and quarrels. This darkness of imitations has beclouded the Sun of Reality. Now, thanks be to God, day by day, this darkness is vanishing; this separation shall soon disappear altogether; the Sun of Reality shall rise and shine; the banner of the oneness of the world of humanity and the tent of universal peace shall rise, and the world shall become a different world.

"I am thankful and grateful for the kindness of His Excellency the Ambassador, because he was the cause of gathering and uniting different people in this meeting. Undoubtedly such meetings are worthy of thanks and praise."

At the close of this meeting former

President, Mr. Theodore Roosevelt, called and had a wonderful visit with 'Abdu'l-Bahá.

On the following morning, April 26, 1912, 'Abdu'l-Bahá spoke at All Souls Church, and in the evening He addressed a Woman's Suffragist meeting. "One of the teachings of Bahá'u'lláh," He declared, "is equal rights for men and women. When Bahá'u'lláh uttered this principle, the people were stunned."

On April 27, 1912, Mrs. Arthur Jeffrey Parsons wished to offer a sum of money; but with infinite gentleness 'Abdu'l-Bahá advised her to "distribute the money amongst the poor."

At the luncheon hour, a most wonderful reception was held in honor of 'Abdu'l-Bahá at the home of Mrs. Parsons, to which some three hundred statesmen, Senators, and scholars, including a judge of the Supreme Court, were invited. It was a peerless reception. When dinner and refreshments had been served and after every one in the audience had received 'Abdu'l-Bahá's answers to all important questions, there came a few moments of silence and quietness. All the distinguished visitors seemed to be in a state of deep meditation, and the sign of their appreciation was clearly manifest by their extreme admiration for and highest reverence toward 'Abdu'l-Bahá, the "Master" and the "Great Teacher," as they called Him. Then 'Abdu'l-Bahá broke the silence by saying to the judge of the Supreme Court, "Just as there is unity amongst the United States, in like manner it is possible to have unity amongst the nations of the world."

To a doctor He said, "I am hopeful that you will raise the banner of universal peace."

To a master mechanic and engineer He said, "Just as at one school you are teaching engineering to different students, I hope that you may enlighten different people at the divine

school by the truth of the foundation of divine religions."

To Admiral Peary, discoverer of the North Pole, He said, "I hope that you may discover the unknown of the world of the Kingdom."

To the Archbishop he said, "My hope is that these harmful imitations may be put away and you may promote the foundation of the teachings of Christ and banish the ceremonies which are opposed to science and contrary to the Truth."

To the Ambassador of Switzerland He spoke of the importance of "Divine Civilization."

To a Senator He said, "Just as you are striving for the welfare of America, you must also be the well-wisher of all the countries and nations of the world."

Finally, turning to the Judge, 'Abdu'l-Bahá asked what the verdict was. "It is all right," the Judge said, and 'Abdu'l-Bahá smiled.

April 28, 1912, was farewell day, and before leaving the city of Washington, 'Abdu'l-Bahá spoke first to Mrs. Parsons, then to all the friends who gathered around Him. He said: "It is springtime and we have had

good meetings at your home. I shall never forget. I shall always ask divine confirmations for you, that in every way you may be confirmed both in material and spiritual things. The physical world has an outer and an inner plane, for all existing things like a chain are linked together until the spiritual is attained, and finally become abstract realities. We are hopeful these spiritual links may day by day become stronger and this heart communication, which is termed as inspiration, may become permanent. When this connection is established, then physical separation will have no effect, and this station is holy and sanctified above words."

To the friends he said, "I hope that our meetings shall give everlasting results. The oneness of the world of humanity and universal peace are the greatest blessings."

While crossing the Potomac River, 'Abdu'l-Bahá said, "Whenever I see such views, I become saddened as I recall how much Bahá'u'lláh loved the beautiful green fields, of which a cruel imprisonment deprived Him for so many years."

(To be continued)

PERFECTION OF BEAUTY: THE FACE OF GOD

("Out of Zion the PERFECTION OF BEAUTY,
GOD hath shined." Psalms 50:2.)

Sometimes one seems to see Thy very Soul,
The veiling clay in the Flame of Love refined;
And Beauty blooms—astonishes the mind
And overbrims with bliss the golden bowl.
Instead of separateness we sense a Whole,
A Oneness leaving winged words behind,
A Love Supreme, in which is found aligned
All loves, all tending toward the self-same Goal.

Thy Face unveiled that searching souls may see—
That Life symphonic notes of Love may sound
From hearts attuned to Love's Infinity.
In awe, earth is no longer common ground:
We take shoes from our feet and bend the knee:
The Goal of Love—The Face of God—is found.

WALTER H. BOWMAN.

UNIVERSAL LANGUAGE VALUES

Alice V. Morris

The author of this article, who is Honorary President of the International Auxiliary Language Association of New York City, is an indefatigable and influential worker for the spread and adoption of the auxiliary language. Herein she briefly describes some of the progress that has been made in this country in the way of teaching Esperanto in the schools. It is interesting in this connection to know that 'Abdu'l-Bahá stated that in order to establish the auxiliary language, it would only be necessary for the governments of the world to decide on such a language and have it introduced into all the schools. Then in a short space of time the whole world would be employing it in addition to the native language in each country. Therefore, the schools are the real focal point for the development of this important matter.—Editor.

MY INTEREST in the idea of a universal auxiliary language was first aroused by Dr. F. G. Cottrell, whose fame as a creative chemist is widespread in America and Europe. He showed the need among scientific workers, and the difficulties on account of national jealousies. He told of a dramatic incident at the meeting of the International Union of Pure and Applied Chemistry at Brussels in August, 1919, when there was an animated discussion on the need for an international chemical journal of abstracts. The chemists grew enthusiastic at the idea of establishing such a journal. Then the discussion centered on the choice of the language in which the magazine should be printed. It was pointed out that the necessary economies for maximum service could not be effected unless only one language were used. English and French had the greatest number of supporters, but no agreement could be reached. Recalculation showed that perhaps by strict economy and by keeping its scope down to a minimum, the magazine could still be made to pay if printed in two languages—English and French. But no sooner was this suggestion given serious consideration than the Italians argued that if the original idea of using only one language were abandoned, then of course Italian must be given a place. There was no possibility of a paying magazine in three languages, and the dream

was shattered like a house of cards.

Since hearing Dr. Cottrell's story my interest has steadily grown more serious. But before talking too seriously, let me tell you another story. An English woman in a Spanish restaurant tried to order her favorite meal of mushrooms and milk. After many unsuccessful attempts to make the waiter understand, she took his pencil and drew pictures of a mushroom and a cow. With a smile of comprehension he left her expectant of final success, and in a quarter of an hour returned with a still broader smile of triumph, bringing her an umbrella and two tickets for a bull fight.

Now to be serious again. My interest has deepened especially along the lines of evolution and education.

Considered in the light of evolution, the development of a systematically constructed language composed chiefly from elements of other languages, may be regarded as one of the latest entrants into the arena of conscious control of life. The biologist now adds to his observation of nature's slow and unconscious development of species, constructive methods of cooperating with nature so as consciously and comparatively swiftly to develop new species or modifications. The chemist complements analysis by synthesis, so that one can now speak of "creative chemistry." The psychologist no longer ends his labors by studying how the mind works, but goes on to

the training ground of how to work the mind. As man is entering more and more into copartnership with nature in physical and mental realms, why should he not do so also in that great realm of the spirit, language?

Considered in the light of problems of education, I believe in the ideal that in schools throughout the world there be taught the mother tongue multiform—characteristic of individual race and national tradition; and alongside of it, *one* simply constructed auxiliary language, the same everywhere, characteristic of the brotherhood of races and of international intercourse. But school curricula are overcrowded. The introduction of a new subject will become world-wide only if the subject have notable educational value in fitting the learner to meet life more adequately and happily than he could otherwise. This is just what I believe would be accomplished by the universal teaching of Esperanto or some similar language developed from a simplified synthesis of European languages. Experiments made already during more than fifteen years in schools in many countries in Europe have convinced educators such as Professor Pierre Bovet, of the University of Geneva, and Professor J. J. Findlay, of Manchester University, England, author of "Foundations of Education," that the teaching of Esperanto has the following educational values:

1. Help in the study and use of the mother tongue.
2. Help in the study of other foreign languages.
3. Constructive outlet for creative instinct.
4. Mental stimulus.
5. Help to wider outlook.

Recent reports from schools in England and Germany, in which Esperanto has been taught for periods ranging from five to fifteen

years, confirm such claims. The headmaster of the Trade and Grammar School, Keighley, England, writes:

"We teach Esperanto at this school as our first foreign language. The boys have two years' study and commence French at about the age of 12 years.

"We have found much value in the subsequent study of French by this first study of a foreign language with no exceptions in its grammar."

The claim that Esperanto in schools is a help to a wider outlook is of special interest in the world of today. Esperanto, in most schools where it is taught, is used as a medium of correspondence between school children of different countries. This is an aid toward a better appreciation of geography and history and toward a greater and more sympathetic interest in the customs, literature and art of foreign peoples.

In the pioneer school in our own country to introduce Esperanto into the curriculum, the Montezuma Mountain School for Boys in California, correspondence with people in other countries has been carried on by the school boys during about four years. In April, 1925, the headmaster wrote to me as follows:

"Our whole school is not only eager to assure other schools that an auxiliary language is a pressing need, but that Esperanto already has opened up to us various world interests.

"We require Esperanto in the Grammar School and have found the boys eager and deeply interested in it. Their grasp of the English grammar has been materially bettered. As the boys put it, 'It is easy to recognize a noun in the subjective case as well as in the objective case, and the other parts of

speech have definite form and can be found easier than in English.' Consequently we have increased our interest in the English grammar. Secondly, the Latin teacher in the High School finds his pupils better prepared with a large number of forms already learned, and case and tense understood.

"We offer a second-year course of Esperanto in High School, giving full college credit for it. Fortunately Stanford has been broad enough to recognize this credit.

"A short time ago when the earthquake struck Japan our boys wished to test out the practical use of Esperanto, and they raised a sum of money, corresponded in Esperanto with an Esperanto delegate in Japan, and sent him the money to be distributed for them. He not only distributed the money carefully, but wrote us full details as to the effect upon the people. They were overwhelmed with gratitude, but more than surprised to receive the money and the warm words of cheer from California boys. Inasmuch as California had so lately expressed many unkindly sentiments, the gratitude of the mayor of the town was expressed to us in Japan's most charming manner. Our boys were greatly moved by it."

I believe these same results would be obtained from teaching any auxiliary language as simply and logically constructed as Esperanto—for example, Ido, Nov-Esperanto, Occidental—and I believe that a study of these slightly different systems, as well as of Latin without flexions, would be valuable for adults. But I think it the part of wisdom to use Esperanto in school work, because it

is the only auxiliary language so far in which there is a good supply of printed matter and which has a sufficiently large number of adepts scattered throughout all continents to make possible world-wide correspondence among young people.

The mention of several auxiliary languages leads to a question constantly asked by teachers and parents who are considering the advisability of introducing Esperanto into school curricula. Even though assured of its educational value, they ask: Is there assurance of its practical value as a means of communication not only at present, but in the future? An answer to this question is indicated by the historical development of the auxiliary language movement since the meteoric rise of Volapuk in 1880 and its replacement a few years later by Esperanto.

Two facts stand out significantly. First, a *type* of auxiliary language has been established which has proved to be a practical and enjoyable means of communication, namely, a type of language whose roots are embedded in European tongues and whose grammatical structure is exceedingly simple. Second, it is easy for anyone who has mastered one system of such a "synthetic" type of language to learn and understand another system. The hours of study required seem to vary in accordance with the student's aptitude and background of ethnic languages, from about twenty down to two or three.

It does not seem unreasonable to regard the results which already obtain from these facts as prophetic of future developments. At present, persons who are expert in any one of the few systems which are used and who are somewhat familiar with the other systems are able to converse and correspond freely with each other, each using his own system. I

have myself taken part in such conversations between adepts in the five systems mentioned. It may be inferred from such experiences that people who now learn any system will naturally fall into two groups after the official recommendation of a definite form of auxiliary language by some future authoritative international commission. Both groups will of course quickly learn to understand the officially recommended form. One group will consist of persons who will continue to use their old familiar systems until they gradually become so imbued with hearing and reading the official form that they almost unconsciously begin to use it themselves. The other group will promptly make the additional effort needed to master the use of the new form, an effort which naturally will be greater than the almost negligible amount needed to learn to understand it.

Columbia University has conducted a successful summer session course in Esperanto. Cleveland College has made Esperanto an official part of its curricula; also there is a widespread interest throughout college institutions in Texas due to the great success of Prof. Kenngott's Esperanto classes in Texas University, where over two hundred students have been enrolled.

The International Auxiliary Language Association, 525 West 120th Street, New York City, offers a home-study course for teachers or other adults.

This Association offers an outline course, especially but not exclusively for teachers, each autumn in New York City. The course is generally composed of ten lessons of an hour each over a period of ten weeks. A

similar course, but composed of five lessons of two hours each over a period of five weeks, may be given in Washington during the early part of 1928.

The Association also has in mimeographed form a General Language Course with the text in Esperanto.

Further information regarding the above-mentioned courses can be had by writing to the Association Headquarters.

It is hoped that all who have real enthusiasm for the spread of a universal auxiliary language will undertake to discuss it seriously with teachers, boards of education and educators in general, bringing to their attention the need and requirement of the time.

In conclusion let us sum up the advantages of Esperanto:

Firstly: Esperanto has important educational value as a help to other language study, especially English grammar, French, German, and Latin. It shortens the time needed for these other studies, and makes them more enjoyable. Therefore it can be introduced into a school curriculum not as an additional time-consumer, but as part of a coordinated program of language study.

Secondly: Esperanto may be made an important channel toward a broader outlook. Get the children of the world corresponding with each other directly, without the delay and slackening of interest that come from intermediary translation. Will not these same children grow up into men and women whose awakened imagination will become dynamic in shaping the policies of a new world in which a sense of fellowship results in practical cooperation?

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

JULY, 1928

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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STANWOOD COBB *Editor*
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A group from among the Bahá'í young men of Tihrán, Persia, who have formed an Association for very active work in the Bahá'í Cause. Dr. Susan I. Moody, in forwarding the picture, states that she knows personally many of these young men and that they are a very representative group. The picture was taken in front of the Hazrat-ol-Ghods (Sacred Place) in a suburb of Tihrán

The Bahá'í Magazine

STAR OF THE WEST

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“There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife. * * * 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.”—*Abdu'l-Bahá*.

H. G. WELLS, whose thoughts and writings are always on a plane of world vision, asks in his latest book, “Democracy Under Revision,” what can be done to perfect civilization, to establish a political unity which will ensure peace, and to save democracy from the prevailing spirit of commercial greed. He answers his own question by asking another one. “What is there to prevent,” he says, “another politico-religious drive for social and world unity taking hold everywhere of the active and adventurous minority of mankind—that is to say, of all mankind that matters—even quite soon?” Were Mr. Wells, planetary philosopher, to investigate the Bahá'í Movement, he would find it already fulfilling his prophecy.

That there is need of some movement to establish humanity on a sure foundation for world progress, all thinking people will agree. Also, were they, with Mr. Wells, to investigate the Bahá'í Movement, they would find that it not only fully provides all present-day needs of humanity; but what is even more important, that it contains within itself the dynamic which is enabling it to prevail in the face of a million odds, and to spread throughout every race and religion of the world.

MR. WELLS, one might gather, views the religious movements of hu-

manity in the light of spontaneous, evolutionary drives toward perfection, in which the divine forces play no part. It is true that religions find their inception in periods of great world needs, when the intelligent leadership of humanity, disgusted with the prevailing civilization, yearns for reform. But what Mr. Wells fails to see is that this yearning for reform is not itself the sufficient cause of reform, but only the fallow ground in which the seed planted by the Divine Gardener can germinate.

Always, in great movements of religious reform, do we find a fervor, a power of growth, which is the direct result of the overshadowing Divinity working in the hearts of men. It is this Force which brings to any Movement conviction, guidance, and self-sacrifice to the point of martyrdom. Furthermore, the great, epochal, world religions have all been the foundations of unique beings especially mirroring the Divine Beauty and intensively revealing the Divine Will to mankind.

How otherwise could humanity in mass reach that unity and agreement necessary for the triumphal progress of a great Cause? Man, by virtue of his intellectual nature, is diverse. The utterances of a mere reformer, the platform which he presents, tend always to be scanned and dissected

by the analytical tendency of human thought. It is true, that by the power of a dominant and zealous personality a reformer may succeed in producing and maintaining during his lifetime a sufficient working basis of unity for his cause. But at his death a dispersive influence works among his followers and there occur many rifts in the solidity of his cause, which inevitably breaks up into separatist movements and dwindles away into final ineffectiveness. Thus the movements instituted humanly by reforming intellects rarely last in vigorous and effective form more than two generations or three at the most.

THE GREAT Manifestations, on the other hand, and Founders of religion, by reason of being God-inspired, give to their followers such a penetrative force of the Spirit that the Cause instead of languishing at the death of its Founder continues to grow and to multiply by geometrical progression. Far from dying out in three generations, we find it by that time just beginning to display its fullest world-moving power, a power which continues to influence civilization not only for generations but for centuries and milleniums.

This is the kind of "politico-religious" drive that the world needs today, one that has within it the power to grow continuously, and ultimately to prevail over the whole world; a movement that can meet the inspection of the most critical and scientific investigation, yet can satisfy the simplicity of illiterate minds.

This power we find in the Bahá'í Movement, which wins its way in the universities of the West, as effectively as amidst the uneducated herdsmen of Asia. Can mere human ingenuity invent such a movement, capable of appealing to every reli-

gion and race, and to every class of society? That is a question which one would like to ask Mr. Wells. Another question which one would like to ask him is whether he can find anywhere upon the horizon a movement which answers, so nearly as does the Bahá'í Movement, his demand for a politico-religious drive for world unity.

EXAMINE the Bahá'í Cause in all its details, and one will find it answering every need of humanity for today. And most reasonably does it provide for the future needs of humanity by the evolutionary statement that when new planetary needs arise, again through religious inspiration will the Divine Wisdom reveal to man sufficient guidance for his needs. Thus the Bahá'í Cause claims no static and ultimate perfection. It is the destined teaching for the needs of man today. It points the way to world unity and peace, to the solution of the industrial problems and to the necessary spiritual development and evolution of man. Its institutions will perfect the intransigent faults deeply inhering in present-day democracy; faults which Mr. Wells, humanitarian and philosopher, deplures—faults which all enlightened souls deplore.

Let us take heart from Mr. Wells' keen, brave words, that the desired "drive for social and world unity"—in order to become effective, needs only to take hold at first everywhere of the "active and adventurous minority of mankind." All reform movements start as minorities. In size they look as the world looks when viewed through the reverse end of a telescope. But in potency they equal the dynamic power of the "Idea" which they represent.

IT IS GOOD, is it not, to belong to and work with the "active and

adventurous minority." I can conceive no richer blessing in life than this—to stand shoulder to shoulder with comrade pioneers, pushing on, under the leadership and protection of Divine Wisdom, in order to turn wildernesses into blossoming, life-giving terrains; in order to bring to mankind the fruits of peace, of social love, of human solidarity, of assurance of livelihood, of material prosperity, and of spiritual joy.

Thus Bahá'ís everywhere are advancing like armies, raising aloft the divine standards of Bahá'u'lláh, Who instructed the world of humanity through heavenly teachings and Who was the cause of human solidarity. "The teachings of His Holiness Bahá'u'lláh declare the oneness of the human world; they cause religion to be the foundation of union and accord in the world; become conducive to good fellowship between the children of men; conform religion with science and reason; take away political, religious and racial prejudice; uphold the doctrine of perfect equality between men and women; espouse the cause of an international auxiliary language; foster the universalization of education; readjust and equalize in the most

perfect manner the economic relations of the social structure; destroy totally the basis of hostilities and ill-will amongst mankind; constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veils of superstition; reveal in the assemblage of humanity the Light of Truth; illumine the hearts with the ray of guidance; resurrect the spirits with the breath of the Holy Spirit; and baptize the souls with the water of eternal life, the fire of the love of God and the outpouring of the divine spirit."

Continuing these thoughts in another instruction, 'Abdu'l-Bahá has said: " * * * Now is the beginning of a cycle of reality, a new cycle, a new age, a new century, a new time. * * * Material civilization should go hand in hand with spiritual civilization. * * * Man has two wings: his material development and power and his spiritual understanding and achievements. With one wing along he cannot fly—two wings are necessary. Therefore, no matter how the material civilization advances, without the spiritual great things cannot be accomplished."

"It is self-evident that humanity is at variance. Human tastes differ; thoughts, nativities, races and tongues are many. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification; for material conditions and mental aspects are so widely different that agreement and unity are not possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore assisted by the Collective and Divine Center, which is the Law of God and the Reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance."

'Abdu'l-Bahá.

THE LAW OF DIMINISHING RETURNS

KEITH RANSOM-KEHLER

"Put away the garment of vainglory, and divest thyself of the attire of haughtiness.

"Free thyself from the fetters of this world, and loose thy soul from the prison of self.

"Wings have I bestowed upon thee, that thou mayst fly to the realms of mystic holiness and not to the regions of satanic fancy.

*"Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Since We created ye all from the same substance ye must be as one soul * * * that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness."—Bahá'u'lláh.*

SPEAKING with scientific conservatism, man made his appearance on "this terrestrial ball" a hundred thousand years ago. Just as the new and unexpected element of growth transformed the mineral into the vegetable kingdom; just as the strange and novel appearance of the perception of space and of motion in it projected the animal kingdom into the world; so the capacity of utilizing the objects of space to open increasing avenues of escape from the domination of space characterizes, in one aspect at least, the status of man.

Those who have studied an observation apiary know that the moment the young bee escapes from its larval life, it begins with acute and definitive knowledge to pursue the life of the hive. It is not instructed by any other bee, receives no guidance or direction, and still with the same astounding intelligence of the oldest bees in the community (they are all marked to facilitate positive differentiation), this minute creature with its gigantic mental capacity carries forward the complex and heterogeneous duties of its civic life without a film of hesitation. "How superior to man!" we exclaim—"man, with his infantile helplessness, his ignorance of life's purposes, his maladjustment to environment, his waste motion, his anti-social procedures! Has there not been indeed a deterioration rather than an advancement in life's mental powers, when we contrast the assured order of this perfect mechanism of

insect life with the dislocated and disorderly processes of human development?"

But it is inconceivable that the bee could ever invent an instrument that would release it from personal application, thus enhancing its own limited functions. To create certain inanimate mechanisms that it could attach to the stamens of flowers, going twice a day to recover the work of something without any life or intelligence, which not only relieved the strain upon the individual, but gave him time for still further inventions and investigations, lies entirely outside the capacity of animal life.

The power to act upon nature and upon all the kingdoms below him, gives to man an enormous superiority and prestige. His cunning and skill for a hundred millenia have been greater than the bulk, strength, ferocity and deadliness of animal antagonists, and are today disintegrating, by the discovery of still higher laws, the vast and terrifying forces of nature. One small stone hurled from a sling enabled this puny being—man—to fell a creature twice his bulk and strength; a little feathered stick of wood projected from a taut sinew could kill a tiger. We can imagine in the timid heart of this hunted figure the slowly evolving realization of a power and domination that was making him, through quick-wittedness, subtle scheming and muscular dexterity, master over dinosaur, lion or elephant.

The realization grew by leaps and bounds. Ethnologists are generally agreed that a fundamental characterization of savage life is vanity, and we see no signs of its abatement in civilized man. All the mechanism of man's mind is directed first and foremost to the maintenance of a sense of ecstatic superiority.

This superiority was never shared as a group consciousness. It was always a personal and individual superiority that received recognition, a superiority based upon competition, emulation, the abasement of others. Thus man's great and added gift of invention assisted in producing the warped and futile worship of the ego. His ideal of life leapt quite away from the ideal of the apiary, an ideal of the common good, of social responsibility, social reciprocity and social equality, to an ideal of personal attainment.

Bahá'u'lláh says: "Although the Bounty of the Bountiful One is continual and free from interruption, yet for every time and age a certain portion is determined and a certain benefit ordained, and these are bestowed on man according to a certain quantity and measure."

We cannot estimate the enormous benefits that have accrued to humanity through such contemptible attributes as fear and greed. For example: it was the former that perfected in the slinking, insignificant opponent of beast and of nature the increasingly effective instruments of combat that have released us for leisure which is fundamental to all culture; the latter has produced those magnificent organizations and institutions which, when man at last comes into the full stature of a true human consciousness, will be the indispensable means of producing, conserving, distributing and administering the resources and treasures of this earth for social rather than for personal ends.

But, apparently, the assets of a

personal approach to life are finally contributed, for the "quantity and measure" of individualism is becoming rapidly exhausted, because the past five centuries have dedicated themselves to the pitiless unmasking of man's fictitious and rapturous exaltation of himself. The earth was stationary; the heavens and all the starry host moved about it, or angels hung out the constellations as ornaments to titillate the eye of man. The first blow to our self-aggrandizement came when Copernicus ruthlessly removed us from our vantage point of centrality and made us a third- or fourth-rate planet in a tenth-rate solar system.

Man was a separate creation that held sway over all the beasts of the field and the fowls of the air. The second great blow to our self-congratulation was administered by Darwin. Our physical origin was no more embellished and quite as ignominious and lowly as the primal ooze in which with quaint magnificence those microscopic heralds of life flung out their mighty and indomitable challenge to a material universe. The power of life to surpass and supplant matter is far deeper than intelligence, much closer to the roots of reality than the petty three-dimensional mind of man, itself a transcendent instrument formulated by life to assist life in its supreme adventure of lifting itself alike above physical barriers and the impudent limitations placed upon it by man's ego.

Now comes the greatest blow of all, the discovery of the subconscious mind by the modern psychologists, that substratum of consciousness that is alike the seat and the insistent manipulator of man's egotism. Those cunning devices which man invented to thwart the world of nature and circumvent the animal kingdom are crude and clumsy in comparison to the insidious and sinister mechanism produced by the subconscious mind

to further our egotistical pretensions and enhance our domination over the rival egos about us.

As the knowledge of its function and structure becomes more widespread and popular those ever-available resorts of the weak to attract attention to themselves—insomnia, hysteria, nervous instability, and all the weapons in the subconscious armory of people not naturally equipped to take a conspicuous and outstanding place in our glorious heartbreaking struggle here—all these are becoming valueless to promote the demand of the ego for greater attention and deeper appreciation, for as ordinary individuals come more and more to understand that the motive back of all human action, woven into the very fabric of the subconscious, is self-aggrandizement, such things will no longer call forth our pity and sympathy but will remain entirely futile.

As if this were not enough for the poor denuded Self of man, Bahá'u'lláh administers the *coup de grace*. It is the authoritative signature to a picture painted for the mind of man twenty-five hundred years ago by Gautama Siddartha, the Buddha. When He appeared in India that metaphysical conception that has permeated the hope of man and colored Christian belief was already well established, the conception of an eternal and indestructible ego, called in Brahminical philosophy the *atman*. The Blessed One said in effect to the great Hindu sages who consulted him: You have a wrong conception of the self; you look upon it as an independent agent performing certain actions; you believe that there is a thinker who thinks, a seer who sees, a hearer who hears. It is like supposing that there is a wind that blows, whereas the blowing *is* the wind; there is no separate agent back of the flower that has color, form and fragrance: the color, form and fragrance are the flower. There are

qualities and only qualities. When these qualities are expressed in certain modes and in certain effects they become the individual or the personality. All that really exists are these qualities, ever recurring, ever expressing themselves through the lives of segregated individuals.

The convergence of modern psychology toward this goal is arresting and convincing. Hebart, Fechner, Weber, Wundt, Ribot, McDowell, Watson, Koehl emphasize the fact that man is "a peculiar idiosyncrasy of psychic forms, a system of sensations, impulses and motor ideas but not a distinct entity, not a separate unit."

Bahá'u'lláh puts the eternal *visé* of the Word of God on the teaching that the ego with all its vaulting vanities is not an ancient and preexistent fragment representing through its voluntary reunion with other egos a formal and interdependent universal life. He tells us that, though man's essence is ancient, his consciousness of self begins in this earth life. The "I" does not represent a separate ego-consciousness possessing certain impulses, thoughts and aspirations: the reverse is true; there are certain pre-existent qualities that finally acquire an ego-consciousness.

The stupendous force of life desiring to make a still more vigorous onslaught on those areas that must be brought into harmonious subjugation to the spiritual order of the universe, at last and as a final means of acquiring wider and more vigilant distribution, projects from its indivisible reality delicate antennæ of little, separate living fibers down into a universe of materiality and beastiality which, having fulfilled their evolutionary purpose, must now be fitted to spiritual ends. Seeing only the separate antennæ and not the unified, self-contained structure from which they emanate, mankind takes the appearance for the reality and has,

therefore, quite generally mistaken himself for a preexistent and specially created ego.

Bahá'u'lláh teaches that self-consciousness will continue forever; but self-consciousness and an indestructible ego are two entirely different metaphysical entities. He says that He has come to teach the birds of men's souls a new flight. This, then, seems to be the "quantity and measure" for the new age: not the shaping of a moody and recalcitrant ego to a disciplined admission of others to its ancient rights and privileges, but the growing consciousness that just back of our immediate creation as individuals lies that uniform and inseparable reality in which the spirit of man is eternally embedded.

If we were true egos, selfishness would be the proper pursuit in life; it would be our duty and our purpose to prosper and to protect our rights. That we are not true selves is proven by the fact that every psychiatric case can be traced to some

fixation on the ego: too close a scrutiny of our selves leads inevitably to nervous and in many cases to mental disintegration. Casual psychological investigation shows that "any success (whatever its motive may be) is invariably based upon direct application to the work to be performed, joined to an utter neglect of all personal preferences, pleasures or considerations."

Astronomy, biology, psychology, metaphysics and religion are helping us today to bury this primitive allegiance to a separate self and to prove that its resurrected spirit of primal unity, as taught by Bahá'u'lláh, can become a most alert and helpful servant in bringing into final solidarity all the scattered powers and forces of life. We are not, as in our blind egotism we have imagined, using these forces, they are using us; and only as we open our narrow personalities more widely to their use can the great triumphant plan of God express itself in human life.

"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."

'Abdu'l-Bahá.

HEALING—SPIRITUAL AND MATERIAL

CHAPTER II—*Man*

WALTER B. GUY, M.D.

In the following chapter the author describes the origin and reality of man as sharing in all the planes of being. Later chapters will deal with man in his higher spiritual aspect, and the different methods of healing, material and spiritual.—Editor.

“Man should know his own self, and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty.”—Bahá'u'lláh.

MAN, the highest expression of life in the physical world, is not a simple organism existing on a plane of life peculiarly his own, but is, on the contrary, an exceedingly complex being, partaking of all planes and all kingdoms and, in addition, occupying a kingdom peculiar to himself.

His Holiness, Bahá'u'lláh, said:

“Ponder over the completeness of the creation of man: All these worlds and all these grades are developed and concealed in him. ‘Dost thou think thy body a small thing, while in thee is enfolded the universe?’ Then an effort is needed that we annihilate the animal condition, in order that the meaning of the human may become manifest.”

Again He said:

“All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (spiritual) existence upon the Sun of the Word of God.”

This splendid and tremendous statement is so revolutionary in its claim that, if true, which an enlightened mind cannot in the least degree doubt, puts not only the theories of theologians to shame, but also discloses immediately the childish theories of certain materialistic philosophers, who see man as a descent or an ascent from the animal kingdom through various animal species, in-

cluding the apes and other branches of that particular genus.

Man is not a result of an unreasoning, purposeless force coursing through the stream of eternity, through species upon species of animal existence. Nay, rather, man is the purpose of creation, and whether in the embryonic stage of undeveloped and unperfected organism, or as he is today, was and is—*man*.

The three-weeks' foetus in the human matrix, with swollen head out of all proportion to its body, its fish-like gills or clefts, its immature eyes and peculiar vascular circulation, is as human as were our progenitors that roamed this planet in the Pliocene period or the glacial epochs.

From the theologians' standpoint, too, that the creative and sustaining power is Love—Love that seeks to love and to be loved—would that Love create for its expression a pig or a baboon? Can a pig or a baboon, with unselfish, divine longing, turn again to that Source from which it sprang?

Nay, man is the purpose of creation, and all else is subservient thereto. Man, and man alone, can take on and build into his own nature the qualities and attributes of the Loving One, the Merciful One, the Architect of the Universe, its Sustainer and Provider.

The primeval stock, the first animal life then, was man. From that stock all animal life was evolved; and in man alone are found all the qualities of the kingdoms below the Spiritual Kingdom.

We find in man the fidelity of the

dog; the felinity of the tiger and cat; the ferocity of the wolf; the subtlety of the snake; the filth and greed of the hog. We see, also, the restlessness and unmorality of the monkey, and the songs of the birds. The wanderlust corresponds to the migratory instincts of the fowl, and the conjugal fidelity of the married state is found in the deer and the wild geese. Yet man is supreme, for in him is manifest a higher kingdom, a greater consciousness. The animal can never comprehend the power of reason. To the animal the sun will ever travel over the earth, and man, to the animal, must ever be its god.

The physical body of man is derived primarily from the mineral kingdom. In it we find by chemical analysis the eighteen elements necessary for its existence. Without the presence of oxygen, hydrogen, sulphur, calcium, phosphorus, potassium, sodium, etc., there could be no organic life. Out of the dust of this planet man is created, and at the end of his life cycle must these minerals return to the dust; thence, to be taken up in the eternal progression of life to be used again and again in repeating organisms of the vegetable and animal kingdoms.

We find, also, that man belongs to the vegetable kingdom. For ages, man's digestive system has been named the vegetative tract, for as the plant draws its sustenance from the earth, so does man draw his mineral and organized food supplies from this vegetative system. The cellular life likewise absorbs its nutrient by a similar process to the vegetable.

That man is of the animal kingdom is a truism. The similarity of action and reaction, nutrition, reproduction, need no further comment. Man, however, is greater than the animal. In him are contained the superlative reasoning qualities by which he masters the elements. He rides in the air and passes through the depths of

the sea. He speaks through the limits of space. Out of the depths of the earth he produces new and beautiful arts. He unfolds the mysteries of nature. 'Abdu'l-Bahá so beautifully confirms this point of view. He said:

"In man five outer powers exist, which are the agents of perception; that is to say, through these five powers man perceives material beings. These are sight, which perceives visible forms; hearing, which perceives audible sounds; smell, which perceives odors; taste, which perceives foods; and feeling, which is in all parts of the body, and perceives tangible things. These five powers perceive outward existences.

"Man has, also, spiritual powers: imagination, which conceives things; thought, which reflects upon realities; comprehension, which comprehends realities; memory, which retains whatever man imagines, thinks, and comprehends. The intermediary between the five outward powers and the inward powers is the sense which they possess in common; that is to say, the sense which acts between the outer and inner powers conveys to the inward powers whatever the outer powers discern. It is termed the common faculty, because it communicates between the outward and inward powers.

"For instance, sight is one of the outer powers; it sees and perceives this flower, and conveys this perception to the inner power—the common faculty—which transmits this perception to the power of imagination, which in its turn conceives and forms this image and transmits it to the power of thought; the power of thought reflects, and having grasped the reality, conveys it to the power of comprehension; the comprehension, when it has comprehended it, delivers the image of the object perceived to the memory, and the memory keeps it in its repository.

"The outward powers are five: the power of sight, of hearing, of taste, of smell, and of feeling.

"The inner powers are, also, five: the common faculty, and the powers of imagination, thought, comprehension, and memory."

Let us then bear in mind that man is of all kingdoms: human, animal,

vegetable, and mineral; and still further, in his essence he partakes of that unknown Kingdom whose qualities transcend the lower, and which must function in harmonious relationship with these lower kingdoms, if health, contentment, and the fullness of life are to be realized.

ON THE ROAD OF SERVICE

FLORENCE E. PINCHON

"Service is the magnet which attracts the heavenly strength."—'Abdu'l-Bahá.

RABINDRANATH TAGORE reminds us in "Sadhana" that Life is like a road and may be regarded from two different points of view. We can imagine this road as merely dividing us from our goal, and so look upon the journey, with its hills and valleys, sharp turnings and surprises, as a surmounting of so many obstructions by force. Or we can consider it as the Way which leads us to our destination; the journey itself already the beginning of our attainment. It is the latter viewpoint which seems peculiarly applicable to one whose life, both metaphorically and literally, is spent upon roads. And also on one of those pathways of service which, stretching in all directions, are as many and varied as the characters and capacities of the pedestrians. But let me at once admit that, along his particular road of service, Mr. Charles Cole, of London, does not walk—but motors. The speed maintained, too, is a steady one, and can always be relied upon to "get one there" on the day and exact time promised, let the weather be fair or stormy, the going rough or smooth. And our friend knows a good road,



Mr. Charles Cole on "his road of service"

when it slips away beneath him, for he is no mere motorist, nor even a road-mender, but an engineer and maker of roads. An expert maker, too, as the multitude of drivers on a fine, new macadamized highway leading out of London, known as the Great West Road, and opened two years ago by His Majesty, the King, would gladly testify.

"The road-maker," as Viscount Leverhulme remarked, "is one of the anonymous servants of humanity, for no one sees the ultimate usefulness of a road at the time it is constructed; yet generations of men travel over it with all their hopes and fears, with all their cares and joys, never once asking who it was that made their way easy for them. A

road-maker's life is full of rich solitudes and invisible rewards."

The roads most frequently traversed by our friend seem to run southward, from London to the busy port of Southampton, or through the lovely avenues of the New Forest to a tiny village on its borders. Thence across wide moorlands—in spring a sea of golden gorse, in autumn of purple heather—to Bournemouth Bay, and onward again to a Nursing Home and Bahá'í Center at Broadstone. Those long avenues of forest trees, of sturdy oaks and ancient beeches which once rang to the music of the huntsman and the tang of the bow, and echo now to the alarms of the motorist and the whirl of flashing wheels, must, I am sure, often wave their overhanging branches in friendly greeting to the familiar broad shoulders and uncovered head of this modern centaur, when, looking as though he and the car were welded together, he sweeps beneath them every few weeks or so, year after year. And presently, if they are watching out, maybe they will see him returning, the automobile filled with the flushed faces of invalids, with Bahá'í friends in need of fresh air, or some tiny girl, who, bright-eyed with excitement, is perched beside the steering-wheel.



'Abdu'l-Bahá said that one of the signs by which we could know the Perfect Master is that "He must be a joy-bringer and a herald of the kingdom of happiness." And one of the signs by which we can recognize a sincere follower is that he strives to become like his Master: "a remedy to every pain, a balsam of healing and recovery to every wound, to every weak one a support and aid, and a succor to every one that is poor." And to weary minds and frail bodies, even the harsh hoot of a motor-horn

can sound a note of joy, and come as a thrice-blessed herald to hours of happiness and refreshment.

Seldom it is that Mr. Cole leaves or returns to London alone. Thus Bahá'í friends in town are often enabled to obtain a few days of change to sea or country, or travel elsewhere to serve the Cause. Certainly Bahá'ís in the Bournemouth district would have found it difficult to keep in touch with scattered members and so maintain their group had it not been for the fact that so constantly our friend was found to be "out upon his road."



This beautiful highway of serving had a strange opening; not by any earthly monarch, but by that stern sovereign before whom we must all, at some time or other, bow our heads—Calamity. For a serious accident happened to Charles Cole, which, after much suffering, resulted in permanent injury to a foot. But "my calamity is my providence; outwardly it is fire and vengeance, yet inwardly naught but light and mercy." And, in this case, it was destined to become a pleasant providence to others also. Because our friend, being essentially a man of action and believing in "fewness of words but abundance of deeds," acquired a small motor car.

Loving increases the power to love, and serving the capacity and opportunity for service. This, translated into terms of an automobile, meant increasing engine power and seating accommodation. So that one is tempted to wonder "whereunto this thing will grow"!

But Mr. Cole does not limit his road, and so includes among his other activities membership of a Grand Masonic Lodge, and being a true lover of peace, acts as delegate to the League of Nations' Union.

During the great coal strike of last

year he energetically did his bit by traveling with a notice on the wind-screen indicating his direction and willingness to give anyone a needed lift. So many a weary tramp experienced the pleasures of practical brotherhood, as he found himself joy-riding toward his destination—service “on the road” being nothing if not impartial and democratic.

But perhaps the strangest occupants the car has ever yet known consisted of a forlorn little family of five — father, mother, three children and a perambulator. They were found, one wet evening, huddled together at a railway station, disconsolate, homeless, and on their dreary way to a workhouse. But, alas! the trains were not running and a conveyance seemed out of the question. After some careful arrangement — for the automobile had not then attained its present dimensions — the family was packed in. But what to do with that perambulator! Only an engineer could, at last, have skillfully balanced it between the heads of the adults. Even to think of such misery and destitution as this family typifies would break one's heart, did we not know that, at the end of their garden of hope flits the gleam and promise of a brighter, happier day when, “through the manifestation of God's great equity, the poor of the world will be fully rewarded, so that in the future there will not be the abnormally rich nor the abject poor. * * *

The rich shall enjoy his palace, but the poor also shall have his comfortable cottage. Divine justice shall be manifest and all humankind find comfort.”

And those of us who know something of the Great Plan which has been revealed by the Divine Con-

structor, Bahá'u'lláh—the opening up of a new and noble Highway for the onward march of civilizations yet undreamed of—shall we not seek to become as Sadrat-el-Muntahas, (signposts of love and wisdom,) directing wandering wayfarers to this royal road?

The aspiration of Bahá'ís is to attain that kind of *distinction* defined by 'Abdu'l-Bahá in the following words:

“The Bahá'ís must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire—not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the Love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting International Peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.”

'ABDU'L-BAHÁ IN AMERICA

CHAPTER III—Chicago, Ill.

DR. ZIA BAGDADI

This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The twofold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions, and His admonitions; and, secondly, to give a picture of His visit so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.

ON HIS arrival in Chicago, April 29, 1912, 'Abdu'l-Bahá went to the Plaza Hotel, where the rejoicing Bahá'ís and their friends had followed Him from the railroad station. "You have a beautiful city," He said. "The divine call was first raised in this city. I am hopeful that in Chicago the Cause of God may obtain the highest efficacy. Just as this city is lighted with electric light, I hope that it may become lighted with the Light of the Kingdom.

"Many meetings, both large and small, were held in Washington. Night and day I had no rest. Unity was established between the white and colored people. Many became believers. Those who were not believers have become very near. Nevertheless, I like Chicago very much, for the call of Bahá'u'lláh was first raised in this city. I am hopeful that you may become confirmed in great services and that you may be in the utmost fellowship and love with each other."

One of the believers asked for protection from tests and trials. "The most severe tests were in Persia," said 'Abdu'l-Bahá. "When property was confiscated, the friends were made martyrs, and not for a single moment was there any safety of life."

Turning to the friends, 'Abdu'l-Bahá said, "I was longing exceedingly for your meeting. Were it not for this longing, the favor of Bahá'u'lláh would not have been with us. When I boarded the boat at

Alexandria (Egypt) I was not feeling well."

Looking from the window of His apartment in the Plaza Hotel, with Lincoln Park, Clark Street and North Avenue in full view, He said, "These buildings have beautiful views. The park, the streets and city lights can be seen."

On April 30, 1912, the Bahá'ís of Chicago and newspaper reporters came to visit 'Abdu'l-Bahá. Later, He spoke at Hull House, founded by Miss Jane Addams. It was a real Inter-racial Amity meeting, for the large audience was composed of white and colored people. After the meeting, 'Abdu'l-Bahá noticed many children and unemployed laborers crowding and pushing each other to gain a glimpse of Him. He stood in their midst, and into each hand He dropped a quarter or half dollar.

In the evening, at a public meeting arranged by the Bahá'ís of Chicago at the Masonic Temple, 'Abdu'l-Bahá spoke of the significance of temples and the importance of the Bahá'í Temple—the Mashriqu'l-Adhikár.

On May 1, 1912, 'Abdu'l-Bahá dedicated the Bahá'í Temple grounds in the beautiful village of Wilmette, near Chicago. With an attractive trowel made of solid gold, handed to him by Miss Irene Holmes, 'Abdu'l-Bahá dug the earth to lay the corner stone. He then called on a few of the friends to dig more earth on behalf of different nations and countries, that they also might share in the blessed occasion

and be of those who were remembered. Dr. Ardeshir Iràni, formerly of India, but now residing in Washington, D. C., took the trowel in his hand and dug some of the earth on behalf of the Zoroastrian believers. Agha Sayid Assad'u'llah represented the Muhammadan Bahá'ís. This writer represented the Arabian Bahá'ís. Ghodsieh Ashraf represented the Oriental Bahá'í women. The corner stone finally was laid by 'Abdu'l-Bahá's own hands.

There is a little history connected with this most favored stone. It is this: When the Temple grounds were bought, Hussein Mazloom, an old Persian Bahá'í, was living in Chicago. He was a hard-working man and could not speak or write a single word in English. But he felt that it was his duty to contribute something that might help the Temple. He had nothing but a pure heart and a sincere purpose, and these qualities inspired him to procure a stone with the hope that perhaps some day it might be included with others that would become a part of the foundation or walls of the Temple. So, with the help of Mrs. Nettie Tobin, of Chicago, a solid white stone was obtained, and Hussein Mazloom carried it on his shoulders and back, to the Temple grounds. But neither Hussein Mazloom, nor any one else, could have even dreamed that the stone was destined to be the corner stone of the Mashriqu'l-Adhkar, the first Bahá'í Temple in America, and that it would be laid by the hands of 'Abdu'l-Bahá with His eternal blessings upon it, and in the presence of an impressive gathering from the four corners of the earth. Such is the fruit of a sincere action and such is the reward for the pure in heart.

May 2, 1912, the Bahá'ís of Chicago and vicinity came to the Plaza Hotel very early in the morning, and this is what 'Abdu'l-Bahá said to them: "The reason for traveling such

a long distance and enduring hardships is for the ignition of light in the Occident, for in the Occidental countries there is great capacity. The inhabitants are not so much captives of imitations and superstitions. The high ideals can be rapidly spread. Today the greatest ideal is service to the world of humanity and universal peace."

In the afternoon, 'Abdu'l-Bahá spoke at the Federation of Women's Clubs, at Hotel La Salle, and also attended a reception held in His honor at the same hotel by the Bahá'í women of Chicago.

Later, one of the friends asked a question in regard to human capacity. "People have different capacities," said 'Abdu'l-Bahá. "In some persons capacity is obtained entirely from natural powers. This expression and appearance of natural capacity is dependent upon education and is subordinate to man's own efforts; that is to say, natural capacity without human education and efforts cannot appear perfectly and its perfection depends upon efforts and training. The highest expression of man's capacity is, however, obtained through the training of the Divine Teacher of the world of humanity."

Another friend asked about association with the wicked or evil-doers. "These are of two kinds," explained 'Abdu'l-Bahá, "one kind where the harm returns to the evil-doer himself, and he is not an assailant. Undoubtedly such an evil-doer must be awakened and trained with wisdom. He is sick; he must be cured. But the other kind, whose menace reaches others, and when association with such a person becomes the cause of immorality—in this case association with such a person is not permissible, except for those who are able to stop, train and win him, and as much as possible strive to improve his morals and uplift his character; otherwise, appeal should be made to the

Centers of Justice to protect human society from the menacing deeds of such persons. In the Tablets of Bahá'u'lláh, too, association with all the people of different religions and the recognition of the oneness of mankind is enjoined; but also association with the wicked is prohibited, and it is shown how it is necessary to be careful of the deniers and negative people."

On May 3, 1912, the Hindus of Chicago, most of them university students, were welcomed by 'Abdu'l-Bahá at the Plaza Hotel. Dr. J. F. C. King accompanied the boys and became a Bahá'í. As a dentist, Dr. King is very successful and he is still residing in Chicago.

One of the friends asked about the time when the Mashriqu'l-Adhkar would be built. "I am not going to discuss the matter of the Mashriqu'l-Adhkar (the Bahá'í Temple)," 'Abdu'l-Bahá replied. "It concerns the (National) Spiritual Assembly. If I have to say anything about it, it must be built immediately."

On May 4, 1912, 'Abdu'l-Bahá spoke at the Plymouth Congregational Church; and from there He went to the home of the minister, Dr. Ford, where a luncheon was prepared for Him. In the afternoon He spoke to the Theosophical Society at Northwestern University Hall.

To an inquirer about the future of the Orient, 'Abdu'l-Bahá replied, "It cannot progress except through an ideal power and the Divine Cause. Every Divine Manifestation was sent to a people and country that outwardly never had any chance for safety and prosperity. But because they came under the protection of the Divine Cause, they even surpassed all civilized countries. Today, every nation and country that raises the banner of the oneness of the world of humanity, and comes under the protection of this Divine Power, in

the end it shall become the leading power of the world."

To another inquirer who wished to know the difference between the Bahá'í religion and other religions, 'Abdu'l-Bahá said: "From a fundamental standpoint, the foundation of all religions is one, and all are built on Truth. That is why there is no difference among the Founders of religions and Divine religions as regards the spiritual side of Their message and the spiritual laws which They teach. But the accessories of religion; that is to say, the laws that deal with transactions and small matters—this branch of religion—the outer laws—being dependent upon the exigencies of time and place, must be changed or readjusted in every age."

To another who inquired about the existence of evil and unhappy things, 'Abdu'l-Bahá said, "In the world of existence and creation, there is no evil. Nay, rather, evil is the absence of good, even as darkness is the absence of light. Change and transformation is an essential requirement of the world of creation, for if change and transformation does not exist, then there can be no composition and growth. And because change, transformation and disintegration are necessary, the opposites have to exist, but in reality there are no opposites. Just as in the sphere of the sun there is no darkness, nor does it have an East or West, yet night, day, light and darkness are of the requirements of this world."

Then 'Abdu'l-Bahá arose and went to the cemetery. He prayed at the grave of David True, the only son of Mrs. Corinne True, who just a few moments before passing away, opened his eyes, and seeing 'Abdu'l-Bahá at his bedside, he whispered, "O 'Abdu'l-Bahá! I love you! I love you!"

From there 'Abdu'l-Bahá went to All Souls' Church, where He spoke;



'Abdu'l-Bahá with a group of Bahá'í children in Chicago, gathered for a special meeting

and later lunched at the home of Dr. Milburn, the minister.

May 5, 1912, was the day of farewell. Early in the morning all the Bahá'í children of Chicago and their parents filled the large parlor of the Plaza Hotel. None but those who have seen 'Abdu'l-Bahá and witnessed His great love for children and the great love of the children for Him, could ever describe the purity and fragrance of the atmosphere of His meeting with the children, for whenever and wherever there were children, 'Abdu'l-Bahá would go to them and they would come to Him. Yea, even nursing babies knew Him by His peerless personality and also by His unique and resonant voice, calling them, "O my baby! My good baby! My sweet baby!" For one of His countless divine qualities was the quality of incomparable generosity and philanthropy. He was always prepared to meet and please His

visitors, be they high or low, children or poor. And aside from being the treasure of knowledge and wisdom and the ocean of all things of the spirit, 'Abdu'l-Bahá always kept Himself well supplied with material things to bestow upon those who went to Him. Flowers, candy, money, clothing, protection, comfort, etc.; but these were for distribution among the friends and the needy and everybody else but Himself.

After welcoming the children and giving them flowers and candy, 'Abdu'l-Bahá spoke to them as follows: "According to what His Holiness Christ has said, you are the children of the Kingdom, and according to what His Holiness Bahá'u'lláh has said, you are the candles of the world of humanity, for your hearts are in the utmost purity and your souls are in the utmost sanctity. You are not entangled with this world; and like unto a mirror, your hearts are

clean and polished. Your fathers and mothers must educate you with greatest tenderness, and teach you the highest morals and ideals. So that in the utmost perfection you may be imbued with the virtues of the world of humanity. May you progress in all degrees, study sciences and arts, become the manifestations of eternal blessings and the means of great advancements."

Then 'Abdu'l-Bahá addressed the parents and all the Bahá'ís of Chicago. "I am going away, but you must arise to serve the Word of God. Your hearts must be pure and your intentions sincere in order that you may become recipients of the divine bestowals. Consider that although the sun shines equally upon all things, yet in the clear mirror its reflection is most brilliant, but not so in the black stone. This great effulgence and heat have been produced by the crystal clearness of the glass. If there were no clearness and purity these effects would not be witnessed. Should rain fall upon salty, stony earth, it will never have effect; but when it falls upon good pure soil, green and verdant growth follows and fruits are produced.

"This is the day when pure hearts have a portion of the everlasting bounties, and sanctified souls are being illumined by the eternal manifestations. Praise be to God! you are believers in God, assured by the Word of God and turning to the Kingdom of God. You have heard the Divine call. Your hearts are moved by the breezes of the paradise of Abha. You have good intentions, your purpose is the good pleasure of God. You desire to serve in the Kingdom of the Merciful One. Therefore, arise in the utmost power. Be in perfect unity. Never become angry with one another. Let your eyes be

directed toward the kingdom of truth and not toward the world of the creatures. Love the creatures for the sake of God and not for themselves. You will never become angry when you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being and you will always become unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and mercy. Therefore do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eyes that cover faults look toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

"It is my hope that the unity and harmony of the friends in Chicago may be the cause of the unity of the friends throughout America and that all people may become recipients of their love and kindness. May they be an example for mankind. Then the confirmations of the Kingdom of Abha and the bestowals of the Sun of Reality will be all-encircling."

Before leaving Chicago for Cleveland, 'Abdu'l-Bahá spoke in All Souls' Church, Lincoln Center. And that was another real Inter-racial Amity Meeting.

Among the noted persons who became Bahá'ís through 'Abdu'l-Bahá at that time were Mr. and Mrs. Albert R. Vail and Dr. and Mrs. William F. Slater.

(To be continued)

TRUE RELIGION

BERTHA HYDE KIRKPATRICK

"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. There is no agency on this planet more potent than the power of religion."—Abdu'l-Bahá.

DOES the world today need more religion, a renewal of religion? Serious and sincere people answer this question in two ways. The present leaders in Russia consider religion a menace to the advancement of the nation, and many in China are seeing in Christianity an obstacle to a realization of their nationalistic aims. In every country we find the exploited lower classes looking upon established religion as one means which the more fortunate classes use to keep themselves entrenched in their comfortable positions. Even so eminent a philosopher and so sincere a well-wisher of humanity as Bertrand Russell believes that religion must be entirely done away with before we can have a truly just and ethical world. Many agree with him. Others just as sincere believe that the world needs a great religious or spiritual revival. This divergence of view is due, in part at least, to entirely different conceptions as to what religion is. To the average young person and to many older ones it is something narrow and enslaving, something which deprives them of freedom and fills them with prejudice. Only the other day a good friend said, speaking of her fifteen-year-old daughter: "Religion is repellant to Joan. To her it means narrowness and prejudice. She gets her idea of religion from a few families in the community who somewhat ostentatiously study their Bibles and remain away from church because the minister does not believe as they do." To such, dogmatic belief is the ultimate criterion in religion, indeed, belief is religion.

Now there are others who think that church attendance is religion or that supporting the church is religion. Still others satisfy their consciences by an occasional gift to charity. Some believe that going through regular forms of prayer and penance makes them religious, and some hold that fasting and miracles make up religion. It is because to so many religion has come to mean creeds, dogmatism, formalism, endless disputes, quarrels and even war and the taking of human life, that we find sincere people going so far as to say that religion is the cause of corruption in the world.



Just now in the history of the world, as in the time of Christ, we have come to a period when dogma and ceremony and outward form have almost completely taken the place of true worship and sincere spirit. This kind of religion is indeed a bar to advancement and reform, as was shown in the recent controversy at Dayton, Tennessee. Such occurrences make it plain why those who see nothing but the disastrous results of decadent religion believe that we must somehow get along without any religion.

Christ condemned empty forms in no uncertain words: "Woe unto you, scribes and Pharisees, hypocrites, for you tithe mint and anise and cummin and have forgotten the weightier matters of the law, justice and mercy and faith; but these ought ye to have done and not to have left the other undone." Christ did not condemn the outward forms, but

showed how worse than meaningless they are, unless they go hand in hand with the true heart that practices "mercy and justice and faith." Christ showed His followers not a set of dogmas but a way of life and back of this way of life a firm belief in God.

Just as Christ and all the great religious teachers have made plain the true foundation for right living, so Bahá'u'lláh and 'Abdu'l-Bahá have again revealed the "essential foundation or reality of religion" and it in no way differs from Christ's declaration that the first great commandment is this, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and that the second is like unto it, "Thou shalt love thy neighbor as thyself." In the short daily prayer given to us by Bahá'u'lláh He has taught us to say, "I bear witness, O Lord my God! that Thou hast created me to know Thee and to adore Thee. I testify at this moment to my weakness and to Thy Might, to my poverty and Thy Wealth. There is none other God but Thee, the Protector, the Self-subsisting."

Hidden in these words is a complete philosophy of life and a way of life, two things that the most thoughtless need and the thoughtful crave. What is the meaning of life and how shall we best live to fulfill this meaning? Two opposite aspects of man are implied in these three sentences—his power and his impotence. It seems arrogant indeed for man to assume that he, the creature, can know the Creator, and therefore it is fitting that as we pray we add testimony to our own weakness and poverty. However little or much we accomplish in this great quest of knowing and adoring God, it is God's gift to us, His bestowal. "All creatures are dependent upon God, however great may seem

their knowledge, power and independence."

God has bestowed such wonderful gifts and powers upon man that the very possession of these powers tempts him to disregard the source and to neglect to use the greatest gift of all—the ability to search for and find God.

"Without the help of God man is even as the beasts that perish, but God has bestowed such wonderful power upon him that he might ever look upward and receive His Divine Bounty. But alas! man is not grateful for this supreme good, but sleeps the sleep of negligence, being careless of the great Mercy which God has shown toward him, turning his face away from the light and going on his way in darkness."

The short prayer referred to hints at another answer as to why there is disagreement in regard to the value of religion in making a better world. Those who find no value in religion hold that man by his own power is able to make indefinite progress in producing a better culture, better government, higher ethical standards. The true religionists believe that the great Prophets who have founded religions have been the Educators of man, leading him to God and that only through these Educators has progress in civilization come into the world.

But to return to the study of the short prayer: "Thou hast created me to know Thee and to adore Thee." How can we know God, for that is the first step? Surely the finite cannot grasp the infinite. In his essence and entity we cannot know Him. The sun we know by its attributes—its heat and its light. Even a little flower which we can hold in our hands, can pluck and pull apart, we know only by its form, its appearance, its fragrance. We can shatter

it and pull it apart, but who can put it together again?

"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."

So the finite mind knows God by His attributes. 'Abdu'l-Bahá says: "How then can the reality of man, which is accidental, ever comprehend the Reality of God, which is eternal? It is self-evidently an impossibility. Hence we can observe the traces and attributes of God which are resplendent in all phenomena and shining as the sun at mid-day, and know surely that these emanate from an infinite source. We know they come from a source that is infinite indeed."



But if complete intellectual comprehension of God is barred from us by our human limitations, if "the way is closed, and seeking is forbidden," this does not mean that man may not progress indefinitely toward this knowledge as in all knowledge. "The virtues of humanity and the possibilities of human advancement are boundless. There is no end to them, and whatever the degree to which humanity may attain, there are always degrees beyond."

Nor does it mean that there are not other ways in which we may approach and learn of God. Christ said: "I am the way, the truth, and the life; no man cometh unto the Father but by Me." And again: "He that hath seen Me hath seen the Father." In the "Words of Wisdom" Bahá'u'lláh gives us these words: "The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation." In order to know God we must know God's Mani-

festation. To the Christian this means to know Christ, the Muhammadan, to know Muhammad. To the Bahá'í it means to reverence all the great Prophets—Muhammad, Moses, Christ, Buddha and the others and to know *them all revealed again* in Bahá'u'lláh, the great Master, Whose appearance in the latter day was prophesied by all the former Prophets, and Who brought the great message to Persia and to the world about seventy years ago. The Manifestation of God, 'Abdu'l-Bahá tells us, is like a clear and polished mirror reflecting the qualities and attributes of God. "In the Manifestation of God, the perfectly polished mirror," He says, "appear the qualities of the Divine in a form that man is capable of comprehending." Christ's followers learn to know Him through the account of His life and teachings given us in the Gospels, through the lives of others who reflect His life in theirs, through prayer and meditation. By these same means we know Bahá'u'lláh, but the record of His life and teachings is full and complete, and 'Abdu'l-Bahá, His son, has continued His teachings and interpreted them for us in His own life and writings. So we have most abundant means for knowing the Manifestation of God in this day.

Moreover, as we strive for the knowledge of God we must not forget that all true knowledge leads to God. God is knowledge as well as power and love. "The source of all knowledge is the knowledge of God." If our aim is right and our heart humble we shall advance in our progress toward the knowledge of God, in all our study which has for its object the understanding of the mysteries of science, of the nature of the mind, of arts, all that has to do with the real progress of mankind. But if we make the teachings of Bahá'u'lláh and 'Abdu'l-Bahá the basis of this

study we shall progress much more rapidly. "The teachings of Bahá'u'lláh are boundless and without end in their far-reaching benefit to mankind," 'Abdu'l-Bahá tells us. Bahá'u'lláh teaches that ignorance is debasing, and universal education is one of the aims of the Bahá'í teachings. 'Abdu'l-Bahá praises the study of science very much: "Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man." It is the true balance between spiritual knowledge and intellectual knowledge that these Educators wish us to seek, and they ever urge us to understand that spiritual knowledge is fundamental. It is easy to let our knowledge in the world of matter and in the world of the intellect become a substitute for knowledge in the spiritual realm. Knowing God in the spiritual sense quickens all our capacities and opens our minds for all knowledge. Bahá'u'lláh gives the true balance in these words: "The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement."

What is it to worship God and how shall He be worshipped? Shall we join others in attending church and join in prayer and praise? These are good just so far as our spirits and hearts are sincere, but if we do not carry the praise into our daily lives it is mere hypocrisy.

We must make our whole lives an act of worship. 'Abdu'l-Bahá tells us that work performed in the right spirit is worship. "In the Bahá'í cause arts, sciences, and all crafts are counted as worship. The man who makes a piece of note paper to

the best of his ability, conscientiously concentrating all his forces on perfecting it, is giving to God. Briefly, all effort and exertion put forth by man in the fullness of his heart is worship, if it is prompted by the highest motives and the will to serve humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is a prayer. A physician ministering to the sick, gently, tenderly, free from prejudice, and believing in the solidarity of the human race, is giving praise."

"True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord. * * *



But the question arises, are we able to link up our whole lives with service to God? Are not some things essentially secular and others essentially religious? Someone once asked Mirza Abu'l-Fadl, one of the great Persian Bahá'í teachers, "If all souls' thoughts were entirely given to holy thoughts of God, what would become of the world from a commercial standpoint?"

His illuminating answer follows in part: "Love, faith, and being filled with the will of God are not contradictory to the temporal affairs that man has to attend to—that is, we can be filled with the love of God and at the same time look after our worldly life and pursuits which are necessary to guarantee our social welfare and prosperity, etc.—though in the beginning it is difficult for us to realize this in ourselves, yet this can become feasible and practical, if we obey the ordinances of God."

He further says: "Endeavor that man may reach such a point that nothing of this world can prevent him from the love of God, to such an extent that if he goes to sleep he

may have God in his thought, if he engages in trade or temporal occupation, he may do it for the purpose of benefiting his fellow men; and if he walks he may walk to perform that which is best for the people of the world, and that the more he increases in spirituality, the more he may learn about the well-management of his affairs. Man must love the world and all the people therein for the sake of its Maker."

In all ages there have been those illumined souls who have seemed naturally and easily to live the life of the spirit while engaged in their daily duties. Such a one was Brother Lawrence, a humble Carmelite monk, who, he told an earnest inquirer, was so filled with the consciousness of God that the most menial duties in the monastery kitchen which had formerly been distasteful to him were fulfilled with joy and happiness. "The time of business with me," said he, "does not differ from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament."



But someone further questions, Can we not live the good life, be kind and full of benevolent deeds, without any definite consciousness of God? We know at least a few people whose life is one of service and even sacrifice who disclaim any religious motive, any consciousness of the life of the spirit.

'Abdu'l-Bahá being asked what need such people have of divine teaching replied:

"Know that such actions, such efforts and such words are praiseworthy and approved and are the glory of humanity. But these actions alone are not sufficient; they

are a body of greatest loveliness but without spirit. No; 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 advance, 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."

And further He says: "In the same way, when a person performs a good action, although it is praiseworthy, if it is not caused by the love and knowledge of God, it is imperfect. Moreover, if you reflect justly, you will see that these good actions of other men who do not know God are also fundamentally caused by the teachings of God; that is to say, that the former Prophets led men to perform these actions, explained their beauty to them, and declared their splendid effects; then these teachings were diffused among men and reached them successively, one after the other, and turned their hearts toward these perfections. When men saw that these actions were considered beautiful, and became the cause of joy and happiness for mankind, they conformed to them. Wherefore these actions come from the teachings of God. But justice is needed to see this, and not controversy and discussion."

Is this life of the spirit, this search for the knowledge of God, so serious that it may become dull, so weighty that it may burden us? One of the characteristics of the New Age

that we are entering when true religion will be the real basis of life, is that we shall consider it the natural thing. We shall not excuse wrongdoing by saying that it is natural. The good life, the spiritual life, the life that links the spiritual and the material in perfect balance, will be the natural and joyous life, as it is already with many people. To talk and think of God's guidance, of prayer and the love of God, will be the natural thing. This is already evident in the lives of some children who have been brought up in the Bahá'í faith. To them prayer and keeping close to God are the natural things.

Does all this seem too much like reducing a wonderful soul experience

to a rule? This inner knowledge of God, so cherished by those who possess it, so longed for by the earnest soul, can this be acquired by a rule, by following a formula? No; but we may be started in our search and the way pointed out by those who have traveled it. Somewhere along that way the great experience will come.

What then is the meaning of life and what way must we walk to find that meaning?

"Thou hast created me to know Thee and to adore Thee. I testify at this moment to my weakness and to Thy Might, to my poverty and to Thy Wealth. There is none other God but Thee, the Protector, the Self-subsisting."

THE WORLD'S GREATEST PRISONER

HENRIETTA C. WAGNER

The Tablet (or letter) quoted herein by Mrs. Wagner was written by 'Abdu'l-Bahá to an American Bahá'í at a time when His own imprisonment of over forty years came to an end through the Turkish revolution of 1908. The story of this imprisonment is a dramatic one.—Editor.

THE following is a Tablet written by 'Abdu'l-Bahá while He was still a prisoner of the Turkish Government, the vilest prison, doubtless, upon the earth for many years:

"Of My freedom thou hast expressed great joy. I am free, although I should remain in prison. All fortresses and castles shall not confine Me, and the dungeon cannot bring Me under the narrow bondage of this world.

"The Spirit is ever soaring, even if the body be in the depths. What can these ignorant creatures do? They might imprison the body, but the Spirit they cannot; the Spirit will ever soar in the atmosphere of eternal bliss and glory. Therefore, neither the prison is a cause of sorrow nor freedom from it a source of joy.

"When thou findest the Way to the Kingdom, the earthly world will be of no account, and when thou art illumined the darkness will not affect thee; nay, rather, the four corners of the earth will then be radiant, and every thorn will become a rose and a rose-garden."

Bahá'u'lláh, the Father of 'Abdu'l-Bahá, was forty years a prisoner of the Persian and Turkish Governments and died a prisoner. 'Abdu'l-Bahá, the Son, shared His Father's imprisonment from the time He was nine years of age, and for sixteen years after His Father passed away—fifty-six years all told. And yet He could say, "There is no prison but the prison of the self!" He also said, at one time, that it was the freedom of the world outside that kept Him in prison. In other words, it is the

freedom of the people to do as they please, to follow their own lustful desires, that imprisons Messengers of God and causes Them to be sacrificed. But through that sacrifice the thinking people gain a new vision of life and humanity is lifted from the quagmires of self and of passion, and a New Day dawns. It was this that made 'Abdu'l-Bahá happy in prison, knowing that through the sacrifice He was making generations to come would be blessed.

'Abdu'l-Bahá was constantly preaching "radiant acquiescence," which is another term for non-resistance of evil made joyful, which Jesus taught. He said, "All great movements have advanced through altruism, selflessness and self-sacrifice, and not through the interchange of public opinion." In other words, the regeneration of the world will not come about by men getting together and saying, "Let us have it so and so," for immediately they will begin to quarrel—one thinks it should be one way, another person thinks it should be another way.

No, the peace and happiness of the world will be brought about by a spiritual regeneration, by a changing of the hearts, for when the hearts are right, people will do right. All the religions of the past (not excepting Christianity) are like trees that

have grown old and ceased to be prolific. They have produced all the fruit possible for that time. Now then, if we want fruit, we must go to a New Tree, but this New Tree is the same in essence and spirit as the old, just as the spirit which was in Jesus was the same as that in Moses and all the Prophets who preceded Him, only His teachings were adapted to a later generation ever increasing in spirit and power. Did He not say, "I came not to destroy but to fulfill?" Also He said to His disciples, "I have many things to say to you, but ye cannot bear them now; howbeit when He, the Spirit of Truth, is come, He will guide you into All Truth."

It is that Spirit of All Truth which is manifest in the world today, and "he who runs may read." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy and eat, without money and without price."

We know that wrongdoing is rampant all over the earth, but God is not asleep, and He has set in motion upon the earth today those spiritual forces which will make of this old earth what Jesus saw it would become when He gave us that prayer, "Thy Kingdom come, Thy Will be done on earth as it is in heaven."

"The perfect soul of man, that is to say, *the perfect individual*, is like a mirror wherein the Sun of Reality is reflected. The perfections, the image and light of that Sun have been revealed in the mirror; its heat and illumination are manifest therein, for that pure soul is a perfect expression of the Sun.

These mirrors are the Messengers of God Who tell the story of divinity just as the material mirror reflects the light and disc of the outer sun in the skies. In this way the image and effulgence of the Sun of Reality appear in the mirrors of the Manifestations of God."

'Abdu'l-Bahá.

AMERICAN PEACE SOCIETY'S WORLD CONFERENCE ON INTERNATIONAL JUSTICE

DALE S. COLE

Peace Conferences and all accredited Peace Movements with their constructive programs for the promotion of good will among nations, are helpful in creating the will toward peace. Only one thing, however, can actually accomplish Peace, namely, the spiritualization of mankind, the purifying of motives and the acceptance of the divine laws of this age for the accomplishment of Universal Peace and Brotherhood. 'Abdu'l-Bahá said in May, 1915, that after the war which was raging then "the workers for the cause of Universal Peace would increase day by day."—Editor.

TEN years ago, when public buildings were decked with flags, those of several nations were most obviously missing. From May the 6th to May 11th Cleveland's great public auditorium housed the World Conference on International Justice under the leadership of the American Peace Society. It was a centennial celebration. From every flagpole an ensign fluttered. This time there were none missing. In the fresh lake breezes the colors of all nations spoke of the effort in progress to promote the cause of international justice.

On the stage, the first night, stood the Ambassadors of Great Britain, France and Germany, also Norway's representative.

War was stripped of its glory and shown in all its ugliness. The universal clamor for peace that hourly arises from so many hearts and which will not be stilled, was voiced in powerful phrases.

President Coolidge, after expressing regret that he could not attend the Conference, sent the following message, addressed to Congressman Theodore E. Burton, President of The American Peace Society:

"The influence which this (American Peace) society has exerted, now for 100 years, in behalf of international peace, has been of great importance to humanity. Fortunately, during that period, our own country has been involved in but three for-

eign wars, two of which did not impose upon us very serious consequences. It must be recognized that this has been due in part to the conditions which surround us, but it also must be admitted that it would not have been possible but for the peaceful attitude of our Government and our people.

"I feel certain that the Conference which the society is now holding, by bringing together representatives of the people of our own country and of foreign nations, will be helpful in promoting a better understanding and a more cordial relationship which will be of great value to humanity.

"I wish especially to commend the constant and effective efforts which you have never failed to put forth in the promotion of the peace of the world. I wish you would extend to the Conference my congratulations and best wishes."

Sir Esme Howard, British Ambassador, emphasized the real meaning of war: "If we can prove to a man," he said, "the ordinary man, the inhabitant of Main Street, that if his country goes to war for any issue short of its absolute liberty of action at home, and in defense of that liberty, he will in the future stand a very good chance of being bombed in his home in Main Street—

"If we can show him that even though his country may be victo-

rious, he will certainly have his taxes increased by two, three, four or five hundred per cent, and may well—owing to a fall in the value of the currency—see his income reduced by half or more—

“If we can make it clear to him that, for the sake of some issue to which he is probably an entire stranger and of which he does not understand the A B C, he risks having to give up that new Ford car next month, or the radio his wife had set her heart on, or even worse, that he may very probably be thrown out of work and his wife and children reduced from comfort to poverty such as has been the fate of millions in Europe—

“Then perhaps the dweller in Main Street may find war less pleasingly dramatic, poetic and thrilling, and may bestir himself to see that as a means of settling disputes between nations it is better abandoned.”

And from M. Paul Claudel, Ambassador of France: “Your society for many years has dedicated its steady and powerful effort to the commendation and establishment of peace among nations, and during many years the only answer was the flashing of guns and the hurrah of marching armies.

“But today another answer is coming to you. It is only a whisper, but it is a whisper which is breathed from every point of the compass. It is only a word, but after all everything in the world has begun by words, and we know that a Word was the beginning of everything. It is only a few signs on a piece of paper, but after all a piece of paper is worth something when it is used to record the Declaration of Independence and ‘la Declaration des Droits de l’Honneur.’”

Baron Friederich von Prittwitz und Gaffron, German Ambassador,

expressed these trenchant thoughts: “The great idea of meeting the calamity of war by application of justice and law has long moved the best minds of the German people. Ever since the times of Immanuel Kant, whose famous treatise on ‘Eternal Peace’ opened new ways on this field of thought, our leaders in philosophy, political economy and politics have not ceased to demand that in the relations between peoples arbitrary force should be replaced by the rule of law.

“As opposed to such endeavor the bloodshed of the last European war would seem to have proven definitely that humanity did not want peace. In truth, however, that great catastrophe has, more than any other happening, roused in the hearts of millions the yearning for justice.

“Death, misery, famine and devastation have spoken in unambiguous terms; slowly, but irresistibly the doctrine of justice forged its way. To fight for this lofty power and to pave the way for its victory through practical work, to which the American Peace Society has consecrated its activities, is the high aim. The American Peace Society may be assured that the German people welcome its work with deep sympathy and with the cordial will of cooperation.

“It seems to me worth mentioning that those who actually fought in the war look at it ever more as one common experience and are also aiming at the establishment of peace as a goal common to all human beings. We talk so often of preparedness in all fields of human enterprise, but little is said of preparedness for peace.”

The Ambassador had been reading the lives of eminent Americans, the better to understand the country to which he is accredited, and he turned to Lincoln’s Cooper Union speech for

a slogan for the work of preparing for peace.

"Let us have faith that right makes might!" he quoted, and continued: "A lasting peace can be established only by the triumph of justice. Only if peaceful methods are arrived at of settling all disputes that have led to wars in the past can war be averted."

Dr. Fridtjof Nansen, Norway's representative, vigorously denounced war, and part of his cogent address follows: "Our generation was brought up with the idea of evolution, which taught that the human race is continually developing and making progress," he said. "But can we say with any confidence today that the white race is making progress, or that the character of man today is above that of his Stone Age ancestors? Alas, we cannot!

"The test should be control of ourselves, and the peoples' control of themselves, and in this respect they have not much improved. Individuals have improved, but when individuals are combined in groups there has been no improvement. The nations have little character. They are still beasts of prey, and the virtues of generosity and good will toward neighbors, which characterize the individual, are not honored among them.

"The individual who lies and steals is put in jail. Yet if you do these things for your country it is altogether admirable and you are ranked in the forefront of the patriots. So long as we have this double-entry bookkeeping there can be little hope of peace.

"Can you imagine anything more absurd, more unreasonable, more wicked than that grown-up people, with their eyes open, should desire to kill each other, to annihilate each

other, and do it with their best science and their best brains?"

"Civilizations have been destroyed in the past and there is no guarantee whatever that they will not be destroyed in the future," Dr. Nansen said. And then he drew the gruesome picture of the end results of war as he found them as a commissioner for the League of Nations in attempting to heal some of the wounds of the last conflict.

He told of the horrors of Siberian prison camps in which men were still being detained a year and a half after the war, of the famine in Russia in which millions died, but not before they had turned to cannibalism, of the persecution of the Armenians.

"These are the effects of war," he said, "which turns human beings into beasts. I tell you all this to show you how ardently, passionately, I am against war. The scars of the last war have not yet healed; some have not begun to heal. I am convinced the white race will not stand the shock of another. Even if another war were like the last it certainly would wipe us out, yet it will be incomparably worse."

Brief excerpts from other important addresses at the Conference follow: Rabbi A. H. Silver—"What is taking place in Cleveland this week is, to me, much more than the centennial celebration of the American Peace Society. It is indicative of the gathering momentum of the will to peace that ultimately will destroy war.

"But I am no romanticist. I do not think we have seen the last war, for there is still too much racial and national antipathy in the world. Yet I believe the philosophy of war has been exploded and that this century will find the formula that will give the nations security without

the need of armaments, and justice without resort to war.

"The whole war myth has been exploded, and today the war sentiment can be stimulated only by artificial means. War has been found to be a curse to the victor as well as to the vanquished. It settles no problems. No nation can grow great at the expense of another nation. Today we know that the prosperity of one nation demands the prosperity of every other. And when these elemental truths percolate into the consciousness of men we shall have peace."

Rev. Gill Robb Wilson, American Legion's National Chaplain, lamented that America's young men of a decade ago were so ignorant of the young men of other nations.

"We knew nothing of other peoples," he confessed, "except as they appeared in the bald outlines of history as victors or vanquished."

During the war, Dr. Wilson said, American boys moved among English, Belgians, Italians and French. They were surprised to find them as gentle, as lovable and as intelligent as Americans.

"I think most of us were disappointed because we found the Germans to be such fine people," he added. "The enemy must be made out to be a terrible creature, a vindictive monster, before you want to kill him. If the German boy had known me before the war I do not imagine I would bear these wounds today or that my brother would lie under a cross in Flanders Field. If I had known that German boy I do not suppose there would be the aching hearts of bereaved mothers in the Rhine Valley today."

This intimate personal testimony of one who knew war by bitter expe-

rience was brought to a close when Dr. Wilson launched the Legion's Scholarship proposal, namely, that part of the money received by the United States on its foreign debts be used to establish scholarships in America for students in other lands for the promotion of international friendship.

Judge Florence E. Allen, of the Ohio Supreme Court, pleading for the outlawry of war, traced the rise of the conception that the war-making power belongs to the people and not to kings. She pleaded for a "Ten Commandments" among the nations.

Stanislaus Lepkowski, counselor of the Polish legation in Washington, declared that since the war Poland has been pursuing a policy of active co-operation with all other nations toward the establishment of peace.

Discussing the recent Lithuanian crisis he said:

"Lately my government has succeeded in obtaining from the League of Nations a declaration that the state of war alleged to have existed between Lithuania and my country has been replaced by a state of peace.

There were many other important contributions at this Peace Conference which were received with enthusiasm and which will make for progress on the path leading to the goal of Peace, that International Peace which 'Abdu'l-Bahá declared was the world's greatest need. "Until it is established," He said, "mankind will not attain composure and tranquillity. It is necessary that the nations and governments organize an International Tribunal to which all their disputes and differences shall be referred. The decision of that Tribunal will be final."

THE GREAT NEED OF PEACE

NOW in this radiant century in which the world of humanity is being matured, it is assured that the flag of Universal Peace shall become unfurled and shall wave over all regions of the globe. This is the most great principle of Bahá'u'lláh, for the promotion of which all the Bahá'ís are ready to sacrifice their possessions and lives.

Notwithstanding my bodily infirmity and weakness, I have traveled from East to West for the last three years. In every Temple I cried out, and before every audience I raised my voice for the enlistment of their sympathy. I declared the evils of war and explained the benefits of Universal Peace. I elucidated the causes which lead to the honor and glory of the world of humanity and told them of the ferocity and blood-thirstiness of the animal kingdom. I showed the defects of the world of nature and made an exposition of the means whereby the illumination of mankind is fully realized. I unfolded and caused the appearance of the foundation of the divine religions and proclaimed the teachings of His Holiness Bahá'u'lláh. I demonstrated the existence of God by irrefutable, rational proofs, and proved the validity of all the Prophets of God. I gave utterance to my inmost conviction that the reality of religion is the cause of the life of the world of humanity; it is the divine civilization and pure enlightenment.

By the explanation of all these principles my object has been no other than the promotion of Universal Peace. Praise be to God that I found hearing ears, observed seeing eyes and discovered informed hearts.

But on the other hand the well-wishers of the world of humanity and the advocates of Universal Peace must make an extraordinary forward movement, organize important international congresses and invite as delegates the most progressive and influential souls from all parts of the world; so that through their wise counsels and deliberations this ideal of Universal Peace may leap forth out of the world of words into the arena of actuality and practical demonstration.

TODAY the most great service of the Kingdom of God is the promotion of the principle of the unification of mankind, and the establishment of Universal Peace. * * * While I was journeying throughout America and Europe (1912), I cried in meetings, conventions and churches:

“O, ye noble friends! The world of humanity is facing in the future a most portentous danger and supreme calamity. The Continent of Europe has become like unto a gunpowder magazine and arsenal, under which are hidden combustible materials of the most inflammatory nature. Its combustion will be dependent upon the sudden and unexpected enkindlement of one tiny spark which shall envelop the whole earth with a world-wide conflagration, causing the total collapse of European civilization through the furious, wild, raging, fiery tongues of war. Therefore, O ye well-wishers of the world of humanity, endeavor by day and by night so that these inflammable materials may not come in touch with the burning fire of racial antipathy and hatred. * * *”

Now all that has been predicted has come to pass, and the lurid flames of this war have emblazoned the horizon of the East and the West, causing a reverberating social earthquake through the columns of the earth. After this war, the workers for the cause of Universal Peace will increase day by day. * * *

'ABDU'L-BAHÁ.



Bahá'ís at the Feast of Ridván in London, England. This Feast commemorates the Declaration of Bahá'u'lláh as the Promised One of all the Prophets, and during April of every year it is celebrated in every Bahá'í Assembly throughout the world.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

AUGUST, 1928

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

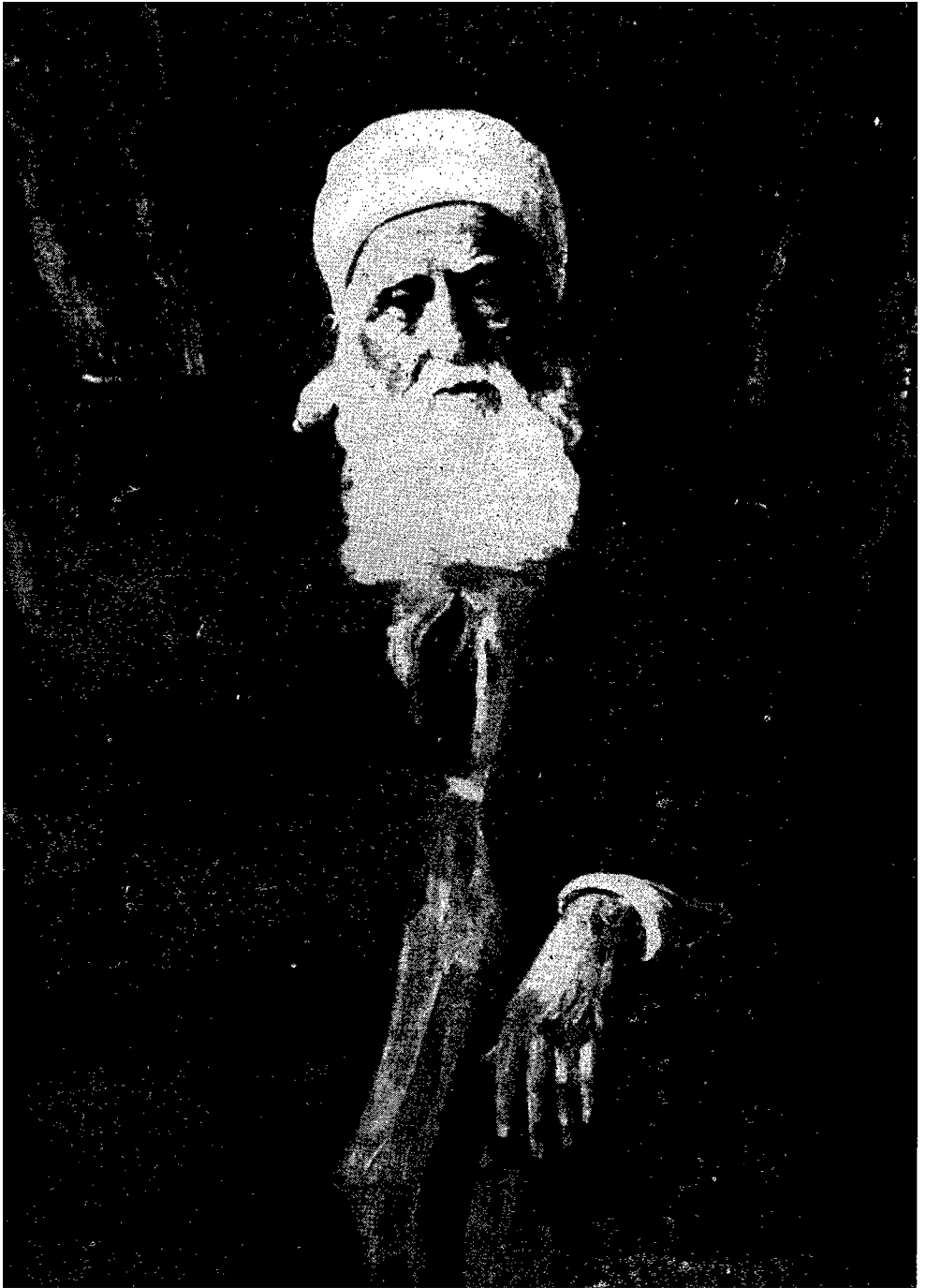
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'Abdu'l-Bahá: from a portrait painted by Prof. Robert Nadler, of Budapest, Hungary, and now hangs in the University of Technical Sciences in that city. (See p. 153.)

The Bahá'í Magazine

STAR OF THE WEST

VOL 19

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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, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit.”—*Abdu'l-Bahá*.

A REMARKABLE article in *The Century Magazine*, by an anonymous writer, “S. T.,” points out the absolute necessity today for creating a new type of religious organization which shall be world-inclusive, based on the essential unity of spiritual thought in all the great world religions. He sees religion of the past as too much a matter of “sects, denominations, divisions, and subdivisions; part against part, all loudly proclaiming unity and love to a world that they have kept in uproar down the centuries, with their quarrels, persecutions, and dissensions.”

We have outgrown this separatist type of religious organization, thinks the author. “The religious centers of the future can never be based on separative creeds; for the spirit of man has progressed beyond them. A true spiritual center must *be* a center * * * for every form of light and life we can lay hold on that does nourish and expand the human spirit.”

The differences and rivalries in the world religions do not have their source in the teachings of their Founder-Prophets. For “when one turns from religious organizations to the teachings of the great Prophets and Founders of religion themselves, one finds instead of the bitter differences of their followers a surprising similarity. * * * It was in a

Muhammadan newspaper that I recently read, ‘If the true representatives of every religion could be brought together, it would be difficult to distinguish between them.’”

SUCH AN article as this convinces us how rapidly the world is moving toward that liberality of thought, that willingness to recognize truth in any form, which is to become the dominant note of the present century. The mind and heart of humanity is being prepared, through the rapid development of tolerance and eclecticism, for those teachings of Bahá'u'lláh that are to become the foundations of the new world civilization; just as in the days of ancient Rome a remarkable tolerance and mingling of faiths prepared a fertile field in which the divine seeds sown by Christ could lodge and grow to fruition.

It is necessary to realize in this connection, however, that truth is not established by eclecticism, but by revelation. All the tolerance in the world cannot create religion. Only the words of a divinely inspired Teacher can do this. Let us conceive, for instance, what would have been the spiritual result to the world if in the days of Rome there had been no revelation of Christ to guide searching souls, but only the eclectic experimentation of broad-minded Ro-

mans in the cults of Mithras, Dionysius, the Magna Mater, Isis, and numerous others.

It was not willingness to see truth in these diverse cults that reformed and spiritualized the ancient world. *It was the teachings of Christ, the direct Light emanating from the Divine Source.* So, one can clearly perceive, with all the great world religions. Zoroastrianism, Buddhism, Confucianism, Taoism, Muhammadanism—were not the result of tolerance and breadth of contemporaneous thought; but the result only of the inspired teachings of Zoroaster, Buddha, Confucius, Laotze and Muhammad. Revealed truth alone can guide and save humanity.

"Mankind needs a universal motive power to quicken it. The inspired Messenger Who is directly assisted by the power of God brings about universal results." And again 'Abdu'l-Bahá tells us that, "no matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces. The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The Divine Father must assist the human world to attain maturity. * * * The purpose and mission of the holy divine Messengers is the training and advancement of humanity, the cultivation of divine fruits in the garden of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the Manifestations are unmistakable."

THE IRISH POET and philosopher, George Russell, who goes un-

der the pen name of Æ, writing in the *Saturday Review of Literature* regarding his recent visit to the United States, says that he finds the people of this country developing a beauty and elegance of their own, and a definite racial character. "What mood is going to be fundamental there?" he asks. And his answer is, "I think of it as some mood of *planetary consciousness.*" He surmises that this *planetary consciousness* will grow, until the time comes when "in the higher minds in the States a noble sense of world duty, a world consciousness, will struggle with mass mentality and gradually pervade it."

This, if it be true, is an inspiring vision of ourselves—a splendid goal for us to achieve. What could be a nobler destiny for any country than that of leading the way to the universal development of this planetary consciousness of which Æ writes? The time has passed when nations conceive their glory to lie in martial conquest and world domination by means of force. The empires of the past, built up by selfish aggression with the aim of ruling as much of the earth's surface as possible, are anomalies in this glorious age of freedom. Even if there were not already dawning a spiritual consciousness of higher national expressions than this, the irrefutable lesson taught by the Great War is having its destined effect, to the conclusion that force cannot achieve anything of lasting benefit, and that all aggregations of territory held together by mere force are unstable to the point of imminent dissolution in an epoch when self-expression, racial as well as individual, is such a dominant note in human psychology.

The growth of mass intelligence, the aspirations for racial expression, the increase of literacy the world over, is rapidly bringing it about—that no stable rule can be built upon

force. Justice, cooperation, mutual aid toward greater average prosperity—these must be the controlling factors of all stable governments of the future. And between nations as well as within nations, this justice and mutually beneficial relationship must reign.

Thus is evolving, before our very eyes, a century which is to become characterized by world vision, rather than by selfish nationalism. And the United States, free by the very nature of its birth and growth from the age-long bonds of nationalistic prejudices, jealousies, hatreds which poison the psychology of the Old World, has a remarkable opportunity to grow, as it has seemed of late to be growing, into that broad sense of world consciousness which will cause it to devote its vast wealth, intelligence, and energy to the generous assistance of all the peoples of the world, to the end that they, too, may prosper and thrive to their best possible advantage.

“If the world should remain as it is today,” said 'Abdu'l-Bahá, “great danger will face it; but if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Ba-

há'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples—the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men.”

And in another Tablet to friends in America, 'Abdu'l-Bahá said, “O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Work! This is the Great Work, should ye become assisted therein: Thus America may become the fulcrum of merciful susceptibilities, and the throne of the Kingdom of God be established upon earth with the greatest joy and majesty.”

SEARCH

My soul has hunted Thee, God;
 In the night have I listened
 For Thee in the wind.
 And into the roses have I searched;
 Oft have I sought for Thee
 Under my thoughts.
 Now I know I have found Thee.

—*Ruth Ellis Moffett.*

THE ACCIDENT OF COLOR

From the Writings of 'Abdu'l-Bahá

ACCORDING to the words of the Old Testament, God has said "Let us make man in our image, after our likeness." This indicates that man is of the image and likeness of God; that is to say, the perfections of God, the divine virtues are reflected or revealed in the human reality. *Just as the light and effulgence of the sun when cast upon a polished mirror are reflected fully, gloriously, so likewise the qualities and attributes of divinity are radiated from the depths of a pure human heart.* This is an evidence that man is the most noble of God's creatures.

Each kingdom of creation is endowed with its necessary complement of attributes and powers. The mineral possesses inherent virtues of its own kingdom in the scale of existence. The vegetable possesses the qualities of the mineral plus a virtue augmentative or power of growth. The animal is endowed with the virtues of both the mineral and vegetable plane plus the power of intellect. The human kingdom is replete with the perfections of all the kingdoms below it, with the addition of powers peculiar to man alone. Man is therefore superior to all the creatures below him, the loftiest and most glorious being of creation. Man is the microcosm, and the infinite universe the macrocosm. The mysteries of the greater world or macrocosm are expressed or revealed in the lesser world, the microcosm. The tree, so to speak, is the greater world, and the seed in its relation to the tree is the lesser world. But the whole of the great tree is potentially latent and hidden in the little seed. When this seed is

planted and cultivated, the tree is revealed. Likewise the greater world, the macrocosm, is latent and miniaturized in the lesser world or microcosm of man. This constitutes the universality or perfection of virtues potential in mankind. Therefore it is said that man has been created in the image and likeness of God.

Let us now discover more specifically how he is the image and likeness of God and what is the standard or criterion by which he can be measured and estimated. This standard can be no other than the divine virtues which are revealed in him. Therefore every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, is verily in the image and likeness of God. If a man possesses wealth can we call him an image and likeness of God? Or is human honor and notoriety the criterion of divine nearness? Can we apply the test of racial color and say that man of a certain hue—white, black, brown, yellow, red—is the true image of his Creator? We must conclude that color is not the standard and estimate of judgment and that it is of no importance, for color is accidental in nature. The spirit and intelligence of man is the essential; and that is the manifestation of divine virtues, the merciful bestowals of God, the life eternal and baptism through the Holy Spirit. Therefore be it known that color or race is of no importance. He who is the image and likeness of God, who is the manifestation of the bestowals of God, is acceptable at the threshold of God whether his color

be white, black or brown; it matters not. Man is not man simply because of bodily attributes. The standard of divine measure and judgment is his intelligence and spirit.

Therefore let this be the only criterion and estimate, for this is the image and likeness of God. A man's heart may be pure and white though his outer skin be black; or his heart be dark and sinful though his racial

color is white. The character and purity of the heart is of all importance. The heart illumined by the light of God is nearest and dearest to God; and inasmuch as God has endowed man with such favor that he is called the image of God, this is truly a supreme perfection of attainment, a divine station which is not to be sacrificed by the mere accident of color.

BID THE SAND LET IN THE LIGHT

FLORENCE E. PINCHON

BENEATH the burning blue of a Syrian sky stretch wide the desert sands. Sands—that soft and warm, will cradle to sleep, or, lashed into passion, will reek vengeance on the unfortunate traveler caught among its treacherous dunes, cutting his flesh like knives, driving the sharp grit into his eyes and closing their sight forever.

Among the mud villages grope these—the sand-blinded; or in city byways those a little less unfortunate lead those whose sight is completely gone, “Blind leaders of the blind”—hopeless in a land of promise, dark in a world of light! No wonder that every prophet and seer who arose among those peoples prophesied of a glorious day that would come when “the eyes of them that see shall not be dim,” when the blind shall receive their sight, the waste places be redeemed and the desert made to blossom as the rose.

Then, one day, from the hillside descended a Prophet. He made a little mixture of water and clay and anointed the eyes of the unhappy ones who thronged around Him whereso'er He passed. And behold! they received their sight. How wonderful must they have thought the

new world around them—the colors of earth and sky, the scarlet anemones, the orange-scented crocuses, the fields white with lilies, the gardens fragrant with roses of Sharon, sunsets crimsoning across the Judean hills! And to some it was given to see more than this; even the Face of God shining through veils of flesh; the love and mercy of the Father beaming upon them in the compassionate gaze of the Son of Man. And this Light-Bringer said to them:

“I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of Life.”



It was the historian Pliny who records that on the banks of the little river Belus, flowing beneath the sacred shadow of Mount Carmel, first took place the discovery by man of that strangely significant miracle of nature—the transmutation of sand into glass. He relates how Phœnician merchants, probably camping here, found a kind of glass-like substance under their cooking-pots, which had been supported on blocks of natron—an impure form of carbonate of soda—which, combining with the

surrounding sand, had created a ball of crystal, sufficiently clear to suggest the possibility of making a permanent transparent material.

At first this tiny globe of crystal was hung round the necks of seers and wise men, and they would foresee the future in it. Then Chaldean astronomers discovered that, put at the end of a long tube, they could gaze out into the starry spaces of the sky. In Italy Galileo used it to reveal to men the moons of Jupiter. A new and glorious window had been opened for man, through which he could perceive the magnificence of worlds above him, the marvels of worlds beneath. And ever, side by side with the progress of civilization, has developed the benefits and uses of the art of glassmaking.

The ancient so-called mosaic glass of Egypt evolved into the fine products of the Roman civilization; and as the latter passed, behold! mankind had discovered windows to his houses. And in a hundred ways the process is being continued. Now we use it to protect our eyes, and our pictures, magnify or clarify our vision, decorate our dining tables, grow our tender plants, convey the ultra-violet rays so beneficial to health.

As Carl Sandburg writes: "Down in southern New Jersey they make glass; by day, by night, the fires burn on in Millville and bid the sand let in the light."

And ever, too, the windows of the souls of humanity are becoming finer and clearer in quality, more and more able to reflect the Radiance beating upon them from the Throne of God. For ages we lived in houses without windows, without literature, music, science, art. Now we stand dazzled and bewildered by the Light streaming into our minds through every channel of human thought and activity.

As Tennyson wrote for the memorial window of the famous printer, Caxton, in St. Margaret's, Westminster:

"Thy prayer was Light—more
light—

While Time shall last.

Thou sawest a glory growing on the
night,

But not the shadows which that
light would cast,

Till shadows vanish in the Light of
Light."



In the ageless story of our planet, once again a Light-Bringer has come to the favored land of Palestine. Come with the Prophet's power to open the eyes of those who are blinded by the sands of ignorance and superstition, passion and materialism. "The people that walked in darkness have seen a great Light." They that dwell in the land of the shadow of death, and the country of the blind, "upon them hath the Light shined." Beneath the shadow of Mount Carmel, a Divine Alchemist has been revealing to an astonished world miracles of transmutation! Taking the sand and clay of the most diverse personalities, He has been transforming them into bright and shining mirrors, reflecting in their infinite variety the radiant attributes of Reality.

Through this heavenly crucible have passed representatives of every nation, and of every religion on earth: Persian and American, English and Indian, Jew and Gentile, Armenian, and his bitter enemy, the Turk; the followers of Islam and the adherents of Christianity; the worshipers at ancestral shrines, and the devotees of the Lord Buddha. And from their spiritual baptism they have emerged, with dark minds illumined, sundered hearts unified and

welded into one great brotherhood of understanding love; the dull clay of their natures glowing with a divine fire—*glass* reflecting, each according to capacity and purity, the sunlight of the *New Revelation*. And the joy of it is, that the process still continues, for, although the hills of Palestine know the earthly presence of the great Lights no more, yet in spirit They are ever there, and Their Heavenly Rays are now quickening into new life and beauty souls in every quarter of the globe.

Syria, it would appear, has ever been the land of spiritual processes, where the Celestial Beams have been focused, so to speak, at their intensest. And just as the unique geographical position of Palestine, its deposits of sand and fuel-supplying forests made it the original glassmaking center of the ancient world, so has it been the center from which there has flashed forth again and again, upon a darkened planet, these Searchlights of Truth—the Perfect Mirrors of the Holy Manifestations.

And Carmel itself rises smiling and majestic, its slopes consecrated for all time by the feet of those who have brought Good Tidings; the long succession of the saints and Messengers of the Most High. Through here journeyed the rich caravanserai of the patriarch Abraham; within its sheltering caves dwelt the fiery Elijah and trained his initiates; Christ in lonely meditation trod its mountain paths; as boy and youth hither Muhammad came; and after the long crucifixion of the prison of 'Akká, Bahá'u'lláh sought its invigorating air and green loveliness; while from its summit, or from beside the Tomb of the martyred Báb, 'Abdu'l-Bahá visioned, beyond the ocean's purple rim, a "white, tremendous daybreak." In-

deed, in the words of the author of "The Light of the World," the very atmosphere—

"Silent, luminous, like a living spirit, is the true garment of wonder. It is as though Elijah, Isaiah, the Christ, Muhammad, Bahá'u'lláh * * * had all left their footprints not only on the mountain soil * * * but in the shining air, and had diffused the fragrance of their holy garments over all its flowers and grass, and made even the dust reflective of a hidden and heart-subduing beauty."

Students of the Bahá'í Scriptures must be very familiar with the many analogies drawn by 'Abdu'l-Bahá between natural and spiritual processes, between physical phenomena and spiritual facts; and with the manifold ways in which this illuminating symbol of a glass or mirror is used to explain the mysteries of Nature, of man's heart and mind, his relationship to God, and above all, as an illustration of the station and unity of the Manifestations.

'Abdu'l-Bahá tells us that—

"The Perfect Man—the Prophet—is one Who is transfigured, one Who has the purity and clearness of a perfect mirror, one Who reflects the Sun of Truth. All the Prophets and Messengers have come from one Holy Spirit and bear the Message of God fitted to the age in which They appear. The One Light is in Them and They are One with each other."

And again—

"The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom, and that glass is the mirror of the heart of humanity. When the intensity of the light and translucency of the glass, and the purity of the mirror are brought together, it will become light upon light."

Then He tells us—

"When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the Glory of God."

Referring to the problem of simultaneous ideas, or mental telepathy, 'Abdu'l-Bahá said:

"Know that pure hearts upon which the mysteries of the Kingdom of God are

printed and pictured, are reflectors one to another, and thus the one can discover the secrets of the other, because such hearts are *only mirrors* confronting each other, on which the secrets of unity, affinity and concord are printed and reflected."

And how repeatedly we are enjoined to pray for and strive toward transparency!

* * * "Purify the mirrors of the hearts of Thy servants from the dross of doubt and uncertainty." * * *

* * * "The people of Baha must manifest the light of God in their deeds."

It is remarkable how modern Science is coming more and more into line with the Bahá'í Teachings regarding this translucency and illusion of matter, and the all-importance of the spirit which it clothes or veils. Sir Oliver Lodge has recently described the physical body as "an assemblage of opposite electric charges" or vibrating material particles casing over and interpenetrated by an invulnerable, tractable etheric body." And he states his conclusions thus:

"It may be that our permanent existence is in a supersensuous region all the time, that we are permanently associated with the impalpable non-sensuous ether of space, and that our present manifestation or incarnation is as comparatively trivial as it is certainly a temporary episode. * * * Mankind must learn that material accessories neither begin nor terminate the real existence of the Spirit. * * * The scientific discovery of a spiritual world long postulated by religion is one of the features of this epoch in the history of mankind."



There is another analogy concerning our symbol that is, I think, interesting to carry out. Just as corrosion and time will wear down, and in doing so refine and enhance glass, so is suffering necessary to every soul in order to clarify its inner vision, refine and brighten the character, allowing the spiritual forces operating through the etheric body to obtain fuller and freer expression. The processes involved in "making a poet out of a man," a saint out of

a sinner, a pipe attuned to heavenly melodies from a common reed, are often sharp and painful. But oh! the eternal compensation and rewards of such refining!

Great is this mystery of suffering; but 'Abdu'l-Bahá explains it thus: "Grief and sorrow do not come to us by chance; they are sent by the Divine Mercy for our perfecting. The more a man is chastened, the greater is the harvest of spiritual virtues shown forth by him."

A valuable worker in the Cause once asked the Master for healing from the painful disease afflicting him, but was told that he must be willing to take his share in the sufferings of humanity, which, being one organism, involved the necessity of bearing, to some extent, his neighbor's burden. As he afterwards wrote: "The best of mankind are those who bear the biggest burdens. The saints have always suffered abundantly—the Prophets superlatively."

Just as we can take a little sand, burn it together with lime and soda in the fire, and then watch how the opaque will grow translucent, and the grit irritated and hurt is transmuted into an optical lens—into vision—so may the troubles and pricks of life only aid us to become transfigured more and more into that clear glass which can reflect the love and patience, the strength and wisdom of God; like the glasses shining upon our dining tables, we may be used to convey to some other thirsty or sorrowing soul the very wine of Life—until our days in this fierce crucible of earth draw to an end. As Shelley so exquisitely expresses it:

"That Light whose smile kindles the Universe,
That Beauty in which all things work
and move,
* * * That sustaining Love,
Which through the web of being blindly
wove

By man and beast and earth and air
 and sea
 Burns bright or dim, as each *are mirrors*
 of
 The fire for which all thirst—now
 beams on *me*—
 Consuming the last clouds of cold mor-
 tality."

So, through the love and mercy of God, this insignificant human grain of sand may henceforward shine "a quenchless atom of immortal light" in the Kingdom of El-Abha.

And finally. In this great new cycle upon which we have entered, once again has the Word of creative energy been spoken, "Let there be Light!" And into the opaque body of humanity the heavenly Radiance is pouring. Upon its many-sided prism flashes the white Eternal Light, breaking as it does so into

countless bright and amazing colors, hitherto undreamed of. By thrilling adventures of the air, surprising discoveries in the earth—rewriting history; by new developments of art, through the vast vistas opening up before science; by means of great humanitarian and unifying agencies before which the barriers between religions, races and classes are falling, through the work and words of many gifted and enlightened souls, who may be all unaware of the Source of their illumination—streams in, in the Era now opening, the light and life and love of the Glory of God; till this material civilization shall become, as 'Abdu'l-Bahá expressed it, "the purest possible medium, the most unclouded glass through which the light of our Spiritual Civilization may shine."

"O Bond Slave of the World!

"Many a dawn hath the breeze of My loving kindness wafted over thee and found thee upon the bed of negligence fast asleep; and bewailing then thy plight, it returned whence it came."

—Bahá'u'lláh.

THE UNKNOWN DAWN

I sent My freshening breezes far and wide
 To re-awake the earth from futile dreams;
 To waft away the clouds of doubt, the streams
 Of ignorance. They found you drowsy-eyed,
 Unmindful of the glorious dawning sun.
 Finding you heedless, the fair breeze returned,
 Awakening others. You have never learned
 That all mankind is one.

Sophonria Aoki.

'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The twofold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.

[Chapter I of this brief story of 'Abdu'l-Bahá's visit in America, recorded the events which transpired on His arrival in New York. Chapter II related to His first visit in Washington, D. C., and Chapter III to the first visit in Chicago. Chapter IV, which follows, tells of the stirring events and spiritual victories of His visits in Cleveland, Ohio, Pittsburgh, Pa., Montclair, N. J., and the return visits to Washington, D. C., and New York.]

CLEVELAND, OHIO.—May 6, 1912, at the Euclid Hotel, in this city, as well as in every place, 'Abdu'l-Bahá was welcomed by the Bahá'ís and their friends and the ever-present newspaper reporters. When a reporter asked for a message, 'Abdu'l-Bahá replied, "My message is the oneness of mankind and universal peace. To conform religious questions with true science. Equal rights for all, and the removal of religious, national and political prejudices. To explain the reality of divine religions and to do away with imitations and sectarian superstitions. The training of women to such a degree that they will have equal rights with men. Readjustment of economic conditions and standards of living, so that, while a prince may be seated on the throne of honor, the poor also may possess a house and a mat. The establishment of spiritual civilization, the improvement of morals, and the unity of the foundation of divine religions, for if the people of the world investigate the reality of religions they become united, because reality is one. On account of imitations, they

have remained disunited and in disagreement, for imitations differ."

Later, 'Abdu'l-Bahá went to the home of Dr. C. M. Swingle, where He spoke to the Bahá'ís and their friends. In the evening He addressed the public at the Euclid Hotel.

PITTSBURGH, PA.—May 7, 1912. The dear friends in this city engaged an apartment on the seventh floor of the Schenley Hotel and were exceedingly happy about it, because it looked like that of the Plaza Hotel in Chicago. Then during their private interviews, the friends, one by one asked the same question: "Master! how do you like these rooms?" His reply to all was also the same, "Khaili Khoob! Khaili Khoob!"—meaning "Very good! Very good!" When all had left His presence happy and pleased, He turned His smiling face toward this servant and exclaimed, "The friends here are anxious to know if I like these rooms! They do not know what we had to go through in the past. Imagine the conditions and surroundings when we were exiled by the Turkish Government and were imprisoned in the barracks of 'Akká; Bahá'u'lláh occupied one room; His family and several other families were forced to occupy one room. Aside from the severe illness that was raging, and the death of many among us prisoners—adults and children—on account of unsanitary

surroundings and starvation, I noticed that my own presence in that crowded room was another source of torture to all of them. This was due to the fact that parents and children were suppressing and restraining themselves by trying to be quiet and polite in my presence. So, in order to give them freedom, I accepted the morgue of the barracks, because that was the only room available, and I lived in it for about two years. Now the kind friends here wish to know if I like these magnificent rooms!"

In the evening 'Abdu'l-Bahá addressed a public meeting at the hotel. He explained some of the Bahá'í principles, and declared that "the Orient must acquire material civilization from the Occident and the Occident must acquire divine civilization from the Orient."

Later, at a meeting composed of doctors and educators, 'Abdu'l-Bahá answered all questions, and in addition He explained how to heal the sick. "If they (the doctors) learn about the foci—that is, the points of entrance of disease germs—and take the balance or equilibrium of the body elements as the base of treatment, and when an element is diminished or lacking, a diet that can supply the diminished element is given, then there will be no need for drugs and other difficult methods of treatment."

Though this scientific statement of 'Abdu'l-Bahá sounds very brief, the intelligent and progressive physician knows that it contains the secret of medicine and the foundation upon which the right course of physical healing must be based in the future.

When the doctors present had no more questions for discussion, 'Abdu'l-Bahá said that He had one question to ask them. "Why is it that the animals heal themselves, but man in sickness remains puzzled or

helpless?" For a moment the doctors looked at each other inquiringly, but not one opened his lips. Finally, after consultation, perhaps, they said, "We would rather hear the answer from the lips of His Holiness 'Abdu'l-Bahá." This was His answer: "Because man's thoughts are not limited to one direction; therefore, he is more heedless. On the other hand, however, through concentration and deep thinking, his knowledge is more than all other creatures."

On May 8, 1912, while preparing to leave Pittsburgh for Washington, D. C., we, the servants, begged 'Abdu'l-Bahá to have a special compartment, or at least a berth, on the train, that He might rest better. But He absolutely refused. "I do certain things and have certain expenses," said He emphatically, "only to help others and to serve the Cause of God; otherwise, from the beginning of my life, I never liked distinction."

WASHINGTON, D. C.—May 8, 1912. This was 'Abdu'l-Bahá's second visit to the city of Washington, and on His arrival He occupied an apartment at 1340 Harvard Street. Later He visited the home of Mr. and Mrs. A. J. Parsons.

On the following day—May 9, 1912—the fire of opposition was ablaze in the hearts of a few fanatical clergymen on account of the great public interest in 'Abdu'l-Bahá's visit to their city. They spoke bitterly against Him and the Bahá'í Cause; but all their efforts were in vain. 'Abdu'l-Bahá's comment on the matter was this: "I deal with people very gently that they may not turn away and raise the least objection. Yet these ministers of Washington have accused us of atheism. The opposition of the leaders of religious sects is an evidence of the power

and greatness of the Bahá'í Cause, for nobody would pay any attention to an unimportant cause."

On the following day—May 10, 1912—'Abdu'l-Bahá spoke at a Woman's Meeting, and later visited a settlement house, a welfare organization for young children in which Mrs. Alice Barney and others were interested. From there He went to the home of Mrs. Barney for dinner. Mrs. Barney's son-in-law and daughter, M. and Mme. Hippolyte Dreyfus-Barney, of Paris, France, were also present.

NEW YORK CITY.—May 11, 1912. This was 'Abdu'l-Bahá's second visit to the city of New York. The Bahá'ís of that city and vicinity filled His apartment at 227 Riverside Drive. "Marhaba! Marhaba!" This is the first greeting that almost all the friends and visitors heard from 'Abdu'l-Bahá's lips—meaning, "Welcome! Welcome!" After welcoming those who came to see Him, 'Abdu'l-Bahá addressed the group in these words: "We went to Chicago and Washington. It was very pleasant, for the American people are polite, eager to learn, and anxious to advance. When man sees a tree growing and thriving, he must be hopeful, for undoubtedly it will blossom and bear fruit. People have asked questions and when they heard the answers, they did not argue. As we met the learned men and discussed great questions with them, they expressed their satisfaction. All those who asked important questions, on hearing the answers, showed that they were pleased. Some of the learned men in other countries are not like that, because they always like to argue. We met good ministers at Chicago and were invited by several of them to speak in their churches. We delivered comprehensive addresses and were in-

vited by one of them, Rev. Dr. Milburn, to his home. There was not a single soul who did not express satisfaction and approval.

"Yesterday, too, we spoke to a distinguished group in Washington, D. C.—some of the judges and one of the personal friends of former President Roosevelt. When the subject of the cause or means for uniting the different religions, and for good will among the nations, was brought up, this friend (of Mr. Roosevelt) said, 'Christ was the source of discord!' Afterward, as I explained to him the unity and good will of nations under the power of His Holiness Christ, he smiled and accepted, and all others who were present were also pleased. Finally, I asked, 'Have you any more questions or objections?' He replied, 'No! Not at all!' I asked, 'Did you accept these explanations?' He replied, 'All right.'"

MONTCLAIR, N. J.—May 12, 1912. "While still tired from traveling," exclaimed 'Abdu'l-Bahá, "again we must leave today for Montclair to speak at Unity Church."

First He went to the home of Mr. and Mrs. Edsel, and from there to the Unity Church. Here He spoke upon the subject of "Divine Unity"—the "Oneness of God." When He finished speaking, the minister brought the Church Book to be blessed by 'Abdu'l-Bahá's pen. His wish was granted, and this was what 'Abdu'l-Bahá wrote in Persian: "O God! Thou pure Lord! Thanks be unto Thee, that the mountains and deserts were traversed and the great Atlantic was crossed until we reached this continent and in this country, we have mentioned Thy name and fame with our tongue. Even in this church, like unto Elijah, we have proclaimed Thy Kingdom. O God! Make the people of this

church to be attracted to Thy beauty, and in Thy shelter, protect and bless them.—E. E., 'Abdu'l-Bahá Abbas."

NEW YORK CITY.—On the evening of May 12, 1912, at Grace Methodist Episcopal Church, West 104th Street, New York, 'Abdu'l-Bahá delivered a remarkable address at the meeting of the International Peace Forum from which the following is quoted:

"When we review history, we find that from the beginning of the world until the present time, strife and warfare have prevailed among mankind. It was either a war among religions, or battles among races, or strife and warfare among kingdoms, or between two continents. And all of these have arisen from human ignorance and have emanated from misunderstanding and lack of education. And the greatest warfare and battles were among religions.

"It is an indisputable fact that the divine Prophets came to establish unity and harmony among mankind. They were Divine Shepherds, not wolves. The shepherd gathers and protects the sheep; He does not disperse them. Every Divine Shepherd assembled a flock of sheep who were formerly scattered. Among the Shepherds was His Holiness Moses, Who gathered the sheep of the scattered tribes of Israel, united them and took them to the Holy Land. He gathered them after their dispersion, harmonized them with each other, and became the cause of their progress. Therefore, their degradation was transformed into glory, their poverty into wealth, and their vices were changed into virtues to such a degree that the Solomonic Sovereignty was established and the fame of their glory reached the East and the West. Thus it becomes evident that Moses was a real Shepherd because He gathered the

scattered sheep of Israel and united them.

"When His Holiness Christ appeared, He too became the cause of unity. He gathered the scattered sheep of Israel with the scattered sheep of the Greeks, Romans, Chaldeans, Assyrians, and Egyptians. These people were in the utmost strife and warfare with each other. They used to shed the blood of each other and like ferocious animals even devoured each other. But His Holiness Christ gathered, united, and harmonized these people, and destroyed the foundation of strife and warfare. It is evident, therefore, that the divine religions were the cause of fellowship and love. The religion of God is not the cause of strife and warfare. If religion becomes the cause of discord, its non-existence is better than its existence, for religion must be the cause of life; if it becomes the cause of death, it is better to be without religion. For religious teachings are like medicine, if medicine becomes the cause of sickness, unquestionably the non-existence of the medicine is better than its existence.

"Likewise at a time when the Arabian tribes were in the utmost enmity and strife, shedding the blood of each other, confiscating property, making families and children captives, waging continuous warfare in the Arabian Peninsula, when no soul was at ease and no tribes had any rest—at such a time His Holiness Muhammad appeared. He united the scattered tribes. He caused them to agree and harmonize with each other. Strife and warfare were banished. The Arabs progressed to such a degree that the kingdom of Andalusia and the great dominion of the Caliphs was established.

"From this we can understand that the foundation of divine religion is one and that it is for peace,

not for war; it is love, truth, unity, and fellowship. But wars emanated from imitations which later had crept in. The origin of religion is one and that is *Reality*. * * * In imitations, differences are found; because imitations differ, therefore they become the cause of discord. If, however, all the religions of the world would forsake imitation and follow the original foundation of religion, all would agree. They would have no more strife and warfare, for religion is reality and reality is one; it does not accept multiplicity." * * *

"In Persia, the utmost bitterness and hatred existed among the different sects and religions. Likewise, in other Asiatic countries. Religions were hostile toward each other. The sects used to shed the blood of each other. The races and tribes were at war, fighting and battling constantly. They believed that the highest honor was in slaying their own kind. It was considered a glory for one religion to attack and conquer another religion in battle. It was at such a time that His Holiness Bahá'u'lláh appeared in Persia. * * * He laid the foundation of universal peace, raised the call of the oneness of the world of humanity, spread the principles of peace and reforms in the East. He wrote to all the kings of the Orient about this important matter, encouraged all and announced to all that the glory of the world of humanity lies in the establishment of peace and righteousness. This took place sixty years ago. Because He promulgated the principles of peace, the Oriental kings arose against Him, for they imagined that these principles were contrary to their personal benefits and self-interest. They inflicted

upon Him all kinds of punishments. They beat Him severely and imprisoned Him. They banished Him to remote lands and finally held Him prisoner at a fortress ('Akká), and persecuted His friends. On account of this matter—that is, the abandonment of superstitions, imaginations, and for the oneness of mankind—they shed the blood of twenty thousand men. What homes they wrecked! What souls they attacked and murdered! But the friends of Bahá'u'lláh never wavered, and even until now, with heart and soul are making the greatest effort, endeavoring in the promotion of peace and agreement and in this great cause they are standing in action. * * * My hope is this, that the first ray of peace may start from America and reach other regions. The American people are more capable than others to do this, for they are not like others. * * * Capacities exist in all countries and the cry for universal peace is rising, for the people are distressed. Every year the governments are adding more to the expenditure of the armies. Therefore, the people are tired. *Just now in Europe the earth is loaded with explosives and deadly instruments. Ere long, these weapons of hell shall wreck the edifice of mankind!* * * *

"Now, just as America is famous throughout the world for her material prosperity and is well known and noted for her efforts in the promotion of industries, may she also endeavor to spread universal peace, so that she may be confirmed and this great matter may spread to other regions. I pray on your behalf that you may be confirmed and assisted."

(To be continued)

WHY PRAY?

DR. ORROL L. HARPER

All quotations used in this article are from the inspired writings of 'Abdu'l-Bahá unless otherwise noted.—Editor.

PRAYER is the motive power of life—the clarion call to progress.

One might as well ask, “Why live?” as to demand, “Why pray?” The ability to pray is as much a natural gift as is the ability to live.

We may not appreciate prayer, just as we may not fully understand life. Many have not become sensitive to the “music of prayer,” and many have never learned how to live. Just in proportion as we are conscious of true life are we able to appreciate the power of prayer.

You need not laugh, you who never even think of prayer, and whose life is yet full of joy and activity, for you are praying constantly along with the rest of the world. All creation kneels in dependent servitude to its Lordly Creator. Your prayer is unconscious perhaps—but all created things pray potentially and receive an answer.

The plant prays potentially, “O God! Send me rain!” God answers this prayer and the plant grows. Before we were born into this world did we not pray, “O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; prepare food for my sustenance and living!”

When we came into this world did we not find our prayers answered? Did we not find mother, food, light, home and many other necessities and blessings, although we had not actually asked for them? It is natural that the joys and activities, the gifts of life, are answers to unconscious prayer.

Such prayer is the demand within us for life and its necessities. Capacity is potential prayer. Each cre-

ated existence, with all its gifts and blessings, is the answer to that prayer. “Man is eternally in a state of communication and prayer with the Source of All Good.”

“Why, then, is there so much time and effort wasted in conscious praying,” you ask, “if our needs are supplied automatically and our prayers answered before we think to state them?”

Conscious prayer may be of two general kinds: first, the wordy, automatic, formalistic prayer that results from habit, and fails to touch the core of the heart; and, second, the sincere, heartfelt aspiration of the soul expressed in thought, attitude, or word, or in both attitude and word.

The second type of prayer can come only from the man who is becoming conscious of life and its endless significances. All people who pray consciously and sincerely possess at least one quality in common, and that is *faith* in a Wisdom which created and regulates the universe. In proportion as man becomes conscious of life as a continuous benefit, unfolding endless perfections and growth, does he become thoughtful of a Source of all this progress.

The horizon of men who are entering this state of awareness varies in scope from the limited confines of the self, to include its relatives, neighbors, nation, race, or universe, respectively. The man who prays for help and protection for “me and my wife, my son John and his wife” has a very limited outlook compared to the soul who sees life as a Divine Benefit and himself as a tiny drop in the great ocean of creation.

The latter man seeks the Creator of All Good and Perfect Gifts with adoration and a boundless love. To him prayer opens a door of communication with the One Most To Be Desired. This "worshiper prays with a detached spirit, unconditional surrender of the will, concentrated attention, and magnetic spiritual passion. His inner being is stirred with the ethereal breeze of holiness. Heavenly pictures and star-like images of an ideal world become reflected on his consciousness and gradually the man learns how to translate these celestial concepts into his own life, and the lives of many others who contact him."

To such a man prayer is sweet, delicious, satisfying. He enjoys the heights of spiritual prayer in the middle of the night. "While all the eyes are closed, the eyes of the worshiper are wide open. While all the ears are stopped, the ears of the suppliant are attuned to the subtle music of God. While the majority of the people are fast asleep the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence—deep, airy, ethereal silence, calm, magical and subtle—and there is the worshiper, communing with nature and the Author of nature."

Here we find an answer to the question, "Why take time to pray consciously, since all creation prays potentially and receives an answer?" The devoted worshiper just described prayed because it gave him joy, rest, peace, assurance, and inspiration to be alone, meditate, and reach out with his whole being to the Source of All Good.

'Abdu'l-Bahá says: "In the highest prayer men pray only for the love of God, not because they fear Him,

or hell, or hope for bounty or heaven. Thus the souls in whose hearts the fire of love is enkindled are attracted by supplication. True supplication must therefore be actuated by love to God only."

When a man falls in love with a human being it is impossible for him to keep from mentioning the name of his beloved. How much more difficult it is to keep from mentioning the name of God when one has come to love Him.

"God surely knows the wishes of all hearts and answers them according to the individual needs. But the impulse to pray is a natural one springing from man's love to his Creator. If there be no love, if there be no pleasure or spiritual enjoyment in prayer, do not pray. Prayer should spring from love, from the desire of the person to commune with God."

"Prayer need not be in words, but in thought and attitude. If this love and desire are lacking, it is useless to pray. Words without love mean nothing. If a person talks to you as an unpleasant duty, with no love or pleasure in his meeting with you, do you wish to converse with him?"

"Prayer is like a song; both words and music make a song. Sometimes the melody will move us, sometimes the words."

The point is that sincere prayer does move us. It stimulates our lagging powers, elevates our drooping spirits, awakens our sleeping consciousness, develops ability, broadens our mental horizon and gives us a desire to be of service to our fellow man. Conscious prayer adds to and augments potential prayer by increasing our capacity for receiving and reflecting the powers and gifts of life.

THE ANNUAL SOUVENIR OF 'ABDU'L-BAHÁ—JUNE 30, 1928

HOOPER HARRIS

THE "Souvenir" is the annual commemoration of that memorable occasion in the summer of 1912 when 'Abdu'l-Bahá addressed the Bahá'ís and assembled friends in the beautiful pine grove near the Wilhelm estate in West Englewood, N. J. Its anniversary has grown to be much more than an annual outing celebrating the event—it has now become a Bahá'í Institution.

During the years since 1912 this gathering of the people at West Englewood has created an atmosphere which is all its own. The feeling with which one attends it is that of universal good will and brotherhood. We instinctively say to ourselves, "Today, out in God's own sunshine and open air, in an environment peculiarly conducive to good will, I shall endeavor to dissolve or merge the individual and personal self in that greater Universal Self, the Self of God, and do my utmost to realize the oneness of the world of humanity."

The occasion this year, as in all previous years, was a marked success, for at least three hundred people attended from all parts of the country.

Mr. Roy C. Wilhelm, presiding at the afternoon meeting, expressed the desire of all Bahá'ís that the speeches delivered on this memorable occasion should be explanatory of the Bahá'í Teachings, thus all invited guests could join, in thought, with the universal aspects of the program. The entire group, therefore, in its harmonious attitude, magnificently demonstrated the principle of The Oneness of Mankind; and again the creative words of 'Ab-

du'l-Bahá were productive of results, for we find in the address which He gave before the assembled friends at Englewood in 1912 these words:

"Such gatherings as this have no equal or likeness in the world of mankind, where people are drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being. * * * The motive is attraction to the divine kingdom."

The result or effect of the program was well stated by Dr. Susan I. Moody when she declared: "It was, I think, a wonderful and beautiful convocation, and the comprehensive views expressed were of a character to attract people unacquainted with the principles of the Movement. I appreciated the broad scope of the talks very much and tried to conduct my own part of the program along the same universal lines."



Carrying out the plan arranged, the addresses assumed the form of a symposium of the Bahá'í Teachings, each speaker giving a short exposition of some vital principle.

Mr. Horace Holley, Secretary of the National Spiritual Assembly, opened the program. His remarks were introductory, and he particularly stressed the need of the world for unity, and the necessity of a world program to accomplish it.

He was followed by Mrs. Stuart W. French, of Pasadena, Calif., on the "Independent Investigation of Reality." Her contribution was that to properly investigate the reality at

the center of all human activities one needed an adequate vocabulary, as the thorough investigation of any subject required a knowledge of its terminology. She urged that for the investigation of reality along universal lines, the Bahá'í Teachings afforded just such a vocabulary as was needed because the independent search for truth was not only one of its cardinal principles, but the very name "Bahá'í" (of the light) implied a people who were the followers of light wherever it was to be found.

Mr. Louis Gregory, of Washington, D. C., spoke on the principle, "Religion Must be the Cause of Unity," in his unusually earnest and pleasing manner, and was listened to with great attention.

Mrs. May Maxwell, of Montreal, Canada, explained the necessity for the Accord of Religion and Science. She pointed out that, however fanatical their followers may have become, the great Founders of Religion had always encouraged science and learning, and that the Bahá'ís should be especially grateful because science had in this age afforded the facilities for the promulgation of the highest humanitarian ideals.

Mr. Siegfried Schopflocher spoke on the necessity for a Universal Auxiliary Language. He said that he himself especially realized this necessity as he had traveled widely over the world, and while he spoke four or five languages, he had been compelled to learn and appreciate what a tremendous help such a universal language would be.

Mrs. Marie Moore, of New York, read the address by 'Abdu'l-Bahá at West Englewood in 1912.

An especially attractive feature of the program this year was the beautiful rendering of the Negro spiritual, "Swing Low Sweet Chariot," by Mrs. Dorothy Richardson, of Boston.

An interesting address was delivered by Dr. Haines (colored), Secretary of the Commission on Church Relations of the Federal Council of Churches of America. He dwelt at length on the progress being made in the South in the establishment of a better understanding and a more satisfactory basis for cooperation between the white and colored people, and referred especially to the good feeling and mutuality between the professors of Vanderbilt University (white) and Fisk University (colored) at Nashville, Tenn. He mentioned the fact that when Fisk University had an exhibit of Negro art, the city of Nashville thought it was far too good to be limited to the University, and asked that when they got through with it the city itself might be permitted to have the Exhibit at the Watkins' Institute. This was done.

A very impressive part of the program was a greeting (read by Mrs. Amelia Collins, member of the National Spiritual Assembly) from Miss Martha Root, Bahá'í teacher now traveling in Europe, who has been absent from America for many years in the interest of the Bahá'í Cause, but who never fails to remember this Annual Souvenir Feast no matter where she may be. She stressed the purpose of such a Feast, what it now means as demonstrating the crystallization of the teachings into deeds, and what will continue to be its deep and still ever deeper spiritual significances as "the hundreds and thousands of meetings shall be held" down through the ages in commemoration of that first wonderful spiritual feast founded here and presided over by 'Abdu'l-Bahá Himself.



The evening session was addressed by Miss Genevieve Coy, who spoke



"Evergreen Lodge," built by Mr. Roy C. Wilhelm on his estate at West Englewood, N. J., where meetings are held when the weather prevents gathering in the open. The picture shows how this attractive building has been enlarged.

of the trend of modern education toward universals, and a talk by Mr. Hooper Harris, who urged the necessity for a Universal Tribunal. The special feature, however, was Dr. Susan I. Moody's description of the progress of education in Persia, and especially among the women, and the work of the Tarbiat School. It is interesting to learn that all but two thousand of the twenty thousand dollars for the Lillian Kappes Memorial Fund to pay for the new building for

the Tarbiat School has been raised. It is more than interesting, it is inspiring to learn, too, that, although now in her late seventies, Dr. Moody, this noble and accomplished woman, has completed plans to return to Persia in October to continue her work as a physician among the Persian women, and that she is taking with her, for the Tarbiat School, one of California's high-school teachers, Miss Adelaide Sharp, of San Francisco.

"In the path of God one must forget himself entirely. He must not consider his own pleasure but seek the pleasure of others. He must not desire glory nor gifts of bounty for himself but seek these gifts and blessings for his brothers and sisters. It is my hope that you may become like this; that you may attain to the supreme bestowal and be imbued with such spiritual qualities as to forget yourselves entirely * * * ."—'Abdu'l-Bahá.

HEALING—SPIRITUAL AND MATERIAL

CHAPTER III—*The Mineral Kingdom in Health and Disease*

WALTER B. GUY, M. D.

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth, and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is My counsel to ye, O people of lights! Therefore follow it, that ye may attain the fruits of holiness from the Tree of Might and Power."—Bahá'u'lláh.

THE basic foundation of all structures, be they organic or of stone or brick, is of the mineral world. Just as in stone or brick we find silica, oxygen, hydrogen, and calcium, and many other elements, so in organic structures we have similar groups. In the bony tissues we find, among other elements, calcium and phosphorus; so, we find, likewise, all the elements used in organic organism in varying amounts throughout the different tissues.

That a harmonious balance is necessary for a state of health, goes without saying; likewise, when by an unbalanced or impoverished diet this harmony is destroyed, ill health must ensue, is, also, a truism.

In all variations from the normal health of man we find disturbances and structural changes. These are recognized as diseased conditions. Before any attempt to remedy them is made, it is absolutely necessary, to be even moderately successful, to be able to recognize, approximately at least, the cause of the disfunction or structural change or pathological condition we intend to correct. Without the knowledge of these basic fundamentals, we must undoubtedly experience many failures.

We find among impoverished people shortages of lime and phosphorus, oftentimes due to a constant diet of white bread. We find deficiency of iron in simple anemia—sometimes lack of hydrogen due to need of water in the diet. Sometimes

shortage of the alkaline salts is found, as in acidosis; again, lack of silica, apparent in the wrinkled skins and corrugated nails of the extremities oftentimes seen in senile decay. Sometimes an excess of iron is present in the liver, as found in pernicious anemia, or an excess of nitrogen, as seen in cases of over-exertion, and a diet too rich in proteins, or after long-continued sickness. Therefore, it is evident that a fundamental education in the chemistry of dietetics is very necessary in the treatment of the sick. This must include a knowledge of the elements present in various forms of food—that is, the chemical content of the various fruits, vegetables, and animal foods. A working knowledge of the vitamins—their presence or deficiency in certain articles of diet—is also imperative.

The symptoms found in vitamin starvation, so prominent in Europe during the World War, must be thoroughly understood. For instance, vitamin A, found in butter, animal fats, and oils, is extremely important in growing children; deficiency or absence in the child's diet causes bony deformities, rickets, carious or malformed teeth, and stunted growth.

A knowledge of the ultra-violet rays in sunshine is likewise important, not only for the child, but for their influence on cows, from whom their milk is obtained.

Vitamin B, found in bran or outer coverings of the various cereals, is also but little understood. Deficiency of this vitamin brings on paralysis, glandular swellings, neuritis, and other disturbances, showing how necessary the consumption of bran, in some form, is to the human health.

Vitamin C, found in fresh fruits, is likewise important. Lack of this vitamin causes scurvy, carious teeth, emaciation, skin eruptions, stunted children, also severe digestive disturbances.

In countries far from the ocean we find a lack of iodine; consequently, in those districts, many cases of goiter are also found.

Whatever the cause may be—a lack of or an excess of the mineral constituents—must be remedied by an appropriate diet, better hygiene, and sometimes by the direct administration of the needed element.

Fresh pure air, out-of-door sunshine, proper diagnosis, and an ample supply of pure water, are all required if health is to be maintained or secured.

“The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order, and Divine Law. If it had been better for it to be burned after death, in its creation it would have been so planned that the body would automatically become ignited after death, be consumed, and turned into ashes. But the Divine Order, formulated by the Heavenly Ordinance, is that after death this body shall be transferred from one stage to another, different from the preceding one, so that according to the relations which exist in this world, it may gradually combine and mix with other elements, thus going through stages until it arrives in

the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of color.

“Cremation prevents it from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked.”—*'Abdu'l-Bahá*.



CHAPTER IV

The Vegetable Kingdom

“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 will enrich ye. Fruitless trees have been and will be only fit for fire.—Bahá'u'lláh.

MAN, like the animal world, contains within his organism, not only the mineral kingdom as outlined in the previous chapter, but also the vegetable kingdom. In one sense it may be regarded as complementary to the animal kingdom, for as green is complementary to red, so the green chlorophyl of the plant is complementary to the red hæmoglobin of the blood.

Sustenance in the vegetable kingdom is carried on by organs exterior to itself, such as the root system; also, by cellular tissue that absorb carbon dioxide from the surrounding atmosphere, but with this distinction, that in the vegetable kingdom, during daylight, carbon dioxide is absorbed and oxygen liberated, while in the animal kingdom both by day and night, oxygen gas is absorbed from the atmosphere by the circulating blood and carbon dioxide discharged from the lungs.

Another difference is that all the organs of nutrition and absorption are contained within the interior of the animal organism, while in the vegetable it is chiefly the opposite. But there the difference ceases.

We find on examination that the root system of plant life contains digestive ferments, and that microbic life must be present in order to prepare the elemental kingdom for absorption into the plant tissues; likewise, warmth and moisture are inseparable factors.

Therefore, we can state conclusively that the process of nutrition, assimilation, and excretion from a physiological and biochemical point of view is essentially the same.

In abnormal or diseased conditions in the vegetable world we find plant life attacked by various enemies and pests, upset by improper substances present in the soil, and injured by extremes of heat or cold, dryness, or moisture.

Just as the vegetable world needs a proper amount of sunshine, air, heat, and water, so does the human structure need it. Just as the plant will not grow in an overcrowded environment, nor when an unbalance of nitrogen, carbon, or phosphorus is present in food or body.

The functions of this vegetative tract are controlled by the sympathetic nervous system. The sympathetic is probably the oldest of the two nervous systems in the human body, and has taken over, as it were, during the evolutionary process of humanity, the functions of digestion, assimilation, excretion, circulation, heat control, and respiration, and in so doing set free the higher consciousness or reality for nobler possibilities.

Whenever the cerebral spinal nervous system is upset by uncontrolled emotions, such as extreme joy, grief, fear, etc., then through its connect-

ing nerves the sympathetic system is unbalanced, and disharmony of function ensues. In such conditions we find indigestion, flatulence, cardiac disturbances, anemia, weakness, and other forms of ill health; sometimes hysteria, insanity, melancholia, or deranged mental complexes.

It must be remembered that a similar nervous structure is doubtless present in plant life, and that this nervous structure, called the sympathetic system, links man with the vegetable kingdom as well as with the spiritual. A quotation from the writings of 'Abdu'l-Bahá is extremely interesting from this point of view:

"The powers of the sympathetic nerve are neither entirely physical nor entirely spiritual, but are between the two (systems). The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are become normal.

"When the material world and the divine world are well correlated, when the hearts become heavenly, and the aspirations grow pure and divine, perfect connection shall take place. Then shall this power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing."

Also, a quotation from the same source as to diet in future generations is added:

"The food of the future will be fruit and grains. The time will come when meat is no longer eaten. Medical science is yet only in its infancy, but it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of taking only this natural food."

The growing esteem for fruits, fresh vegetables, and cereals, bears out this statement to a remarkable degree.

HUNGARIAN ARTIST, PROF. NADLER, PAINTED PORTRAIT OF 'ABDU'L-BAHÁ

MARTHA L. ROOT

PROF. ROBERT NADLER, of Budapest, Hungary, has painted a very beautiful portrait of 'Abdu'l-Bahá, which now hangs in the University of Technical Sciences in Budapest. Professor Nadler, who is one of the great painters of Hungary, met 'Abdu'l-Bahá in 1913. I accepted his kind invitation to come and see this painting and I was deeply impressed with it, for whichever way one turns the eyes of 'Abdu'l-Bahá look directly into his own.

Professor Nadler told me that he heard that 'Abdu'l-Bahá, the distinguished Prophet and Humanitarian from Haifa, Palestine, was in Budapest and immediately he and other members of the Theosophical Society went to call upon Him. As President of the Theosophical Society, Professor Nadler had written to 'Abdu'l-Bahá in Germany inviting Him to come to Budapest. Lectures were given in two great halls, one in the ancient House of Commons and the other in the Hall in the House of Lords. 'Abdu'l-Bahá spoke in Persian with English and Hungarian interpreters.

Professor Nadler said that 'Abdu'l-Bahá received many guests in His room on the second floor of the Ritz Hotel. "He found everything good in our city," said Professor

Nadler. "The beautiful view of the Danube, good water, good air—He saw everything with a nice eyeglass. I was so impressed by the great beauty of 'Abdu'l-Bahá, the beauty of His expression, the beauty of the soul which spoke out of His eyes, that I longed to paint His portrait; I wished to have it in the world after He had passed. There was not much time but He came to my studio three times. The work went very quickly. Everyone was pleased with this portrait.

"Then I wrote to my sister, who lives in Vienna, and telephoned her long distance that 'Abdu'l-Bahá Abbas was coming to her city and that they should arrange something. In Vienna He spoke at two large gatherings, which my sister arranged in her home."

Professor Nadler spoke with such love of 'Abdu'l-Bahá and said that he felt this portrait was the best work that he had ever done.

So this beautiful picture hangs in a place of honor in the great University of Budapest, and carries the spirit and the name of 'Abdu'l-Bahá to many hundreds of students.

I think that only three portraits of 'Abdu'l-Bahá were ever painted when He Himself sat for the picture.

"In the Bahá'í Cause arts, sciences and all crafts are counted as worship. * * * Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity."

—'Abdu'l-Bahá.

THE RELIGION OF THE UNRELIGIOUS

JAMES F. MORTON

The author, Curator of the Paterson Museum, Paterson, N. J., and world known in Esperantist circles as one of the most ardent and devoted workers in the field of universal language, here presents in lucidly clear outline the necessity for a renewing of religion.—Editor.

ALL students of the Bible are familiar with the famous address of Paul to the Athenians, pronounced on the Areopagus. Having observed among the many shrines and objects of worship an altar inscribed "To an Unknown God," the Apostle proclaimed: "What therefore ye worship in ignorance, this I set forth to you," and proceeded to enounce the gospel of the divine and infinite Being who "dwelleth not in temples made with hands," and whose offspring we all are.

It is not only the Athenians who worship an unknown God. Even the loftiest spiritual vision must forever remain baffled before the attempt to conceive the full meaning of Omniscience; and not all eternity will bring the glory of Divinity within the ken of the highest created being.

"Veil after veil will lift; but there must be

Veil after veil behind."

That God is, there is twofold evidence in the workmanship of the universe and in the dynamic messages and personalities of the Prophetic Mirrors that reflect those of the divine attributes which bear relation to this earth and to the race of mankind upon it. Those who conceive and joyfully accept the mission of the Messengers may be said to know God, as far as man may make this claim. The knowledge is not that of a complete or even approximate understanding of the Divine Reality, but that of a spiritual realization of the measurelessly beneficent will of God that man shall become formed after the likeness of perfect Love.

There could be no greater error, however, than that of confounding the knowledge of God with the glib pronunciation of one of the names chosen to indicate the Divine Being. To this all the Messengers have borne emphatic testimony. Whether the worshiper speaks of El Shaddai, Aton, Jehovah, Brahm, Ormuzd or Allah, he is of the elect only if he worships "in spirit and in truth," and seeks earnestly to make his active life conform to his conception of the will of God.

What is less commonly realized is that the converse is also true, and that there are many worshipers of "an Unknown God" among us, who serve sincerely though in blindness, the divine purpose. This includes not only the followers of narrow sects, with strange and perverted creeds, not only the "idolater," with the symbol which is all his limited mental grasp can hold of the "Power not ourselves that makes for righteousness," but as well a great body of men and women who deny and repudiate in words the conception which has been given to them as the God in whom others believe.

They have beheld a caricature, and have fancied that no nobler vision was possible. Yet among these are devoted and loyal souls that spend themselves and are spent in pure love for their fellows, whom they verily believe themselves to be serving in the highest manner, in freeing them from what is deemed a mischievous illusion. They are not without God, though they know Him not by name. They worship an Unknown God by the appellation of Enlightenment, Science, Liberty, Fra-

ternity, Humanity, Truth, Justice or Democracy. And in the service of the Unknown God they are ready for the utmost sacrifice, the extremest martyrdom. Faithful to such degree of truth as they have grasped, it is not they who are justly to be labeled "Infidels," but those who, having seen more clearly, have turned their backs on the light.

There is no class of human beings more in need of the Message of the New Day than that composed of the professed Agnostics and Atheists of the land, whose very blasphemy is their form of worship. They rail at idolatry and at unworthy concepts of God; and as they are intensely convinced that no others are possible, they are not easily reached. Yet among these is an immense potential force for good. They are hungry for spiritual food, and need only to be convinced that they are not offered a stone for bread. Hard as it is to penetrate their resistant intellects, there is more hope of them than of many a smug Pharisee, wrapped in his mantle of self-righteousness.

It is here that the churches have utterly failed. There is much spiritual virtue and force in every church; but their structure is a hard-and-fast one, inherited from the past. They have served well, and are still of inestimable benefit to those within the sphere of their influence; but the age has passed beyond them; and the modern mind is closed to their message. "This has ceased to be a Christian nation," sadly declared the rector of Trinity parish, New York City, in a recent utterance; and he proceeded to point out that only forty per cent of the present population was even nominally affiliated with organized Christianity. That huge deductions must be made from this forty per cent of nominal Christians, is only too painfully apparent. That with a vast multitude church

membership means only social standing, respectability, conformity to what is expected by family or environment, economic advantage, automatic following of custom, political ambition and the like, rather than an essential spiritual conviction and a determination to live one's life basically in the spirit of love to God and devoted service to man, is beyond question.

The church has a tremendous work to do in arousing the dormant spirituality of millions within its own ranks; but the huger millions of unchurched have passed permanently beyond its reach. Evangelism has proved pitifully powerless to stem the tide, even where its methods have been above reproach, as has unfortunately not always been the case. The world awaits new methods, a new spirit pulsing with a deeper life than it has known. "Man's necessity is God's opportunity." It is never by accident that a Divine Manifestation arises in one age rather than another. A new Dispensation is decreed in the divine councils, not because the former Dispensations have failed, but because they have succeeded.

The divine plan never fails; but it requires new steps, as the world becomes prepared for larger expressions and applications of the one eternally true message. The mission of Jesus was inaugurated at the precise moment when the old world was breaking up, and when all things were becoming unsettled, and the hearts of men were crying out in agony for a light to illumine their darkness, in which they were writhing and perishing. The Messenger of the present day has arisen in an epoch when all things are again becoming new, and when the intellects of men, baffled and bewildered by their own gigantic discoveries and inventions, have vainly sought satisfaction in the tenets and the forms

which were sufficient for their fathers.

Hence the Message of our day is a majestic synthesis of all the truths revealed in the preceding revelations, together with clear and comprehensive applications of the principles of spiritual truth to the needs and the problems of the whole world of humanity. It offers a firm foothold

for the restless spirit of inquiry, and meets the challenge of skeptical investigation with patient and lucid exposition as satisfying to the pure reason as its marvelous vision of Divine Glory is inspiring to the spirit of religious emotion. The altar to the Unknown God is no longer vacant, but is radiant with celestial glory.

GOOD-WILL ORATORS

The following compilation has been made from reports furnished by Miss Agnes Alexander, Bahá'í teacher, now resident in Tokyo. Miss Alexander lived and served in Japan for seven years, and recently returned to that country after an absence of two years. Her understanding and appreciation of "The Oneness of Mankind," a fundamental principle of the Bahá'í Teachings, makes her an ardent admirer of the innate qualities and capacity of the Japanese, as well as all other peoples in the world.—Editor.

EXPERIMENTS furthering the art of friendliness are taking place continually in various parts of the world, and many of them result in advancement along those ideal lines which, eventually, will lead to Peace.

"There is an emanation of the universal consciousness today," said 'Abdu'l-Bahá, "which clearly indicates the dawn of a great unity." All programs stressing the idea of "Getting On Together," or relating universal ideals to the daily living, are fulfilling the law of God, for, quoting 'Abdu'l-Bahá—

"Whatsoever is conducive to unity is merciful and from the divine bounty itself."

And again He said:

"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."

The countries bordering the Pacific have made notable progress the past few years in understanding relationships, and the youth of these countries, particularly, are beginning

to realize the utter futility of ignorant prejudices, and are developing a universal consciousness.

In all of His writings on the establishment of universal ideals, 'Abdu'l-Bahá emphasized repeatedly the necessity for the acceptance, first, of the principle of "The Oneness of Mankind." He even included it in one of the three cardinal principles which He recommended be taught in all the universities and colleges of the world, for this is what He said:

"Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family."

One of the most intelligent and constructive methods designed to convey friendly feelings and which

concentrates the thought of the masses on the subject, is the oratorical contest and debating carried on by students of different countries. The oratorical contest between Hawaiian and Japanese students which took place recently in Tokyo, is a notable example as especially related to the subject of a better understanding between the races. It is interesting to note the splendid sub-

jects chosen by the enlightened students who were fortunate enough to contribute a part to a program so alive with a friendly purpose. The following excerpts from the Honolulu and Tokyo papers give the interesting details of a good-will tour, financed by the Pan-Pacific Union, on condition that the Hawaiian team include a representative of each of the three leading racial groups:



UNIVERSITY ORATORS AND THEIR MESSAGE

THREE young men, two of Oriental descent, one Anglo-Saxon, who for excellence in oratory have been selected by the University of Hawaii to go to Japan and compete in an oratorical contest, spoke briefly at the Pan-Pacific luncheon Monday. Clean, clear thinkers, they delivered their convictions convincingly. And those convictions were that racial prejudices disappeared when races commingled as they do in Hawaii.

These young men, going to the Orient, will tell those people the truth about Hawaii. In their college classes they have worked and studied, side by side with students of several nationalities. "We room together and never think of racial antagonism," said one. The others were likewise emphatic on this side of the racial question.

Hawaii might well send a hundred such well-poised students around the world to tell how here under a tropic sky the racial question is being solved without any attempt to solve it. The story of Charles Lamb applies exactly in this case. "I hate that man," he said. "How can you hate him?" said one. "You don't even know him." "That's just it," said Lamb. "If I knew him I could not hate him."

Those three young students are going to bear an important message to the world.—*Editorial, Honolulu Advertiser.*

THE VISITING debating team from the University of Hawaii will have its first battle of words here at 7 o'clock this evening when it meets a trio of Tokyo University students at the Asahi auditorium. The American debaters are Mr. Walter Yoshito Mihata, Mr. Dai Ho Chun and Mr. J. Stowell Wright. Tokyo will be represented by Mr. Takizo Matsumoto, of Meiji University; Mr. Isamu Shimidzu, of Keio University; and Mr. Noboru Aoki, of Waseda University.

These men were chosen recently after an elimination contest here.

Although the meeting is being operated as a contest between the Hawaiian and Tokyo students, it is primarily arranged as a medium through which the students of the nations bordering the Pacific Ocean can meet together and express frankly their views on the problems of the Pacific and how best a lasting peace can be brought about.

The Hawaiian team consists of

Walter Mihata, Japanese, and Ah-Hochum, Chinese, both from the island of Hawaii, and J. Stowell Wright, Honolulu. All are American citizens and undergraduates of the University of Hawaii.

Mihata, the leader of the team, and Chun are products of the local school system and speak English. Mihata is practicing speaking Japanese in his home, so he will have enough to make himself understood. Chun expects to find his Chinese inadequate in the Canton of his ancestors if he goes outside the English-speaking part of town.

The team plans an oratorical contest in Tokyo and debates in Shanghai, Hongkong, Canton, and the Philippines. The three students are among the foremost undergraduates of the university, which has an enrollment of 700. Mihata and Chun debated the team of the University of Oregon, which visited Honolulu last year. Wright is a former editor of *Ka Leo*, Hawaii, the university newspaper.

Mihata has just been commissioned a second lieutenant in the Officers' Reserve Corps of the United States Army. The university is

made up of about an equal number of white students, Chinese, and Japanese.

Mr. Noboru Aoki, of Tokyo, will be the first speaker, using as his subject, "The Pacific, Will It Divide or Unite Us?" Mr. Dai Ho Chun, the Chinese representative from Honolulu, will follow, speaking on "Understanding America." Mr. Osamu Shimizu, of Tokyo, will be the third on the program, speaking on "Young Japan's Viewpoint on the Pacific." He will be followed by Mr. J. Stowell Wright, the Anglo-Saxon member of the Hawaiian team, using as his subject "Reconciliation of Japan and America."

Mr. Takizo Matsumoto will be the final speaker for Tokyo, using as his subject "Cosmopolitan or War." Mr. Walter Mihata, captain of the Hawaiian team, will end the program, speaking on "Americans of Japanese Ancestry."

The purpose of the trip, in addition to that of establishing forensic relations between the universities of the Orient and Hawaii, is to convey a friendly greeting from Honolulu across the Pacific.—*Japan Advertiser*, Tokyo.

"Bahá'u'lláh has taught that prejudices, whether religious, racial, patriotic or political, are destructive to the foundations of human development. Prejudices of any kind are the destroyers of human happiness and welfare. Until they are dispelled the advancement of the world of humanity is not possible, yet racial, religious and national bias are observed everywhere. For thousands of years the world of humanity has been agitated and disturbed by prejudices. As long as it prevails, warfare, animosity and hatred will continue. Therefore if we seek to establish peace we must cast aside this obstacle, for otherwise agreement and composure are not to be attained."—*'Abdu'l-Bahá*.

WORLD THOUGHT AND PROGRESS

INFUSION OF religious feeling into the student is one of the primary duties of colleges, in the opinion of Dean Shailer Mathews of the University of Chicago.

Freshmen's religious and other values which they bring with them to college are being undermined by "scientific freedom of thought" and are not replaced by any higher values, Dean Mathews said yesterday at the Institute for Administrative Officers of Institutions of Higher Learning.

Establishment of non-sectarian religious centers in colleges and classes in religious history and psychology was advocated by the Chicago dean.—*Evening Star*, Washington, D. C.

INTERNATIONAL CONGRESSES are more and more inconvenienced by the language difficulty. It is therefore not at all astonishing that increasing interest is taken in international circles in Esperanto. It is regarded as a means of remedying an insurmountable obstacle.

The congress of the World Federation of Educational Societies, held in Toronto last August, unanimously adopted a resolution relating to the employment of the auxiliary language in congresses and instructed a committee to make a thorough study of the problem.

The Committee of the Union of Bulgarian railwaymen published in its official organ in December, 1927, a decision of the Union in the following terms: The Union decides—

(a) To introduce in its organ a column relating to Esperanto with a view to interesting its members in the study of the language and informing its colleagues abroad of the principal results of its activity;

(b) At the earliest possible date

to employ Esperanto as the sole language for international correspondence with the office of the Union.

The Hungarian section of the Touring Association "Lovers of Nature" adopted at its annual meeting in Budapest in February, 1928, a resolution:

(1) To recommend to the next international congress of the Lovers of Nature the study of Esperanto by all its members.

(2) The opening of Esperanto courses in all the groups and sections.

(3) The use of Esperanto for organizing relations with foreign groups.

(4) The introduction of a regular Esperanto column in the official organ.—*Amerika Esperantisto* for June.

"THE REAL fatherland is not merely the spot where one was born, not one's own town, county, State, or nation, but the whole sphere, or better still the entire universe. Any rational patriotism should enhance one's understanding of the globe and its population, and not restrict it. Both the education attempted in schools and that which comes from experience are intended to enlarge this understanding and thus to enable one not only to adapt himself to his environment, but to prove some command over it.

"How can the child be helped to think in larger terms than the old merely national sense of patriotism while he develops this adaptation to and command over environment? To the small child the world is so limited that his first loyalty is necessarily to his own impressions and reactions. Then, in line with the usual

procedure, he extends his loyalty to his own family, his own home, his own backyard, street or neighborhood, to his own town or city, and finally to the nation. Yet the nation should not be the end. Every country in the world is dependent to some extent on every other country. The study of geography, therefore, early undertaken by the child, even before he is called upon to consider it in school, should be encouraged on an international basis as possible."—Gustavus S. Paine, in July *Children*.

"IT HAS BEEN a source of gratification to me to note the steady progress in Palestine. The increase in population, the great development in agriculture and industry, the establishment of health-centers, the renaissance of the Hebrew language, the founding of the Hebrew University on Mount Scopus—have gained the admiration of the entire world.

"This steady progress of Zionism has served to remind us of the scientific truth that no one race or people has a monopoly of greatness. Each nation has a right on its own soil to work out its own destiny, to live a normal and healthy life, and to seek and to find the true fundamental values of life. The greatest progress of mankind we know, will not come from the monotonous uniformity of any single civilization, but rather through the richest harmony of many civilizations. We hope that in the symphony of nations Israel may produce its own precious note."—*The New Palestine*.

"IN THE TANG dynasty," said Dr. Lyon, "we find that there was a sentence like this: 'The world is one family in which China is one person.' It may not be known to all of you that Confucius conceived of society as having three stages of evolution: first, the barbaric stage; sec-

ondly, what you call the 'stage of small tranquility,' and, thirdly, the stage of the 'great fellowship.'

"Now of these three stages through which society must pass Confucius said the world had already reached the second stage.

"Now, what did he mean by the Great Fellowship? I want to first quote from what he himself said:

"'When the Great Fellowship becomes effective, all men everywhere will live for the common good; leaders of worth and ability will be selected; their words will be trusted and they will become makers of peace. They will provide sustenance to the aged as long as they live, employment to the able-bodied, opportunity for development to the young, friendly care for widows, orphans, childless men and the disabled; for each man a task and for each woman a home.'

"The present significance of this idea has been put into very concise form by a modern Chinese scholar whom I hold in high regard, a man who lives in Shanghai and who I know quite intimately. He says:

"'The Great Fellowship means a social order in which every individual will have an equal opportunity to share the necessities of existence and to enjoy the good things of life. In man's relation to fellow man it emphasizes fair dealing, each person having an equal chance under the sun. It presupposes liberty, equality, and fraternity and has as its good the greatest good for the greatest number. The method for attaining this condition is not by force or aggression, but by moral influence. When one nation has attained that stage then it is her duty to take the next step and help every other nation enjoy the blessings she enjoys.'"—Dr. D. Willard Lyon, in the *Japan Advertiser*, Tokyo.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

SEPTEMBER, 1928

NO. 6

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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Her Royal Highness Princess Ileana, youngest daughter of Her Majesty Queen Marie, and the late King Ferdinand of Rumania. She is one of the deep thinkers of the younger generation to whom life, in its real sense, means service to humanity. (See page 170.)

The Bahá'í Magazine

STAR OF THE WEST

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“The method of reason is not perfect; for the differences of the ancient philosophers, the want of stability and the variations of their opinions, prove this. For if it were perfect, all ought to be united in their ideas and agreed in their opinions. . . But the bounty of the Holy Spirit gives the true method of comprehension which is infallible and indubitable.” —'Abdu'l-Bahá.

MATERIALISTS look upon the individuality of man as being merely the sum total of his mental and emotional states, which in turn are considered to be the exudation or creation of the physical brain and its allied nervous system. Such a view of man makes gloomily dubious any prognostication of individual existence after death has terminated the functioning of mind and has broken down and dissolved into primitive matter that marvelous structure, the brain, the most intricate which the universe has to our knowledge evolved.

If man's thoughts, his aspirations, his dreams, his spiritual grasp of reality, are but the exudations of the gray matter which forms his cerebral cortex, then it is but logical to assume that upon the dissolution of the body at death man's individual existence comes to an end.

IF HOWEVER, the brain is but an instrument for registering the ultimate eternal identity of man, there would be no destruction of the reality of man merely because death had severed the soul from the instrument given it wherewith to function on this plane of matter.

The latest scientific discoveries regarding the brain seem to trend in this direction. According to Prof. G. H. Parker of Harvard, the nerve cells forming the cerebral cortex num-

ber about nine billion, weigh a little over thirteen grams, and occupy a space of less than a cubic inch. It would seem almost incredible, he comments, that such a small amount of protoplasm in each of us should make possible the manifold achievements of the human mind. Yet these same brain cells are “the materials whose activities represent all human states, sensations, memories, volitions, emotions, affections, the highest flight of poetry, the most profound thoughts of philosophy, and the most far-reaching theories of science.”

When one reflects upon the essential nature of this tiny instrument from which emanates our “memories, emotions, affections, the highest flight of poetry, the most profound thoughts of philosophy,” would it not appear that the cortex is not in reality the creator of thought, but rather a marvelously formed “receiving set” which registers rather than creates thought-waves?

PLATO, who, so far as philosophic thought is concerned, has made the greatest use known to history of that tiny cortical “cubic inch”, ascribed his inspirations not to the power of his own intellect but to a higher force which breathed in and through him. And so with other great artists, inventors, and scientists—they feel that although their brains have worked at

high tension and for long intervals toward the idea or discovery sought for, the final solution has seemed to come from some source beyond themselves—a gift from the blue, as one inventor so described it to the writer.

If those men who have made the most gigantic contributions to world thought and progress ascribe their accomplishments to something other than their physical brain, why should not the ordinary man also seek further than his brain for the source of his mental activities?

NO, LET US SAY, once for all, man is not his cerebral cortex, nor is the cerebral cortex man. It is not a matter of identity, but of instrumentality. Abdu'l-Bahá has demonstrated the immortal nature of man, in showing that if by accident limbs are lost, man does not thereby feel his real self reduced. "Dismember a healthy man—the spirit is not dismembered. Amputate his feet; his spirit is still there. He may become lame, or paralyzed—but the spirit remains ever the same; no change or transformation can you perceive. The spirit is not incapacitated by these conditions. It is everlasting and permanent. Therefore it becomes evident that though the body be dead, yet the spirit is permanent."

And just as the reality of man is not identical with his limbs, his torso, his various organs, so it is not identical with his brain. True, when man's brain is injured, the quality of his thought deteriorates; but so, when man's stomach is injured, does disaster overtake digestion. The brain, and that special part of it given to creative thought—the tiny cerebral cortex—may deteriorate, may disintegrate, without drawing into its vortex of annihilation that central operator, that ultimate identity, the soul.

SO MUCH as regards the implications toward immortality in the newer science of the brain. But there are

implications of even greater practical importance, in the neurologist's belief that man is not at present using this marvelous cortical instrument, with its nine billion nerve cells, up to full capacity. Says Dr. Frederick Tilney of Columbia University, "The brain is as yet only in some intermediate stage of its ultimate development." And he looks to it for the expression of yet unsuspected potentialities and beneficial progress.

If the cortex is a sort of receiving set, then it behoves us to tune it up to its fullest capacity, to make it ever more receptive to higher and more noble thoughts and aspirations. Let us make of it an imponderable bridge with which to cross the gulf between matter and spirit, between earth and heaven. Let us so sensitize this receiver-of-ideas that it may catch the very star-stuff of the universe, the rays that emanate from the Divine Mind, and register them in noble thought and action.

We are told that we need never look upon our own limitations. "Man must not look at his own capabilities, but think of the power of the Holy Spirit. It is indeed the Holy Spirit which empowers man."

"There is a wonderful power and strength which belongs to the human spirit, but it must receive confirmations from the Holy Spirit. If it is aided by the bounty of the Holy Spirit, it will discover realities, it will be informed of the mysteries."

As for the most potent means of achievement, 'Abdu'l-Bahá says: "When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed."

THUS HAVE been given us by the Divine Teacher, the means of perfecting ourselves to the point of more sensitive receptivity to the ideas and

truth of the Kingdom. That the breaths of the Holy Spirit may encompass us, inspire us, aid us to discover and to create—this is the desire that should be in every human heart. This alone will lead to the perfect evolution of the individual and of the race.

The educator, in dealing with human material in the exquisitely formative period of youth should teach the truths of the Spirit first, and let the mental growth and activity flow from the higher source of spirit. "Seek ye first the Kingdom of Heaven," taught the Christ, "and all these things shall be added unto you." It is important truth for humanity to realize: that those marvelous nine billion nerve

cells of man's cortex will never function in their fullest harmony, integrity, and creativeness, until they are tuned to the great vibrating force of the Spirit.

Yes, Spiritual training should be the basic foundation for all intellectual development. Who can tell what may be the effect of spiritual thought, aspiration, and upliftment, upon that little cortical receiving set of ours; making it still more gloriously subtle, more sensitively responsive to those great Truths and Laws by which the Universe is run? The way of the Spirit is the perfect way to intellectual unfoldment and human progress.

"When the fire of love is become ablaze, the harvest of reason will be wholly consumed."—*Bahá'u'lláh*.

SCENTED ASHES

My crop of reason grew apace and throve,
For I had tended it with grace and love.

I saw the sum of what I made
Burnt into ashes by a Name.
But willingly I sacrificed
The fuel for the flame.

The fire of love ran riot there, consumed,
But all about me was a sweeter air, perfumed.

—*Sophronia Aoki*.

THE PROMISE OF YOUTH

ROSA V. WINTERBURN

In this, the best all-round treatment of the youth problem of today that has yet come to the editor's notice, the author shows beneath the errant adventureousness of modern youth a serious quality of search which may well become the foundation of a more earnest and spiritual age. Dr. Winterburn will continue her theme on Youth in the October "Star of the West" under the title "Knowledge of the Spirit." This gifted writer is a teacher of sociology in one of our up-to-date California schools. She has also taught English and is the author of several text books on English grammar and rhetoric.—Editor.

THE world wide attack on "flaming youth" is pathetic and alarming. Youth is youth to day as it was yesterday, a million years ago; as it will be tomorrow and a million years in the future. That is, youth is the young of the adult. It is produced by the adult, it inherits from the adult, it copies him, it learns from him, it transmits the dying adult of today into the maturing adult of tomorrow. It follows then that if our youth of today is "flaming", our adults must be red hot. Youth is what the adult world makes it. If adults cut off hope, youth is hopeless; if adults cut off opportunity, youth becomes stagnant and inward-eating; if the adult world opens every door of evil thought and action and of cynical outlook upon the world, youth pushes through those doors and dances and jazes into evil ways and contemptuous disregard of all morality and regulating standards. If adults live sanely, honestly, beautifully, youth follows close in their footsteps. Naturally, whatever the line of movement, youth goes a little farther on it than the older generation, or the world would stand still. Youth is our advance guard into the future. We older ones push it forward along the roads into the future that we ourselves are shaping, and then wonder, often pettishly, that it advances

With all of today's open doors of progress into good and evil, youth now and always stands interpretative of the future. Today it is more proudly interpretative because it is more self-conscious, more aware of its own

powers, intelligence and importance. It should have that self-consciousness, but it should be shaped by an understanding of the inevitable laws of reward and punishment, of progress and retrogression. This knowledge may have many sources, but the controlling knowledge of life and of the source of power is contact with the Divine, is spirituality. As a class, our youth is well instructed physically and mentally, but it is tragically untaught spiritually. What can we expect out of such a youth but a physical and mental adult? A being ignorant of his greatest power, his surest guide—the spirit that dwells within us. Let us consider briefly, first, this youth as he is today; second, some methods of instructing him in that unlimited power of the Spirit which is his birth-right, and for which he should be struggling far more eagerly than for wealth and material success.

The youth of today has the age-old passionate longing for investigation, accomplishment, recognition. The new, the untried call to him. He ventures eagerly into all phases of the world ahead; and usually he goes innocently, or at least ignorantly. He tries out new mental processes; he rejoices in scientific investigations; he tries his mind in cynicism; he luxuriates in the alluring pleasures of thought, research, invention. He plunges into physical prowess, enjoyments, appetites, vices; he revels in the beauties of life; he helps in the struggles for conquest over disease and suffering. He is ready to put his head through any open door, just to find out what

lies beyond. But his adventures into spiritual fields are puerile compared with his physical and mental achievements. The older spiritual attitude, that of many adults, too often repels him, and he knows of no other spiritual world. Superstitions, traditions, dogmas, prohibitions, spring up everywhere before his spirit, and he turns with relief towards the seemingly more joyous and less restricted paths open for the body and the mind. Nevertheless, youth is spiritual minded; but he is far more apt to consider this attitude his mentality than his spirituality. Often he proudly boasts that he builds his religion on his reason, wholly unconscious that reason is based on spirituality, and that the light of mentality is the Spirit of God.

Many of our young people are faithful church goers. To them the church means largely what it has meant to their parents. Large numbers, however, are either indifferent to church life or are wholly oblivious of it. We Bahá'ís need not be alarmed that this is true. The followers of Bahá'u'lláh can never be careless of the debt humanity owes to religion of all ages; but we also know that between yesterday's sunset and the new dawn of today there must intervene a twilight and the darkness of night. This present condition of noisy tumult and dreary blackness is the human night with its revelry, debauchery, and dead torpidity, before the eyes can open upon the breaking day. The young people are still either in the night's revelry or its slumber, or they are just awakening brighteyed and joyous for the new day. Of course the most of them, even those very spiritually minded, do not have the older religious attitude. There is often frank disbelief in anything superior to man. There is cynicism that may be merely a new mental consciousness which will soon disappear, or that may be a reaction from contact with the insincerity that plagues the world. More

frequently there is utter indifference; just going one's way with no thought or interest about so totally unrelated a subject as churches and church going.

So one might continue through the long list of religious viewpoints in this pushing, material-minded, intelligent, quizzical world of today. They are, however, really the surface attitude of many young people, and it is the foundation principal that counts. The realities of life for the individual and the race grow out of the basic elements of life. At heart the ordinary, normal, healthy youth is essentially sound and promising. There is a broad, tolerant, questioning, spiritual sub-stratum in modern youth that is the foundation on which spiritual progress for the future will safely rest. The young people are learning that the church does not contain all religion, and that religion is the way a man lives. They are too extensively trained in modern schools and business to be attracted to the worn-out lecture methods and business processes of existing churches, although both may be tolerantly accepted as long established institutional conditions.

There is shaping itself, however, a newer conception of right living. It rests upon the growing prosperity of the world which suggests and promises greater comfort and happiness for all men: so we find a growing conviction that abject poverty must be ended, since it is not only unjust but also a source of inefficiency, disease and crime. This newer conception of life also grows out of the better mental training of the young, making them more keenly alert to ways and means of accomplishing that which they desire. It springs from the complex inclusiveness of everyday life, which makes it necessary that problems affecting mankind must be studied and solved on the basis of a human co-operation bigger and

friendlier than the world has yet dreamed of. Through these forms of divine guidance the new world consciousness is being produced, which must after all find its root, direction, and strength in the heart and spirit of the individual.

This newer conception of life is an important part of the spirituality of our young people. This spiritual substratum of our youth is teeming with undeveloped life impulses. It is still very chaotic, undeveloped, and startlingly undreamed of and unappreciated. It is, however, the seed ground for Bahá'í teachings. It is the spawning place of the future. Youth itself is as unconscious of the real spiritual make-up of its soul depths as, apparently, a great part of the adult world. The insistence on such expressions as "hell-bent youth," "flaming youth," and many similar ones is alarmingly dangerous and destructive, not only to youth but also to true social progress and to the very future of civilization. To tell youth that it is "flaming" and "hell-bent" is but to make it callous to such conditions. If it is true, who is answerable for it? Whence have come their ideas of home life, of parental loyalty and devotion, of the sanctity of marriage, of business honesty and honor, of legal justice, of national integrity? Surely the youths have learned it all from the adults who have lived their lives before them; who have

taught the children, or left them untaught; who have developed crime and vice and nerve racking jazz and speed. The children have lived what their elders were living, and with the vim and exuberance of youth they have rapidly pushed it farther.

There is infinitely more to youth than all this material mindedness. Youth is essentially the age of ideals, of longings, of aspirations. These are largely based in the spiritual nature. They belong of course, to the impulses that have animated men of all eras, and whose realization has resulted in the steady evolution of humanity into higher and higher civilization. Today, with all our progress, we should not fail to understand the existence and importance of this spiritual seed-bed. The tragedy of the world is that so many adults neither see nor understand it. Hence, it is imperfectly and scantily used. Youth is blamed for its impulses; life is handicapped by excessive material development and an ignorance of spiritual power.

No world work toward which Bahá'ís can turn is so important yet so alarmingly neglected as the development of spiritual knowledge and power in the youth of today. Progress must start with the individual. There is absolutely no other place for its beginning. The youth must carry on, or the whole structure of future civilization falls to pieces, for youth is the future.

—

"IN THIS AGE every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand."

—'Abdu'l-Bahá.

THE GARDEN OF THE SOUL

BERTHA HYDE KIRKPATRICK

"The fields and flowers of the Spiritual Realm are pointed out to us by the Manifestations Who walk amid their glories. It remains for the soul of man to follow Them in these paths of eternal life, through the exercise of its own human will."—'Abdu'l-Bahá.

A few years ago we sowed calendula seed in our garden. All that summer there was a wonderful show of the bright-faced flowers of all shades of yellow. We gathered all we wished but many matured their seed and developed it on the soil below. The next spring, although we sowed no seed the ground was covered with tiny calendula plants and again our garden and house were bright with the sunny blossoms. This continued for three or four years. But then came a spring when the self-sown seed did not germinate and that spot in the garden was infested with weeds and coarse grass.

So it is in the garden of the soul. The fruits of the spirit are love, joy, peace, unity, harmony and the virtues that bring happiness and comfort to the world. Ábdu'l-Bahá tells us that man would never have known these virtues unless the great Prophets, the Manifestations of God, had come to earth and taught him, sowing the seeds of these virtues. We may appreciate these virtues very much and use them to beautify and benefit our lives and the world, but unless we cultivate and nourish them with the water of the Spirit after a few generations they die out. We all of us

have observed the deterioration of a fine family or a community. We may teach our children the virtues our parents taught us, but unless we teach them, or in some way they learn, the secrets of the spiritual life, after a few generations the virtues are lost.

When the life of the spirit becomes so choked by the weeds of materialism and intellectualism that its fruits are hardly visible, the Manifestation of God comes to earth and plants fresh seeds of the virtues in the hearts of man, nourishing them by the example of His own life and watering them with the water of the Spirit. We must be very grateful for we are living in an age when Bahá-'u'lláh, the great Manifestation of God has sowed the seeds of love, unity, peace and justice which are to make a new and happy place of this world and when He has shed abroad the Water of Life which will bring these seeds to maturity. Our part is not only to cultivate the seed, but to cherish and conserve the Spirit, the Water of Life. For the virtues, like the calendula blossoms, even though admired and cultivated, will gradually die out unless nourished by the Spirit.

“AS ALL SOULS have capacity for enkindlement by the Spirit, and as we may all be assisted by Its Divine Power, we must will to receive it. As the soul grows, its capacity increases. Knowledge of God is attained through desire and patience. We must knock at the Door of Truth and seek God with earnestness.”

—'Abdu'l-Bahá.

TEA WITH A QUEEN AND A PRINCESS

MARTHA L. ROOT

Miss Martha Root, coming up from Greece to Jugoslavia, arrived in Belgrade, the capital, on January eighteenth. She knew that Her Majesty Queen Marie of Rumania and Her Royal Highness Princess Ileana of Bucharest were in Belgrade. She had written them she was going to Jugoslavia and the Princess had sent a note saying that they, too, would be in Belgrade early in January. They were at the Royal Palace, guests of Their Majesties King Alexander I and Queen Marie Mignon. The Jugoslavian Queen is the daughter of Queen Marie.—Editor.

GOING out into the principal thoroughfare of Belgrade, Kralya Milani, on Thursday morning, January nineteenth, one saw at a glance that it was a fete and the throngs were wild with joy. "Why are all the people so happy?" the writer inquired, and a man who knew German replied in that language: "A little Prince is born at the Palace!" So the little Prince had come! the second son to the King and Queen of Jugoslavia! This American visitor was so happy she said: "I, too, am Serbian today, for I'm just as delighted as you are! Only I wish my education were Serbian, then I could read all these newspapers which have the Queen Marie Mignon's pictures on the front pages!"

This was Thursday and Saturday came a little missive from the Royal Palace: "Mama and I would be so glad to have you take tea with us at half past four," and was signed, "Ileana." Then this is what happened; the writer who arrived at the gates of the Royal Palace five minutes before the hour was met by stern guards standing straight and unbending in their red and blue Serbian uniforms, and why not! They had two little Princes to take care of now! Then secret service men appeared quite unheralded and they escorted the caller to an office of the Superintendent situated to the right and still outside the grounds. There three stalwart officials in full uniform and several decorations carefully examined this little note signed "Ileana" and written on the Royal stationery with the wide black border of mourning. One of the

men then quickly took the visitor through what seemed to be a private gateway into the Royal Gardens, and with his hand he motioned back, the writer does not know whom or what, for she was looking straight ahead to the palace. Passing by several soldiers of the Guard, who bowed profoundly, she was taken through the Royal Palace entrance hall, then through a reception room up into another reception apartment where the rugs, the furnishings, everything was in splendid Serbian art designs, for this palace is new and its decorations are very interesting. A pleasant attendant with kindly eyes and dressed in the picturesque Montenegrin costume with its wide, red, softly twisted girdle, helped her off with her wraps, and another attendant in conventional black took her up in an elevator.

Rare for her, she was in panic because all this formality had made her a little late—and to be late to meet a Queen and a Princess! Upstairs suddenly she halted at the door of the lift, before coming out. Downstairs she had taken off the white kid glove from her left hand to arrange a nose-gay, a moment more and she would have forgotten to put it on before entering the Royal drawingrooms! Still, she remembered in time and slipped it on while the attendant in the stately black cloths had to smile and she did, too! Hurrying from the elevator to the apartments of her Royal Hosts an inner poise came, a glad ecstatic happiness, for she was going to meet them again!

A cordial, low voice called as she



Her Majesty Queen Marie of Rumania

came through a little reception room into the drawingroom where Her Majesty Queen Marie of Rumania and Her Royal Highness Princess Ileana arose to greet her.

How dear they were! The Queen was perfectly beautiful in her black gown with its myriad draperies and the soft cream whiteness of the bands about her head and the wide cream cuffs on the smart sleeves. Long strands of pearls heightened the pleasing effect. She was very happy, one could see in her smiling eyes how delighted she was that her daughter, Marie Mignon, and the new little babe so fresh from God had come safely, this little Princeling for whom everyone had been anxiously waiting for nine days! Her Royal Highness Princess Ileana was smiling and looked very girlish in her frock of black wool.

It was a wonderful tea party in that great drawingroom, all in soft grey furnishings with a few American Beauty-red roses in vases here and there. Later during the hour Her

Majesty Queen Marie spoke of the passing of her dear friend Loie Fuller. The guest asked if she might quote the words and send them to "The Bahá'í Magazine, Star of the West." The Queen said: "Yes, you may, but do not call it an interview with me, it is only a talk with you." One could see how this great Queen, granddaughter of the Czar Alexander II of Russia and grand-daughter of Queen Victoria of Great Britain had truly loved and deeply appreciated the friendship of Miss Loie Fuller, sometimes spoken of only as "the dancer." "It was the essence of soul in our friendship," said Her Majesty, "it had nothing to do with our situation in life, the fact that I was a Queen and she was a dancer. She was a creator of marvelous color effects. She had one of the biggest minds of our century, and Loie Fuller was one of the most selfless women who ever existed. We knew each other for twenty-five years, through our fundamental love for humanity. She worked for me to help me be a strength to the

world. Why can't we see the essence in each human being and not just the outside circumstances?

"Well, since the death of Loie Fuller she is colossally recognized as the goddess of light and as the creator of marvelous dances which were a great contribution to art. Not only that, but she is honored for her great work toward peace."

"Inwardly I am free, I am not like those who have not the courage to see! Sometimes I write, and as I thought of the people who are not nice to me—you see I have written it here) I would infinitely rather be nice to them while they are not nice to me, because if I'm not, I shall always be ashamed of myself for not being nice, yet I shall always be able to forgive them!"

The conversation later again turned to incidents in Loie Fuller's life. The Queen related how Miss Fuller was always interested in getting museums started, thinking it helped bring better understanding among countries. Then a little incident came up about gifts and treasures and Her Majesty said: "That was just like Loie, she always gave away everything, she kept nothing for herself! I once gave her a golden locket which had been a gift to me from one of the Emperors of Russia. In it was a little ivory miniature of me which she loved best. It was perfect and all hid in this little case of gold. To make her accept it, I said: 'you wear it Loie, and then you can leave it to one of your museums!' It was stolen from her the next day, and she told me it was just a sign that she should not possess anything just for herself alone!"

The writer asked Her Majesty if Miss Fuller had known about Bahá'u'lláh's principles for peace, the Bahá'í Movement? She said she did not know, but that Loie Fuller was very internationally minded in religion. "I didn't have any opportunities in the

United States to talk with her about these spiritual matters."

Then the Queen spoke about the real meaning of God and true religion and her Majesty made this wonderful statement:

"The ultimate dream which we shall realize is that the Bahá'í channel of thought has such strength, it will serve little by little to become a light to all those searching for the real expression of Truth."

Then Her Majesty Queen Marie was called to the room of her daughter, Her Majesty Queen Marie Mignon. She said good-bye very tenderly and asked the writer to give her greetings to all the dear friends.



Her Royal Highness Princess Ileana did not need to go upstairs to her sister. She said: "I am free until my little nephew comes, then I shall be busy." She told the writer about her Girl Guide work in Rumania. Her own words were: "In Rumania the Girl Guide work is the one thing best for all grades of society. Perhaps you know, it was started by the Americans. Our girls always speak of the American secretaries with great love."

The Princess said there are two thousand Girl Guides in Bucharest alone, and there is a centre in Jassy. She added: "And very soon we hope to organize the work in Constanza, our port. Yes, and we have large canteens for working girls and a big canteen for workmen where about one thousand men can eat a whole meal for less than a sixpence!"

Just then her darling little nephew, Crown Prince Peter, four years old, came in with his toy cups and saucers to have a tea party, too. He is a charming little boy, very slender, very alert. The Princess asked him to tell the writer whom he has upstairs to play with, thinking he would announce his new little brother whom he already loves devotedly. Instead

he quickly said: "Oh upstairs I play with my grandmother, with my Mama and with you!" and he smiled his happiness. Then he at once kneeled down on the rug by the table and became very busy arranging his cups and saucers and preparing his own party.

So the Girl Guide conversation was continued: the writer liked what Her Royal Highness Princess Ileana said about the spiritual work with the girls. She said: "The spiritual work with the girls is going beautifully, it is the most advanced part I can speak of. I also wish to have a physical department, but our work is not developed enough for that yet. We have some colonies (summer camps) in the mountains now, and we hope to start one by the sea if we can get the money to do it." She explained how the girls can go for a month's holiday to these camps. She spoke especially of the Young Women's Christian Association and of the Children's Red Cross, for she is an indefatigable worker in both. She said: "I think all these are very excellent to get at everybody generally, it is good for racial amity. But individually no activities compare with the more organized work of the Girl Guides. In the Girl Guide organization, one works directly with the girl—her heart, soul and brain.

The Princess also spoke with deep insight and love of the Young Women's Christian Association. She says it is under the patronage from the Rumanian Orthodox Church, and that both Orthodox and Protestants can be members. She explained: "The Y. W. C. A. girls often come and sing in our Church (The Rumanian Orthodox Church). I find that girls of all sorts come into the Young Women's Christian Association. They come with great interest though often protesting, and sometimes just a little bit sneeringly,

but they soon change their attitude, because of our simple cheerful way. Sooner or later they become very good members."

"I love my work very much indeed, and it has often helped me when I found things difficult both inwardly and outwardly."

This inspiring and very young Princess is the great ideal of the girls of Rumania. It is certainly fine that she studies, thinks and works so hard to help the girls of her country. And though she only came to Belgrade, Jugoslavia, for a visit of three weeks, she brought with her a great number of good books—books on religion, universal peace and service—and she loaned them to her young friends of the Jugoslavian Court. (She does not know it but the writer later saw the rare and splendid fruits and the happiness which the visit of Her Majesty Queen Marie and Her Royal Highness Princess Ileana brought to Jugoslavia).

Now suddenly the little Crown Prince has finished his play. He has gathered and put into the box all the toy cups and saucers. He stands up close beside the Princess and says: "O Auntie, why does it take you so long to eat?" and Her Royal Highness replies to him: "Because, Peterkins, we are almost as bad as you are sometimes, we talk instead of eat!" So very soon we three walked through the great hall where the Crown Prince Peter's little automobiles were waiting for him, but he passed them by, he wished to go upstairs to his little brother. Her Royal Highness held his left hand in hers, she took the writer's hand in her right and in a good-bye that will never be forgotten, she pledged her service, saying: "I am only too pleased to do as much of the work as I can!" Thus came to a close this truly royal tea party!

HEALING—SPIRITUAL and MATERIAL

CHAPTER V—*The Animal Kingdom*

WALTER B. GUY, M. D.

"The source of all these utterances is Justice. It is the freedom of man from superstition and imitation that he may discern the Manifestations of God with the eye of Oneness, and to consider all affairs with keen insight."

—Bahá'u'lláh.

THE human and animal kingdoms are so closely related in function and organic structure that an appreciation of the environment and food supply is sufficient for both in many instances. The same balance of nitrogen or proteins, carbohydrates, fats, and mineral salts, varying, of course, with the needs of species and organisms, must be borne in mind.

We find in the animal world many well known diseases common to man; also, many of the conditions that effect man must be met in the care and treatment of animal life. All need warmth, air, moisture, and food; all are prey to invading microbic parasitic life; all need a proper food supply, and cleanliness from filth; all need proper exercise and a suitable environment.

All animal life, like the vegetable, is subject to the two principles of composition and decomposition. All are born, grow and perish.

Health is neither excess nor deficiency. It is not freedom from invading microbic life, nor is it created by an over abundance of the forces of composition that build and give vitality to the body. Health is harmony, balance, equilibrium. The forces of composition are balanced by the forces of decomposition. In youth, the power of composition is in the ascendancy; in senile conditions, the force of decomposition is strongest.

Animal life depends upon the vitalizing rays of the physical sun; the oxidizing power of the atmosphere; the ingestion of organic food; also, the absorption of vitamins or life

forces of the vegetable or animal world. It is nourished, sustained, and energized by its innate spiritual essence, which we call life.

Books and literature in abundance tell of hygiene and diet. It is unnecessary to go into detail here, but mention is made of a few points to aid those in search of a short way to health.

Excretion, assimilation, and absorption need ample water. Oxidation needs pure and abundant air. Life demands warmth and sunshine, vitamins, and a happy, pleasant environment.

Nerve and brain tissue, being composed of material containing twenty-two per cent of fatty substances, must be nourished by ingestion of an ample supply of both animal and vegetable fats. Fats also supply heat, and aid in the proper intestinal elimination. Fruit, sugar, and mineral salts must be present in the diet, and if far from the ocean, sea foods, or iodine in minute amounts, must be ingested.

In the animal world in contradistinction to the human, we find comparatively few diseases. The animal undomesticated, by its innate instinct, selects its proper food and environment, and although subject to the various vicissitudes of mortal existence, such as floods, famines, and other destructive influences, is, on the whole, in a far healthier and more normal condition than is man.

The balance of nature in the wild animal state, however, is constantly upset by the influence of civilization. The killing off of the predatory animals, as in the western states of

America, often causes a too great increase of deer and wild horses, bringing starvation to many of those animals.

Introduction of foreign animals, such as rabbits in Australia, is also upsetting natural equilibrium causing trouble and disaster to farmers, sheep ranchers, fruit-growers, and vegetable gardeners.

Another great menace, at present very acute, is the universal travel and communication between foreign lands, notably also, the exchange of foreign commodities, plants and flowers, has brought in many injurious parasitic insects that threaten to destroy our entire food supply, unless speedily brought under control. Notably among these insect pests are the European corn borer, Mediterranean fly, boll weevil, gypsy moth, etc. The Government quarantine set up by so many countries, at tremendous expense, the large sums of money spent yearly in the control of or to eradicate these pests, prove conclusively their dangerous menace to our civilization.

Harmony in the animal world is a balance of the two forces, composition and decomposition, and we shall see further on how necessary harmony is in the human and spiritual kingdoms.

That man, by reason of the innate human spirit is greater than the animal is beyond question. 'Abdu'l-Bahá makes this beautifully clear in the following quotation from "Some Answered Questions:"

"What a difference between the human world and the world of the animal; between the elevation of man and the abasement of the animal; between the perfections of man and the ignorance of the animal; between the light of man and the darkness of the animal; between the glory of man and the degradation of the animal. An Arab child of ten years can manage two or three hundred camels in the desert, and with his voice can lead

them forward or turn them back. A weak Hindu can so control a huge elephant, that the elephant becomes the most obedient of servants. All things are subdued by the hand of man; he can resist Nature, while all other creatures are captives of Nature, none can depart from her requirements. Man alone can resist Nature. Nature attracts bodies to the centre of the earth; man, through mechanical means, goes far from it, and soars in the air. Nature prevents man from crossing the seas, man builds a ship, and he travels and voyages across the great ocean, and so on; the subject is endless. For example, man drives engines over the mountains and through the wildernesses, and gathers in one spot the news of the events of the East and West. All this is contrary to Nature. The sea with its grandeur cannot deviate by an atom from the laws of Nature; the sun in all its magnificence cannot deviate as much as a needle's point from the laws of Nature, and can never comprehend the conditions, the state, the qualities, the movements, and the nature of man.

"What, then, is the power in this small body of man which encompasses all this? What is this ruling power by which he subdues all things?"

"One more point remains: Modern philosophers say: 'We have never seen the spirit in man, and in spite of our researches into the secrets of the human body, we do not perceive a spiritual power. How can we imagine a power which is not sensible?' The theologians reply: 'The spirit of the animal also is not sensible, and through its bodily powers it cannot be perceived. By what do you prove the existence of the spirit of the animal? There is no doubt that from its effects you prove that in the animal there is a power which is not in the plant, and this is the power of the senses; that is to say, sight, hearing, and also other powers; from these you infer that there is an animal

spirit. In the same way, from the proofs and signs we have mentioned we argue that there is a human spirit. Since in the animal there are signs which are not in the plant, you say this power of sensation is a property of the animal spirit; you also see in man signs, powers, and perfections which do not exist in the animal; therefore, you infer that there is a power in him which the animal is without.

"If we wish to deny everything that

is not sensible, then we must deny the realities which unquestionably exist. For example, ethereal matter is not sensible, though it has an undoubted existence. The power of attraction is not sensible, though it certainly exists. From what do we affirm these existences? From their signs. Thus this light is the vibration of that ethereal matter, and from this vibration we infer the existence of ether."

ACTION AND REACTION

DR. ORROL L. HARPER.

LIFE is one grand round of action and reaction. A child touches a hot stove and instantly jerks his finger away. A man opens his eyes to the sunlight and the pupils of his eyes contract. A boy cuts his finger, the blood flows. A girl eats tainted food and becomes ill.

These are natural reactions that are a part of the animal side of human existence. For example, a dog will not let his paw rest long on hot metal; the pupils of a dog's eyes contract when faced by a bright light; he bleeds when he is cut; and poisoned food will make him sick. So in reactions such as these man does not differ from the animal. What then identifies a human being?

Men can be listed under two general heads, animal-humans and divine-humans.

The first class is satisfied to eat, drink, and sleep. It likes to count its dollars and spends much time enjoying the material assets and pleasures that money can buy. It considers no existence beyond the one in which it lives. It is not susceptible to the dictates of conscience. The right or

wrong of a question does not trouble it, except insofar as it finds itself deprived of some material desire or comfort. If any thought of a Creator enters its consciousness, that thought is automatically associated with the outer forms of some church to which childhood environment may have directed its attention. No serious, analytical consideration of life as to its source, purpose and end is possible for this animal class of human beings because it is living intensely and wholly in the present. This world is its heaven or hell, because all its reactions to life are material. It is to this class the man belongs (at least for a time) to whom financial disaster spells death. Such a man cannot continue to live in a world which has taken away his wealth and position.

To the second class of men, the divine-human, life opens its doors to vast and limitless concepts—"without beginning, without end." Its vision is enlarged, lifted up, extended. The seen is permeated by vitalizing forces from the unseen. A mysterious spirit of hope, of faith, of assurance enables this man to accept all

earthly experience with joy and "radiant acquiescence." He lives in a world where "beauty flows." He reads,

"A lesson in each flower,
A story in each tree and bower,
In every herb on which we tread
Are written words, which rightly read,
Will lead us from earth's fragrant sod
To hope and holiness—to God."

For all men action and reaction are the vehicles of experience, and experience is the mother of knowledge. An innate desire for more knowledge is the dynamic that constantly urges man to action, and through the twins of action and reaction man gradually grows through experience into his knowledge of life.

One touch to a hot stove will be sufficient to teach one child a lesson. He has learned to avoid hot stoves from that time on. A second child may have to repeat the experiment many times before the memory impression of pain is sufficiently strong to make him avoid being burnt. Not all women are mothers, and not all experience gives birth to knowledge. It is only as man is able to draw a lesson from experience that it becomes of real value. The value of experience to the animal-human type is increased knowledge of material phenomena. The value of experience to the divine-human type is increased knowledge of unseen, spiritual realities.

Do I hear someone say "Is the animal-human type doomed to be forever animal? Can it never acquire any of these mysterious spiritual qualities? I like to eat, drink, sleep and have a good time," you say, "but—I would like to become divine too, if I am missing something in life that I could have, and that I don't know how to find."

Ah, that glorious word "But." It opens the door to a universe of possibilities. It is the sign of the Urge Divine in every man. A closed door appears in the consciousness. Means

must be found to open it. The unknown must be discovered. An unexperienced joy must be pursued. The star of the spirit must be reached for, so that life will become more vital!

Doomed to be stationery? No, indeed. Experience is ever progressive. Life is ever unfolding. The Divine is ever seeking a residence in His created forms. Each man is placed on this earth to learn how to change the animal-human into an eternal expression of the divine-human.

But how can this change be brought about? How can regeneration be instituted? How can the man lost in the valley of materialism find entrance to the valley of search? Effort is needed, and a willingness of spirit that will accept all opportunities as of possible value.



Did you ever find yourself saying something or doing something that seemed foreign to you, of which you could not approve? Have you ever thought or said to yourself, "Now why did I say that?" or "Why did I do that?" The cause for such an experience is to be found in the subconscious mind. Perverted memory impressions control our actions unconsciously, when we are off guard. The cause for perverted impressions can often be traced to childhood experience.

Reactions of childhood are bound to be colored by the limited child mind. A baby is frightened by a loud noise. The fear of falling may be instilled into its mind by being tossed into the air by some adoring relative. It has no way of knowing that it is in careful hands and safe. That baby may grow into a man and still carry (unknown to himself) that memory fear of falling. An older child may attend some old-fashioned church and have the fear of "hell-fire and damnation" so pounded into his conscious-

ness that he grows into a man of complexes, bound by his subconscious to react to the thought of "God" with fear and trembling, instead of with love, attraction, inspiration and adoration.

Modern methods supply a way to analyze, ferret out, explain and replace many of the abnormal and negative reactions of childhood by showing the afflicted one how to substitute a more worthwhile viewpoint. It is when the adult mind of reason has become active that positive, hopeful, constructive reactions may gradually and consciously be placed in the mind of understanding.

The man suffering from harmful negative memories can learn to re-

educate his own subconscious self, can make of himself a human being who automatically meets all experience in a positive, constructive manner satisfactory to himself. No man need be a slave to his own subconscious.

We speak of hereditary traits and taints. There is no doubt but what we all have them. But we need not keep them. If we discover any quality or tendency in ourselves that we do not like, all we have to do is find the antidote, the exact opposite, that we can and do admire, and make it a part of ourselves.

Let us consider for a moment that everything we have to choose from in the world is divided into two great heaps.

NO. ONE HEAP CONSISTS OF:—

All Negatives and
All Destructives such as:—

Skepticism	Dishonor
Hate	Selfish
Envy	Grief
Malice	Sorrow
Jealousy	Slander
Fear	Criticism
Avarice	Distrust
Lying	Dissatisfaction
Revenge	Unrest
Anger	Quarreling
Cruelty	Impatience
Deceit	Noise
Unfaithful	Filth
Careless	Harsh
Disobedient	Evil
Abuse	Excess
Enemies	Delay
Unhappy	Sickness
Corruption	Death
Dishonest	Inharmony
Rude	Misunderstanding
Ugliness	Chaos
Careless	Prejudice
Immoral	Ignorance
Egotism	Materiality
Violence	War
Antagonism	Worldly
Opposition	Wicked
Despair	Flippant
Excitability	Hypocritical
Ignoble	Thoughtless
Waste	Failure
Inactivity	Poverty
Careless	Indolence
Bad	Pessimism
Superficials	Defects
Doubt	Indifference

NO. TWO HEAP CONSISTS OF:—

All Positives and
All Constructives such as:—

Faith	Honor
Love	Unselfish
Contentment	Joy
Good-will	Gladness
Satisfaction	Eulogize
Courage	Praise
Generosity	Trust
Truth	Satisfaction
Mercy	Rest
Self-Control	Agreement
Kindness	Patience
Fair-dealing	Quiet
Faithful	Gentle
Careful	Good
Obedient	Progress
Respect	Moderation
Friends	Health
Happy	Life
Purity	Harmony
Honest	Understanding
Courteous	Order
Beauty	Tolerance
Careful	Knowledge
Moral	Spirituality
Humility	Peace
Calm	Heavenly
Sympathy	Divine
Cooperation	Modest
Hope	Sincere
Composure	Thoughtful
Noble	Success
Economy	Wealth
Effort	Industry
Careful	Optimism
Good	Perfections
Fundamentals	Interest
Assurance	Cleanliness

In every experience that life brings to us we must choose from one of these two heaps for our reaction,—and we must react in some way to everything that happens.

From which stack do we truly wish to choose? Is it difficult to decide? Which will make us happier to entertain in our consciousness Mr. Cruelty or Miss Kindness and Mrs. Understanding?

How did Jesus react to the nails in His hands, the thorns crushed into His brow, the hatred, the abuse of His tormentors?—"Forgive them, for they know not what they do."

What was Abdu'l-Bahá's reply when asked how He had felt during His forty years in prison? "Freedom is not a matter of place, it is a condition. I was thankful for the prison, and the lack of liberty was very pleasing to me, for those days were passed in the path of service, under the utmost difficulties and trials, bearing fruits and results. Unless one accepts dire vicissitudes, he will not attain. To me prison is freedom, troubles rest me, death is life, and to be despised is honor. Therefore I was very happy all that time in prison."

Would it not seem that these two Radiant Sufferers are Divine Fingers pointing the way to true happiness? Have They not shown us how we can become divine-humans?

We all realize that actions, thoughts, and reactions, if repeated often enough become habitual. How simple the process of re-making one's self becomes when we think of it in that way.

Divide all possible thoughts or reactions into the two stacks of destruction and construction. Choose only from the stack that spells peace and happiness. Test every doubtful situation by this lodestone. Repeat the desirable thoughts and actions time after time, until a habit is formed.

With a carefully chosen habit in

control, and acting automatically, even when we are off-guard, effort is no longer needed to be the type of person we have chosen to be. The man who identifies himself with destructive reactions is of the material type, while the man who chooses constructive reactions represents the spiritual type. How can we easily differentiate the two?

'Abdu'l-Bahá answers for us, "A material man lets himself be worried and harrassed by little things, but a spiritual man is always calm and serene under all circumstances."

Each of us can perhaps discover signs of both types within ourselves. How can we entirely eliminate the undesirable, and establish the eternal man of destiny? Again the reply comes.

"Man must be tireless in his effort. Once his effort is directed in the proper channel, if he does not succeed today, he will succeed tomorrow. Effort in itself is one of the noblest traits of human character. We are ourselves the means of our degradation and exultation. People are attracted to us, or repelled by us according to the attributes and deeds emanating from us."

Another word for experience is tests. How should we react to tests? "Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God knows its fitness beforehand, and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests. The tests are continued until the soul realizes its own unfitness,—then remorse and regret tend to root out the weakness. The same test comes again in a greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established."

And again, Abdu'l-Bahá, the One Who has Lived The Life, and knows the way promises:

It is possible to so adjust one's self to the practice of nobility that its atmosphere surrounds and colors all our acts. When these acts are habitually and conscientiously ad-

justed to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs to try to be good any longer, all our deeds are the distinctive expression of nobility."

'ABDU'L-BAHÁ' IN AMERICA

DR. ZIA BAGDADI

This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The twofold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.

[Chapter I of this brief story of 'Abdu'l-Bahá's visit in America recorded the events which transpired on His arrival in New York. Chapter II related to His first visit in Washington, D. C., and Chapter III to the first visit in Chicago. Chapter IV told of the stirring events and spiritual victories of His visits in Cleveland, Pittsburg, Pa., Montclair, N. J., and return visits to Washington, D. C. and New York. Chapter V, which follows continues the story of His stay in New York, His attendance at the International Peace Society's Conference at Lake Mohonk, and of His visit in Boston and Worcester, Mass.]

ilization spread to Egypt and Syria, and from Syria to Greece, and from there to Arabia and Spain, and from Spain it spread to different European countries. Nevertheless, the world of humanity has not yet reached the stage of maturity. Whenever this material civilization becomes the twin of divine civilization, Universal Peace is established, and the souls attain to the station of the angels, then it will be the time of the maturity of the world."

MAY 13, 1912, at Hotel Astor, New York. Reception by New York Peace Society. 'Abdu'l-Bahá spoke upon the subject of "Universal Peace" and after the reception, He said to His interpreters, "No matter how much I say I am the Servant of God, ('Abdu'l-Bahá the servant of Bahá), still they call my name Prophet. It will be nice if something is done so that they will stop using these names and titles."

Speaking to a group of Hindus and Japanese who came to see Him in the evening, 'Abdu'l-Bahá said, "In the ancient times India was very prosperous. From the continent of Asia civ-

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On May 14, 1912, the International Peace Society held its Conference at Lake Mohonk, N. Y., and 'Abdu'l-Bahá was invited to address the members. Here He remained three days. After delivering His address, He said to the interpreters, "Once I wrote to the friends in Persia in regard to peace congresses and conferences, that if the members of the conferences for peace do not succeed in practicing what they say, they may be compared to those who hold a meeting to discuss and form firm

resolutions about the sinfulness and harmfulness of liquors. But after leaving the meeting, they occupy themselves in selling liquors, and just as before they become engaged in their business. Now we must not only think and talk peace but we must develop the power to practice peace, so that like unto the spirit in the body of the world, peace may permeate the whole world."

The members and speakers who attended this conference were from all parts of the world, most of them did well in presenting their papers. But one of the speakers was very much excited, he kept pounding and hammering the table with his fists, kicking the chair with his feet, shouting and screaming at the top of his voice. Later, 'Abdu'l-Bahá remarked, "There are times when a speaker should raise his voice in order to emphasize his point. There are times when he should speak low, and at times he should smile. Gestures must harmonize with the character of words."

On the following day, May 15, 1912 'Abdu'l-Bahá went out to take a walk and a crowd of young men and girls followed Him. On reaching a large tree, the blossoms of which were in full bloom, he stopped and faced the crowd with His wonderful smile. It was a real spring afternoon. The sky was clear and the sun flooding the green hills with its warm rays. Everything was quiet except for the melodies of song birds and the gentle breeze that whispered to the leaves. Then suddenly the silence was broken by 'Abdu'l-Bahá. Who undoubtedly knew the youthful crowd was anxious to hear Him tell an amusing story. He did tell them a peculiarly significant story, which fixed clearly in their minds the importance of deeds. And then He said, "It is very easy to come here, camp near this beautiful lake, on these charming hills, far away from everybody and deliver speeches on Universal Peace. These

ideals should be spread and put in action over there, (Europe) not here in the world's most peaceful corner."

On the following evening, May 16, 1912, about nine o'clock, 'Abdu'l-Bahá said, "We have to leave this place tomorrow and I wish I had one of my Persian rugs here, that I might give it as a present to our host, Mr. Smiley, President of the International Peace Society." Those who were in His company told Him that it would be impossible for anyone to go to New York and return in one night, as all have to leave about ten o'clock in the morning. Then He looked at this servant and asked, "Well, what do you say?" I said, "I am not afraid to try anything for you, my Lord." He handed me His key and said, "Take this and go to my room and bring a rug. May God bless you."

From Lake Mohonk I hired a carriage to take me to the railroad station. To my disappointment, I learned on arriving there that there was no passenger train at that hour for New York, but a freight train was just leaving. I jumped the tracks and made a wild dash as fast as I could run. Finally I caught the rear end of that speeding train and succeeded in climbing up without mishap. Then while I was trying to catch my breath, the conductor came and protested my action and ordered me to get off at the next station. I showed him my professional card and told him that I was going on a very urgent mission. "O you are a doctor! That is all right." Fortunately, the kind conductor did not ask what the nature of the urgent call was.

About two o'clock in the morning I reached 'Abdu'l-Bahá's apartment and had to awaken Mrs. Grace Ober and her sister, Miss Ella Roberts, to let me in. They were very kind and asked me to have something to eat and to rest a while, but I thanked them and told them that I was in a great hurry. Then I selected one of the

most precious rugs from 'Abdu-Bahá's room and hastened to the railroad station. I took the first early morning train. It was about nine o'clock when I landed at Lake Mohonk station. From the station it would take one hour to reach Lake Mohonk by carriage, and I had to be there at ten o'clock. I looked around and there was no vehicle of any kind in sight. But finally, the mail-carrier appeared with his little wagon and got off at once to receive the mail. I got on the little wagon and awaited his return. When he came and saw me, well! was I nervous? It was certainly one of the embarrassing moments of my life. However, I explained my position to him, namely, that I was in the service of 'Abdu'l-Bahá, whom we regarded as our spiritual king, and I showed him the rug that had to be delivered right away to Mr. Smiley, President of the International Peace Society. Then as a last resort, I suggested that in case it was against the law to let me go with him, he could at least let me relieve him that morning because I knew how to drive a horse, and if it was necessary, he might consult with the postoffice or the police.

O what a relief came when he said, "It's alright I guess, I am going up there anyway."

We arrived at our destiny just at the time when 'Abdu'l-Bahá was shaking hands with Mr. Smiley and preparing to leave. He took the rug with a smile and presented it to Mr. Smiley to keep as a souvenir.

"Why this is just what I have been seeking for many years!" Mr. Smiley exclaimed. "You see we had a Persian rug just like this one, but it was burned in a fire and ever since my wife has been broken-hearted over it. This will surely make her very happy." Afterward the Secretary of the International Peace Society, who was the last one to leave, came and said to 'Abdu'l-Bahá, "We all appreciate your blessed visit and we believe what

you said is the truth. But we are sorry we cannot include religion in our organization. Our members are composed of all kinds of religions and sects—the Protestant, Catholic, Jew, etc; naturally everyone prefers his own belief and will protest if any religion besides his own is favored." To this 'Abdu'l-Bahá said, "Your members may be compared to beams of different metals and you are trying to unite them as you would tie these fingers together with a string." Here 'Abdu'l-Bahá brought His own five fingers close together to illustrate His point. "See, no matter how you tie them, still they shall remain separate. But the only way to make these metals into one alloy, is to put them into a crucible and apply intense heat to melt them all. For our melting-pot, we use the fire of the love of God."

On May 17, 1912, 'Abdu'l-Bahá returned to New York. During the following days spent there He used to take a walk in the park along Riverside Drive. Often He went alone, and knowing that the friends would like to accompany Him, He said, "I sleep on the grass. I come out of fatigue. My mind rests. But when I am not alone, surely I talk, and rest of body and mind cannot be gained."

On the following day He spoke at the Church of Divine Fraternity, and Dr. John Herman Randall became interested and attracted to the Bahá'í Cause.

On May 19, 1912 the continuous stream of anxious visitors who called to see 'Abdu'l-Bahá at His apartment in the Hudson Building aroused the objection of the owner and therefore, 'Abdu'l-Bahá moved to the home of Mr. and Mrs. Edward B. Kinney. Among his visitors that day was a group of Jewish Rabbis. In the evening 'Abdu'l-Bahá spoke at Brotherhood Church, Bergen and Fairview Aves., Jersey City, N. J. His subject was "The Brotherhood of Mankind."

On May 20, 1912, 'Abdu'l-Bahá spoke at a Woman's Suffragemeeting in the Metropolitan Temple. On His way, referring to the car of Mr. Mountfort Mills, He said, "Know the value of this automobile. In the future they will say, 'this was the car of the servants of the Blessed Beauty (Bahá'u'lláh).'"

May 21, 1912 was children's day. All the Bahá'í children of New York and some of their little friends had a lively visit with 'Abdu'l-Bahá before He left for Boston.



May 22, 1912. 'Abdu'l-Bahá stopped at the Charles Hotel. In the evening He addressed the Unitarian Conference.

On May 23, 1912, He visited the Syrian and Greek Relief Society. While all were eating lunch, He said to the president of the society: "How fortunate you are to be engaged in service to the poor. My greatest privilege is to be counted as one of the poor." Then He gave her ten gold pounds (about \$50.00) as His contribution to the poor. From there He left for Worcester, Mass. and on His way, glancing at the beautiful country with its green fields, He said, "I wish that Bahá'u'lláh had come to these regions. So fond was He of such scenery that often while traveling, wherever the country was more beautiful and more verdant, He would ask His company to make a stop. Once while passing by the shore of a lake, the green country, the purity of the water and the beauty of the weather were so lovely in the eyes of Bahá'u'lláh that He asked that the caravan be stopped and all remained there for several hours."

At Worcester, Mass. 'Abdu'l-Bahá spoke at the University and met a number of students who were from Japan, China and Turkey. On leaving He said to the President, "I am very pleased with you and your uni-

versity. Indeed you are serving the world of humanity and you are self-sacrificing to mankind. Above all I wish for you the best there is in the Kingdom. My hope is that you may be the cause of spreading sciences and arts, and I pray on your behalf that God may make you an everlasting banner, and cause the divine love to reflect from your heart. From you and the teachers and the students, I beheld much love and affection. This meeting I shall never forget, and always I shall remember your services."

This day, May 23, was a day of rejoicing and happiness, for it was the anniversary Feast of the Declaration of the Báb (and also the blessed birthday of 'Abdu'l-Bahá.) That evening in Boston a wonderful feast was prepared by Mrs. Alice Breed and she had baked a large cake and decorated it with sixty-eight candles, and the first candle was blown out by 'Abdu'l-Bahá Himself.

On the following day, May 24, 1912, 'Abdu'l-Bahá addressed the Free Religious Association or Unitarian Congress.

May 25, the Bahá'ís and their friends were invited to meet 'Abdu'l-Bahá at the home of Mrs. Edith Inglis, and in the evening He addressed the public at Huntington Chambers; and later a group of ministers called to see Him.

On May 26, 'Abdu'l-Bahá visited the Syrians of Boston, and indeed it was a royal reception. Commenting on this meeting, He said, "What a good meeting that was. How the confirmations of Bahá'u'lláh change the souls."

Returning to New York, He stopped at the home of Mr. and Mrs. Edward B. Kinney. During the day He spoke at Mount Morris Baptist Church, Fifth Ave. and 126th St.

On May 28, from early morning until late at night friends and inquirers in groups called to see 'Abdu'l-Bahá.

On May 29, He addressed the Theosophical Lodge at Broadway and 79th St. One of the friends inquired about 'Abdu'l-Bahá's health. He replied, "My health and happiness depend upon the progress of the Cause of Bahá-'u'lláh. This happiness is a lasting happiness and this life is an eternal life."

On May 30, 1912, He spoke at the University of New York.

May 31, 1912, 'Abdu'l-Bahá went to the country home of Mr. and Mrs Wm. H. Hoar at Fanwood, N. J. where a meeting was held. Mr. Hoar pleaded to have Him stay there for a while, but He excused Himself, saying, "We have no time for pleasure and fresh air. We must be occupied in service to the threshold of God." Later He spoke at the Town Hall in Fanwood and then returned to New York.

On June 1, 1912, 'Abdu'l-Bahá gave the following message to a Socialist who had called to see Him. "Tell the Socialists, sharing in property and lands of this mortal world is conducive to strife and warfare. But the sharing and heritage of the Kingdom is conducive to unity and goodwill. Instead of striving for worldly sharing, if you strive for the things of the Kingdom, you will gain strength and eternal happiness. For the divine Kingdom is spacious and will give you whatever you desire, and there will be no more strife and warfare. Is this not better and nobler?"

On June 2, 1912, 'Abdu'l-Bahá spoke at the Church of the Ascension, Fifth Ave. and 10th St., New York. After leaving the church He said, "At first, on arriving at the church, I did not feel inclined to speak, but when I stood before that great audience, where the atmosphere of the church was filled with the Holy Spirit, I received a wonderful feeling of vigor and happiness."

On June 3, 1912, 'Abdu'l-Bahá was the guest of Senator Gifford Pinchot

at Milford, Pa., where a large number of America's greatest statesmen and government officials were waiting to welcome Him. Here, also, 'Abdu'l-Bahá predicted the coming of the World War. When addressing His honored audience, He said, "A world war among the powers is inevitable! But it will not be in America. This war will be in Europe. You have taken a corner for yourselves. You do not interfere with anybody, neither are you contemplating taking the European countries, nor is there anybody covetous enough to invade your lands. You are at ease. The Atlantic ocean is a natural mighty fortress. Europe and other countries will be forced to follow your methods. Great changes will take place in all Europe. The centralization of great governments will end in the independence of internal states or provinces."

On June 4, 1912, 'Abdu'l-Bahá returned to New York and stopped at the home of Mrs. Champney, which like the home of Mr. and Mrs. Edward B. Kinney, became the center of attraction. One of the many friends present asked about the material civilization in America. 'Abdu'l-Bahá replied, "This material civilization is like a glass or bulb, very transparent and pure. But divine civilization is like a lighted lamp. When these two are combined, the utmost perfection will be obtained. The light of the Oneness of the world of humanity, equal rights and divine morals shall spread from this country to other countries and shall illumine the world."

Another person asked, "Is it possible for the busy man of the world to become spiritual?"

'Abdu'l-Bahá replied, "The more the souls advance in material things and the more they act with moderation, the more they can acquire capacity for spirituality. The more sound the body becomes, the more will be

the reflection and manifestation of the spirit. Yes, the things which are contrary to spirituality are those that oppose true science and a sound mind."

On June 5, 1912, 'Abdu'l-Bahá entertained the Bahá'í children at the Unity Club. On the following day, June 6, He visited the homes of Mrs. Newton and Mrs. Ives, where wonderful meetings were held. Addressing the friends, 'Abdu'l-Bahá said:

"In the world of existence there is no issue greater than meetings that are held just for the love of God. Consider, people from the East, people from the West—how in the utmost fellowship we are gathered in one place. It was impossible in the past to have such fellowship and unity. It is the power of Bahá'u'lláh that has united the hearts and brought the souls un-

der the power of One Word. The members of a family even can never be gathered together with such a degree of love and be associated in such joy and happiness. It is through the divine power and the influence of the Word of God that we are assembled with such cheer and gladness turning to the Abha (Most Glorious) Kingdom and like unto young trees of the rose-garden, swaying by the breezes of favor and bounty. This day is the day that can never be forgotten, because we are under the shadow of Bahá'u'lláh; our hearts are rejoicing with His glad-tidings; our nostrils are perfumed by the fragrances of the Kingdom of Abha; our hearts delighted with the divine call and our spirits revived by the merciful outpourings. Surely such a day will never be forgotten.

(To be continued)

THE SHELTER OF THE WORD

WALTER H. BOWMAN

In the following the author, a Bahá'í teacher of Washington, D. C., contributes a scholarly presentation of those fundamentals in religion which give the Way of Life. Scholars, students of religion, seekers after Truth—Bahá'ís or non Bahá'ís—would profit immeasurably by making this Spiritual Study a part of their daily program. All of the quotations used in this article are from the Revelation of Bahá'u'llah and 'Abdu'l-Bahá and from the Christian Bible.

—Editor.

"O PEOPLE! THE DOORS OF THE KINGDOM ARE OPENED!"

"The Doors of Unity and Knowledge—the Essential Purpose of the Creation of Man"—are opened.

"Verily the Words which have descended from the Heaven of the Will of God are the Source of Unity." "In every one of the verses the Supreme Pen hath opened Doors of Love and Union." "Through the motion of the Supreme Pen a new life of significances is breathed into the

body of words." He has "taught the birds of souls a new flight" into the Heaven of Oneness; Oneness of the world of humanity, Oneness of Religion—Universal Love. St. John said: "We know that we have passed from death unto life, because we love the brethren." Bahá'u'lláh says that glory is his who loves, not his brethren only, not even his country, but "Glory is his who loves his kind." "Blessed is he who loves the world, simply for the sake of the Face of his Generous Lord."

"Be attracted to one another, and be members of each other. Every soul of the beloved ones must adore the other." "Gather ye together with joy and fragrance, then peruse the Verses of the Merciful, whereby the doors of Knowledge are opened to your hearts."

The doors of unity and knowledge, then, are opened by the Word, and only thereby. The Word is the One Source of Unity and the One Point of Divine Knowledge. The purpose of the doors is to provide entrance to that which is otherwise unattainable.

"ENTER, O PEOPLE, BENEATH THE SHELTER OF THE WORD!—

"Then drink therefrom the Choice Wine of Inner Significances"—"the Choice Wine of Life," the "new life of significances breathed into the body of words."

WAKE UP, AND HEAR THE WORD, THE VOICE OF GOD!

"Hearken to the melodies of the Spirit with all thy heart and soul!" "Torrents of spiritual teachings have descended from His Holy Lips, that we may hear with the ears of our spirit"—hearken with the inner ear to His Melody."

CONSIDER WHAT THE WORD OF GOD IS!

"In the beginning was the Word, and the Word was with God, and the Word was God. . . The Word was made flesh and dwelt among us"—"God with us." "Verily a Word hath gone forth in favor from the Most Great Tablet, and God has adorned it with the mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures. . . Verily He (the Word) is the Remembrance of God amongst you, and His Trust within you, and His Manifestation unto you, and His Appearance among the servants who are nigh."

"Truth is the Word of God." "Sanctify them through Thy Truth; Thy Word is Truth." The Word is "The Way, The Truth and The Life," is

"Spirit and Life"—"the Spirit of Reality and the Water of Life."

The Word is "the Tree of Life that bringeth forth abundantly the fruits of God."

"The Sun of Truth is the Word of God," "Whose goings forth have been from of old, from everlasting." "Great is the mystery of Godliness; God was manifest in the flesh" of the human embodiment born at Bethlehem, born to be a "Dayspring from on High," "the Light of the World." But His goings forth did not end with the birth at Bethlehem; they "have been from of old, from everlasting." "And the Manifestations of His Beauty will be until the interminable end." "Grace and Truth came by Jesus Christ," not to give us a backward glance of bereavement because One came who would not come again, but to teach us, as St. Paul said, to be "looking for that blessed hope, the glorious appearing of the Great God ('the Mighty God, the Everlasting Father') and our Savior Jesus Christ."

"The heavens (of religions) declare the Glory of God ('the Great God,' 'the Mighty God, the Everlasting Father'). In them (in each heaven) hath He set a Tabernacle for the Sun (of Truth), which is as a Bridegroom. His going forth is from the end of heaven (from that period of time when the Sun of the preceding Dispensational Day is darkened and the Moon does not give light and the stars have fallen from heaven, when 'darkness shall cover the earth and gross darkness the people,' when the 'heaven shall have waxed old as doth a garment and as a vesture shall be folded up and changed' into 'a new heaven')—His going forth is from the end of heaven, and His circuit (His cycle) is unto the end." (His Dispensation lasts until another period of "gross darkness" and the time for another "going forth" of the Sun of Truth.).

The Word made flesh—the Son of Man—is the Tabernacle for this Sun of Truth; and the Word goes forth—there is a “dayspring from on high”—every one thousand years, more or less. St. Peter said “The Day of the Lord is as (that is, about) a thousand years.”

The Word is One, but the Manifestations of the Word in the flesh, “the goings forth” and the “circuits” of the Sun, its dawns and darkenings, are many. A Tabernacle for the Sun of Truth is set in the heaven of each Dispensational Day of the Lord.

When the Word “goes forth”, “the world is renewed, the Rivers of Life flow, the Seas of Beneficence move, the Clouds of Grace gather, and the Breezes of Bounty blow upon the temples of beings. Through the heat of these Divine Suns and Ideal Fires the heat of the Love of God is produced in the pillars of the world, and through the favor of these abstracted Spirits the immortal spirit of Life is conferred upon the bodies of the mortal dead.”

“Unto you that fear My Name shall the Sun of Righteousness arise with healing in His beams”; and “moreover, the light of the Moon shall be as the light of the Sun and the light of the Sun shall be sevenfold as the light of seven days, in the Day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.”

“In the primary sense, ‘Sun,’ ‘Moon,’ and ‘Stars’ signify the Prophets, the saints and their companions.” For example, Jesus, His Disciples, and the faithful followers.

In this Day of the realization of “that blessed hope”, “the Sun of Righteousness” has arisen in sevenfold splendor, accompanied by the Sunlike Moon, “the Righteous Branch,” the “One like unto the Son of Man,” reflecting the light of the Sun; “and the heavens declare His Righteousness, for God (“the

Great God,” “the Mighty God,” “the Everlasting Father”) is Judge Himself.” “Behold, the Tabernacle of God (“the Lord God is a Sun!”) is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God.”

CONSIDER THE VALUE AND IMPORTANCE OF THE WORD.

“Consider how great is the value and how paramount the importance of the verses in which God hath completed His perfect argument, consummate proof, dominant power and penetrating will. In the declaration of His Proof that King of Unity hath not conjoined anything with them, for among proofs and evidences Verses are like unto the sun, while all others are as stars. To the people they are everlasting proof, fixed argument, and shining light from the presence of that Ideal King. No excellence equals them and nothing precedes them. They are the Treasury of the Divine Pearls and the Depository of the Mysteries of Unity. They are the strong thread, the firm rope, the most secure handle, and the inextinguishable Light. Through them flows the River of the Divine Knowledges and bursts the Fire of the consummate Wisdom of the Eternal.”

“The Word of God is the storehouse of all good, all power, and all wisdom. The illiterate fishermen and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent learned men in all the ages. 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 in the ark of philosophy, after fruitless struggles, 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 by the aid of 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 violent hurricanes of skepticism which attempt its eradication. For this association of the part with the Whole endows him with the Whole, and this unison of the particular with the Universal makes him all in all."



ENTER BENEATH THE SHELTER OF THE WORD:
READ, PONDER, PRACTICE.

(1) Read the word repeatedly, "with the utmost attention." "If thou shouldst succeed in receiving the Tablet of God and His Trace, *Read it time after time!*"

(2) Ponder over what is perused: "Ponder carefully over the explanations, that the refreshing breeze of Knowledge may blow from the City of the Merciful (the Book of God) and cause the soul to reach the Garden of Wisdom, through the beautiful Utterance of the Beloved One." "Ponder over that which has been caused to descend from the Heaven of the Will of your Lord, the Merciful, that ye may know what we have desired in the depth of the Verses." "Through pondering man enters into the very Kingdom of God, comprehends the allegories of the Bibles, the mysteries of the Spirit, and discovers the hidden secrets of the Kingdom."

(3) Put Precepts and principles into practice: "Chant (read or recite) the Words of God, and, pondering over their meaning, transform them into actions!" "The benefit of the utterance of the Merciful One goes to those who practice." "The beloved of God are those in whom the Word of God taketh effect." "If ye love Me, ye will keep My Commandments."

READ THE WORD WITH UNDERSTANDING.

"The purpose of reading the Books

and reciting the Epistles is to penetrate the significances and to reach the summits of their mysteries otherwise, reading without understanding is of no great benefit."

THE REQUIREMENTS FOR UNDERSTANDING THE
WORD OF GOD.

"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."

(1) Purity of heart—the first requirement for understanding: "O son of Spirit! The first counsel is this: Possess a pure, a good, a radiant heart." "When a seeker intends to turn the step of search and journeying into the Path of Knowledge of the King of Pre-existence, he must first cleanse and purify his heart." "A pure heart is like unto a mirror. Purify it with the polish of love, and severance from all else save God." "The pure heart is the selfless heart." "Enkindle a fire with the love of the Beloved One ('the Manifestation of the Self of God') and consume all possessions (self)"—consume the satanic self, disregard its will that self may die and the Self of God live in the heart. St. Paul speaks of "dying daily", beseeching the brethren to "present their bodies, a living sacrifice." Bahá'u'lláh says the lover "at every moment freely gives a hundred lives in the Path of the Beloved, and at every step throws a thousand heads at the feet of the Friend." Only the sincere lovers of the Manifestation of the Self of God can attain to that selflessness which signifies purity of heart. "Blessed are the pure in heart for they shall see God," they shall "receive the light of Assurance, and perceive the Glory of God."

(2) Chastity of Soul—The second requirement for understanding: "O son of Being! Thy heart is My home: purify it, sanctify it, for My descent."

When the heart becomes purified—selfless—“empty, swept and garnished” for the Manifestation of the Self of God—the soul’s Eternal Beloved One descends and is established upon the throne of the heart and soul. Then—faithfulness, loyalty, devotion, adoration before the Face of that Beloved One, this is chastity of soul.”

(3) Freedom of spirit—the third requirement for understanding: When the heart is pure and chastity of soul is realized, when we “break the cage of body and desire and become attached to the spirit of the people of immortality,” the heart and soul become spiritual, are “freed from the world of water and clay, and soar up in the Apex of the Merciful and rest with a spirit of severance.” And this is “freedom of spirit:” Freedom from self and selves, from thoughts and things, from phantasmal forms and spectral images, from prejudice, superstition, imagination, imitation, in short, “severance from all else save God”—“complete severance from all that is in the heavens and earth.” “O friends! The heart is a store of Divine Mysteries; make it not a receptacle for mortal thoughts, and consume not the capital of the precious life by occupying thyself with this evanescent world. Thou art of the world of Holiness; attach not thy heart unto the earth. Thou art a denizen of the Court of Nearness; choose not an earthly home.”

“Purity of heart, chastity of soul, and freedom of spirit”—these are the “Lofty Qualities” required for understanding the Word of God; and the counsel to possess them is given time, after time in the Holy Utterances. How can we acquire these “lofty qualities?” Answer: “All the good names and lofty qualities are of the Word. The Word is the Fire of God, which, glowing in the hearts of people burns away all things that are not of God.” Therefore,

Read, Ponder, Practice! Obedience

is the price of knowledge. “If any man will do His Will he shall Know!” “If ye continue in My Word, ye shall Know the Truth (Truth is the Word of God), and the Truth shall make you free.”

“Whoso looketh into the Perfect Law of Liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” “The first thing to do is to acquire a thirst for spirituality—then live the life! Live the Life! Live the Life! The way to acquire this thirst is to ponder upon the future life—study the holy Words, read your Bible, read the Holy Books, especially study the utterances of Bahá’u’lláh. Prayer and pondering—take much time for these two. Then will you know this Great Thirst, and Then only can you begin to live the Life!”



Notice that we are counseled to possess the three requirements for understanding in the first Hidden Word: “O son of Spirit! The first counsel is this: Possess a Pure, a Good, a Radiant Heart.”

(1) “Possess a pure heart.” This of course, means “Purity of Heart.”

(2) “Possess a good heart.” Jesus said: “There is none good but One, that is God.” Therefore a “good heart” is a heart in which God is enthroned as the One “loved above all that is.” And this means “chastity of soul.”

(3) “Possess a radiant heart.” When we “enkindle in the heart a fire with the love of the Beloved One,” we “consume all possessions (self),” and “the lights of the splendor of the King of Oneness are established upon the throne of the heart and soul,” the spirit becomes freed from all “the veils of the satanic ego,” and the

“light of God becomes manifest in all the parts and members” of the human temple, “the whole body is filled with light,” “the pillars of the house are all illuminated and radiative through His light.” All this is involved in the radiant heart of the freed spirit.

Detachment from self, attachment to the sanctified Self of God, dwelling upon the plane of Holiness in complete severance from all else save Him—this means purity of heart, chastity of soul, freedom of spirit.

TO RECAPITULATE AND CONCLUDE:

If we would “enter beneath the shelter of the Word,” would “penetrate the significances”—would “drink the Choice Wine of Inner Significances”—we must be severed from the satanic self with all its preference, prejudice, possessions—“break the cage of body and desire and be attached to the spirit of the people of immortality;” we must, with a pure heart, chaste soul and freed spirit, with the utmost attention, read and recite repeatedly the Word of God, and carefully and prayerfully ponder over its meanings until they are transformed into actions indicating a living faith, into deeds and efforts manifesting the utmost degree of devotion. With hearts aflame with love for the Manifested Word of God, let us enkindle in the heart “the lamp of Search, Effort, Longing—F e r v o r, Love, Rapture—Attraction, Devotion, and Adoration”—that “the breeze of love” (the Love of God, ‘the breath of the Holy Spirit’) may “blow forth from the direction of Unity”—that the Doors of Unity and Knowledge may be opened for our entrance—that we may be ushered into “the Tabernacles of His Nearness and the Temples of His Love”—that He may “then unfold to us that which is concealed from the sight of His servants and

that which is veiled from the knowledge of His creatures.”

“O son of man! If thou run through all immensity and speed through the space of Heaven, thou shalt find no rest save in obedience to Our Command, and in devotion before Our Face.”

Obedience and Devotion! The devotee attains to Divine Unity, the Doer enters the doors of Divine Knowledge.

“If thou art a man of prayer and supplication, fly on the wings of saintly effort, so that thou mayest see the mysteries of the Friend and attain to the Lights of the Beloved.” “Spiritual stations are attained through prayer.” “A servant always draws near unto Me with prayers.”

“At dawn he should be engaged in commemorations, seeking for that Beloved One with the utmost earnestness and power.” “An effort is needed that we may exert ourselves in search for Him, and an endeavor that we may taste of the honey of Union with Him.”

“Now what will your efforts show forth from the degrees of devotion?”

How often will we read? How long will we ponder? How much will we practice?

“Now what will your efforts show forth from the degrees of devotion?”

Once more (“Time after Time!”): With rapt attention and the nine degrees of devotion, let us repeatedly read and recite, carefully and prayerfully ponder, and, with heart and soul, aspire to perfectly practice the Word of God—that we may possess Purity of Heart, Chastity of Soul, and Freedom of Spirit, the Lofty Qualities required for understanding the Word. Thus may we “Enter Beneath the Shelter of the Word, and Drink Therefrom the Choice Wine of Inner Significances.”

MR. TSUNEO MATSUDAIRA—A TRUE AMBASSADOR OF PEACE

The retiring Japanese Ambassador to the United States, Mr. Tsuneo Matsudaira, declared in his speech before the Pan Pacific Club in Tokyo recently that the future peace of the world depended on rational thinking and not sentimentality. When Mr. Matsudaira arrived in Washington three years ago as Ambassador to the U. S., almost his first words were, "We must not only think and talk peace; we must work for peace." This spiritually illumined Diplomat is always in the front ranks himself working for peace, and those who know him feel the sincerity of his peace-loving heart. He is leaving Japan shortly to fill the high office of Ambassador to the Court of St. James where he will undoubtedly add to his fame as a true Ambassador of Peace. His recent speech at Tokyo follows:—Editor.

"SHORTLY BEFORE my departure for Washington three years ago I called on the late Ambassador Bancroft, for whom I entertained sincere and deep respect. The Ambassador at that time said to me, 'You are going to stop at Honolulu; I hope you will find time to visit one of the public schools, for I know you will see something instructive there.'

"On the evening our steamer arrived at Honolulu I was privileged to spend a few pleasant hours under the hospitable roof of Governor Farrington's mansion, and I took the occasion to tell him what Ambassador Bancroft told me. The following morning the Governor himself took me to one of the larger public schools of the city, and the moment we entered its premises I knew what Ambassador Bancroft meant.

"There I saw pupils of all races mingling freely, apparently with no consciousness of racial distinction. There were Anglo-Saxons and Scandinavians, Latins and Japanese, Russians and Chinese, Mexicans and Filipinos, practically all races were represented there. The sight that greeted our eyes was much more than picturesque, colorful, and beautiful. It was indeed inspiring to see the children of diverse racial origins utterly unconscious of racial feeling and joining in play and frolic in the spacious compounds of the school. They were happy, harmonious, joyful and contented. As the recess hour

came to an end, a teacher went up the balcony and pressed what appeared to be a button. The bell rang. It was a signal for attention. Instantly as if by magic, the play ceased and silence replaced the laughter and the chatting which had animated the scene. The children formed lines and demonstrated several movements with wonderful discipline and perfect harmony, simply by the sound of bells.

"I have told you of this little story because I believe that the educational experiment there should furnish food for reflection for all of us who are interested in international harmony and understanding. The essence of peace lies in sympathetic understanding, and no two men can understand each other unless each divests himself of prejudice and makes honest efforts to know the other.

"There is a great deal of truth in the oft-quoted remark of a famous English writer, who told his friend that he hated a certain man. 'Do you know the man?' asked his friend. 'No' replied the English writer. 'If I knew him I would not hate him.'

"In the public schools of Hawaii the children of all races are taught to forget racial distinction and to attain a community of feeling, ideas and ideals. That is a great and noble undertaking, the principle of which might well be applied to the more complex relations among nations.

"I know full well that international relations are not so simple as those

among school children of diverse races, because each nation has its own interests which may run counter to the interests of others. But it is equally true that in many cases conflict of interests is either exaggerated or imaginary.

"The essential thing in the promotion of international harmony is the will to forget prejudice and to understand each other on the part of all nations. Viewed in this light such organizations as the Pan-Pacific Club has a great purpose to serve, and a noble end to advance, because its object is to create intelligent and sympathetic understanding among the countries bordering on the Pacific.

"It is a matter of which we may be proud that of late the problem of universal peace is receiving more and more attention by the powers in the world. It would be superfluous to enumerate all signs of this new tendency, but I am tempted to mention one of the more important evidences, namely, the proposed treaty putting an end to war as a national policy. We are happy to observe that virtually all the nations, to which the treaty has been presented for consideration, have signified their intention of endorsing it. There is every indication that the treaty will, in due course of time, become an accomplished fact, and that the outlawry of war, long the vision of the sage and the hope of the Prophet, will be lifted from the realm of imagination and transported to the sphere of reality. Such treaties may not make war entirely a thing of the past, but there is not the slightest doubt that they are a great stride toward the goal they have in view.

"In the attainment of the outlawry

of war an essential factor is sympathetic understanding among the nations. Unless the nations understand each other anti-war agreements, however well meaning, may not in themselves be a sufficient guaranty of permanent peace. Without real understanding true friendship is impossible, and without true friendship among the Powers international peace, solid and lasting, cannot be established.

"It goes without saying that international understanding cannot be real unless it is based upon rational thinking and unbiased knowledge, and not upon mawkish sentimentality. Viewed in this light, any enterprise whose purpose is to promote international knowledge, scientific, political, or social, should be fostered and encouraged.

"It is for this purpose, I take it, that the Pan-Pacific Union is organized. It has promoted many international conferences in order to facilitate the exchange of knowledge among the countries bordering upon the Pacific Ocean. This summer a women's international conference under the auspices of the union met at Honolulu. Year after year a conference of one sort or another is called by the Union. A few years ago another organization, the Institute of Pacific Relations, with its headquarters also in Honolulu, entered the field with a similar object. The establishment of such organizations and their various undertakings cannot fail to promote rational and enlightened understanding among the countries concerned, and thus materially contribute toward the peace of the Pacific and of the world."—(Reprinted from "The Japan Advertiser", Tokyo).

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

OCTOBER, 1928

NO. 7

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

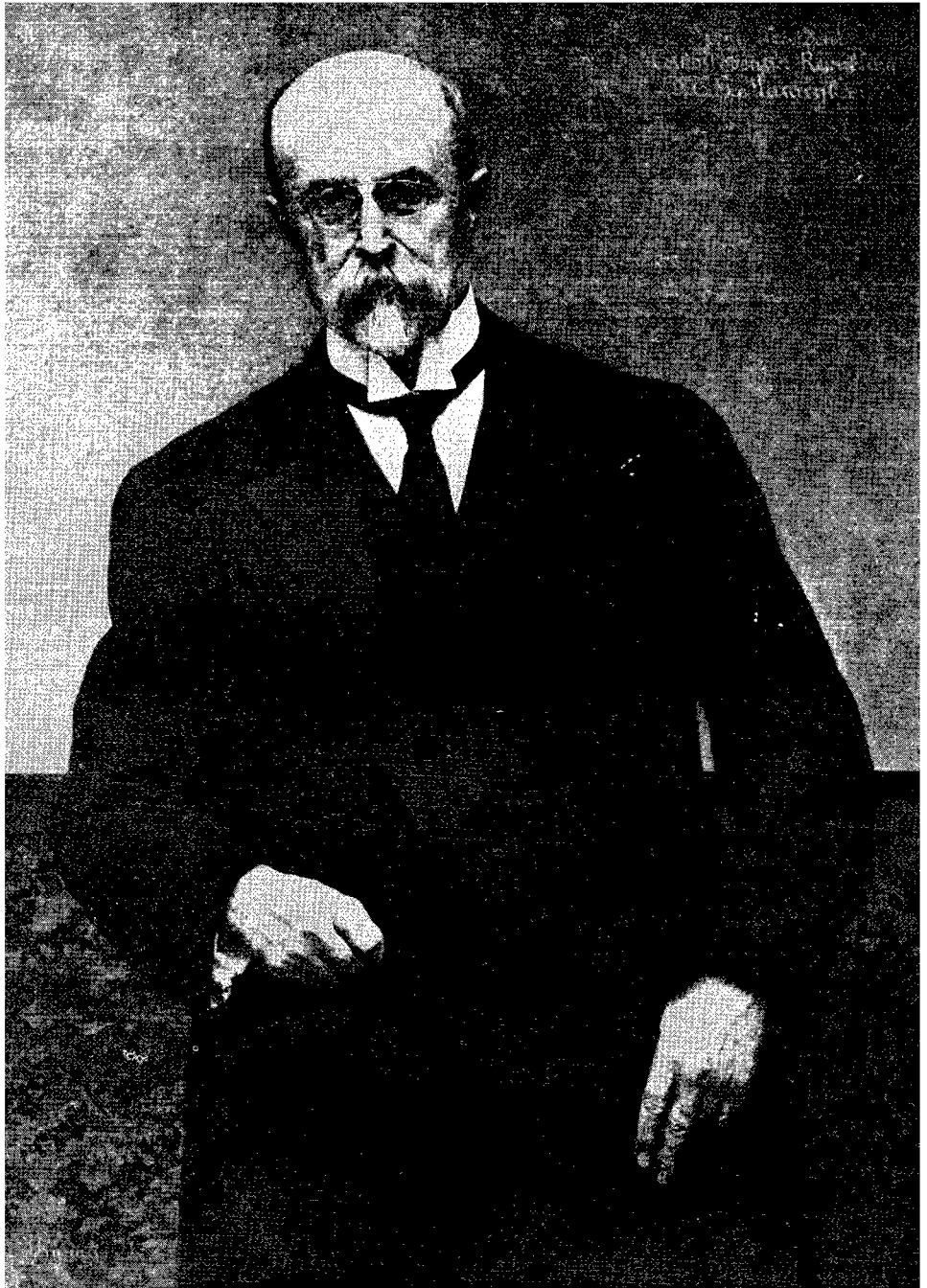
Established and founded by Albert R. Windust and Gertrude Bulkema, with the faithful cooperation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

STANWOOD COBB.....Editor
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President Thomas Masaryk, called the "George Washington" of Czechoslovakia, a constructive builder for a better civilization, born into this world to be a statesman. (See page 198.)

The Bahá'í Magazine

STAR OF THE WEST

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"God is like the calm and limitless sea. His Bounty is overflowing and illimitable. The Love of God, the Beauty of God is everywhere and exists for man if he will but rise to spiritual heights, open his spiritual vision and behold it. All souls have capacity for enkindlement by the Spirit, and as we may all be assisted by Its Divine Power, we must *will* to receive it."—*Abdul-Bahá*.

BEAUTY AND PERFECTION surround us at all times, but become manifest only upon occasion and in response to the fulfillment of certain conditions.

Journeying home from Green Acre (Eliot, Maine) by automobile, I stopped for a brief rest at a wayside gas-station in an out-of-the-way section of New Jersey. The immediate environment was humble, lacking in refinement and beauty. But suddenly, as I sat on the porch, I heard exquisite music—a cello with piano accompaniment playing Liszt's "Liebestraum." It was of course a radio which thus made possible a half hour of well-rendered classical chamber music in the midst of a somewhat tawdry setting.

Reflect upon this miracle—for it is nothing short of a miracle. From somewhere unknown was being conveyed to me music of great beauty. I did not see the performers, did not know at first who they were, or where they were. Nor was it necessary for me to have any such information in order to enjoy the beauty of sound reaching my ears. I did not need even to understand the mechanism of the instrument which was making this enjoyment possible; nor could I understand, (I wonder if any one really does understand), that peculiar nature of the atmosphere by which it can be charged for immense distances with

vibrations not in themselves sound, but creating sounds when meeting with the right conditions. If these radio-vibrations can travel a thousand miles in one direction, it stands to reason they are traveling in every lateral direction for the radius of some thousand miles. This means that the air above us, to what height we do not know, is charged, not only with infinite number of vibrations of the wave-lengths whose reception we are listening to, but with as many other wave-lengths as the present art of emission makes feasible.

Literally, there is music in the air. Invisible, inaudible,—that beauty yet awaits our listening mood and power of reception, once we fulfill the necessary conditions. Across immense space comes this bit of joy to us. And yet, however intimately it seems made for our especial enjoyment, it has within itself the infinite power of giving equal enjoyment—personal, intimate, privileged—to as many millions of people as desire to fulfill the necessary conditions of reception.

IN EVEN more infinite and mysterious a way does the sun emit its warmth and light for our comfort, enjoyment, and sustenance. How is it possible that the sun, (with perhaps, as modern science inclines to believe, undiminished energy) pours out from itself across millions and millions of

miles of space that special ray which so intimately greets us, cheers us, and warms us. We, in accepting the joy, the comfort, the health-giving qualities of these rays, are by no means diminishing for any existing being the possibility of deriving equal benefit from that celestial benefactor.

Most marvelous of all, is the fact that the sun's heat and light do not travel across the vast interplanetary space in the form of heat and light. There, in the upper ether, all is dark and cold—more than three hundred degrees below zero, the scientists tell us. It is only when the hidden vibrations from the sun strike the atmosphere of our planet that they become transformed into light and heat. So, anywhere within the limits of our solar system, any planetary mass which fulfilled the right conditions could derive equal benefit of heat and light from our mysterious solar luminary.

LET US apply this analogy to that contact between humanity and God which we understand to be due to the action of the Holy Spirit. From some Source hidden, infinite, there reaches across space to us an infinite power of tenderness, care, of upliftment, encouragement, and guidance. From time to time, out of that vast mystery, the Cosmos, comes the voice of an Announcer who tells us of the Program and of the Distant Player. This Performer, Whose music is Infinity, we may never behold—any more than in person we could approach the Sun and exist upon it. But the Infinite Music of God reaches us in its own mysterious way. Out from that Central Source emanate vibrations which when reaching human hearts become transformed into courage, faith, love, unselfishness, illumination, radiance.

It is a pity—when the Cosmos is so charged with this Infinity of Spirit—that humanity does not more avail

itself of its power of receptivity. Think of the immense stores of Riches going to waste, while man keeps himself poor, through not utilizing the opportunities, the gifts, of the Spirit! This is a cosmic tragedy! It is for this, and for naught else, that “the dwellers in the pavilion of glory and the celestial concourse bewail and lament.”

Just as the purpose of the sun is to bestow life-giving warmth and illumination to planetary inhabitants—so the purpose of the Divine Essence is to bestow the means of spiritual life and growth upon all souls. “And My purpose in all this was that thou mayst attain My everlasting dominion and become worthy of My unseen bestowals.”

IT IS NOT at all necessary that man should understand the nature of God, in order to receive His blessings, any more than man needs first to understand the secret power of the sun before enjoying its benefactions. *In fact, it is not possible for man, the finite, to understand the nature of God, the Infinite.* All speculation as to the nature of His Essence is not only misplaced energy, but is to a certain degree a form of blasphemy.

Just as one must lower the eye from before the august power of our planetary luminary, so one must humble one's spirit in approaching the concept of Deity. Not in a spirit of intellectual arrogance, of attempted philosophic analysis, but in the modest spirit of the needy who ask for help, of the thirsty who crave life-giving water, of the lover who dies for want of the beauty and joy of his beloved,—thus should man, with his heart and not with his mind, approach the Infinite to partake of its Beauty, its Life. Not the intellect, but the soul, is the receiving instrument for the emanations, the vibrations, of the Spirit.

Better by far it were that man

should busy himself with the science of Spirit, than with the science of Matter. Better to do without radio music, cheering though that be, than to deprive ourselves of the Infinite bestowals. "Heedless thou didst remain, and when attaining maturity, thou didst neglect all My bounties."

The very wealth and profusion of man's discovery of hidden resources of nature today tends to make him heedless of the values and mysteries of the spirit.

The shepherds of ancient Palestine, primitive though their modes of living were—perhaps for the very reason that nothing existed between them and the stars—learned marvellously to conceive the universe in terms of God. Not that we should go back to the simplicity of living of that patriarchal age, but that we should above all things maintain in the midst of the modern richness of environment,

that humility and simplicity which enables man to be a receiving station for the divine emanations.

The point is that it is not at all necessary that modern inventions should blind man to the realities of the spirit. This increased beauty and possibility of joy and comfort which has come into our lives through the blessings of modern science should by no means wean us from the Divine Source of all blessing, but rather heighten our perception, our realization of that Mysterious Power which underlies and upholds all existence.

The very fineness, delicacy and resoluteness of man's analysis and conquest of the forces of nature may, let us hope, become a step toward discoveries in the worlds of the spirit, discoveries most potent in value for enhancing the stability, the harmony, the joy of living.

EACH HOUR IS YOURS

The days of life are passing swiftly by,
Ne'er to return.

Each hour is yours to do with as you choose,
To spend in pleasure and in idle talk,
Or you can be constructive in your thought,
With no undue concern,

Or you can watch the moments as they fly,
With head bent low,
And think of all the things you might have done,
If you had but a chance as others had,
Forgetting that he reaps well who takes due thought
What he should sow.

Or you can each day conquer, step by step,
The inward strife,
Perform each duty well that lies at hand;
Climb higher from the sense world to the soul,
And learn the lessons well the Master taught—
To live the life.

—Ruth Ellis Moffett

PRESIDENT THOMAS MASARYK

MARTHA L. ROOT

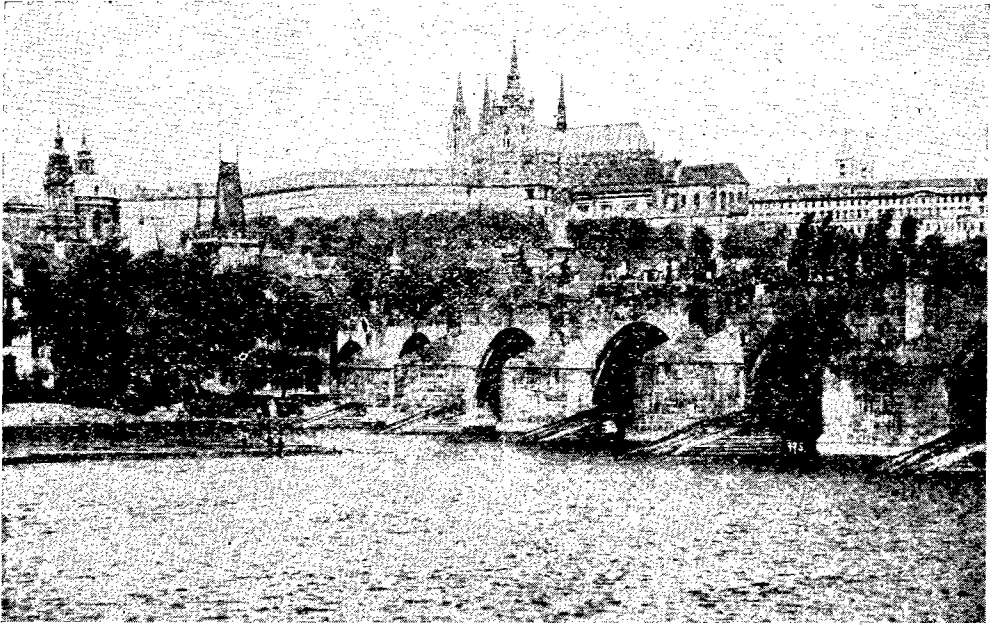
ONE thinks of President Thomas Garrigue Masaryk founder and first President of the Republic of Czechoslovakia, as an humanitarian with some qualities like Tolstoi's, as a psychologist of peace with some traits like Woodrow Wilson's, as an analiser of the motives of men not unlike Shakespeare. Americans always think of him as the George Washington of Czechoslovakia, and all countries think of him as one of the greatest living figures that have come out of the world war period. He is a constructive builder for a better civilization and he has based every effort of his life on a spiritual, liberal foundation. He was a Professor, and how great a Professor is proved by the youth who, fired by his inspiration, have become moulders of thought and action in Europe today. However, his being a Professor is like a by-product of his life, if one may be permitted this expression, for he was *born* into this world to be a statesman!

This Prague Professor, a man over sixty years of age when the world war broke out, saw the opportunity to bring again to spiritual and democratic unity his people, held back by three thousand years of servitude. He comes from Slovakia, from the race of Jan Hus and Comenius, and always the gleam of those great Czech idealists is lighting the hearts of their people. Professor Masaryk held the vision of his illustrious countryman, Comenius, who had said: "I, too, believe before God, that when the storms of wrath have passed, to thee shall return the rule over thine own things, O Czech people!"

It is an event in one's life to meet President Masaryk. The writer had that great bounty on March twentieth, 1928. Waiting in the President's

home, the historic and magnificent Hrad Castle, the crowning triumph of Prague where many kings have ruled in past centuries, she was in the Secretary's office a few moments until exactly the appointed hour eleven o'clock. The capable Secretary said to her: "Tell him about these Principles of Bahá'u'lláh for world peace. He doesn't wish an interview, but he will talk with you."

This kind and very efficient Secretary, Mr. Vasil K. Skrach, went down with the writer to the doors of the President's Library. In that little journey through one of the greatest palaces in Europe—with only six hundred rooms!—perhaps both were thinking of the tumultuously dangerous, yet fearless and noble life of this remarkable and spiritual diplomat of Europe. "O God, how he has *suffered* to bring this work to fruition!" was the writer's thought. How little the externals mean to him! He has come up through poverty, he is a liberal given; he belongs to that small group (in words he once used) with clear heads, knowledge, firm wills, fearlessness of death which give giant strength. Swiftly the visitor recalled in succession many incidents of this man she was so soon to meet. She remembered that his wife had been American, Charlotte Garrigue, and how tenderly he had written of her birthday, 1918: "By a happy chance I sailed for home on my wife's birthday. My daughter Olga and I kept it quietly amid roses as ever, and memories—no, not memories, for the thoughts and feelings of two souls which, despite distance, cleave to each other, are something more than a memory." How beautiful that this beloved wife lived long enough to see her husband's success,



The great Castle with the church in the centre is the "White House" of Czechoslovakia, for this is the residence of President Thomas Garrigue Masaryk.

to see the Czechoslovak Republic firmly established, though she passed on so very soon after! She endured persecutions with a fine heroism during the time her husband was in exile with a high price placed on his head. The enemies in derision sent her a coffin for a present. His dear daughter, Dr. Alice Masaryk who lives with him in this beautiful castle facing the sun and the river and the hills, courageously had gone through many months of imprisonment while Czechoslovak was being welded into a state.

The writer too, remembered the great love President Masaryk had for his great Minister of Foreign Affairs, Dr. Edward Benes, how he had always praised his work, and when the Czechoslovak Republic gave the President a gift to try to show him just a little their devoted love and gratitude, he immediately gave a good part of it to Dr. Benes. This President has stood not only to make a state, but to develop it phenomenally in

a very short time. All matters are given consideration by him. Only that morning the writer had heard of President Masaryk's love for the Jews and how he had sent a gift to a new Jewish University in eastern Czechoslovakia, sending it not from the government but from his own private purse.

So this is the man who so graciously had said he would receive the American Bahá'í, the journalist. The writer and Mr. Skrach who have come almost silently through the broad halls each with his own thoughts of President Masaryk, shake hands, smile the friendly smile of two people who mutually admire this great President, and the doors of the library quietly are swung open for the announced guest to pass through.

President Masaryk stood in the center of this library, very tall, very fine looking dressed in a smart riding suit, he had come in from his usual morning canter; he shook his guest's hand firmly and cordially.



Dr. Alice Masaryk, daughter of President Thomas Garrigue Masaryk of the Czechoslovak Republic.

Power and dignity, genius, a penetrating mind flashing like a searchlight, and a spirit rare and beautiful, these are his qualities which shine out, all unconscious of their shining. The atmosphere of his room was a fitting background for him, though one hardly took time to notice it. His Library is one of the finest private libraries in the world, at least the collection of spiritual books is. There amid the books were framed portraits of his friends, Tolstoi, Woodrow Wilson, Whitman and others. Near his desk were the pictures of his wife and children. The room was redolent with lovely roses and rare flowering plants. Czechoslovakia had lovingly seen to that. Some of the white azaleas, blue hydrangas and orchids undoubtedly had been gifts for his birthday which had been fittingly celebrated throughout the Republic on March seventh. Czechoslovakia may have different political parties but when it comes to

a President they stand solidly one party, one vote.

Now this is what occurred: after President Masaryk had asked the writer to sit down by one of the tables, he too seated himself and one of his first remarks was: "Tell me about Baha'u'lláh's Teachings for peace. I have read the two books you sent me and I have talked with Mr. Benes about these peace principles." Then later when the conversation turned to Geneva and the peace work there, he said: "Geneva is very good, they are working hard at the League of Nations, but the League of Nations must be backed by the peoples of all countries. The diplomats alone cannot make the peace. It has been a great thing for diplomats of different countries to meet one another in Geneva, to talk together and to come to know one another. Each sees that the other is a man just like himself."

The President next showed very closely how the "pockets of the world" are beginning to speak to make peace in these days!

The writer asked President Masaryk what he thought was the best way to promote universal peace and he replied: "Do what you are doing. Spread this teaching of humanity and not wait for the diplomats. It is a great thing that official people are beginning to talk about these universal peace principles. Take them to the diplomats, the Peace Societies, the universities, the schools, the churches, and also write about them. It is the people who will bring the universal peace." He spoke about the "Peace Society Chelicky" in Prague, saying that Peter Chelicky in the fifteenth century in Bohemia taught against violence and fighting. The whole Bohemian Brotherhood is the offspring of Chelicky's doctrine.

As military training is a question about which hundreds of thousands of young men are asking, the writer had been urged to bring this matter to

President Masaryk, particularly the cases of a few who had been ordered to prison. The President replied that many use the excuse of conscience to run away and not serve. "They must behave" he said, and they also must use discretion and tact in their public utterances. Often their propaganda among their followers creates results which are not peaceful. They are not killing anybody when they are practicing. Then if war came, the men who won't touch a rifle would be given other work as much as possible. We do not treat the boys badly, we do all we can to help them, but they must train, they cannot run away from duty."

"My view is this: defend yourself, but do only what is necessary. Take your hands and throw the knife away, use it only for defending and not for violence. I would be a hypocrite to say I love my enemy. On the whole I do not. If he is a devil, I don't like him, but I try to be just to him. I always liked Confucius' saying about being just to your enemy."

But President Masaryk is an indefatigable worker for peace. He believes in educating the world to peace and that all countries must lay down arms simultaneously. During a very recent conference of former soldiers from three countries in which forty thousand Czechoslovak Legionaries assisted, the writer, in one of the Prague papers, has seen his address to these soldiers. He had said to them among many other things: "Peace is the foundation of the Republic and the greatest element in its consolidation. Our desire for peace must not and will not be taken as an indication of weakness and cowardice. It will rather, be taken as an indication that we understand the new political order that has come into being in Europe, and that we believe in justice and in the regulation of difficulties by other means than war."

One ought to read President Mas-

aryk's book, "The Making Of A State" to understand his careful study of the causes and results of the great world war, and his views on universal peace and religion. "The Czech Question" and "Havlicek" are considered books of gold by the people of Czechoslovakia. In these books is contained first of all, President Masaryk's religious faith for President Masaryk's whole life is religious. If one would read his book "Suicide, An Epidemical Social Phenomenon of the Modern World," one would see that religion is the key to successful living.

President Masaryk has also been a world known journalist and he continues to write. It was the high prices paid for his articles quite as much as his Professor's salary in London which helped to support him and his family while he was working to make Czechoslovakia into a state. We spoke that morning of the Muhammadans and the Chinese who whenever they see a piece of paper with writing on it, preserve it with respect, the Muhammadan because he thinks it might contain an extract from the "Quran" and many Chinese because they so admire and adore learning. President Masaryk said: "I think that a journalist should endeavor to place on paper such words as will secure the respect of all who read them. Besides, a writer does not write for the present only, 'Littera scripta manet!'"

As the writer is an enthusiastic Esperantist, she asked President Masaryk what he thought of Esperanto as the universal auxiliary language as a way to promote peace. In his next few remarks she intuitively felt he was not at all ashamed of the important role Czechoslovakia is playing in the Esperanto world. He said: "We have a great many Esperantists in Czechoslovakia and they have their own paper. You must meet them. I have thought a good deal about Esperanto. I doubted whether an arti-

ficial language can be taken up by a nation. I often ask myself if Goethe's "Faust" could be translated into Esperanto, if Shakespeare and Byron could have written their masterpieces directly into Esperanto."

The writer replied that Professor Charles Baudouin of Geneva, poet and well known man of letters, had said to her one day: "I find I can write my poems in Esperanto quite as easily as in French (his native tongue)." The President said he was glad to hear this. She also explained how hundreds of the world's greatest classics are now translated into this universal auxiliary language, that this is possible because this new language has a spirit, the spirit of this new universal epoch.

President Masaryk said: "Probably if a person knows six or seven languages well, he could learn Esperanto Grammar in six or seven hours." The writer told him that Tolstoi learned Esperanto in three hours so that he could read and write it. (The guest knew that this President is one of those wonderful linguists who knows twenty languages and writes well in at least a dozen, but he did not mention that he speaks anything except English!) He said very pleasantly that he would accept Esperanto if it can help bring better world understanding.

President Masaryk is like the Scotch who do not say much but who *do* things. He and Dr. Benes had actively helped the "Universal Conference For the Teaching of Peace Through the Schools," held last year in Prague. In that Congress Esperanto was made the official language for translating. Speeches could be given in any language but the translation was made in only one, Esper-

anto. Or visa versa, if given in Esperanto it was translated into one language. International Congresses this year are adopting it. To Prague belongs the honor of this remarkably successful experiment.

Again the conversation turned on Bahá'u'lláh, His life, His cruel persecutions and long imprisonment for teaching peace principles which today are being studied with keen interest. Glancing up to the picture of Count Tolstoi, the writer told President Masaryk that his great friend Tolstoi had been attracted to the Bahá'í cause though he did not hear of the Teachings until late in life. When he did hear, he sent and bought all the different books of Bahá'u'lláh that he could get in English, French, German and Persian. Later he wrote: "We spend our lives trying to solve the riddle of the universe. There was a Turkish Prisoner, Bahá'u'lláh, in 'Akká, Palestine, who had the key."

Bahá'u'lláh's little book, "Seven Valleys" was spoken of—the journey of the soul to become free. Professor Baudouin had said of this little volume, that it shows Bahá'u'lláh not only to be a great world teacher of peace, but to have been one of the greatest poets who ever lived. The President said he would be glad to read this book.

The hour with President Masaryk, like all mountain-top moments passed very swiftly. When he shook hands with his guest as she was leaving, he said: "I wish you every success in your work!" and the beautiful audience with him was the magic wand that made the wish come true. For when an earnest worker is received by President Thomas Garrigue Masaryk of the Czechoslovak Republic, success in that country does come!

WONDER—WORKING RAYS

“The Divine Reality is far removed from man. It is absolutely remote and independent in its essence; beyond the comprehension of man, abstract, limitless, impersonal.

“Man is limited, weak, incapable, poverty-stricken and helpless. The Divine Reality represents the power absolute, capacity for all things, fulfillment of all the needs of man.

“The Divine Reality is to man what the sun is to the earth. The sun is life, radiance, heat, energy, power. The earth is dead, inert, helpless, incapable of initiative or change. It is poor, cold and without resources.

“The sun in its remoteness could never reach the earth, and the earth—wretched, inefficient clod—could never attain to the glory and splendor of the sun. In order that one may reach the other, that life and fragrance may come to the helpless ball floating alone in dim space, there must be an intermediary. In some way the radiant, life-giving power of the sun must be brought to the sodden earth, and this becomes possible through the media of light and heat. Through their means the glory of the distant luminary is transmitted to the dark ball of earth, and instantly it becomes the home of fragrance and blooming life. The glory of the great source of light touches this dim planet and banishes death and darkness.

“As there must be an intermediary to transmit to the earth the life-giving power of the sun, so there must be an intermediary to bring God to man, and this is found through the ever-present power of the Holy Spirit. As the media of light and heat carry fragrance to the earth, so the intermediary of the Holy Spirit brings to man warmth, perfection and inspiration.

“The wonder-working rays of the radiant sun fall upon the dull earth, carrying there richness and glory. The earth alone is but a senseless clod; touched by the sun, it becomes life, energy, budding and blooming wealth.

“So the Holy Spirit touching the heart of man awakens him to eternal life. Like the sun to earth, it brings to man warmth, energy and perfection. It gives him all possibilities. The cause of life widens before his eyes, eternity opens to him and becomes his, he no longer knows fear, for the wealth of God is his and every moment is his inviolable possession. Limitations disappear, and as he becomes more and more sensitive to the teachings of the Holy Spirit all things are his own.

““The earth alone without the sun is the habitation of death, and would remain forever in its frozen clasp were it not for the intermediary of light and heat stirring its inert mass and transforming into budding energy and accomplishment all its repellent hardness.

“So, without the intermediary of the Holy Spirit man would remain dull, helpless and deprived of all attainments. But touched by that Divine Elixir, he becomes tender, loving, responsive and capable of every perfection of life.”

—'Abdu'l-Bahá.

THE PROBLEM OF YOUTH

THE HIGH WAY OR THE LOW

ROSA V. WINTERBURN

In this second article by the author dealing with the problems of youth; (the first, "The Promise of Youth," was published in the September number), Dr. Winterburn presents some thoughts on the training of modern youth in spirituality.—Editor.

THE spirituality of this new age is old, yet it is also very new. There is in it an intimacy of power, a promise of achievement, a knowledge of Divinity that in earlier ages has been comprehended by only a limited number of souls. The bigger promise of today can be fulfilled because mankind has evolved until it can bear more than it could even in the times of Christ. Hence far more of this spiritual power and understanding is to be granted man in this era. The Bahá'ís who are already old in the faith have become accustomed to this belief. They may no longer fully realize, or stop to consider, to what extent the nature and reality of the new spirituality is unknown to the world in general. For youth especially it is a new realm. Many young people have never learned to understand the old spirituality of the past ages, and are, of course, still unconscious of the spiritual possibilities for today.

It is then a new field that we wish to present to young people, and the most of us know that it is no superficial matter to present to young people a new subject that we are specially desirous they shall accept, and do it in such a way that they are attracted to it. There are, however, sure ways of exerting that "magnetic" attraction of which 'Abdu'l-Bahá speaks which surely draws all those who are spiritually minded. There are doors of knowledge which we are promised shall be opened to us; knowledge that gives surety of step. There is that "intuition that surpasses all tuition," which may be ours through the devel-

opment of our spiritual senses. There is power, power of word, of thought, of self-possession, of human guidance. There are the vast reaches of scientific development that are being approximated in the material world today, that with spiritual knowledge shall be limited only by the confines of the human world. There is the Spirit that speaks to the artistic soul in the beauties of art; to the statesman, in convincing thought; to the social worker, in the upliftment and evolution of man. Our whole life is vivified and assured by knowledge of the Spirit. There are so many examples around us in everyday life of the fulfillment of this promise; there are so many convincing illustrations in the lives of human beings like Lincoln and Jane Addams of the transforming power of the Spirit, that once started on this line of teaching few young people can resist its truth and compelling attraction.

Character analysis and self analysis are helpful methods of opening the eyes to a knowledge of the importance of spiritual guidance. Young people are joyously eager for the character development that proclaims power, influence, service, even martyrdom. They dwell on the beauty of loyalty, justice, self-sacrifice to duty. Even in the adolescent age they are still easily swayed by such beauties of life. They respond readily and sensibly to a study of how these traits of character are neither mere educational reactions to training nor the result of exercising mental abilities, but that they abide in the superiority of the spirit. They begin to

differentiate between the mental traits and those higher spiritual powers and emotions that are expressed in honesty, loyalty, reverence, obedience, law-abiding order. They gladly associate happiness with love, service, justice. They appreciate the connection between guidance and faith, love, and obedience. They see in simplicity and directness of life a basis of health, physical, mental, and spiritual. It is true that seeing is not believing, and both together are not necessarily *doing*. But we older ones, too, must have faith, not only in our God but in our young people. They know if we have faith in them, and they are usually true to it. Such convictions of life, based not merely on the assertion of some older thinker but upon quiet personal reasoning will not pass out of their lives. With most of our children these convictions will grow steadily, or they will reassert themselves in days of emergency and trial, provided the teaching of the truths has been clear and persistent.

The advance to the higher level of spiritual evolution may come almost unconsciously, or it may require a period of mental struggle and conviction. This step to greater heights is the conscious and willing acceptance of a divine origin of this nobler life of man; the realization that man's spirit is wholly dependent upon the Divine Spirit. Our highly developed individualism sometimes combats fiercely the fact that man is not all-sufficient unto himself. Again the developments of modern science help the mind to grasp the existence of an Infinite Being whose immensity can not even be conceived by man. The unsolvable facts of the universe, with its numberless solar systems and its immeasurable distances; the mystery of man himself, and of human birth, life, and death,—all help the earnest teacher to show sympathetically and convincingly to the majority of young minds the existence of a power that is

vaster, more intelligent, and more commanding than man can ever hope to be. The marvels of electricity are a great aid in making understandable the existence of an unseeable and un-touchable spiritual essence that is far more marvelous and dominant.

Once there has been gained a willing acceptance of the reality of such a Divine Power, or Essence, all else seems easy. The succession of the Manifestations of God take their place in history as a sensible care for the education and progress of man. Surely, as man develops and becomes more capable, he has need of a new teacher who will open to him a new book of knowledge and power. A Divine Being cares for this progress by a succession of Manifestations who steadily lead mankind into higher and higher reaches of life. The spirit, being man's highest power, is the means of communication between the Divine and the human. Young minds that have already learned and accepted the antiquity of mankind, know also the persistence of religious faith. Various as are its forms, its presence is conterminous with man. The co-existence of spirituality with individual and national honor and progress, and of materiality with individual and national evil-doing and downfall should be a regular lesson for young people to consider. Thus it becomes apparent not only that man has always needed God, but that again and again through the ages some Manifestation of God has brought a divine message to illumine man's way to higher progress and civilization.

The acceptance of the fact of such a Manifestation dwelling in human form, speaking with human tongue, and externally living a human life is always difficult; but it becomes somewhat easier when attention is called to the great variety of powers granted to different persons. Only a few men are *creative* in any line,—music, art,

poetry, science, invention, human leadership; they have many followers, many students who are inspired by the great teachers, but it is only the occasional mind that has the profound insight into his art that makes of him the real leader. The same is true of the spiritual power. To only a few is there granted insight into the divine knowledge and will, and they are the *Spiritual Teachers*. Since the spirit is the highest phase of existence, such inspired souls are in reality Manifestations of God, for the Spirit of God speaks directly through them. Man can not assimilate these spiritual teachings rapidly. There must be many followers of these Manifestations, many lesser students and teachers of spiritual truths before the level of the knowledge brought by every Manifestation can be grown up to by the majority of the men to whom the message was brought. Hence, while musical leaders may be fairly frequent, divine Manifestations of spirituality come but seldom to the world.

Once real faith in the Divine Being and in His Manifestations has been accepted, there is awakened the insistent demand to know how to learn, how to act, how to progress by one's own spirituality. Then must follow lessons in faith, prayer, and understanding, study of the divine teachings. It is easier today than in all the past ages to comprehend prayer. Radio messages, conducted through the atmosphere, make it easy to grasp intelligently and scientifically the possibility of a Divine Essence surrounding us at all times, and of man's ability to communicate with this Essence if he is a properly attuned instrument. Prayer takes its place as man's "tuning in" with the Divine. Answer to prayer no longer seems a superstition, an impossibility, or an emotional vagary. It becomes a fact of spiritual science; and surely the laws of spiritual science cannot be less exact than

those of material science. The reality of intuitional knowledge follows the same line of reasoning; and as a multiplicity of scientific uses become unquestionable evidence of physical or material science and its laws, we reason on out to the superiority of the spiritual science and its laws, for the Divine Spirit is superior to and master of the physical forces. So divine guidance and intuitive knowledge come to be as easily explainable—or acceptable while still unexplainable—as radio.

Fortunately for the world's prosperity and happiness all people can not accept the same teachings in the same way, nor can they react to the same methods of instruction. There are all grades of intelligence because there are all grades of work and service in the world; and all are needed. God calls them all to Him. Brilliant souls, students, investigators, leaders are comparatively few in numbers. They must have leisure, or they must be able somehow to make the time for their studies and services. They are the natural teachers and guides for the many who have a more limited range of development. There are millions of just ordinary souls, whose hours are absorbed by the insistent needs of this material world, working for themselves, caring for their families, producing goods for consumption by the many, raising children for the furtherance of the world.

These many millions are the very salt of the earth, and they must learn how to really make "the daily work an act of worship" to the Lord. They are the foundation on which the structure of life is built. Their sons and daughters go on building humanity, divine or evil. They produce those who march upward into the ranks of students and leaders, or sink into degeneracy, or just continue the humble producers of the world. I am always deeply concerned for this class, the honest, earnest workers (material

workers). Thinking about one of them, a sincere, lovable, pure-minded man, whose daily work was twelve hours long, and whose years of life passed steadily on with never a lay-off or a vacation, I asked the daughter of 'Abdu'l-Bahá what such a man could do in this new dispensation. How could he best "live the life?" How could he help build the new era? Thoughtfully she answered. I can not give her exact words, but their substance has never left me. Let him read every day a few words from the teachings of 'Abdu'l-Bahá or Bahá'u-lláh. Let him learn and use regularly some daily prayers. Let him live his life in accordance with these teachings. He will be a servant of God. The great deserts of our Southwest in the arid, parching summer heats are barren stretches of scintillating sand. But if, in the springtime, abundant, gentle rains have fallen, there awaken to life among those grains of sand myriads of tiny seeds, and far as the eye can see are glorious stretches of vivid colored blossoms. Many of them, picked individually, are so tiny that they are like a snowflake on the palm of the hand; but massed together on the surface of the desert they transform it to the rarest flower garden of the world, blossoming for their own short day and bringing into existence seeds that in some future favorable springtime shall again make the desert blossom like the rose. Such are the great masses of our human workers. Individually, their lives seem but quickly passing atoms, finger-touches upon the vast stretches of life; but when all these lives blossom together with some tiny touch of Divine life and color, the desert wastes of human sin, vice, ignorance, selfishness, and crime blossom into a glorious springtime of God.

Then there are other human beings, the low, the weak, the morons, the sub-normals, the defectives. God willing, we of today will diminish greatly

the crime, poverty, and ignorance of the world, but these lower grades of humanity will still exist. Indeed, they may be one of the seedbeds out of which, through passing generations, there will rise a slightly higher grade of man. Much of the so-called drudgery of the world is done by this class. We all know the difference between a simple-minded worker, a moron, who is honest, eager to serve, and true hearted in his efforts and loyalty, and one of similar mentality who is tricky, vicious, jealously envious, even criminal. The one has received from some source at least a dim light of spirituality; the other is still animalistic. There are millions of these people, and their numbers increase relatively more rapidly than those of more highly developed classes. Without spiritual guidance they become an alarming menace; with it, they become a needed, helpful group of brother men and a possible source of slowly developing evolution. They can be neglected, scorned, left to get their teachings from their own weak-minded kind, or they can be taught the simpler processes of religious faith. Once they are started on the road to vice and crime it is very difficult to persuade them to leave it; but if they are early taught to believe in divine power, they cling to it tenaciously. So what now so often becomes a poisoned and dangerous flotsam of life can be infused by Divine grace with usable life values.

Another of the very important lessons to be learned early in life is that man is possessed of free will, a power of deciding life problems for himself. Of all created beings he alone can say "I will" and walk the road to glory and everlasting light; or he can say "I will not" and go down into eventual despair and impenetrable darkness. This gift of free will which man accepts so nonchalantly is his most dangerous possession, as it is also his greatest happiness. If he under-

stands its use, it can bring him eternal bliss; if he uses it ignorantly or selfishly, it can bring him measureless distress. If "the winds of desire and self prevail" they will extinguish "the lights of reason and conscience within the hearts." "Knowledge is divided into two kinds:—Divine knowledge and Satanic knowledge. One appears from the inspiration of the Ideal King; the other emanates from the imaginations of darkened souls. The teacher of one is the exalted God, and the teacher of the other is sensual suggestion. The explanation of one is 'Fear God and God will teach you,' and the definition of the other is 'knowledge is the greatest veil.' The fruits of one tree are patience, longing, wisdom, and love; and the fruits

of the other are pride, vain-glory, and conceit."—"The only fruit of this tree is injustice and iniquity, and it yields no crop but malice and hatred. Its fruit is deadly poison and its shadow is a destructive fire."—"Consequently the breast must be purified from all that has been heard and the heart sanctified from all attachments, so that it may become a recipient of the invisible inspiration and a treasury of the mysteries of Supreme Knowledge," thus speaks Bahá'u'lláh.

Eventually man must decide for himself on which road he will travel, "the high way or the low." He may have friends, guides, teachers; but he must say his own "I will," then turn and keep his face resolutely to the Light which will never fail him.

CHILDREN'S PURPOSES AND EDUCATION

GENEVIEVE L. COY

"There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love. . . . The mothers must not think of themselves, but of the progress of their children, because upon the children of today—whether boys or girls—depends the moulding of the civilization of tomorrow."—Abdu'l-Bahá.

THIS past summer at Teacher's College, Columbia University, a Reading Clinic was conducted by the department of Kindergarten-First Grade Education. The majority of the children studied in this clinic were seven years of age and had been in the first grade a year, but they had not learned to read. In comparison with the average New York City child of that age they had learned not more than ten percent of the first grade reading work. None of the children were below average in intelligence, and two or three were definitely above average. It was the purpose of the clinic to learn why these children had not learned what other

children of their age and ability had learned. We found that many causes had contributed to the lack of success, but two causes were outstanding. One had to do with the fact that these children had been introduced to the difficult and complex task of learning to read, when they were not emotionally and socially ready for it. The other serious difficulty lay in the lack of harmonious and helpful emotional adjustment in the home.

These two factors which were hindering the educative process in the case of learning to read are very important in the whole process of the development and education of children. To be "ready" to do a thing

or learn a thing implies a certain preparation for the activity. Part of the preparation has to do with externals, with the environment; part has to do with the condition within the child, with his *purposing* to do this particular thing. The part which the teacher can do is simply to help provide the right type of environment in which the child's natural purposes may realize themselves.

It is only within the last ten or fifteen years that the word "purpose" has had an important place in the education of children. There has been in the past much talk of learning and teaching, but when the word purpose was used, the purpose of the teacher was almost always intended. Now, however, we are much more concerned with the purposes that the *children* have.

It has long been realized that the quality of an adult's work is markedly affected by his purpose in doing the work. The man who works to fulfill a plan of his own making brings to it much more energy than the one who, step by step, obeys the orders of another. One of the great advantages of a vacation is that it gives one time to carry out some of one's very special purposes which so often have to be put aside while one follows the important purpose of practicing one's vocation and earning a living. I remember that when I was eight and nine years old I was required to help prepare fruit for canning. It was a most distasteful task, for it seemed to me very monotonous and it also interfered with my own plans. Now one of the most cherished purposes of my vacation is to spend two or three hours wandering through the fields, picking wild blackberries, and then to come home to the farmhouse beneath the big oak tree and make the berries into jam for next winter's New York breakfasts. I should never dream of counting that as work!

We were talking the other day of two children from a large city who had spent six weeks at the farm on the hill above the blackberry fields. Their aunt said, "It was such a joy to them not to have to wear city clothes all the time, or to have to keep too clean. Keeping very clean does interfere with so many of children's purposes."

If we more often inquired as to what a child's purpose was in a given act, we should probably less often call him "naughty." Five-year old Tom carefully propped the screen-door open, allowing many flies to enter the house. It looked as though he were very perverse. When questioned, he said, "I fixed the door so that Kitty could come in whenever she wanted to!" So we decided that we could forget the flies, and remember only his thoughtfulness for the kitten's happiness.

We have still almost everything to learn about what are the purposes which children of various ages naturally pursue, in different types of environment. We can be fairly sure, I think, that the average child under twelve years of age seldom naturally engages in activities which keep him sitting still for four or five hours a day. His best thinking will be done while he is actively engaged in such activities as constructing, or observing, or dramatizing.

This idea that the effecting of purposes needs to be an important part of a child's education implies that *we must judge the efficiency of education by how intelligently a child plans, and by how efficiently he puts his plan into action, rather than by how many facts he has memorized.* In this connection we should remember that it is quite possible that the child who best plans and works will prove to be the one who has "learned" most.

In order that a child shall be able to put into action a sufficient num-

ber and variety of purposes it seems to me essential that at least a third or a quarter of his waking hours shall be spent with other children. This applies to the child of two or three years as well as to the one of five or six. Even though the three-year-old spends much of his time at individual activities, when other children are within sight and sound, his ideas of desirable things to purpose are widened by the things the other children are doing. It is also essential that very early the child learn not to interfere with the activities of others, and this is best done through association with other children. Their purposes are of a sort that he can appreciate. He can understand the annoyance that comes when they interfere with what he is doing much better than he can comprehend the prohibitions that grown-ups impose.

If there are four or five children in the family this need for association with others of a similar age may be taken care of within the home. If not, the child should be placed in a nursery school for several hours of the day. Here he not only has the advantage of association with other children of his age, but the environment is so planned that he will be able to carry out his own interests, and there need be the minimum of adult interference.

One of the greatest dangers to the only child who stays at home all day with mother or nurse is that he will become too dependent on adult affection and approval and attention. Or perhaps he suffers from adults' fears or angers. A boy of seven and a half who was in the Reading Clinic this summer was so surrounded by his mother's fears that there is danger that his whole life will be disorganized unless she can change her own attitude. Several years ago another son died after only a day of illness. The horror of that experience still follows her, and she lives in continual

fear of what may happen to Dick and his sister. Although Dick was a well grown boy for his age, he was not allowed to come alone the four or five blocks to school. He was never allowed to play with other children, for fear he might learn something bad from them; his mother took him to the park, and he had to play there alone. She was so eager to have him a child of exemplary conduct that she continually scolded him, and as a result he felt that he never could please her. When that feeling that, no matter what he did, he would still be blamed, was added to his realization of his mother's fears, there was no sense of peace or security in his life. He had no freedom to follow out his own interests and purposes, and he seemed to be in a continual state of inner revolt against almost every aspect of life. Had this boy been away from his mother in nursery school and kindergarten for part of the days during the years from two to six it is probable that he would have been a happier and better balanced boy.

Another of the boys in the reading clinic was suffering from a mother who was overly fond of him, and who was expecting more of him than he was likely to realize. At one moment she indulged his every whim, calling him her "angel child". The next moment she might be telling one of the reading clinic staff, in his hearing, that his father thought he was so stupid that he would never be able to aspire to any vocation except that of a street-car conductor. His mother hoped he would become "a scholar", and she was constantly worrying about his lack of success in school. The truth with regard to his ability was that he was neither stupid nor outstandingly intelligent. His intelligence was just average for his age, and what he most needed, we thought, was association with other little boys of his own age in an

environment where he could carry on the activities which boys just seven most enjoy. The thing he needed least was too much attention from his mother, and the sense that he was the subject of contention between his father and mother.

A third boy was probably hampered by the fact that his home life had very little purpose in it. His father was not living, and his mother believed in living a happy-go-lucky existence from moment to moment. Sometimes Hal had no breakfast before he made the one-hour trip to school. Then his mother gave him some money and he bought crackers and milk along the way. His mother said, "Hal is just like me, he cannot eat unless he is hungry. When he comes to me and says he wants something to eat, I know he is really hungry, and I give him some money and he goes and buys something down at the grocery." The kitchen at noon was filled with dirty dishes and soiled clothing. The whole atmosphere was that of a household in which no one ever made an intelligent plan and carried it through to completion. It was no wonder that Hal was never able to keep his attention on his work for more than five minutes at a time. This was true whether the work consisted of a game with words and phrases, or the making of a cage for the zoo the children were constructing.

Aside from providing wholesome food, adequate shelter and comfortable clothing for children, I believe that parents are most helpful to their children when they provide these things:— (1) an environment which allows much physical activity, and provides the raw materials which children can use in constructive plays; (2) much opportunity to be with other children of similar age and ability, in situations where a trained adult is present *on the side-lines*; (3) friendly association with parents who

are themselves free from fears, angers, hates, and over-fond affections.

When the children enter first grade they still need opportunity to carry on activities for which they are "ready". To force a child to begin learning to read when he has no interest whatever in doing so, is perhaps the worst possible introduction to the treasures books should later hold for him. It is probably almost as bad to withhold from him an opportunity to carry on a given interest, when he is ready for it. If the very intelligent five-year-old is eager to learn to read, it may be harmful to keep the opportunity from him.

Teachers need to realize more and more how much of their work should consist in providing children with the materials they need. In order that children's purposes shall develop, they need experience with different sorts of materials, and with many different environments. To see a flour mill in operation, to visit an airport, to spend a day exploring a shallow brook, are all useful ways of acquiring new purposes. For a child to be keenly interested in whether the activity he is carrying on will "work" is probably a much more wholesome attitude than wondering whether the teacher will give him a grade of "A" on a piece of work, or will say that he has done the best work in the class.

We often read in the Bahá'í teachings that we should be "free from praise and blame". Many of us who became Bahá'ís after a childhood and youth in which much of our effort was spent in avoiding blame and winning praise, find it very difficult to acquire an attitude of not giving undue importance to what other people think and say of us. Even though we are fully convinced that the only Voice of praise or blame to which we should give heed is that of the Divine Educator, we find that the habits of early years are very persistent, and we tend to do the things that will

win admiration from our fellows. But if we can be wise enough to so train our young children that they are not too eager for our praise nor too concerned by our blame, we shall perhaps have given them a little help on the road to real freedom and happiness,—the freedom of those who know for themselves when their work or their play has been well done; the happiness that comes when one loses one's self utterly in an activity which

calls for the highest effort one can give. The person who *actively pur-*
poses, and who carries those purposes through to the best of his ability, who then *goes on* to do the same thing with another purpose, is he who is happy. Our children need more opportunities to put their purposes into action, and more chances for acquiring new purposes. So shall children and grown-ups alike acquire more joy.

THE DUAL NATURE OF MAN

WALTER B. GUY, M. D.

This is the sixth chapter in the series on "Healing—Spiritual and Material." The author who has given many years to the study of these various forms of healing, combines the essence of them in these articles.—Editor.

MAN combines in himself the nature of the divine and the animal. Subject to the forces of the lower kingdoms, he is also subject to the laws of the higher realms. Man, the highest expression of the evolutionary forces in the physical world, carries on to a higher form of consciousness, the designs of the creative principle.

If evolution were to stop at man, if there were no higher kingdom than the human kingdom, life would be an endless cycle of futility. The snake would ever swallow its own tail, and creation would be purposeless, useless, and inane.

No, the Universe is formed by creative thought, by the Mind of God. Even in the mind of man, thought is beyond the limits of time and space. At one moment his thought can center on the sun or uttermost star, at the next it may be concentrated on a minute detail. At one time man can create out of the invisible world, an unknown machine, a play, or book, or discover unknown laws and truths. Again he deals with the necessary du-

ties pertaining to animal existence. Likewise, there is no end to the Mind of God. There are no bounds to His Love and Power; no limit to space, time, or His eternal existence. We, the creatures of His creation, can but humbly recognize the supreme Greatness of the Divine Architect, and ever humbly bow in reverence to His Majesty and Glory.

Man desires happiness, health and attainment; therefore, he must conform to the law of his existence, and as his vehicle must be in harmonious relationship with the laws pertaining to the lower kingdoms, for physical health, so must his mind be in harmony with that spiritual Power by which we move, live, and have our being.

If Love for Love created the Universe, and all therein, in order that Love might be expressed in His creation, His creation should give back in myriad tongues of praise, its adoration and gratitude.

Man, the highest expression of creation, must align himself with Love; that by love in all his works and deeds

during his physical existence, he may grow in harmony with the Divine Law, and evolve by an ever increasing demonstration of the power of Love to a nobler and greater likeness of the Divine One and His attributes.

Common humanity, alas, fails to see this great truth. It is indifferent to the upward striving of its spiritual essence, and does not see that the welfare of the individual depends always upon the welfare of the whole. So, poor and desolate, it is out of harmony with the surging urge pulsating from the Heart of the Universe, and is a prey to disharmony and 'dysfunction,' disease, spiritual sickness and death. At one time fear dominates and paralyzes the glandular and circulatory organs, at another, grief and despair inhibit the spiritual powers. Hate causes excess of blood in the various tissues and poisons the secretions, jealousy rends and destroys the functions of the digestive tract; uncontrolled lust perverts the creative and reproductive forces, and hope destroyed, leads to suicide, and death. With such disturbances set up by these injurious impulses, the power of decomposition becomes manifest and both organic and inorganic 'dysfunction' makes itself evident in the world of humanity. The ductless glands no longer pour into the blood stream, their normal secretions; the normal balance we call health is upset, the natural immunity of the blood and tissues is lowered, and the various bacterial and microbic lives start their work to disintegrate the human organism.

Briefly, soul sickness is behind many, so many instances of those cases that frequent the agencies and centers of medical cults, that harass the lives and wear out the patience of true physicians, and fatten the purses of the commercialized drug and drugless healers. These cases of soul sickness are found on every hand, in every hospital and sanitarium.

They claim to be paralyzed, to be crippled, to be deaf, dumb, and blind—sufferers from disturbed digestion and other disturbances of the digestive tract; oftentimes complaining of pains, palpitation of the heart, headaches, and other hysterical symptoms,—and too frequently, with minds deranged and confused, are found in institutions for the insane.

Poor suffering humanity! No wonder the Prophets of God weep and despair! Humanity is chained by selfish desire, and bound by the cords of its sins to the wheel of mortal life. It groans in sorrow as it travels the road leading to the grave of mortality.

Man, in contrast to the animal world, is subject to a vast number of afflictions and diseases. Their number is legion, and it is constantly increasing. Almost every day fresh infections, or variations of classified diseases are reported, and medical science seems continually striving, as it were, to bale out a bottomless ocean in its endeavor to master and control these various forces of decomposition. No sooner is one group of diseases brought under control, its laws of origin, action, and propagation made evident, than another one seemingly more virulent than the former becomes manifest.

In one decade the malarias and yellow fever are brought under the dominion of man; tuberculosis and typhoid becomes controllable; and still, cardiac disease, syphilis, and malignant growths becomes more and more destructive to the human race. Disease may be likened to an onrushing flood, no sooner do we dam one channel than it breaks through another, and carries on its work of devastation.

What then, is the origin of this force of destruction, these multitudinous afflictions, that carry into an early grave so many babes, youths, maidens, and immature adults? Why

these countless germs; why these malignant bacteria; why these tropical micro organisms so increasingly prevalent amongst mankind?

With the advent of the microscope and discovery of microbic life, and perfected methods of staining and differentiating of these organisms into the recognized varieties, it was expected that in time, by perfected methods, the whole kingdom of microbic life would eventually be brought under control. But, to the dismay of the scientific world, many organisms, if they exist at all, are ultra microscopic, or in other words invisible to even the highest powered microscopic vision. So, we find that there are invisible filterable viruses of poisons capable of setting up fresh invasions of disease both in animal and man.

As scientific medicine, both curative and preventive, goes forward in this war against disease, ever fresh difficulties are discovered and new phases of infective organisms are found. Therefore, not in this way can freedom from disease be secured, just as it is impossible to secure world peace by an increase of standing armies and navies.

The question, how can freedom from sickness and early dissolution be secured by mankind, is on the same plane with the question of securing universal peace. Both questions are alike in having to do with the manifestation of the universal forces of composition and decomposition.

Armies and navies at war are just as destructive to humanity as malific microbic life. In fact, infectious disease during the Spanish-American War killed off many more soldiers than did the enemies shot and shell.

What is the remedy then, that shall bring universal peace? Nothing more nor less than that mankind should live by, and obey that ancient Law of God, viz: "Love thy neighbor as thyself." Nothing more and nothing less. If

this were literally obeyed by all mankind, war, tyranny, slavery, injustice, and poverty would vanish in a very few years from off the earth. And in the same way, the same answer can be applied to the problem of sickness and disease. Obedience to the Laws of God, that is, to the moral laws laid down by every Prophet in every age.

Sexual immorality brings in its full embrace the venereal plagues. Poverty with its slum life fosters diseases of nutrition and vice. Alcoholism and drug addiction are responsible for much crime, insanity and moronic offspring. Again, ignorance and prejudice with its low standards of life, cause many other difficulties. Overeating of animal life is, also, prolific of many disorders of mankind.

In short, obedience to the Laws of God; a greater love for each other; purer and simpler dietetics; outlawry of ignorance and poverty, will in a few short decades abolish sin, consequential disease, and early death.

When, however, man becomes normal in all kingdoms—when a proper balance is maintained in the diet, activities, and environment; the mind in harmony with the cosmic urge; the soul attuned to celestial harmonies; the desires in accord with the Divine Will; then physical existence will be joyous and serene, and at the end of his mortal reign, his reality will be crowned by immortal attributes, and he will find an everlasting, spiritual progression, and unfoldment from perfection to perfection far beyond our mental capacity to understand. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God has prepared for them that love Him."

The following is from one of the addresses of 'Abdu'l-Bahá, which He gave in New York, in 1912:

"The body-politic today is greatly in need of a physician. It is similar to a human body afflicted with severe

ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the 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, love 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. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely

through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times and the Divine remedy has been provided. The Spiritual teachings of the religion of God can alone 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 bond may be established, this heart attachment realized, and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance, and attune our ears to enjoy the celestial melodies of the Heavenly Word. This is our greatest hope. This is our ultimate purpose."

LIGHTED LAMPS

Our souls are lamps created to give light,
 Each vessel shaped in different design,
 And it is ours to keep them polished bright,
 That they may shine.

Some lamps are alabaster, softly pure;
 Others are antique silver choicely wrought.
 Here one is crudely done, a simple ewer,
 But all are naught—

Without that Holy light of knowing Him,
 The flame which feeds upon the oil of prayer,
 And all may see, in lanterns never dim,
 That He is there.

—*Sophronia Aoki.*

EDUCATING THE PERSONALITY

KEITH RANSOM-KEHLER

IT is difficult for man to grasp, at the beginning of a dispensation, all the imports and relationships implied in the untried order. According to the teachings of Bahá'u'lláh when the great Prophet returns to the world from age to age, He not only reveals the next step in man's social advancement but releases into his soul the divine energy that enables him to take that step. It does not test the imagination to fancy some Roman philosopher or statesman's saying to an early Christian enthusiast, "This is a beautiful dream you are cherishing that all men are equal in the sight of God; that slave and Emperor must be brought to a level of legal and political equality; but of course it is highly fantastic to think that a developed social order that is not based on a slave civilization could exist. It does no harm to entertain these ideals; they are lofty and ennobling but common sense constrains us to acknowledge that they could not possibly come to pass."

And still today the world witnesses the accomplishment of that great step, pointed out through the guidance of Jesus, for chattel slavery has been abolished and democracy established.

In like manner looking forward from the incipience of Bahá'u'lláh's principle of Universal Education it is difficult to imagine all that it implies. We are inclined to accept it literally as meaning that all children must be literate and have increasing access to the organized knowledge of the world. But does this really constitute education? Looking at the matter casuistically, let us say that at the end of twenty years everybody in the world would be educated ac-

ording to existing standards; would any of the really grave problems of life be solved thereby? Of course one of the serious problems of life is the subjugation of nature to the needs of man, but of necessity this can only be accomplished by those few specialized beings who are temperamentally predisposed to science.

Most of our grave problems lie within the realm of the personality. Taking the fundamental relations of life, (those between parents and children or husbands and wives for example), what is there in existing education to correct and finally to resolve, between these groups, those brusque, vulgar and impudent invasions of the personality that check spontaneity, cool enthusiasm and plant the seeds of dangerous resentment? Moral platitude certainly will not do it, and to those who do not respond to the tyranny of good breeding, there remains nothing but the increasing knowledge of psychology, unless the heart be stirred by the heavenly teachings of 'Abdu'l-Bahá, and we extend only the hand of love to soothe the wounds of life. To have mastered the infinitesimal calculus or exhibited the growth of the sun-myth amongst primitive men offers no assurance that we will become less greedy, insincere or arrogant than we were without this knowledge. Surely all parents will agree that the most pressing problems of education are not *within* the realm of the mind for often the highly educated are crafty and unscrupulous, insincere and anti-social.

Surely the Universal Education to which Bahá'u'lláh summons us includes things loftier than the training of the mind, fundamentally im-

portant as this certainly is. The mind, in this dispensation, is to be freed from dogmas, but the mind alone cannot free the heart from prejudices. Dogmas are beliefs that are not subjected to intellectual scrutiny; but prejudices are emotions which intellectual scrutiny alone will not resolve. Just as dogmas inhibit and obscure our highest intellectual development, so prejudices taint and stultify our highest social development.

That phase of Universal Education that should assume increasing proportion in the New Day is the education of the emotional life that will quite naturally inhibit in the child native aspects of aloofness and segregation spontaneously producing ideals of service and good-will.

The sociologist and psychologist may say that such ideals can result only from arduous training, but there are two phenomena which indicate the untutored appearance of deep and far-reaching changes in human life.

The first is the focus of the attention. Gustave LeBon in pre-Freudian and pre-behavioristic days, and Everett Dean Martin more recently, have shown the profound and inescapable influence upon whole ethnic and social groups of mere words or symbols. The exhibition of such symbols as the flag or the cross; the repetition of such words as "Mother" "home" "country" supercedes all mental training. Once the attention has been riveted upon an object or an idea infusing into it certain implications, loyalties and significances, it continues to exert influences more profound than any personal consideration of selfish well-being. The sacrifice of life is an example of this under either patriotic or religious fervor.

The other is what the Germans poetically call the *Zeitgeist* which in the Bahá'í Movement is called the Prophetic Cycle. Bahá'u'lláh has given an entirely new and irrefutable interpretation to history. He points

to the incontrovertible fact that the great forward movements among men are initiated and directed by a Revelator of the Will of God, Who comes with periodic regularity, summons man to His Standard and to obedience to His Command, destroys ancient superstitions and inhibitions and with superhuman might changes the existing trend of history and reevaluates the set of attention. At the end of three or four generations the idolatrous and barbarous Arabs of the Hedjaz had taken on an entirely new mental, political, social, moral and religious life under the guidance of Muhammad. We see similar changes in the social and political structure of Rome under the impact of the teachings of Jesus. This mighty Prophet whenever and wherever He appears rolls up the heavens of man's outworn beliefs as a scroll and melts the rocks of hard human hearts with fervent heat.

Profound revulsions thus occur, from age to age, that are not due to training, to difficult human processes, or to slow growth, but to a sudden and unexpected efflorescence into changed social forms. The student of biology will liken this to "mutations" the following of a definite pattern in creation. A Manifestation of God speaks, and His utterance enralls the waiting soul of man. At once he becomes the center of veneration and of command. All pre-occupations and preconceptions are demoiished in our hearts, where new allegiances, new values, new and untried faith appear.

The education of the personality inheres in the spiritual consciousness of social responsibility. Out of unity of interest and of ideal, springs that mutuality and common accord on which the welfare of humanity rests. The Bahá'í Movement not only provides for but initiates a vast new social program that, challenging the imagination with its wide scope of hu-

man betterment, is focussing the attention of millions throughout the world on that Superb Figure Who *whenever* He appears in history produces from the hidden store of His Wisdom and Guidance the impetus that leads man still closer to his highest aspirations and noblest ideals.

The Universal Education of the future will not only make popular the codified information and organized

knowledge of the world, but because its pursuit has been enunciated with the same superhuman power that has characterized the teachings in every religious epoch whenever it has been established before, will humanize, intensify and cultivate those profound social relationships that lie entirely within the realm of the personality and that alone can produce a true spiritual culture.

'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

This story of 'Abdu'l-Baha's visit in America is based on material and notes corrected by 'Abdu'l-Baha Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The two-fold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Baha's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.

'ABDU'L-BAHÁ AT PHILADELPHIA

June 7, 1912. A very unfortunate event happened through the malicious act of one who was supposed to be a friend, causing not only trouble to 'Abdu'l-Bahá but increasing greatly the strain of His daily work. The writer has witnessed on many such distressing occasions how 'Abdu'l-Bahá would never say even a word to the offending person, for He was the essence of mercy, the source of compassion and the ocean of forgiveness. He always covered the faults in His masterly way, and often would shower more kindness upon those who wronged Him. However, before retiring that night, He said, "The purpose of the appearance of the Greatest Manifestation of Bahá'u'lláh; the endurance of calamities and disasters; the martyrdom of the holy souls and the ordeals of the sanctified temples,

were for the purification of souls and the spirituality of the friends."

June 8, 1912. In the morning, 'Abdu'l-Bahá spoke at the Unitarian Church 15th St. and Girard Ave. and in the evening at the Baptist Temple.



'ABDU'L-BAHÁ'S RETURN TO NEW YORK

June 9, 1912. On this day a remarkable Tablet was revealed by 'Abdu'l-Bahá for M. Hippolyte Dreyfus-Barney of Paris, France. In it He referred to His visit in Philadelphia and of the confirmations of the Kingdom of ABHA which were all-encompassing.

Speaking of the days in Bagdad, 'Abdu'l-Bahá said, "The Blessed Beauty (Bahá'u'lláh) after leaving the 'Abode of Peace' (the city of

Bagdad) and also Adrianople, did not speak at public meetings. The style of His talks and His blessed utterances were wonderful, peerless and incomparable. But for the sake of reverence, I do not choose to speak in that same style."

June 10, 1912, 'Abdul'-Bahá was not feeling well, and that was a sure sign there was inharmony somewhere among the friends. For He always declared that His health was in the hands of the friends. In their unity He received health, and in the lack of it He would be ill. So on that morning He said, "Bahá'u'lláh has closed the doors of discensions. He referred affairs to the Supreme House of Justice, and whatever its decision may be, all must obey. He even said that should two divisions be formed amongst the Bahá'ís and each one establish its House of Justice and oppose each other, both of them would be false. And before the establishment of the House of Justice, He appointed and confirmed the Center of the Covenant and said whatever he does is right. With the blessed pen, He wrote His Covenant."

In the afternoon, 'Abdu'l-Bahá went to the home of Mr. Topakyan, the Persian Consul-General. Then He returned home where the friends were eagerly awaiting Him. When some one inquired about the significance of dreams and the power of spirits, He replied, "It is certain that there is a great connection between the human spirit and the realities of existing beings or things. Thus sometimes whatever one sees in a dream, the same takes place on awakening. Nay rather while one is awake and when the heart is free from troubles, certain things make an impression that later will materialize in a physical form. Therefore there is a spiritual relation between the human memory or mind and physical forms. And the spirit possesses the power of discovery or unfoldment.

When this power is known, these questions become easily understood. Nevertheless, here is an interesting thing, while the materialists are denying the spiritual power, they themselves are occupied in discovering the layers or strata of the earth (geology) and are submerged in the spiritual power and claim to know the happenings of the future."

Another friend asked, "In the Tablets it is stated that we must be severed and detached. In another place it is stated that we must learn a trade or profession. Do not these two statements contradict each other?" 'Abdu'l-Bahá replied, "In the Cause of Bahá'u'lláh, it is incumbent upon every soul to acquire a trade and an occupation. For example, I know how to weave or make a mat, and you know some other trade. This, in itself is an act of worship, provided that it is conducted on the basis of utmost honesty and faithfulness. And this is the cause of prosperity. Yet, in spite of being so occupied,—if the heart is not chained and tied to this world, and is not troubled by current events, neither hindered by wealth from rendering service to mankind, nor grieved because of poverty,—then this is human perfection. Otherwise in a state of poverty, to manifest generosity and in a state of weakness to claim justice—this can easily be *said*, but it is not a proof of man's attainments and alertness."

Some one asked, "How can we recognize the person with selfish and insincere aims?" 'Abdu'l-Bahá replied, "I have spoken on this subject before. Christ said, 'By their deeds (fruits), ye shall know them.'" Those who are related to me, shall be known by their deeds."

June 12, 1912. On that day friends and visitors took 'Abdu'l-Bahá's headquarters by storm, all eager for private interviews. For this reason, He said, "Whosoever has not yet had a private interview, or if any one has

very important business, let them come in, but the rest we shall meet at the general meeting. For it is impossible to meet all, one at a time." Later at the general meeting, He spoke on the subject of true refinement and declared that, "One of the special laws of Bahá'u'lláh is the one prohibiting cursing and defamation, and that all should seek forgiveness for their enemies. Though the nations and people are physically related together in the world of spirit and heart they hold aloof from each other. But those who have spiritual relationship, and unity of conscience, are always ready to sacrifice their lives for one another, even though they have no physical relationship."

"In the traditions of the Shi'ites (the second largest Muhammadan sect) concerning the coming of the Promised One, it is stated that Knowledge consists of twenty-seven letters. All the Divine Manifestations who came, from the first to the last, have revealed only two letters.' Aside from the true meaning (of this tradition), the victory and power of the Cause of God, the appearance of wonderful signs, the explanation of divine questions, the unfoldment of the secrets of the holy books, and the all-encompassing knowledge of this Most Great Manifestation in the world of the Cause, are a hundred times more than that. Also, outwardly speaking, the wise people of this age have acknowledged that the sciences, arts, industries and wonders of this century are equal to more than those of the past fifty centuries, nay rather, even greater than that."

June 13, 1912. Speaking of the bitter days of persecution, 'Abdu'l-Bahá said, "Notwithstanding all these persecutions and ordeals, the Cause of God was victorious and irresistible, even though the Committee of Investigation and its members every hour inflicted grave injustice and brought forth false accusations at the city of

'Akká. After joining and conspiring with the deniers and enemies at 'Akká to crush and destroy us, and while they were still on their way to Constantinople, the wrath of God overtook them. The whole matter was changed. All the oppressors became degraded. Some of the members of the committee were put to death and some had to run away. Finally one of them went to Egypt and begged food of the believers to save himself from starvation."

The reader may know perhaps that in 1907 the enemies of 'Abdu'l-Bahá aroused the fear of Abdul-Hamid, the Sultan of Turkey, and turned him against 'Abdu'l-Bahá. So he sent a committee to investigate some serious charges, namely, that 'Abdu'l-Bahá was going to make Himself a king, and other false accusations. While at 'Akká, the committee met 'Abdu'l-Bahá; and then returned to Constantinople with the intention of asking the death sentence from the Sultan for 'Abdu'l-Bahá. But before the committee reached Constantinople, one day the Sultan was talking with the chief of the Moslems at the door of the Mosque, when a bomb that was evidently intended for him exploded and he had a very narrow escape from death. He fainted. About three hundred lives were lost by the explosion. Then soon afterward, the Young Turks came into power; Sultan Abdul-Hamid was deposed and cast into prison and 'Abdu'l-Bahá, was not only freed from danger by the Young Turk Party, but also from the Turkish prison.

Speaking upon the subject of discord among the friends, 'Abdu'l-Bahá said, "Bahá'u'lláh declared that whenever the people of Bahá have discord, even though on behalf of Bahá'u'lláh Himself, both sides are to be rejected."

After taking a short nap, He returned and said, "I was tired. I slept a little. I dreamed that I was talking

to you, and it was so clear I was awakened by my voice. One of the words of that dream was the word, 'distinction.' Therefore, it is befitting that we speak on the subject of distinction." (And this talk is published in full in Volume 3, of the Star of the West).

June 14, 1912, the sad news of the death of Agha Seyed Taghi Minshadi, one of 'Abdu'l-Bahá's old secretaries, was received. 'Abdu'l-Bahá said, "The Station of Agha Seyed Taghi Minshadi will become known in the future."

Speaking of Bahá'u'lláh, Abdu'l-Bahá said, "Notwithstanding that the Blessed Beauty (Bahá'u'lláh) was in prison, His blessed tent was pitched on Mount Carmel with the utmost

dignity. From a purely outward point, His power and might was in such a great degree that the governor of 'Akká tried for five years to see Him and visit the holy threshold, but he refused and never paid any attention to him."

Speaking of His own public addresses, in churches, etc; 'Abdu'l-Bahá said, "They are according to the capacities of the souls and the exigency of the time." Then He declaimed a verse from Persian poetry, to illustrate this point "Though the father may sing to the baby 'Tee-tee'; in his own mind, he may be drawing an architectural plan." We gather from this bit of illustrated verse how infinitely beyond the powers of audiences to grasp are the images and cosmic visions of the Prophet.

PHYLLIS WHEATLEY--AN AFRICAN GENIUS

MARY CHURCH TERRELL

When you call George Washington "First in peace", please remember that a young slave girl was the first person in the world, publicly, to refer to him in that way. It was Phyllis Wheatley, a young African poetess, who wrote a poem in his honor and in one of the lines addressed him as "First in peace and honours," several years before the Declaration of Independence was signed.

If you had been walking down the streets of Boston, Mass. one day in 1761 you might have seen a poor little black girl, wrapped only in a piece of carpet, shivering with the cold. If you had asked "What is your name, little girl?" She would not have understood you, and even if she had understood and answered your question, her name would have sounded very queer to you. For she was a little

foreigner. She had been born in Africa, had been stolen from her native land, packed like a sardine in a slave ship with many others of her countrymen, and suffered the horrors and tortures of what was called "the middle passage", and had been brought by white men into this country to be sold as a slave.

A lady who wanted to train a young woman servant to take the place of an old one who was growing too old to work, went to the slave market in Boston to see what she could find in that line. The pathetic face of the shivering child appealed to this woman so strongly that she bought her in spite of the fact that her little body appeared so frail.

Sixteen months from that time she was reading the most difficult passages in the Bible. Six years from

the day she was sold she had become so proficient in speaking and writing the English language she had written a poem to the University of Cambridge, nine years from the day she had been bought as a slave she had published a poem on the death of a distinguished clergyman, and twelve years after entering Mrs. Wheatley's service her volume of poems was published in London.

Phyllis was very fortunate in having Mrs. Wheatley as her mistress. Let us pause long enough to give a rousing, rising vote of thanks to that lady. The law did not force her to be merciful to the little slave and nobody expected her to give the girl a chance.

In her new home Phyllis became the special servant of Mrs. Wheatley's twins, Nathaniel and Mary, who were ten years older than their slave. One day Mary saw the little African trying to form letters on the wall with a piece of chalk. She doubtless thought it would be great fun to teach her. She tried and the progress made by her black pupil was the sensation of that time. What a debt of gratitude her race and the whole world owe to Mary Wheatley! Very soon Phyllis began to write poems "for her own amusement," the preface of her book states. "As to her writings, says her master, "her own curiosity led her to it."

Phyllis did not know when or where she was born. She only knew she came from somewhere in Africa. She must have been born either in 1753 or 1754—not later than 1754, it is thought. She was probably between seven and eight years of age when she was dragged more dead than alive from the slave ship in Boston.

When she was twenty years old her health began to fail and her friends thought a sea voyage would do her good. Mr. Wheatley happened to be going abroad on business and he took Phyllis with him to England

where she had the time of her young life. She was the guest of the Countess of Huntingdon, was received by the Lord Mayor of London and by Lord Dartmouth, was feted, petted and honored by the culture and aristocracy of Great Britain. Her book entitled "Poems on Various Subjects, Religious and Moral, by Phyllis Wheatley, Negro Servant of John Wheatley of Boston in New England", was published during this visit in 1773. It was dedicated to her English hostess and patroness as follows: "To the Right Honourable the Countess of Huntingdon, the following pages are most respectfully inscribed, by her much obliged, very humble and devoted servant, Phyllis Wheatley." Thus it was that the Wheatley family became immortalized, for it would long have been forgotten, if it had not been for the genius of a slave.

In order to prove to those who would doubt that the African girl really wrote the poems Mr. Wheatley had some of the most distinguished citizens in New England vouch for this fact. In one of the preliminary pages of the book, his excellency, Thomas Hutchinson, governor, and the lieutenant-governor, together with sixteen other representative citizens signed their names to the following statement: "Phyllis, a young Negro girl, who was but a few years since brought an uncultivated barbarian from Africa, has ever since been and is now under the disadvantage of serving as a slave in a family in this town, has been examined by some of the best judges and is thought qualified to write them".

On the day Phyllis received a letter from George Washington, then commander-in-chief of the army and the future president of the United States, in which he complimented her upon the poem written in his honor, she must have been very happy indeed. He addressed her as "Miss Phyllis", and declared she exhibited striking

proof of poetical talent". "If ever you come to Cambridge or near headquarters", he wrote her, "I shall be happy to see a person so favored by the muses and to whom nature has been so liberal and beneficent in her dispensation. I am with great respect, your obedient, humble servant, George Washington."

When she was about twenty-five Phyllis married John Peters, a man of her own race, and seems to have been unhappy. She lived only five years after her marriage and was working

in an ordinary boarding house when she died, Dec. 5th, 1784, in her thirty-first year. This poetess was a full-blooded African, so that her talent and attainments cannot be attributed to the mixture of Caucasian or any other blood in her veins.

If any other human being, black white, yellow, red or brown, has ever made such marvelous intellectual progress and achieved such great literary success in such a short time under similar circumstances as Phyllis Wheatley, the records of history do not show it.

WORLD THOUGHT AND PROGRESS

EDUCATION AND INTERNATIONAL RELATIONS

FRANCE AND GERMANY for the third year have exchanged school children for good will vacations. A group of 60 German children came to spend a month in French homes and took back with them a like number of French children for a month in German homes.—*The Evening Star, Washington, D. C.*

THE CARNEGIE professorship of international relations, newest chair at the University of Hawaii, is to be filled each year hereafter by a distinguished professor or lecturer from one of the foreign countries bordering the Pacific. Dr. Rokuro Nakaseko of Doshisha University, Kyoto Japan, will be the first to occupy the chair. He is a specialist in the history of science in the Orient.—*The Evening Star, Washington, D. C.*

"MIGRATIONS OF students from country to country in search of education is one of the most valuable factors in the establishment of better international relations.

"These students return to their native land with a sympathetic under-

standing and appreciation of the country in which they attended college and act as ambassadors of goodwill.

"There are today in America 10,000 foreign students attending colleges and universities. Of this number the Pacific area has contributed more than 3500. There are about 2500 Chinese, 1000 Japanese, 100 Filipino and 50 Hindu students attending American universities.

"This migration of students to America has assumed large proportions and many are asking whether it is a good thing. There is not a single factor in international relations which is more important than this migration of students."—*Dr. Stephen P. Duggan, director of the Institute of International Education and professor of political science of the College of the City of New York.*

"CONTINUAL PEACE and ensuring economic prosperity have brought about a number of changes, one of which being the spread of education. If I can say anything boastful I think the outstanding success of modern Japan is the spread of popular edu-

cation. In a few decades Japan has reduced her illiteracy to less than five per cent of her entire population and school attendance of the children of school age is something around 99 per cent. Therefore, Japan may be said to have fought one of the greatest enemies of humanity."—*Yusuke Teurumi, author and publicist.*

AMONG political-minded men who talk most, the world seems moving in the direction of an exaggerated nationalism.

Among practical-minded men who work most, the world seems moving in the direction of an evolving internationalism.

I have before me as I write a calendar of various international conferences that were held or are to be held during 1928. Its three closely printed pages present a vivid picture of a real internationalism that is growing up despite a rhetorical nationalism that hugs ever closer to the altars of tribal gods. A look at this calendar gave me more of an actual sense of the inter-relationship of all nations than any dozen volumes I have read. Let me list a few of these adventures that ignore frontiers.

Sixth International Congress of Doctors, Naturalists, and Engineers. Prague.

International Press Exhibit, Cologne.

International Congress of Geologists. Copenhagen.

World's Dairy Congress. London.
International Association for the Study and Improvement of Human Relations and Conditions in Industry. Cambridge.

International Technical Congress. Tokyo.

International Conference on Bituminous Coal. Pittsburgh.

International Conference for the Protection of Plants. Rome.

International Agricultural Institute. Rome.

International Congress of Tropical Medicine. Cairo.

I have taken these meetings more or less at random from the list. The list does not include many less heralded agencies that are monthly considering the realities of world life in world terms.

Maybe, after all, a creative internationalism is to come from the professional men rather than from the politicians.—Glenn Frank in "The Japan Advertiser".

CECIL RHODES'S munificence to his old University is not exhausted by the grant of scholarships, and in the near future Rhodes House will be completed at Oxford, and will take its place as one of the finest of modern Oxford buildings.

It is sometimes suggested that there is much snobbery at Oxford, that the English public school boy tends to ignore those not of his own kind. But the Universities at Oxford and Cambridge are today no mere adjuncts of the public schools. They can claim to admit all, irrespective of race, color, creed, nationality or sex. The word "University" is a much more apt description of Oxford today than it was thirty or forty years ago.—*By An Owonian, in the London Telegraph.*

SIR THOMAS LIPTON has a plan for the advancement of international amity through the exchange of visits among selected boy citizens of the world powers. Speaking at a meeting in New York Sir Thomas said the project would be put into operation next year with 25 specially chosen young British subjects visiting the United States, and a like number of young Americans spending some time in England. Within a few years the series of visits may be broadened to include not only America and England, but also all the continental countries.—*Washington, D. C. Post.*

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HOW HUMANITY FINDS SECURITY

At a time in the Orient when even physical brotherhood was not in existence His Holiness Bahá'u'lláh appeared. At first He set forth the principles of physical brotherhood and afterward founded the brotherhood spiritual. He breathed such a spirit into the countries of the Orient that various peoples and warring tribes were blended in unity. Their bestowals and susceptibilities became one; their purposes one purpose; their desires one desire to such a degree that they sacrificed themselves for each other, forfeiting name, possessions and comfort. Their fellowship became indissoluble. This is eternal, spiritual fellowship, heavenly and divine brotherhood which defies dissolution.

“Material civilization advances through the physical association of mankind. The progress you observe in the outer world is founded mainly upon the fraternity of material interests. Were it not for this physical and mental association civilization would not have progressed. Now, Praise be to God! the indissoluble spiritual association is evident; therefore it is certain that divine civilization has been founded and the world will progress and advance spiritually.

In this radiant century divine knowledges, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for each other. Their spiritual perceptions have developed, their intelligence has quickened, their souls are awakened. The utmost love has been manifested. Therefore it is my hope that spiritual fraternity shall unite the East and the West and bring about the complete abolition of warfare among mankind. May it bind together individuals and members of the human family, be the cause of advancing minds, illuminating hearts and allowing divine bestowals to encompass us from all directions. May spiritual susceptibilities set hearts aglow with the message of glad tidings. May spiritual brotherhood cause rebirth and regeneration, for its creative quickening emanates from the breaths of the Holy Spirit and is founded by the power of God. Surely that which is founded through the divine power of the Holy Spirit is permanent in its potency and lasting in its effects.* * *

“Through this divine brotherhood, the material world will become resplendent with the lights of divinity, the mirror of materiality will acquire its lights from heaven and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. Humanity shall come within the bounds of security, the prophethood of all the Messengers of God shall be established, Zion shall leap and dance, Jerusalem shall rejoice, the Mosaic flame shall ignite, the Messianic light shall shine, the world will become another world and humanity shall put on another power.”

—'Abdu'l-Bahá.

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NO. 8

“This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of Universal peace and the reality of the divine kingdom.”—*Abdu'l-Bahá*.

“WHEN THE INTELLECTUAL, the moral and cultural leaders of the nations begin crossing their national boundaries in quest of a common experience in service, there seems reason to believe in the near approach of an international civilization of unprecedented splendor. It is a well-known fact that the number of world conferences participated in by the national representatives of various interests is greatly on the increase. The phenomenal frequency of such gatherings is scarcely appreciated, however, by the average person. So engrossed is one in the immediacy of the tasks that lie ahead that there is a tendency to circumscribe the universe by the imaginary lines of private predilections. Meanwhile, the educational and cultural forces operating in behalf of a more closely knit universe are widening the scope of their influence.

The hope for the future abides right there—in this constant interchange of ideas and personalities and points of view. The world is as yet in the primary stages of this significant educational process, but even now there may be seen emerging from these international gatherings a totally new type of citizen—a citizen no less concerned with his own national duties, but a citizen increasingly responsive to the total range of his international responsibilities.”

Thus comments the Christian Science Monitor on the many international conferences being held in Europe and elsewhere in the name of science and human progress,—conferences on pedagogy, archaeology, religion, geology, human relations and conditions in industry, astronomy, radiology, and other subjects connected with world peace, industry, and economics. And at the same time that Europe is staging some of these international conferences, the nations facing on the Pacific have been holding in Honolulu under the auspices of the Pan-Pacific Union and the Institute of Pacific Relations, international conferences to discuss science, education, religion, the Press, and various commercial conferences such as the Pan-Pacific Food Conservation Conference.

WELL MAY WE anticipate, as the Monitor intimates, “the near approach of an international civilization of unprecedented splendor.” The great epochal civilizations of the past have been similarly the outgrowth of a vast cultural unity both absorbing and stimulating the creative energies of the race. Because of the wider field for achievement and renown, because of the increased competition between brilliant minds, and because of a common progressive aim toward improving the arts of life, periods of

great empire and great wealth have synchronized with periods of active and high civilization.

Now these conditions are being repeated on a similar, yet far vaster scale. The whole inter-communicating world is beginning to function for the first time in history as a cultural unit. Men of all races and nations are united, if not under a single political force, at least under the dominion of mind and of the spirit of progress. Nations vie with nations in discovery, in invention, in progressive achievement. The stimulation to human effort has become as powerful, as the field of accomplishment and reward has become expanded. Any great discovery or attainment now brings to its author world-fame. Any important invention brings streams of wealth from every civilized country. Every great musician, painter, literary genius, receives esteem and financial reward not from his own country alone, but from the whole world. Thus an Irish writer, like George Bernard Shaw, living and working in England may be securing the major part of his income from sales in America. Thus a Belgian historian, like George Sarton, conceiving an immense project in tracing the international history of science, finds the field for successful fruition of his idea in America.

Not only is a cultural unity now becoming prevalent over the globe, but wealth is everywhere rapidly increasing due to man's marvelous conquest over nature, to his successful exploitation of her resources, and to his more efficient organization of machinery and labor for mass production. Thus the amount of goods and the amount of actual wealth in all industrial countries is piling up in the same fabulous way as it did in rich empires of the past—but with this significant difference—that wealth is

not focused in any one spot by the military exploitation of other portions of the world, but is being equally produced everywhere in proportion to the will, energy, and intelligence of the population.

Such wealth, distributed inevitably more or less throughout the great masses of the population, gives a mass-purchasing power which is a stimulation to invention and to industrial and artistic achievement even more enormous than that offered by the greatest emperors and individual patrons of art and progress of the past. Truly we are facing the dawn of a glorious world civilization such as will cast into shade the most dazzling achievements of humanity in the past.

CERTAIN THINGS are needed, however, to facilitate and to assure the continuity and acceleration of such world-progress. The first is the realization and establishment of the principle of the oneness of mankind, above and beyond any concept of nationality, race, or religion. Then must follow the achievement of world-peace. War must be banished from the field of human activity if human enterprise is to accomplish results pertaining to a stable world-civilization. Thirdly, education must become universal, in deed as in name, and throughout all countries of the globe. Fourthly, an auxiliary language must become established, or the world interchange of ideas and science can go on but haltingly. (Already international conferists, realizing this great need, are experimenting with Esperanto as a solution—as are also the great Radio and Movietone corporations.) Lastly, there must be established a spiritual homogeneity of culture, such as will bring between all the races of the world mutual understanding, sympathy, and respect.

IN ALL THESE great fields of human needs the Bahá'í Movement has for years been working effectively. Already it has united, and is uniting, in a strongly cohesive culture individual members of every race and religion, and of every continent. Already it is arousing the interest and admiration of world rulers, as they realize the spiritual significance and vast humanitarian goal of this modern and world-progressive movement.

Accustomed as we are in this great century of progress to dream dreams and see visions of the future, it is almost impossible fully to conceive the vast span which world-civilization will achieve when all the necessary conditions are fulfilled. Then all discoveries and achievements of human thought will be published simultaneously in a universally adopted language in all quarters of the globe. Then artists, actors, lecturers, can visit professionally all countries of the world, speaking a language as universal as music now is. Then the great colleges and universities of the world, following a universal curriculum in a universal language, will become great international centers of culture attended peripatetically by men and women of every race and clime.

The results for human progress and happiness, of such an amazing world-culture, are almost inconceivable. The reader may use his imagination here with the utmost freedom—for no flights of the imagination can equal the achievements of reality before the Twentieth Century shall reach its glorious close in an epoch of brotherhood of man, and of love and knowledge of God.

Need we doubt the possibility of this spiritual achievement of a humanity unified in and through the powerful cosmic dynamic of the love of the One God, when we see about us being daily achieved miracles just as unexpected and apparently incredible in the realm of matter? The limitations of the past, obstacles seemingly insuperable in the nature of man's personality, the precedents of past spiritual failures of humanity to achieve such organized perfection, need not incur scepticism as we realize the enormous obstacles to the conquest of nature which man has first slowly and then with accelerating speed pushed back across the barriers of space and time. Nothing is impossible to the brave spirit of man, aided by the power and guidance of Destiny.

"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."

—'Abdu'l-Bahá.

AMERICA'S ASIAWARD DESTINY

STANWOOD COBB

AMERICA'S destiny is Asiaward. As if by some occult law the movement of civilization on our own planet has ever been westward in tendency. The sun mounting majestically in the heavens from east to west, has been a symbol of correspondence to the diurnal occidental urge of civilization.

True, there is no evidence to warrant us in assuming that this phenomenon will continue. But by analogy of the past, supposing the movement of civilization to go on further westward, the strange paradox arises that the only possible next step, from the occidental shores of the New World, would be to ultimate in the East.

Perhaps destiny has in design this completion of the arc, that civilization should thus encircle the globe by returning to its place of origin. This accomplished, civilization would need no longer migrate from land to land, from people to people, but would equably cover the whole earth with its beneficence.

It may indeed be conceived that it will be from America rather than from Europe that Asia will acquire a new and successful impetus toward modern civilization and the arts of living. We have seen in the past that civilization tends like water to flow from high levels down and out to lower-lying levels. The greater the difference of levels, the greater the pressure of flow. Thus there is a natural psychological tendency for American civilization to flow eastward rather than westward, to focus its main urge on Asia rather than on Europe.

This we see to be the case historically. It is from America rather

than from Europe that Japan has derived, and continues to derive, its modern civilization. The same thing applies to China. These two countries of the far East, (impelled partly perhaps by contiguity) have turned to America for instruction in the scientific arts of life. It is from America chiefly that they have manned their newly founded schools and universities. It is to America chiefly that they send their youthful citizens for foreign education. Europe may seek to emulate the material prosperity of America but where in Europe do you find schools and universities manned and directed by Americans, as has been the case in Japan until recently and is still the case in China? The new Nationalistic China, so Special Envoy Wu tells us, has as a majority of its leaders men who have had contact with American education; and out of nine members of the new cabinet, six are graduates of American universities.

Persia, too, has turned from Europe to America for tutelage. First Mr. Shuster, then Mr. Millsbaugh, were invited to the ancient land of the Sun and Lion to instruct in the art of national finance. As treasurer-general and director of taxes, Mr. Shuster was given immense power in regulating the internal affairs of Persia. Mr. Millsbaugh in his turn has directed the finances of Persia and helped to create a modern system of taxation, of budgeting, of national expenditure.

Turkey has sought American aid for her educational problems in the person of our greatest progressive educator, John Dewey.

No, the flow of American culture,

it is apparent, is not so much eastward as westward across the Pacific. With good reason Asia tends to look to America for help in her movement of renaissance. While her contacts with Europe have been chiefly imperialistic, her contacts with us have been chiefly the opposite. Asia expects of us no territorial designs, she apprehends from us no military pressure; but a virtual cataclysm would have to overturn Asia's present enforced subjection to Europe before she could willingly and confidently look to Europe for disinterested aid.

Asia has had abundant proof in the past of America's capacity for disinterested friendship. Her faith and confidence in America, though shaken a bit at times, is on the whole steady; and certainly sufficiently strong to motivate the seeking of our aid. May we keep our international policies free from aggression, that we may hold, as in the past, the undoubting confidence of the world's largest and most populous continent.

II

There are those who see in the Pacific a vast new potential basin of civilization, comparable to the Mediterranean basin of antiquity, and to the Atlantic basin of today.

Chester H. Rowell, who has taken a prominent part in the movement for harmonious relations between the Pacific nations, says in the *Survey* (May 1, 1926),

"The ancient world faced inward, like a Greek house, on the Mediterranean. The modern European world has faced outward, on the Atlantic. America has looked about, on its continental domain. Meantime, half the human race was living across the Pacific, as it were on another

planet. The relative separateness of these two worlds has conditioned all the past; their contact, on a globe shrunk too small to hold them longer apart, is the condition of all the future. Our face henceforward is toward the West, which is the East, and the Pacific coast is become the Front door."

And the Editor of the "*Survey*" adds his own impressive message:

"One rim of the Pacific basin shelters the oldest and most stable of living civilizations; the other, the most recent and most progressive. As all forms of intercourse increase, as they must, and as distances dissolve, the Pacific assumes more and more the character of a vortex into which the interests of every race and tribe and nation living on its borders converge."

Ramsay Traquair, Professor of Archaeology at McGill University Montreal, has a vision of "The Coming Commonwealth of the Pacific."

"Who can venture to prophesy what may be the result when the deepest philosophies of the Occident and Orient mingle, as they may mingle, into one Pacific culture? The Commonwealth of the Pacific will be the latest of the Ocean Commonwealths, and it may be the richest and greatest of them all."

It may become, therefore, the destiny of America to transmit with additions from her own racial genius, that industrial civilization which began in Europe to that awakening antique giant, the Orient. Bridging the Atlantic and Pacific, America holds, perhaps, the key position of the planet. Only one other locality can compare with it in strategic value as

regards the Orient—the eastern littoral of the Mediterranean. At that point, coming eventually to focus in the city of Haifa, European culture and commerce will concentrate to flow out across the vast hinterland through which caravan routes as ancient as civilization itself have from time immemorial linked Europe, Asia, and Africa.

But for America, the Pacific! Already this vision is dawning in the consciousness of many leading minds on both sides of the Pacific, and bearing fruit in those remarkable organizations for peaceful interchange of civilizations, the Pan-Pacific Union and the Institute of Pacific Relations, both centered in Honolulu, T. H., both absolutely free from any political significance as both were organized by those who had vision and whose sole purpose was a better understanding of the peoples and nations bordering the Pacific looking forward eventually to the goal of lasting peace. These two organizations have sponsored many Conferences which have been given more or less publicity in the Bahá'í Magazine, notably in the interesting articles by Miss Agnes B. Alexander on "The Institute of Pacific Relations,"* and, "The Cooperative Spirit of the Pan-Pacific Union."**

III

Two obstacles, of psychological rather than of material or political nature, stand in the way of a closer approachment between America and Asia. These two obstacles are racial pride and religious prejudice. Americans are sympathetic and kindly, it is true, toward all peoples of the world. But toward those races which happen to vary by even the slightest pigmentation from the skin-

of-whiteness, many are apt to conceive a vanity of comparison which is not based on scientific fact. Neither the science of anthropology nor the science of psychology, can succeed in establishing any general evidence of difference of intelligence between the races of pigmented skin and the races of unpigmented skin. What evidence there is bears in the contrary direction, namely, that the different races of the world are practically alike in native endowment of intelligence. Unfounded racial vanity, fostered by the cult of color, is one of the unfortunate barriers to complete hearty accord between the Occident and the Orient.

It is not scientific to take as evidence of racial capacity the comparison of present civilizations. America is in the position of leadership today. But in their prime each of the great races of Asia have held a position of cultural preeminence and influence—China, Persia, India, and the various races of the Near East. If we have at present a higher material civilization than these races, let us share it with them in the spirit of modesty, friendship, brotherhood.

As regards our religious prejudice, that is directed chiefly toward Islam. for the main reason that it is the only active competitor of Christianity. Both these religions are vigorously propagandic, both virile and self-contained, both existing side by side on our planet without making any reciprocal impression. Because the races of Islam are today in a stage of medievalism, bound in tradition, and up to very recently held back from progress by a strict spirit of religious scholasticism, the tendency is to judge unfairly the potentiality of the races composing the Islamic world.

To relegate the Muslim to a grade of low cultural capacity is to show

* VOL. 16, P. 589.

** VOL. 17, P. 56.

an utter lack of historical knowledge and perspective. For in the ninth, tenth and eleventh centuries Islamic culture led the world. So far ahead of Europe had the Arabs forged their way in scientific thought and discovery that Arabic became the universal language of science, and all important works of other races were either written in Arabic or translated into it. George Sarton, our most distinguished historian of human progress and science, says in his "Introduction to the History of Science":

"As the greatest achievements of antiquity were due to the Greek genius, so the greatest achievements of the Middle Ages were due to the Muslim genius. During this period, although important works were composed in Latin, in Greek, in Syriac, in Persian, yet the most valuable of all, the most original, the most pregnant, were written in Arabic. From the second half of the eighth to the end of the eleventh century, Arabic was the scientific, the progressive language of mankind. Muslim culture radiated from a number of centers which were distributed all the way from Spain to Central Asia. In these centers the Arabs accomplished numerous and remarkable investigations in mathematics, astronomy, chemistry, physics, technology, geography, and medicine. How did it come to pass that Muslims were so far ahead of the Christians from the eighth to the eleventh centuries?"

IV

It is not enough, however, to

merely abolish racial and religious prejudice. What is needed is something more constructive than this. We need a sense of actual brotherhood, of amity, of spiritual unity. Many excellent movements of an international kind, of which the Pan-Pacific Union and Institute of Pacific Relationships are outstanding examples, are helping to create and foster such a dynamic unity between the Occident and Orient.

But of all possible agencies for harmonizing and unifying the Occident and Orient, the Bahá'í Movement stands unique. It has clearly demonstrated its power to bring together into loving harmony the most diverse races and religions. The greater the difference of racial cultures and racial viewpoints, the greater the joy of discovering the possibility of brotherhood. Thus a young Persian Muslim recently become a Bahá'í, whose white-banded turban showed he had been studying for the priesthood, upon meeting the writer in Constantinople grasped his hand with the greatest earnestness and friendship and said, "My brother, my brother! Just to think! If I had had to shake hands with you six months ago I would have spat upon the ground, for I would have believed myself defiled. And now, we are brothers!"

Nothing can admit Occidentals into the intimacy of Islamic friendship, and understanding of its peoples, as can the Bahá'í Movement. It is indeed a solvent, the destined bridge, that is to unite East and West in a marvelous new civilization—reciprocal, friendly, confident.

"This age has acquired a glorious capacity for the majestic revelation of the oneness of the world of humanity."

—'Abdu'l-Bahá.

A NEW CHILD BORN TO THE PACIFIC

ALEXANDER HUME FORD

Director, Pan-Pacific Union

The following is the opening address at the First Pan-Pacific Women's Conference held in Honolulu sponsored by the Pan-Pacific Union. The ideals of this Union have strongly appealed to the Bahá'í world for they are in keeping with the laws of the new age, and the Bahá'í Magazine has given quite wide publicity to the conferences, activities and findings of this epoch-making and highly commendable organization, having at various times since the inception of the work, published reports of its noteworthy services which have always been directed toward progress in understanding international relationships. In the address which follows Mr. Ford characterizes this Women's Conference as the most important ever held in Honolulu, and certainly Honolulu has been the scene of some of the greatest conferences held in these recent years, for it is at the "cross-roads" of the Pacific and is an ideal setting for demonstrating ideally and practically that great Principle in the Teachings of Bahá'u'lláh—"The Oneness of Mankind." The people of Honolulu seem to have for their slogan, "Prejudice toward none; love for all."—Editor.

THE gavel has fallen; a new child is born to the Pacific; once more the Pan-Pacific Union is a happy father, and at last a lusty girl child has arrived. An ambition of twenty-one years is attained; the future rulers of the Pacific Empire have assembled.

If our ways are to be the ways of peace, and they must be, then we must follow your lead. We are not Pacifists in the Pacific, we are just naturally peaceful. There is so much to be done and we have never known other than peaceful ways in this hemisphere—as a whole. Our very name means peace. We are peaceful, and peacefully we are discovering those common interests that bind us together more closely. There are so many more important things to do than to slaughter, that we never give that pastime a thought. There are too many things we can agree on to bother much about those on which we cannot. Find for us more of the things in common we can do for our mutual and inter-racial advancement in the Pacific and you will discover that we will seek to do them with all our might. That is what this Pan-Pacific Union is for.

There is enough for each of us and for each group of us to do for cen-

turies to come in this great area where lives and strives half the population of the globe, to weave the net-work of common interest and mutual understanding that will keep us bound together,—if only for our own preservation. So do not fear to give birth to a new Pan-Pacific organization. We need many children and there should be no birth control in our family of those of better understanding.

The Pan-Pacific Union has given birth to many inter-racial service bodies, all of which are now self-supporting and independent. Educational organizations, Science, Commercial, Press, Research, Conservation, Food, Ethical, and other conference bodies born of the Pan-Pacific Union have become permanent bodies for progress and good understanding among the peoples of the Pacific.

The Pan-Pacific Union is of age. It is twenty-one years old, the very oldest of all organizations in the Pacific that calls together for friendly understanding representatives of the countries about the greatest of oceans, around the shores of which live more than half the population of the globe, and at the center of which, where you gather today, meet and mingle in perfect peace, harmony and



Distinguished representatives from all countries bordering the Pacific, attending the First Pan-Pacific Conference of Women at Honolulu. In the center the world-wide humanitarian, Jane Addams.

understanding the oldest and the newest civilizations of the world, pleading for betterment and bringing a better civilization to us.

The Union has striven to create a patriotism of the Pacific, and is succeeding. This is truly "our ocean" as the Mediterranean was the "Mare Nostrum" of the ancients. We are proud to hail from the Pacific and we are peaceful-minded.

The gatherings brought together through the efforts of the Pan-Pacific Union have tried successfully both the group gatherings and the round table council. Hawaii has been used as an experiment station in solving social problems on a small scale, and the results placed before the greater bodies about this "our ocean". You are to carry these experiments further.

There are precedents established in the formation of these Pan-Pacific Conference bodies that you might well observe. Out of the Pan-Pacific Food Conservation Conference grew sev-

eral permanent international organizations that now call their own world or Pan-Pacific Conferences. One sectional group of this Conference became an International Sugar Technologists Association holding now its own bi-annual meetings; another, a Pan-Pacific Fisheries Association with David Starr Jordan at its head; another, a Pan-Pacific Legal Association; and also out of this first Pan-Pacific Food Conservation Congress grew the Pan-Pacific Research Institution.

For four years your five sections on Health, Education, Women in Industry and the Professions, Social Service, and Women in Government, have planned and worked. Should they in time each become a permanent international organization in the Pacific would not the world be better for this? There can not be too many groups working for better understanding and for a better world. You women will make a saner world and the Pacific offers a virgin field for a

beginning, and here where there exists no racial hatreds a firm foundation may be laid.

Japan, Australia, and New Zealand have each sent larger delegations to this Conference than these countries have ever sent to any meeting held in Hawaii. The Pacific is ready for this movement of her daughters to take their place in establishing and advancing the ideals that we in the Pacific should establish and live up to for our own self-protection and for the peace of the world. We welcome you; we look to you to fulfill this mission.

This is your Conference, the Pan-Pacific Union merely calls you together, pays your bills and retires. Should you desire further service, ask and you shall receive. It is the hope of the Pan-Pacific Union that you will appoint twenty or more of your organization as follow-up workers to remain in Honolulu as guests of the Pan-Pacific Research Institution, our International Guest House, until they have prepared for your next meeting. We wish them to remain a month or longer.

We wish you to have every facility and help for permanent organization. Should you need a central office and experienced secretaries to serve you until your next Conference, the Pan-Pacific Union offers you these, the service of its staff and its petty cash account until you are well on your feet.

Should the Pan-Pacific Association in China, Japan or any other country induce you to hold your next meeting under its auspices, the Pan-Pacific Union will, to the limit of its ability, back any such effort. We will be glad to aid in any way that you can suggest. We wish you a permanent organization of women in the Pacific

Perhaps then you may aid us in realizing our dream of the Pan-Pacific Union to erect here at the

ocean's cross roads a building where such Conferences as this may be housed and its deliberations carried out in a great convention hall, a home for the representatives of all international organizations for good-will in the Pacific. Plans for such a building are getting well under way, and we look to the women of the Pacific for their cooperation.

In such a home inhabited by foremost men and women of all races in the Pacific might be cultivated that civilization that knows no war of destruction but only the ways of permanent peaceful solutions and everlasting justice.

Again let me state that the Pan-Pacific Union is seeking to find only those points of common interest in the Pacific on which we can all agree. The rest will follow.

So to the Motherhood of the Pacific we hand the great responsibility of the welfare of our generations unborn, and even if you have no actual children of your own, mother as children the ideals that will make the world happier because the great Pacific, the store-house of the world's future food supply, is at peace.

The gavel has fallen, a new phase of life in the Pacific begins. Its womanhood is assuming its share of responsibility for the welfare of half the population of the globe. May the spirit of Christ, Buddha, Confucius, and all great teachers of mankind guide you and keep you. You believe God has created you equal to man. The hope of the world is that He has created you superior. Certainly if you cannot lead us in ideals of peace and understanding, the cause of civilization is lost, but we of the Pacific trust you. The Pacific is yours for peace and racial advancement—we look to you.

Welcome, whether child, friend or competitor of this Pan-Pacific Union!

SIGNIFICANCE OF THE WOMEN'S PAN-PACIFIC CONFERENCE

Compilation by Julia Goldman

HONOLULU has been specially honored during the last fortnight by the Women's Pan-Pacific Conference.

The conference had Miss Jane Addams, international chairman, to preside—a woman whom one delegate said she would like to see President of the United States. In her opening address Miss Addams said that the business of diffusion has been the primary business of the world for the last 100 years, and emphasized the tremendous stimulus when various cultures come together where the tendency is to pool discoveries quickly.

Remedies for abuses were suggested, not specifically so much as from the standpoint of overcoming by sane education and inspiration.

Just why should women travel thousands of miles to get back to the old way of talking face to face was explained by Miss Addams:

“Why do women travel thousands of miles to get back to the old way of talking face to face? We come to work out a technique by which there should be intercourse without mechanism; fresh, with something of the touch of the original stimulus. That can only be produced by people working together in groups and having an earnest purpose.”

No time was wasted in this conference over questions of less importance than those upon which the general character of humanity depends. From child life to universal industrialism, round table discussions followed one another in orderly sequence.

If there has been doubt about the

right of womankind anywhere in the world to take her full part in intellectual, moral, imaginative and spiritual works, as these apply directly to the betterment of mankind, that doubt must disappear in the light of this splendid conference.—Editorial, Honolulu Star-Bulletin.

OUR PEOPLE view with very lively and sympathetic interest the forthcoming Pan-Pacific Conference of Women. It is a pioneer conference. For years the women of every race and nation have found here a pleasant home and we have enjoyed the benefits of visits from distinguished leaders in all walks of life.

This is the first time that an organized and carefully studied effort has been made to bring together leading women of the countries about the Pacific, so that they may discuss problems that are common to all countries and especially give those who are assembled and the people that they represent the benefit of various new points of view.

We of Hawaii have felt that our principle city and the communities within our Territory, furnish a favorable place for the people of the Pacific area to assemble for a conference and exchange of views. Our location is such that we receive at one time or another representatives of nearly every race populating the islands and continents within and bordering on the Pacific ocean. Hawaii being a pleasant place to live, a certain percentage of these representatives have from time to time made their permanent home in the islands. In this way they have

proved their adaptability or otherwise for adjusting themselves to new environment.

Thus we have here a laboratory. In the community life of Hawaii, it is possible to gain an answer to some of the many questions that are asked regarding what people of a certain type will do when they come in contact with certain other types. In the majority of cases there has been freedom from the dire results that are frequently predicted.

The general conclusion has indicated that human nature is pretty much the same all over the world. Achievements in promoting happy conditions are determined by the capacity for tolerance, coupled with initiative, patience, without loss of aggressiveness. When all is said and done we have finally a continuous demonstration of the unflinching value of courtesy.

Possibly the best thing that can come of a conference of this character is the additional happiness that may be brought into the homes of the less fortunate. New ideas proved practical in one part of the world will be made available to all.—Hon. Wallace R. Farrington, Governor of Hawaii and President, Pan-Pacific Union, in "Mid-Pacific Magazine."

"OUR CONFERENCE is a child of the Pan-Pacific Union, which has paved the way for us.

"While it is a women's conference, the views which we will consider should not be confined to those of women. We are endeavoring to approach our discussion with much broader views.

"Out of the conference, I will not be surprised to find a stronger consciousness of the role of women who have played a vital part in the advancement of human welfare.

"Starting from small groups of church work, missionary societies,

women of the world are now actively engaged in various social and international work. The Women's Christian Temperance Union is the second development after church groups. Then came the Council of International Women.

"The International Association of Women in the Suffrage Movement is still a younger organization. The International Organization of University Women, with its headquarters at London, is one of the most recent international organizations of women.

"Summing up results, we were reminded again and again that no problem in the Pacific can be amicably solved by just one nation alone. The women of Pacific countries must work together.

"Cold scientific inquiry must be instituted for all problems by cooperation of women in different countries of the Pacific. It is encouraging to note that in discussion of all these problems, racial difference was forgotten."—Jane Addams, President of Conference.

"WE OF CHINA are expecting much from this conference for the advancement of international peace. It is peculiar to note that the word peace in Chinese language is written with two characters: 'House' and 'Woman,' showing that even according to the Chinese conception women have a great part to play in bringing about the peace of the world.

"We are tremendously interested in bringing about international peace, which we call in China 'International Happiness,' but we realize that this cannot be brought about unless we have, first of all, our domestic happiness."

In summing up her observances of the different groups, Dr. Mei Ting, head of the Chinese delegation further said, in part, that she was impressed with:

"The progressiveness and ambitions of Japan.

"The humbleness of the Koreans.

"The thoroughness of the British.

"The innocence of the Samoans.

And last, but not least, she stressed the hospitality of Honolulu, and the honesty of the United States.

She concluded with the remark:

"China, after this conference, is wiser than before she entered into it."—Honolulu Advertiser.

"WE ARE GOING back to Australia, where civilization is newer than that of other countries, with a deep impression of Honolulu as a home of Pacific nations.

"Nowhere in the world can we find such an impact of races and nationalities, living in a wonderful community spirit. Through this conference, and through our visit here, we are charged with renewed responsibility to shape our own destiny.—Mrs. B. Rischbeith, chairman, Feder-

ation of Women Voters of Australia.

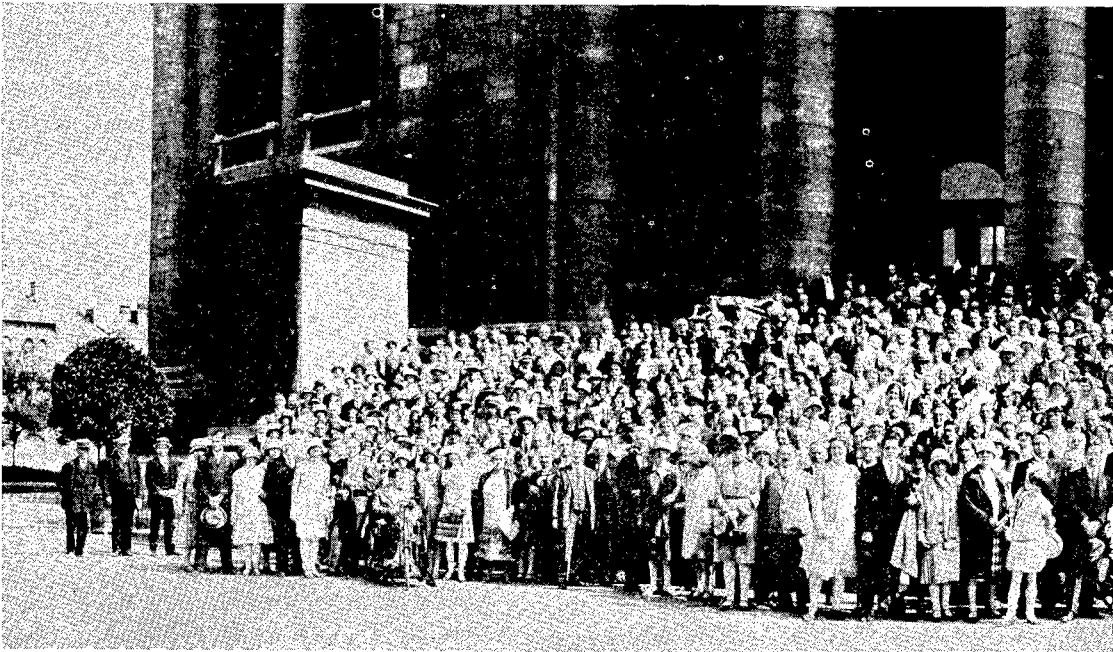
"STRONG FOUNDATION for scientific investigation by the women of the Pacific area has been laid because of this conference. All Japanese women are returning to their home-land with an inspiration from this conference to do their part in bringing about international friendship and peace in the Pacific area."—Miss Yoshi Shoda, speaking for the delegates from Japan.

"FOR THE FIRST TIME, the industrial question has been given its due place in our international deliberation," said Miss Mary Anderson, director of Industry, Women's Bureau, Department of Labor, Washington, speaking for the United States' delegation. "We can now work together with women of other countries in the solution of various industrial problems of women."—Honolulu Advertiser.

"Consider how great and unexampled have been the diversity of race, the antagonisms of faiths and the conflict of opinions in Persia. In this day, however, the fragrance of holiness has produced so complete a fusion of the divers elements in that land that its varied peoples, its opposing sects and hostile races have become even as one soul. Reflect how great is their (Bahá'is) love one for the other, how firm their union, how unified their interests, how close their association and intercourse. Christian, Jew, Zoroastrian and Muslim, having all banished every trace of estrangement and difference from their midst, have all gathered together in perfect harmony and understanding, with all affection, happiness and freedom.

"Ponder in thine heart what the Power of the Most Great Name (Bahá'u'lláh) hath wrought!"

—'Abdu'l-Bahá.



Delegates from forty-two countries attending the Twentieth Universal

INTERNATIONAL CONGRESSES USE ESPERANTO

MARTHA L. ROOT

THE world no longer disputes that Esperanto is not a Living Language. Several International Congresses in Europe this year have used this international medium as the official language for one and only one translation. For example, if speeches are given in French, English, German, or other tongues, the interpreter gives the talk in Esperanto. So successful has this proved that some of the greatest world congresses next year are to use Esperanto. Among the latter are: Third Biennial Conference of World Federation of Educational Associations which will meet in Geneva, Switzerland, July 26-August 4, 1929. Thousands of delegates are expected. The International Bureau of Education in Geneva states that possibly, too,

there will be a Conference of International School Correspondence in Geneva, three days before this Congress, and this Conference will recognize Esperanto. The New Education Fellowship Conference which is to be held in Copenhagen August 6-16, 1929, will use Esperanto as the official language for translation. It is an interesting fact that all over the world, delegates seeing that Esperanto is to be used, begin to study it so that they will be able to understand. Perhaps the best propaganda for Esperanto is not to talk about it, but to use it!

The International Congresses which so successfully introduced Esperanto this season were: the Inter-religious Congress for Peace, in the Hague, Holland; the World's



Universal Congress of Esperanto at Antwerp, Belgium, August 3-11, 1928.

Youth Congress for Peace, in Eerde, Holland; World's Congress of Religious Socialists, Le Locle, Switzerland; the International Congress for Workers' Education in Gotenburg.

The Inter-religious Congress for World Peace at The Hague July 30-August 2, was the first of its kind which has ever been held in Europe. It is the mother Conference of scores of others which will be called in Central Europe. Pastors, peace workers, city officials present, who formerly had not known much about Esperanto, were amazed that so many delegates easily understood every word. They bought Esperanto books and returned home to learn this international language which is gaining such favor throughout the world.

Americans who expect to travel in Europe will find Esperanto a passport to all progressive movements. Esperanto is also a language of brotherhood. The Esperantists belong to the new age. Among them are the standard bearers of universal

education, and of the new economic solution; scientists health specialists, broadcasting experts. The man or woman who knows Esperanto may meet the minds, the souls of European culture.

Speaking one day with Dr. Edmond Privat, President of the Universal Esperanto Association, one of the great authorities on this universal tongue, the writer asked him: "How would you answer the Professor or linguist who speaks perhaps twenty languages and without ever having looked into Esperanto to see what it really is, says, 'Oh, Esperanto is an artificial language.' Was not every language in its very beginning an artificial language—made through art?" Dr. Privat replied, "In a way, yes, Esperanto is an artificial language, but in another way, no, it is not. The basis of the language was only a very limited vocabulary of roots already international and a few rules of grammar. Forty years have elapsed and the language has grown,

being enriched by a more and more frequent use. A language is not contained in a book; but in the vast material of living expressions made by the people who use it. The only artificial part is the endings, the formation of new words by combinations of roots, and by adding existing suffixes which give an almost unlimited vocabulary. The power of combination in Esperanto is so much freer that the possibilities of this universal tongue are extraordinary."

To people who have traveled and met the statesmen and the masses in different lands, it is evident that any national tongue is not only not acceptable as a universal help-language, but it is unsuitable to the international thought content of a new universal cycle.

People who go as representatives from fifty-four countries to the League of Nations in Geneva, for the most part speak French or English or both. All speeches in the Society of Nations sessions are translated into French and English. Some speak in their native tongue and provide their own interpreter and their words are again translated. Much time is tediously lost, much money spent for interpreters and translations and printed matter in several languages. However, the International Labor Bureau in Geneva has quickly seen the advantages of Esperanto and it has issued a separate Bulletin in this language and conducts a newspaper service in Esperanto.

Next door to the Antwerp Universal Congress of Esperanto, Brussels had an International Labor Congress in August where every speech had to be translated three times. Le Locle, Switzerland, was the scene of a wonderful Inter-religious Congress of Socialist Christians, in August, where every delegate was like a flame of spiritual fire burning to help humanity to world peace and to spir-

itual brotherhood. Esperanto was used successfully, and the following resolution was adopted for the next Congress which is to be held in 1930: "The International Congress of Religious Socialism having used Esperanto as the only translated language, recommends to all the groups in different countries to begin the study of this language to facilitate the international contact and the next Congress in particular."

Universal education is not alone for the leisured few who have time and means for higher learning and the mastery of many languages. The task of Twentieth Century educators is equally to equip the working classes of the world with a universal auxiliary language, and Esperanto is a path to international comprehension and expression that the laboring people can follow.

The Twentieth Universal Congress of Esperanto held in Antwerp, Belgium, from August third to eleventh was attended by 1,500 delegates from forty-two countries. A letter of salutation to the delegates from Shoghi Effendi, Guardian of the Bahá'í Cause was read at the opening session, as follows:

"Haifa, Palestine,
May 4, 1928.

Dear Fellow-workers:

On the occasion of the opening of the Twentieth Universal Congress of Esperanto, I wish to reaffirm, in the name of the Bahá'ís of both the East and the West, the sentiments of goodwill, fellowship and loving sympathy, that animate the followers of Bahá'u'lláh in their attitude towards the work in which you are so nobly and devotedly engaged.

I can assure you that the members of the world-wide Bahá'í community follow with increasing interest and genuine hope the progress of your labours, and feel that by your high endeavours you are promoting one of



Section of the Bahá'í Esperanto Conference, part of the Universal Congress of Esperanto in Antwerp, taken just before the first session. In the front row seated, Miss Lydja Zamenhof in white, who served as honorary President of the Conference, and representatives from England, Persia, Germany, Holland, United States and other countries.

the outstanding principles proclaimed by Bahá'u'lláh.

They share with me the fervent hope that in the days to come closer bonds of cooperation and fellowship may bind the Esperantists of the world with our beloved Faith, and that the establishment and maintenance of intimate relationships between Bahá'ís and Esperantists may prove conducive to the betterment of mankind.

May the Almighty guide and bless your deliberations, and graciously assist you to bring into closer understanding and communion the divers peoples and nations of a sorely divided world.

Your true brother and well-wisher,
SHOGHI."

Representatives from governments and more than fifty international associations sent greetings. Hundreds of letters and telegrams were received from national societies. It was announced that one hundred and sixty-seven radio stations now broadcast Esperanto, and there was much discussion about using Esperanto for Moving Pictures and for "Talking Pictures" or "Movietones".

Two Bahá'í Esperanto sessions were held as part of this great Congress. Miss Lidja Zamenhof, youngest daughter of the late Dr. L. Zamenhof, creator of Esperanto, was the honorary President at both sessions and spoke eloquently at the opening. Dr. Heinrich Nienkamp (author of "Uncrowned Kings"), Bahá'í and well known writer in Europe, had a paper on, "The Bahá'í Movement and Politics"—politics in the sense of the influence upon national and international affairs if the Principles of Bahá'u'lláh were followed. Mr. H. S. Mohammed Ruhani of Resht, Persia, gave an address on, "The Bahá'í Movement and Esperanto in Persia"; Mr. Vuk Echtner of Prague spoke on, "The Spirit of the New Day"; Mrs. Mary Hanford Ford of New York City on, "The Succession of Prophets"; and the writer on, "Universal Education for World Peace". Distinguished Esperantists from several countries spoke briefly. Miss Julia Culver of Chicago did much to help these two sessions.

The next Universal Congress of Esperanto will be held in Budapest, Hungary, in August, 1929.

COMPLETE HEALING

WALTER B. GUY, M. D.

This is the seventh chapter in the series of articles on "Healing—Material and Spiritual," by the author. In this article Dr. Guy outlines the practical steps which should be taken by ailing people in the way of a medical investigation and possible cure, but above and beyond all is the need of a spiritual balance to life which constitutes the only permanence of physical equilibrium and well being.—Editor.

"But the principle causes of disease are physical; for the human body is composed of numerous elements, but in the measure of an especial equilibrium. As long as this equilibrium is maintained, man is preserved from disease; but if this essential balance, which is the pivot of the constitution, is disturbed, the constitution is disordered, and disease will supervene."
—'Abdu'l-Bahá.

IN previous chapters I have endeavored to point out the laws and conditions necessary for a sound, healthy, and contented life. I am concerned, however, in reaching those who are not in that desirable category. People who find life arduous and unfruitful; people who are drifting instead of riding the current of human life; people who are sick in mind, soul, and body, and are seeking health and the fulness of life; people who migrate from physician to physician, to healers and quacks, in search of bodily health and find it not—and above all, those individuals who are lost in the morass of conflicting creeds and are bewildered by the claims of rival schools of therapeutic art.

In all cases of physical ill health, search should be instituted and a complete examination by a competent physician made of the organs, tissues, secretions, excretions, and functions of the human organism. Ofttimes such examination will show an infection such as is found in necrosed or impacted teeth, an abscessed gall bladder, an infected appendix, or infection of some other organ.

If the patient is from the South or Tropics, the blood stream may be host to various animal organisms, or the intestinal or urinary tract may harbor one or more species of parasites so prevalent in tropical environments.

Search throughout the body for low chronic infections, impaired functions, for various lesions, such as gastric or intestinal ulcerations, and impaired functions of the kidneys, is always in order. When all this is done, and the whole of the symptomology both objective and subjective obtained, treatment should be applied. If successful, then the patient is relieved of his or her difficulties.

After all these procedures have been accomplished, there still will be found a varying percentage of those who fail to respond and complain of sickness or impaired vitality. Many of these will not show any particular group of symptoms indicating organic disease, but will manifest on the other hand, positive symptoms of 'dysfunction' in varied degrees. These people are those to whom we need to point the way to a normal state of health by setting into harmonious relationship the different kingdoms and allowing the spiritual to function normally in the every-day affairs of life.

How can this be achieved? These sick and unhappy ones must put themselves unreservedly in the hands of one who knows. One who is cognizant of the spiritual realities. One who is in attune with that spiritual force ever overshadowing, illuminating, and vitalizing physical life. One who has pledged his all to the call

of the Master. One who knows his Lord, one who would walk in His steps, reflect His power, and give forth His love. "Not by might nor by power, but by My Spirit," saith the Lord.

The Divine Love that creates, sustains, and carries forward our Universe, is near to each one of us. "It is nearer than hands or feet." It ever seeks to enter our hearts, ever knocks at the door of human life. "My son, give Me thy heart," was written of old, yet is ever new. That Love which will not be denied; that Love, unparalleled in human existence, which throughout the ages of bygone days, and even to this day, sends His messengers to mankind. Messengers that show forth His power and glory, true reflectors of His Love, nay, more than that—true vehicles of Himself. They go through torture, exile, imprisonment, and death that we might not suffer; driven from their homes that we might find our Home; imprisoned that we might be set free of self, and attain to life eternal.

Let the knowledge of this all-comprehensive and abiding love sink into the soul and consciousness until the emotions are stirred, the tears fall, the heart rends in anguish, and the feeling of utter worthlessness becomes manifest. Then the soul will become severed from its worldly desires, its fleshly lusts, its sinful greed, its egotistic urgings for greatness and fame.

Yes, give up mortality for immortality, give up all, to that Love which loves so greatly. Then, and only then, will healing come for body and soul. Desires will fade away, and instead of sickness and grief, the afflicted one will find the Most Great Peace. When the soul is free, worldly ambitions die, and warring lusts are stilled, and the heart begins to reflect light and joy, which is given freely and without stint.

Faith is knowledge and the experience of the indubitable eternal verities; therefore, its expression is the shining forth of the divine qualities in human life.

It is told of Fred Douglass, a free negro who worked for freedom in slavery days, that at one time he spoke to a group of his own people in utter discouragement—in his heart all hope was dead. An old colored woman arose and said, "Fred Douglass, is God dead?"

Nay! God is not dead! He is ever present. His Love is always near to us, but if we love Him not, how can His Love reach us? How can His healing rays cure us? How can His spirit awake and restore us, and give us life eternal?

Turn, then, with complete humility to Him whom God has sent, through whom He has revealed His very Presence. His bounty is overflowing abundant Life. Turn to the glory of God, Bahá'u'lláh. He, like Jesus of long ago, has manifested God's Beauty, and Love, and Power. He, to-day, heals and comforts, and in His touch is life.

Shall we tie God's hands? This was attempted in the days of the lowly Nazarene. Shall we deny before we try? "Taste and see that the Lord is good."

From age to age, God manifests His Love to us. He comes again and again in human form to man. He opens the Door, leads the Way—through prison, through torture, pain, and sorrow, to glorious victory over sin and death.

We must follow on, walk in those footprints marked with His blood, search until we find Him, then lift up our eyes and open our hearts.

If we do this thing in utter sincerity, His Love as a flood of sunlight will flow through us, His arms encircle us, His Power overshadow us, His Joy comfort and invigorate us. For those who give all, truly, shall

truly receive all; for God, and God alone, is able to know and to give Life and Love and Truth.

Turn to Him in fulness of love, of devotion, and cast your heart at His feet. Surrender this unhappy, futile, sick, and discouraged self to Him, and He will take it and transform it into His Likeness.

It is the old story of the Cross. The Way is ever the same. The same loving hands are waiting to heal and to bless, the same Light is shining through the darkness of sin and disbelief, the same Love is waiting for His errant children, patiently waiting for the prodigal son, tired of the world and starving on the husks of intellectual metaphysics. That Love is ever waiting to welcome Home those who will to come to Him. 'Abdu'l-Bahá said, "There are two ways of healing sickness—material means and spiritual means. The first is by the use of remedies, of medicines; the second consists of praying to God and in turning to Him. Both

means should be used and practiced.

"Illness caused by physical accident should be treated with medical remedies; those which are due to spiritual causes, disappear through spiritual means. Thus, all illness caused by affliction, fear, nervous impressions, will be healed by spiritual rather than by physical treatment. Hence, both kinds of remedies should be considered. Moreover, they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God, Who hath revealed and made manifest medical science so that His servants should profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvelous effects.

"Now, if thou wishest to know the divine remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Guard them sacredly."

RELIGION AND EDUCATION

MARZIEH NABIL

The following article by a brilliant Persian-American girl completing her education at Leland Stanford University in California, presents a challenge which may well make the modern educator gasp; but can he answer it?

In this writer, whose birth itself is a witness to the unity of the Persian and American world, we find a genius which is a harmonious expression of the cultures of the two races which mingle in her.—Editor.

DISTASTEFUL word—religion. It has come to mean long hard hours on church seats, and endless discussions as to whether transubstantiation or impanation is the correct view. And yet, it is the only thing in life that is worthy of attention. The reason is shingly simple. God, the First Cause, exists because the world—an effect—is impossible without a cause; the soul exists because our scientists, although

they know exactly what life is made of, cannot create it. There is evidently something in us that is more than material. Immortality exists because science tells us that from the beginning of time we have been passing from one stage to another, and it is therefore highly unreasonable to assume a jumping-off place.

Thus religion is the most vital thing in the world because it deals not only with our present lives, but

also with God, the soul, and immortality; it is a link between the material and the spiritual. According to the Bahá'í teachings, we in this world are acquiring faculties for use in a future stage of existence, just as an unborn child is being equipped for life in this world. Here again the all-importance of religion is demonstrated.

As for education, it is a tool to remodel the world with, to "remake the sorry scheme of things entire." We all of us need education; we are no more born self-sufficient than a puppy is born house-trained. All learning is worthwhile which does not "begin in mere words and end in mere words," and is not contrary to progress. If anyone thinks our American educational system is a failure, that does not discredit education.

The scientists who have given their lives toward increasing education are undoubtedly important forces in the world, but there are two kinds of scientists—those who laughed at Columbus, and those who, like Professor Pupin, shocked a class of erudite freshmen physicists by telling them that sound was the voice of God. As a matter of fact, religion is a much more dependable thing than science, because scientific theories change from one decade to another, whereas the basic principles of religion have been the same since history has existed. Each scientist refutes his predecessor, but Muhammad's teachings upheld the teachings of Christ, just as Christ confirmed the laws of Moses.

Headlines in the daily press show that education without religion often leads merely to moral despair or more scientific murders. This is, at least, the effect of religionless education on thinking minds; there are, of course, people who are not so affected, because they are content to sleep

away their lives and don't care—they have no desire to rip off bandages. It is imperative that religion should guide education. A purely material education is not only worthless, but will cause the destruction of the human race; an educated European who fights with guns and disease germs is a much more dangerous animal than an untutored African cannibal with a bow and a handful of arrows.

Well, then, someone will say, why not give education an ethical coloring; teach people that doing good is its own reward, that exterminating a fellow-nation is eventually injurious to the exterminator, and all the rest of it. Why harp on religion all the time? The answer is, that a mere, human code of ethics is no better than a body without a heart. People are so constituted that they will never do good because it is reasonable; they will do good only because they want to. Religion touches their hearts and inspires them with a desire to lead praiseworthy lives; and it is absolutely impossible that a mere code of ethics, which would ignore God, the soul, and immortality, and limit everything to this world, should do this. The majority of people, when told that it is reasonable to check the animal in their natures, will always answer, "What's the use?" At best, the highest type of ethicist will believe, like Diderot, that he can rightfully do whatever will not bring harm to others, and he will totally disregard the vital injury he may be doing his own soul.

America is, materially and ethically speaking, the most civilized country in the world. Her leaders decided that she should stop drinking, and proved that prohibition was a worthy and reasonable institution, but some continue to drink. The Arabs in the desert, over one thousand years ago, were in all respects the dregs of

humanity; Muhammad stood on a camel-saddle and told them to stop drinking—and they did, for centuries. The Arabs gave up wine for the love of God, and some Americans refuse to give it up for reason.

Education is nothing but the medium through which religion must, in every age, supply the needs of that age. The supreme needs of our time prove to be world peace, the abolition of racial and national prejudices, sex equality, universal education, the reconciliation of religion and science and the solution of economic problems. Education, to deserve the name, must satisfy these needs. A person who is unmoved by these needs and uninterested in satisfying them is uneducated, no matter how many facts he has accumulated.

According to the Bahá'í teach-

ings, education is made up of three components—the material, the intellectual, and the spiritual. A well educated person must be developed along all three lines; a hermit, for instance, who eats and reads in negligible quantities, but prays profusely, is not well-educated; neither is a profound scholar who disregards the spiritual element in life. The direction which education is to follow is pointed out by a Buddha, a Christ, a Muhammad, or in other words, the Divine Messenger in every age. These are the perfect educators, because they alone are qualified to give forth not only material and intellectual but also the spiritual aspects of education. It is their duty to make known and to solve the problems of the time in which they appear.

CAN THE RACES HARMONIZE?

A SIGNIFICANT INTER-RACIAL CONFERENCE

LOUIS G. GREGORY

In pursuance of its adherence to the spiritual principle of universal brotherhood and abolition of racial prejudice, the Bahá'í Community of America has for several years maintained a series of Inter-racial Amity Conferences, the success of which has been extremely significant. Herein is reported the latest Conference held in August at Green Acre, Eliot, Maine, the Bahá'í Summer Colony.—Editor.

GREEN ACRE, center of Bahá'í activity in summer, pursuing in many practical ways its ideal of universal peace, under the direction of the Bahá'í National Committee on Inter-racial Amity, held its second annual conferences August 24 to 26. This event came at the height of the season and was a gain over the congress of last season whose standards were high. It was to some who saw the beginning of this branch of service seven years ago, a reminder of the first Amity Convention held under the direction and guidance of 'Abdu'l-Bahá. Success was attained through the cooperation of the Green Acre

community and the near-by Bahá'í assemblies of Eliot and Portsmouth, the attraction of friends from a distance, the presentation of a program of unusual value and charm, and above and through all, the Dynamo of the Spirit which meets and removes all hindrances.

"If the question of the colored and the white should not be solved, it will be productive of great dangers in the future for America. Therefore, the Confirmations of the Kingdom of Abha shall constantly reach any person who strives after the conciliation of the colored and the white."

The above statement found in a Tablet of 'Abdu'l-Bahá to the organizer of the first Amity Convention, is a bed-rock of assurance to those who by their patient labors would erect a palace of peace that is more enduring than bronze in the hearts of their fellow beings. Ancient records show the seventh as the year of jubilee among the chosen of Israel. A similar period in the evolution of amity, although the minimum of human strength and resources is always applied to the maximum among human problems, reveals unbroken victory, increasing in volume with the years. Here in truth is a call to service for each and all, an opening to move in the direction of the Divine Will and perchance an opportunity to discover, through the Favor of God, that Mysterious Power to which the universe bows.

The conferences were opened by Horace Holley, presiding, who reviewed, with clear insight and classic grace of diction, these activities from their inception at Washington and later. He proved the value of inter-racial understanding to this nation and the world, especially urging America, by improving the means of linking all races together, to become the channel for the flow of that Mighty Power, the Holy Spirit of God, which creates the highest culture. He hailed the day of endless perfections and felt that no ancient customs should be allowed to check the growth of true civilization.

Another salient feature was the Community Four of Boston: Ethel Hardy Smith, soprano; Dorothy Richardson, contralto; Eleanor Trent Wallace, reader; Dorothy Wood, accompanist. These devoted friends, popular among the musical fraternity of Greater Boston, bestowed generous portions of their talents at all sessions, enriched minds and hearts by their artistic skill, sweet melodies and spiritual attraction and had great

drawing powers. Their fine interpretation of the great masters of composition was admirable and showed high attainment in an art which combines intellect and emotion. But their incarnation of the genius of the colored race in singing those simple melodies sometimes plaintive, anon humorous, born "in days that are no more," brought even greater delight. The universal love revealed through song is one of the best teachers of inter-racial harmony. More than most companies of such singers this resembled the original jubilee singers who started out on a tour from Fisk University in 1871 and made this music, then strange, become famous in Europe and America, causing the erection of Jubilee Hall, not unknown to travelers in the sunny South. One of those who here sang, Mrs. Richardson, is related to a member of the original cast.

William H. Randall sounded the note of welcome to the fine audience which taxed the capacity of the hall. He quoted 'Abdu'l-Bahá as saying that if a man finds happiness in a place he returns to that place. If he finds gold, he returns in search of more gold. Green Acre has a gold mine of fellowship. I hope that here you will seek for more gold and take with you the precious spirit which is the soul of Green Acre. We can not unify the world by the power of intellect alone. The spiritual bond is that which is truly effective. The beautiful story of Ruth and Naomi has a larger application today than in times past. Thy people and my people shall be the people of the whole world. This is the hour of universal consciousness and the spirit of good will among all peoples. We have passed from the Mosaic Age with its law of "an eye for an eye, and a tooth for a tooth." We have also left the Victorian Age in which men fancied that the law of evolution

would, without effort on their part, ultimately bring them perfection. We now realize the marvellous Cycle of Bahá'u'lláh with its new creation of the heart and social consciousness to make us one, striving and abiding as brothers in love.

Mrs. Shirley Graham McCanns of Portland, Oregon, was the next speaker, her subject being "The Message of the Negro Spiritual." Her contribution was a rich medley of the history and philosophy of what is distinctly Negro music. It was beautifully phrased and illustrated at intervals by vocal or piano strains. The occasion for her, she declared, was one of joy and humility, the one over the wonderful spirit found at Green Acre, the other in the presence of what suggested the highest culture. She described the conditions under which Negro music was born, the agony of soul which made the colored people in days gone by seek refuge in God, thereby evolving out of their mass consciousness such songs as "Steal away to Jesus," "Swing low, sweet chariot, coming for to carry me home," and "Lord, I want to be a Christian in my heart." As illustrating the simple faith of the primitive folk in prayer and the justice of God she quoted the lines of a familiar lay:

"You may talk about me as much
as you please,

I will talk about you when I get
on my knees!"

She journeyed to Africa and described the technique by which messages, serious or humorous, are conveyed by drum-beat from tribe to tribe, playing an adaptation of African music arranged by the noted composer, Nathaniel R. Dett. There is more than rhythm, melody and harmony, as well, in these beautiful themes, she said. The crucible of suffering in the lives of this people in America produced "a love that

was long suffering and kind." This she unfolded with depth of feeling, also the way in which Bible stories were selected as themes. She defined philosophy as the love of wisdom and interpreted this music as the philosophy of love.

The chairman said that with such demonstrations of power as expressed by the evening's entertainment he hoped that such a people would never be considered as a weak struggling race, but rather as a race ennobled by divine inspiration and capable of the highest attainment.

Here the chairman, without calling for a speech, introduced Mrs. Agnes S. Parsons, as the one chosen by 'Abdu'l-Bahá to begin the Amity Convention Movement in America. She is now chairman of the National Committee on Inter-racial Amity of the Bahá'ís of the United States and Canada, under whose direction these conferences were held. High approval of her work was expressed by the audience.

By the chairman: Prejudices grow out of what each race suggests to the other upon the basis of what is past. In order to have a clear vision we must rise above the past. Not what man has done but what God wills is the foundation upon which we must build a new civilization in which all men are brothers. He read in conclusion an extract from the Montclair address of 'Abdu'l-Bahá:

"The sun is one sun, the light one light which shines upon all phenomenal being. Every creature has a portion thereof, but the pure mirror can reveal the story of its beauty more fully and completely. Therefore we must adore the light of the sun no matter through what mirror it may be revealed. We must not entertain prejudice, for prejudice is an obstacle to realization. In as much as the effulgence is one efful-

gence, the human realities must all become recipients of the same light, recognizing in it the compelling force that unites them in its illumination."



THE SECOND session, a round table, brought a fine audience despite copious rain throughout the day. It was evident from their reception the night before that all were anxious to hear again the Community Four and so it was deemed wise by the chairman, in view of the wish to combine instruction with entertainment, to exchange, in order, one of their selections alternately for a speech. The addresses, introduced by remarks from the chairman, were contributions to a symposium on the oneness of humanity, in which Mabry C. Oglesby, Mesdames Keith Ransom-Kehler and Agnes S. Parsons and Miss Mary Maxwell appeared. The Tablet on the origin of color among human beings, making it so clear that the only race is the human race, a conclusion which eminent thinkers in the realm of biology and the social sciences are reaching; the duty of all races to abandon superstition and bigotry which form the basis of prejudices, the mighty spiritual forces that are released to aid those who labor in the field of better race relations; the far-reaching influence and power of Amity Conventions as indicated by the message of 'Abdu'l-Bahá to the first one; stories in race relations, illustrating the sacrifices of workers in obedience to Divine Law; pleas for the justice, peace and righteousness that exalt and hopes for the glorious future, may in a way of brief mention convey the spirit of this session. Augmenting this was the tea and dainties served by the Eliot Bahá'í Assembly, the aroma of many beautiful ferns and flowers and the cordial friendliness and joyousness of

all, combining to make a scene which those in attendance are not likely to forget. This prophecy of 'Abdu'l-Bahá was read as a benediction:

"This period of time is the Promised Age, the assembling of the human race to the Resurrection Day and now is the great Day of Judgment. Soon the whole world as in springtime, will change its garb. The turning and falling of the autumn leaves is passed; the bleakness of the winter time is done. The New Year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; while the birds are singing among the rose branches like the angels of the highest heavens, announcing the glad tidings of that spiritual spring and the sweet music of their voices is causing the real essence of all things to vibrate and quiver.

"O my spiritual friend! Dost thou know from what airs emanate the notes sung by these birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security, of concord and agreement. In a short time this heavenly singing will intoxicate all humanity. The foundations of enmity will be destroyed; unity and affection will be witnessed in every assembly; and the lovers of the love of God at these great festivals shall behold their splendor.

"Therefore contemplate what a spirit of life God has given that the whole world may attain life everlasting! The Paradise of El Abha will soon spread a pavilion from the polestar of the world under whose canopy the beloved shall rejoice and pure hearts will repose in peace."



THE FINAL session came Sunday morning, a time always devoted

at Green Acre to worship and praise. Mrs. May Maxwell of Montreal as chairman read from the sacred writings and expressed the wish that all parts might blend into that perfect whole which signifies the love of God.

On either side of the chairman sat two distinguished clergymen, identified with two races, both of whom were charged with inspiration and radiated the spirit of perpetual youth. In Archbishop Reginald G. Barrow was represented the African Orthodox Church, tracing its descent from the ancient Coptic Church of Egypt, jealously guarding its traditions and ceremonies, its mazes of ritual and dazzling vestments, apotheosizing the Trinity. In Albert Vail one saw a product of the Unitarian Society, traditions of ascetic simplicity, banishing all forms, pleased with the high mental powers of its fraternity wherever found, stressing the Divine Unity. It is remarkable that both should acknowledge that the real, intimate knowledge of the Christ came to them through the Bahá'í teachings; not less so, that trained in schools so different, they should be one in service and purpose and that each through the differing veils and shadows should discern clearly the station of Bahá'u'lláh, the Manifestation of God, and be devoted to His Cause. The meeting and cooperation of two such men was a sign of God.

The address of Archbishop Barrow on "The Practice of the Heavenly Virtues" was a compendium of the teachings found in two Bahá'í

books, the Divine Philosophy and the Wisdom Talks of 'Abdul'l-Bahá, with emphasis laid upon love, harmony, justice and freedom, the most stupendous values of the age, he averred. We the Bahá'ís, he said, must work to make all races one race and all nations one nation. If action takes the place of words the whole world will soon become a Paradise.

Mr. Vail followed with an impressive tribute to the colored race in which persecutions had produced such a speaker and such music, saying that he felt as he listened that it was the greatest blessing to be persecuted. Through trials and afflictions the glory of Israel had shone forth and other peoples had attained the heights. "The calamity of God has ever been His Providence!" He praised the virtue of humility which he had found in many of the colored people and expressed the conviction that if each and all would prostrate themselves before the Countenance of God that they would become the lights of America. He then addressed himself to his subject: "The Temple of God: Its Light of Unity," and with a wealth of imagery he presented the Mashriqu'l-Adhkár with its varied symbolism and architectural beauty, its light of science, its all-inclusiveness and spiritual power to dissolve the differences between races, nations and religions, its fulfillment of Christ's promises of One Shepherd and One Fold and its marvelous expression of the Splendor of God.

"The foundation of the palace of peace is the consciousness of the oneness of mankind."

—Bahá'u'llah.

'ABDU'L-BAHÁ' IN AMERICA

DR. ZIA BAGDADI

This story of 'Abdu'l-Baha's visit in America is based on material and notes corrected by 'Abdu'l-Baha Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The two-fold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Baha's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.

'ABDU'L-BAHÁ AT BROOKLYN, N. Y.

June 15, 1912. 'Abdu'l-Bahá addressed the Fourth Unitarian Church, at Beverly Road, Flatbush, Brooklyn, N. Y. At noon, He lunched at the home of Mr. and Mrs. Howard MacNutt. In the evening, He addressed the Central Congregational Church at Hancock Street. In His inspiring addresses He proved the validity of Christ and Muhammad. The attention of the reader is called to this great fact, namely, that in all the history of America, no one has ever tried to prove the validity of Christ in Jewish Synagogues, and the validity of Muhammad in Christian churches. But this 'Abdu'l-Bahá did with pure logic and irrefutable evidence.

Later at a general meeting He said among other things, "No matter how much the world of materialism progresses, still it is in need of the teachings of the Holy Spirit." He urged the believers to teach and told them just how to teach the Bahá'í Message saying, "You must teach the Cause of God in the utmost humility. Just as I am humble in the presence of all, even the children, so you must be likewise."

June 17, 1912. Consenting to the repeated requests of the friends, 'Abdu'l-Bahá went to the home of Mr. and Mrs. Howard Mac Nutt to have a moving picture taken. The series of those pictures were as follows: 1. His arrival and alighting from an automobile and how He was welcomed by the friends. 2. His walks

and talks to His secretaries and interpreters, "Consider the power of the Ancient Beauty, and the influence of the Greatest Name—(Bahá'u'lláh)—How He has established such a unity and fellowship between us and the American people! If the powers of the world were brought together, it would not be possible to have the hearts so attracted to each other, and we here are assembled with such love at such a reception and love one another with heart and soul! Behold what the power of Bahá'u'lláh has done and how He made the people of the East and the West, the lovers of each other! Were it not for His power, it would have been impossible to arrange this meeting. Praise be to God! We are all united and agreed in heart and soul."

3. His walks alone, chanting in Persian, "His wonders are resplendent, His power is perfect. His favors are bestowed. His mercy is abundant." 4. His sitting with white and colored children, giving His blessings to them while the Persian friends are standing in His service. 5. His bidding farewell to the friends and uttering the following words:—"Glad-tidings, glad-tidings! The sun of Truth has arisen! Glad-tidings, glad-tidings! The New Jerusalem has descended from heaven! Glad-tidings, Glad-tidings! The divine glad-tidings are revealed! Glad-tidings, glad-tidings! The secrets of the Holy Books are unfolded! Glad-tidings, glad-tidings! The Great Day has become evident! Glad-tid-

ings, glad-tidings! The banner of the oneness of the world of humanity has been raised! Glad-tidings, glad-tidings! The tent of Universal Peace is set up! Glad-tidings, glad-tidings! The divine lamp is lighted! Glad-tidings, glad-tidings! The merciful breeze is wafting! Glad-tidings, glad-tidings! The promises and prophecies of the Prophets are fulfilled and evident! Glad-tidings, glad-tidings! The Glory of Carmel has become reflected on the horizons! Glad-tidings, glad-tidings! The East and West are embracing each other! Glad-tidings, glad-tidings! Asia and America, like unto two lovers, are holding the hands of each other!"

June 18, 1912. "The Brilliant Proof," the manuscript of a book written by Mirza Abu'l-Fadl, the most noted Bahá'í writer and historian, was received and highly approved by 'Abdu'l-Bahá Who asked me to give it to Mr. Albert R. Windust of Chicago as a present and with the request that it be published. When someone suggested to Him a visit to the beautiful country for recreation, He refused, saying, "We love the meetings of the faithful ones, not beautiful sight-seeing trips. But first we must be faithful to God, then to His servants. Even if we have in the past seen beautiful places and delightful sceneries, it was either for business and meeting people, or while traveling."

Then He wrote a wonderful tribute in honor of Agha Riza Quannad, a true and a pioneer servant of the Bahá'í cause, who died at Akká. "Faithfulness," as defined in this tribute, "means that I should be a wanderer in this mountain and desert! True faithfulness is when I become lost, stripped from names and unconsidered; in the field of sacrifice to be a target for the arrow of unfaithfulness! In short, I have but one request to make of the friends of His

Holiness Bahá'u'lláh, and that is to bow their heads at the Holy Threshold (the Holy Shrines) and ask for 'Abdu'l-Bahá, the cup of martyrdom, so that in servitude to the Threshold of Bahá, He may sweeten His mouth with a drop from the ocean of faithfulness!"

On the following day, at the request of Miss Juliet Thompson, a noted Bahá'í artist, 'Abdu'l-Bahá consented to have His portrait painted by her. Later Mrs. Smith of Philadelphia called and asked for a name, and for advice concerning her health. 'Abdu'l-Bahá gave her a Persian name, "Tabandeh," meaning "brilliant." And his advice concerning health was, "You must always be happy and associate with happy and cheerful people and characterize yourself with the characteristics of the Merciful One. For happiness has a connection with health preservation; and from sorrow, diseases are born. The source of permanent happiness is spirituality and merciful conduct which is not followed by sorrow. But physical happiness is subjected to a thousand kinds of changes and transformations. Have you heard the story about the Emperor who while looking into a mirror used to be sad and distressed and would wail, 'Oh! What a splendid and youthful body I once had; now how helpless it is! What a beautiful face I had, how homely it has become! What a graceful form I had, how out of shape it has become!' One by one, he used to recount all the good features of his physical equipment when he was young and then, making comparisons, he would show forth his sadness. This is the end of physical happiness!"

A question concerning calamities and cataclysms was asked. 'Abdu'l-Bahá replied: "The links of the chain of existing things are connected by a universal law and divine or-

der, and all created things are linked together. It is impossible for any of the links to break except by its relation to that universal law and order. Whatever happens is from the essential requirements and is based on great wisdom. For it is a divine decree that grass should grow and then wither; every green and verdant plantation eventually to dry up; every united body to become dispersed; and every composition to be followed by decomposition. All these are from the requirements of that universal law and the collective links that are interpreted as divine decree or fate."

'ABDU'L-BAHÁ AT MONCLAIR, N. J.

June 20, 1912. Here 'Abdu'l-Bahá rented a house for a few days and on the first evening there, He went out for a walk, accompanied by Mirza Ali Kuli Khan and this servant. Oh! What lessons of wisdom, justice and severance did He teach us that night! Indeed we learned from Him in one hour more than we could have learned in many years from any school or teacher. The following is one of the incidents of His life when He was a very young boy in Baghdad which He related to us that night, and which, indeed, is a clear evidence of His innate and keen wisdom, His justice and fairness, His severance and detachment from material things. "Mirza Hadi Javaheri, a very wealthy Persian Bahá'í died in Baghdád leaving a son, three daughters and a great fortune. The son, Mirza Mussa was also a Bahá'í, but the daughters were fanatical Muhammadans. A fierce fight started among these heirs because they mistrusted each other and could not come to a decision as to how to divide equally among themselves their father's immense fortune. Finally Mirza Mussa went to Bahá'u'lláh for help and assistance. Bahá'u'lláh said,

'This is not my work, go to my Greatest Branch (Abdu'l-Bahá)—He will help you.' Though I was but twelve years old, I at once summoned a reliable real estate man and asked him to divide their estate into four equal parts. I also summoned a furniture dealer and asked him to divide the furniture into four equal parts. Then I summoned an expert jeweler who divided their jewelry into four equal parts. This plan pleased all the heirs. It took only from morning until noon for the three experts to finish their work of dividing everything into four equal parts, and then everybody was happy.

After a day or so, Mirza Mussa came to me and told me confidentially that he had in his possession all his father's money in gold and nobody else knew anything about it. He wanted me to have all that money for my services. I asked him to show me where the money was. He took me to his room and produced a satchel full of gold. I locked the satchel, sealed it with wax and ordered him to call his sisters in. When they came, I explained to them that it was unnecessary to call an expert to divide the money, that it could easily be divided by themselves. Seeing the satchel sealed with wax, all of them were satisfied and each one received one-fourth of the money. Though at that time I did not have any money, and I had to get along in the cold without an overcoat because I could not afford to buy one, and my old turban needed to be changed, I did not wish to take any of their money."

Streams of big tears gushed forth from my eyes and in my heart I said "No wonder you are called Master." Yea the citizens of Baghdád and the inhabitants of Iráq always called Him "Master," because He was the first one to settle their problems and adjust their affairs.

June 22, 1912. Concerning inter-

ference in politics and meddling in government affairs, 'Abdu'l-Bahá said, "The people of Bahá are forbidden from interfering or meddling in political affairs and in every country, they must obey the government and the law and order of the land."

June 23, 1912. Concerning material progress in Europe, 'Abdu'l-Bahá said, "The material progress of Europe shall reach a stagnant mark, that is, it will one day reach to the limit, and everything that reaches a natural limit and then stagnates, surely must then decline. We are hopeful that spiritual progress may reach and protect them from this fate. On the other hand all those movements which are in a stage of birth and growth, face a sure progress. In those days when we were leaving Tihrán for Baghdád, there was nothing in appearances to show the strength that was in the Cause, but because the Cause of God was then like a young tree, full of the power of growth and development, it was in reality even then destined to encircle the East and the West; whereas the great and apparent absolute power of Násiru'd-Din Shah was destined to reach its decline and fade and vanish."

That afternoon, seeing every seat in the house occupied and scarcely any standing room, 'Abdu'l-Bahá said, "We do not look at the place of meeting, nay, rather we look at the radiant faces and hearts of the friends."

When someone inquired about His health, 'Abdu'l-Bahá replied, "Physical health is of no importance. The importance is in the spiritual health, which has a lasting effect and ecstasy. The more you think of the body, the worse it becomes. Therefore, it is better not to pay so much attention to it. Today I drank a glass of milk. I feel much more comfortable. Why should man go to so

much trouble and hardship for eating?"

June 25, 1912. After lunching at the home of Mr. and Mrs. Edsel, 'Abdu'l-Bahá started for New York.

'ABDU'L-BAHÁ'S RETURN TO NEW YORK

Mrs. Florence Krug stated that her husband, Dr. Krug, was having a change of heart, and that he not only had ceased his opposition, but he was helping and encouraging her to serve the Bahá'í Cause. 'Abdu'l-Bahá said, "When the Muhammadans were beating Chief Mo-Abedan (A Persian fire worshipper) with the whip for drinking wine, (this was the old Muhammadan way of punishing the violators of their prohibition law) he cried, 'O Arabian Muhammad! What hast thou done! What an influence Thou hast manifested! Now it must be said, "O Bahá'ulláh! What hast Thou done! What power is this that has transformed such people into captives of love and united the east and the west!'"

In the afternoon, 'Abdu'l-Bahá paid a short visit to Mrs. Gary at her home; and from there, passing through the military park, He went to the home of Mr. and Mrs. Hooper Harris, where a meeting and dinner were arranged for Him.

June 27, 1912. While sitting with a group of friends in the park, 'Abdu'l-Bahá said, "What revolutions have taken place (in the East) and what waves have risen from them until they brought us here, and yet, what other waves are to rise! * * * "My beginning and end is the Holy Threshold (The shrine of Bahá'u'lláh). Whatever we have is from that Threshold and to it we shall return. Were it not for His help and bounty, these souls (the believers) would not be sitting here at your left and right. Where is Persia and where is America!"

(To be continued)

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

DECEMBER, 1928

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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WHEN CHRIST appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need, therefore, have we of this man?" Christ said to them, "The Book sufficeth you not."

* * *

It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health.

* * *

Christ was a Heavenly Physician. He brought spiritual health and healing into the world.

* * *

Bahá'u'lláh is likewise a Divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.—'Abdu'l-Bahá.

The Bahá'í Magazine

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“When a divine spiritual illumination becomes manifest in the world of humanity, * * * then will the justice of God become manifest, all humanity will appear as the members of one family and every member of that family will be consecrated to cooperation and mutual assistance.”—*Abdu'l-Bahá*.

AS I WAS sitting in Lafayette Park on a beautiful October day, watching pigeons peacefully feeding in the mellow sunlit sward, there suddenly came two sharp reports, as of guns. Immediately the peaceful scene was changed to one of confusion and flight. In a thick cloud the timid birds whirred into the air and veered away from the scene of danger. Thus instantly the whole tenor of their life became changed, the normal pursuits of a livelihood abandoned, and all activities convulsed.

So, at the alarm of war, were the activities of peace-times, in the European countries engaged, turned to non-productive ends; and their normal occupations transformed into those connected with war. The whole civilization of Europe became convulsed and retarded to an incomputable degree. Her world ascendancy took flight perhaps forever.

Not only how unwise, but how needless war is, in the race of competition between nations! What is needed is not fratricidal strife, but cooperation in the scientific exploitation of nature's marvelous and abundant resources.

IN THE RECENT International Chemist Convention held at Pittsburgh, reports were made by a British scientist of a successful process for converting wood into food suitable for

animals and the plan of carrying this experiment to the point of providing human food from wood-fibre; and a German scientist reported his discovery of a process to make gasoline from the lowest grades of coal, at a rate almost half that of gasoline made from natural oil; and as a by-product, this same coal has been successfully turned into rubber.

How much better, to find new sources for engine-fuel, than to go to war for the control of oil-fields! Or to discover a way to make synthetic rubber, than to battle for possession of the raw supply of the natural product! Earth holds enough for all, provided that human ingenuity and human energy are properly applied—under stable conditions of amity and peace—to the problems of human need.

There was more excuse for war in the days before science had shown man how to acquire peacefully immense wealth—in those days when the wealth of sister nations accumulated by exploitation tempted strong peoples to war as the surest road to power and prosperity. But if any now sacredly believe in war as a sure road to national wealth and prosperity, they have fatally misread the “Mene, mene, tekell, Upharsum,” written on the walls of human understanding by that finger of Destiny—the Great World War. No, today wealth is not made, but dissipated, by war; pros-

perity is not based on war, but on the peaceful exploitation of nature rather than of man.

EVEN COMMERCE is seen, in the light of modern economic findings, to be closely dependent upon amity between nations. And the surprising fact becomes apparent—as regards international trade—that all the main exporting nations have in the last decade increased greatly the volume of their trade with South America. How has this seeming miracle happened? It had been thought that if one country gained greater trade with a second country, it must win that increase from other rival importing countries. But now we see that this is not so. All countries have increased trade with South America, for the reason that South American countries have of late been increasing greatly their national wealth by means of more successful exploitation of their natural resources.

The same thing will come true of Asia, and of Africa. As these continents develop the arts and sciences of modern technical civilization, they will add greatly to their own riches and at the same time offer a fertile field for the importation of goods from other countries.

JOHN HAYS HAMMOND, in speaking recently before the Boston Chamber of Commerce, advocating a Permanent International High Court of equity to deal with questions of commercial character, said:

“A state of universal well-being and prosperity is insured by the world's natural resources. What one section of the world lacks in certain resources, it will find compensation in other resources. There is hardly a nation in the world that cannot be made to produce commodities essential to other parts of the world, even in those countries now uninhabited.

“We live in an age of wasted oppor-

tunity. There are on this earth, hundreds of millions of human beings who merely eke out a miserable existence, owing to lack of opportunity to engage in productive industry. These people, with their pitifully low standard of living, are today a liability, but tomorrow could be converted into an asset in the ledger of civilization. An enormous volume of trade and commerce would result from an increased purchasing power and higher standards of living of the peoples if the resources of these nations were adequately developed.”

IT IS AS if in perception of the great law of cosmic inter-relationship that John Carter in a recent book, gives the following lofty vision of America's mission to the world:

“Our interest in the world is to influence without governing, to collaborate without acquiring, to expand without conflict, to prosper without compulsion. We should not lay a finger on the flags, governments, cultures, civilizations, languages and loyalties of the peoples of the world. * * * Respect for the national rights of others should be the first law of our political conduct. * * * We should learn to make our power convenient and necessary to the world at large, to let America become a luxury which the world would not do without, to serve rather than control the nations. * * * As a nation, in short, we are slowly pressing out on the world and are inarticulately striving to remake it in our national image. But this we cannot achieve by policy of power. * * * The guiding spirit of our financial policy should be to promote the prosperity of every part of the globe where political conditions or economic distress threaten international ill-will or social disorder.”

Thus the welfare of one country is seen to be the welfare of all countries; and the economic depression of one

country is an economic misfortune to all countries. The whole world, in fact, is bound together by an invisible nexus; and can achieve its greatest prosperity and highest civilization only through unity and cooperation.

THIS IS THE supreme truth the Bahá'í Movement offers, that mankind is in reality one, and must learn to function as one. 'Abdu'l-Bahá makes clear, in the following passage, this great cosmic fact of interrelation and interdependence as applied to human affairs:

"All the infinite beings exist by the law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, existence would be entirely destroyed.

"When we ponder deeply on the connection and interdependence of beings we clearly realize that the life of every being draws benefit and suste-

nance from all the other innumerable existences. This mutual helpfulness is realized either directly or through mediation and if for the twinkling of an eye, this confirmation and assistance does not descend upon the living being, that one will become nonexistent, for all the existing things are linked together and draw help from each other * * * The greatest foundation of the world of existence is this cooperation and mutuality. *

* * *The base of life is this mutual aid and helpfulness, and the cause of destruction and nonexistence would be the interruption of this mutual assistance. The more the world aspires to civilization the more this most important matter of cooperation and assistance becomes manifest. In the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that *the continuance of humanity entirely depends upon this inter-relation.*"



"Consider! Has any one singly and alone accomplished without the aid of his contemporaries any great thing in life? United members of an organism or assembly will be in power and able to accomplish great deeds. Human beings singly and alone cannot fully achieve a great good thing; in fact man cannot live solitary.

"Therefore, life must be lived in unison in society; and when socially united, fully united, they can do everything.

"When one family is well united, great results are obtained. If this circle of unity be widened so as to include and control the interests of an entire village to the extent that all the members of its population are fully united and in perfect accord; the results will be accordingly. Now widen the circle again! Let a city be united and the results will be still greater. Widen the circle yet more and have the people of a country united; then, indeed, important results shall be forthcoming. And if a continent is fully united and will unite all the other continents, then is the time when the greatest result shall obtain."

'Abdu'l-Bahá

THE LIBERATION OF ELIZABETH

FLORENCE E. PINCHON

THE short English winter afternoon was drawing to a close, as Elizabeth stood before the door of the beautiful country house belonging to her new friend. All the way there she had been thinking hard, her mind filled with eager questions and strangely disturbed by the book she had been reading, and which she had now called to return, concerning a world-wide religious movement.

Although the daughter of the parish Vicar, Elizabeth was neither unacquainted with nor unsympathetic to the trend of modern thought. But she was perplexed and bewildered by the controversies then raging around so many deeply-rooted beliefs and long-cherished doctrines, and by the claims of conflicting parties, within the English Church itself, to give correct interpretations of Christian truths. It seemed to her at times as though the safe anchorage of her very Faith and happiness was being destroyed and her soul cast adrift upon an uncharted sea of doubt and uncertainty.

Three years of mission-work in India (which owing to a breakdown in health she had been forced to relinquish), had served to broaden her outlook and render her father's narrow creed no longer wholly satisfying. Yet how to discern between what was true and what untrue? How to know what to accept and what reject? In the clash between science and religious doctrines, which was right? And where was she going to place the claims made in the arresting utterances of this world Prophet? Was it indeed a Revelation from God, or

The maid opened the door and led her into the cozy sitting-room where a bright fire was burning, explaining that her mistress had been summoned

to a neighbor's sick child, but had left word that she would be back quite soon.

Elizabeth decided to wait. "No, Kate, please don't light up" she said. "I like sitting in the twilight."

The maid departed and Elizabeth turned to take a seat by the fire when, to her surprise, she saw that the armchair on the opposite side was occupied. Some guest who was staying in the house, of course, whose presence in the room Kate had not noticed. During her momentary hesitation, however, the stranger, whom she judged in the dusky light to be a clergyman, rose, and bowing with quiet dignity, motioned her to the other chair.

"Won't you be seated," said a voice whose friendliness put her at once at ease. "Our kind hostess will not be long."

Elizabeth sat down, and removing her gloves, stretched her hands to the cheerful blaze. "It is good to be here," she observed, and then wondered at her own remark. She glanced at the figure opposite whose outline still seemed indistinct in the flickering shadows, and something of her usual self-possession slipped away.

"You are, of course, a clergyman," she said, making an effort to speak casually, "like my father, who is Vicar here."

"I knew your father—in his youth," came the unexpected answer, "and also the great disappointment so bravely and silently borne by his daughter, in leaving the mission-field."

Elizabeth was startled. How on earth did he know that? But, no doubt, Alice Crawford had mentioned the fact when speaking of her father. Yet, lying within the simple words

was some thing—some depth of intimate sympathy and understanding—that pierced the girl's heart, discovering an old and hidden wound. Alarmed, she found herself suddenly on the verge of tears. She, who so rarely betrayed such evidences of emotion. She clutched the arms of her chair in a stern effort to recover control and concentrate on what the Visitor was saying. It seemed as though he was aware of her struggle and wanted to give her time. Now she caught the words:

"You asked if I were a Priest of the Established Church . . . But other sheep I have . . . not of this fold . . . them also I must bring; that there may be one fold and one shepherd."

"Why, how extraordinary!—The very text she had been pondering during her afternoon walk! A case of telepathy surely. Surprised out of herself, she leaned forward, her whole being alert, for in that moment there had flashed upon her the conviction that here, at last, was Someone who possessed the power to help her solve her problems and perplexities and set her mind at rest. Every moment then was precious. Almost breathlessly she repeated—

"One fold and one shepherd"—would you be so kind as to tell me, what did our Lord really mean by that?" "Of course," she continued, I was taught it meant that the whole world would embrace Christianity. So I became a missionary. But today there are still millions more Muslims than Christians, to say nothing of Jews, Parsees, Buddhists, followers of Confucius . . ."

A ruddy flame leapt in the fire, and cast a warm glow over the Visitor's face.

"The truths taught by the Lord Jesus," said the quiet voice, "are eternal, but men's understanding of them deepens and their application widens, with the widening world. **How do**

you think the disciples would have interpreted the "one fold?"

Elizabeth's answer was ready enough. "Syria, the Greek and Roman empires, India and China—all the then known earth. Oh, I see!" as the idea flashed upon her, "you mean that the fold now-a-days would have to include America and Australia—a far greater world. But," she persisted, "that only makes it more evident that, after two thousand years, Jesus is still not acknowledged as the one shepherd."

"Just so," came the reply. "But is not this because you have always thought in terms of the only Shepherd? Yet, does not history reveal that, since the dawn of human life, down from the eternal heights of God, from the innermost Heart of Being, have ever come Good Shepherds, and always with the same purpose, to guide mankind step by step up the steep pathway of spiritual progress back to the Father's fold? Men have known them by different names—Zoroaster, Moses, Buddha, Jesus, Muhammad; and although outward laws and teachings were given by each suited to the times and capacities of the people to whom they came, yet the essence of their Message was the same. Through each Voice rang the loving Command of God, calling to the heedless and wandering ones—"Come unto Me! I am the Life, the Truth, the Way." And now, in the early morning of this New Day, once again has a Good Shepherd been sent to the world, to gather together the scattered, bewildered, erring souls of men, no matter to what religious fold they may belong, to remove the barriers between them, and unite the different flocks into one great Faith and Fold of Divine Unity."

"Are you referring" questioned Elizabeth, "to a Prophet called the "Glory of God"—Bahá'u'lláh?" And then, as beneath that searching

glance she felt compelled to utter her inmost thoughts, "Never, she cried in dismay, could I put this Man, great as He may be, in the place of Jesus Christ! I should feel so—so utterly disloyal!"

Across the face of the Visitor fitted a smile of such tenderness that before it something of the girl's indignation died away.

"Did you enjoy the sun yesterday?"

"Certainly," she responded, surprised by the irrelevant question.

"Did you rejoice in the light of the sun to-day?"

"Yes—of course."

"Was that being disloyal to the sun of yesterday? It was the same, yet not the same, you know."

As Elizabeth paused to consider this, the stranger continued:—"That is the mistake common to all adherents of the great religions; to the followers of Moses and Muhammad, as well as to Christians. They worship the lamp, rather than the light, the form instead of the spirit, the personality of the Messenger is made to obscure His Message. In the Perfect Mirrors of the Manifestations the Sun of Truth is reflected, and men worship these Mirrors, forgetting that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Jesus referred to the Spiritual Light shining through Him, and not to His own personality, or lamp, when He said to the unbelieving Jews: 'Before Abraham was I am.'"

To Elizabeth, while the Voice was speaking, the so familiar passages began to glow with wholly new meanings. She felt herself leaving well-worn paths and swinging out into some wonderful new world of knowledge and comprehension. Yet it was not easy to relinquish beliefs which had been instilled into her from childhood.

"Surely," she objected, "Christ's work and teachings were perfect.

What need is there, therefore, for any other Savior?"

"We have Abraham to our father. What need have we of another?" came the swift response. Will you use the same argument as did the Jews? The teachings given by Jesus were indeed perfect; and had the world been able to fully understand them and live in accordance therewith such a noble civilization would have existed to-day that the advent of another Teacher might not yet have been necessary. But in that time and age there was much Jesus could not reveal, since it could not have been assimilated. 'I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all Truth, for He will take the things that are Mine, and reveal them unto you.'

"Alas! the pure essence of Christ's teachings have been clouded by the misunderstandings, dogmas, and superstitions of those who profess to be His disciples; so have they lost much of their spiritual potency, their transforming and illuminating power. And just as it is wintertime with us, so also it is winter in all the religions of the world.

"Can you, my child," continued the speaker, "consider the pitiful condition into which Christianity has fallen, with all its rival sects, cults and creeds, its controversies and materialism, and say there is "no need" for a renewal of spiritual energy and guidance? Surely the great Message of Unity and Peace which Bahá'u'lláh has brought is of supreme importance and vital to the very existence of civilization."

"But," pursued Elizabeth, as though thinking aloud, "does not our Lord's immaculate conception distinguish Him from all and above all other Prophets?"

A smile of infinite patience illumined the countenance of the Stranger, as he answered: "If the greatness

of Jesus lies in the fact that He possessed no earthly father, then should Adam, who had no parents, be accounted twice as great. It should be remembered that such legends concerning their deities were common to all the pagan religions among whom Christianity was promulgated; and by degrees these pagan and Judaic ideas were grafted upon the simplicity of the original and given places of outstanding importance. Around the birth of the Lord Buddha, six hundred years before, had grown up a similar story.

"Thus it is that such doctrines as Original Sin, Vicarious Atonement, and the Fall of Man—growing out of the allegory of the Garden of Eden—which is the pictorial presentation of the descent of the spiritual man into matter—have overlaid the true meanings and led to false and perverted interpretations. Yet, as you know, these cramping dogmas and limited ideas are rapidly giving way before the light now being shed upon the world by the amazing discoveries and developments of science—developments which are but one ray flashed from this New Revelation, and one effect of a new spiritual Cause and Dynamic."

"Yes," assented Elizabeth simply. "My father does not like to emphasize these doctrines now. Beliefs and opinions are changing and becoming so divided within the Church itself, he says he scarcely knows what to preach. Yet is he bound to uphold its authority."

"Ah, yes!" replied the Visitor sadly, "that is the trouble. The Church, its traditions and man-made institutions have usurped the place of Christ, and inculcated the belief that salvation lies in obedience to its dictates, instead of in faith in the Anointed of God and a life lived in harmony with the Spirit He manifested. It was to break up the ice of literalism and formalism which encrusted the teachings of Moses, and set

freely flowing the living water of spiritual meaning, that Christ came. And now has Bahá'u'lláh come to bring the same liberation for Christianity and for all the religions of the world. For man is everywhere prone to crystallize lovely principles and sublime teachings into dogma, to debase them into incorrect doctrines and then into mythical past phenomena."

"But what of the Atonement?" inquired Elizabeth.

"Here again," came the clear answer, "Bible symbolism has been interpreted in a literal sense. Jesus was not made the innocent victim of an offended Deity. But by His life, sufferings and teaching, He inspired and enabled man to transcend his lower animal nature and make an atonement or union with God, the divine principle within his own nature, attaining through faith and deeds to spiritual consciousness."

"But the sacraments? she faltered. Are not these necessary?"

"My child," replied the Voice which seemed now to speak to her from the mysterious heart of the universe itself—to come from the warm glow of the fire and from the early stars shining through the windows above the bare branches of the garden trees. "Ritual, in any form, is only helpful when used, like prayer and meditation, as the means for a soul's realization of God, not as an end in itself. Often have I stood, all unseen, at the door of your Church, while around me swirled the falling leaves, the winter rain and storm. I have heard your solemn chants and muttered litanies, breathed the incense of the swinging censers, watched the posturings and processions, gazed upon the gold and tinsel, the blood-stained flags and embroidered banners, the strange ceremonies whose origin and significance were to the worshippers almost unknown. These things belong not to the Christ of Galilee! They are but the faded leaves, the de-

bris of Christianity—soon to be swept away by the winds of heaven, and to lie forgotten with the dust of the ages. For behold! the spiritual Springtime of the world approaches, before which every superstition and imagination of men shall be annihilated and all that is false shall be destroyed."

The eyes of Elizabeth were riveted upon the luminous countenance of the Speaker. Surely it had grown more distinct—and—yes—familiar. Like a treasured picture of the Christ which hung on her bedroom wall at home. A sense of being in some loved Presence stole over her; yet was her mind keenly awake, her brain one big burning question mark.

Eagerly she continued: "But are we not distinctly warned to beware of false prophets who would arise?"

Came the instant response. "And is not this in itself an intimation that Prophets, both true and false, are to be expected? "He that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward." "Beloved, believe not every spirit, but try the spirits, whether they be of God." Not ignore or deny, you see, but examine the claims of those who declare they are God's Messengers. Have you not even been given tests by which to prove the truth of such claims?"

For one perilous moment Elizabeth's pride rose in revolt. Was she being reprov'd—although with such gentleness—for failing to understand the Bible? She, a teacher, and the daughter of a Priest? But before the clear and compassionate gaze that seemed to read her very soul, pride could only bow its head; while from her heart rose involuntarily, the cry of one of old: "Lord, I believe. Help Thou my unbelief!" Then humbly she said: "These proofs—please explain. For I feel that I understand—nothing.

"That is the beginning of all true understanding" answered the Voice.

"Let us take then the test given by St. John. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Had ye believed Christ, says Bahá'u'lláh, ye would have believed me. He beareth witness to Me and I bear witness to Him." "Do ye read the Gospel and still do not acknowledge the Glorious Lord?" "Surely the Father hath come and fulfilled that whereunto you were promised in the Kingdom of God." "This is indeed the Father, whereof Isaiah gave you tidings, and the Comforter from whom Christ hath received the Covenant." So, you see, Bahá'u'lláh claims to have come in fulfilment of Christ's own words, to renew and continue His work in the world. Christianity is as the bud of the full flower of this New Revelation. To inhale the perfume of the one is to recognize, by that same perfume, the other. None can truly understand the Station of Bahá'u'lláh, who fails to acknowledge that of all the previous Messengers. A Jew, for instance, who becomes a Bahá'í, thereby reveres the name of Jesus, as God's Anointed.

Surely it is not possible to read, with an unprejudiced mind, the story of the matchless wisdom, knowledge and patience of the "Glory of God," the radiant life and love of 'Abdu'l-Bahá, of the heroic courage of the young Báb, and fail to discern the manifold signs of their Divine Mission!

Who, of himself, incarcerated for life in a Turkish prison, would have dared to address the crowned heads of Europe, as a king addressing his subjects; exhorting them to establish righteousness within their realms; stating His supreme authority; and prophesying the ruin that awaited them should they let His warnings go unheeded?

It is only necessary to compare the historical evidence of this Cause, side by side with the numerous prophetic utterances of both the Old and New

Testaments, to become convinced that herein lies a marvelous fulfilment. Referring to this Advent Jesus said:—"I will go and come again." "But of that day and hour knoweth no man; no, not the angels of Heaven, not even the Son of Man Himself, but the FATHER only."

In the Bible too, you will find enumerated the signs that will accompany such an event:—universal tribulation, wars and "earthquakes in divers places," the fall of principalities and powers and long-established spiritual authorities; the Gospel preached in many lands, the return of the Jews to Palestine, speed of traveling, the changing of age-long animosities among nations into peace and harmony. Then we can find references to Carmel and the fortified city ('Akká); and to One who shall be called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and of whose government and of Peace there shall be no end. Are not these clearly shown as those great international, social and economic laws laid down by Bahá'u'lláh to serve as a basis for a new world civilization, to His Message of inter-racial and inter-religious Unity and Concord?

For the supreme proof of a Manifestation is the effect of His teachings upon the hearts and minds of men, not alone during His lifetime, but through all the centuries that follow. This is the proof of the station of Moses, Muhammad, the Buddha. "How shall we know the Word which the Lord hath spoken?" "My Word shall not return unto Me void, but it shall accomplish the thing whereunto it was sent." And the spirit and power of this Revelation are, to-day, transforming lives, illuminating minds in every land on earth, permeating and revitalizing every realm of thought and activity."

And now it seemed to the rapt and awe-struck listener that through the accents of the Voice there rang an in-

finite love, joy and power, such as could only belong to a Holy One of God. While from before her spiritual sight, veil after veil lifted that hid the sacred fires burning upon the altar of the Temple of Truth; and upon her astonished mind glowed and flashed the priceless treasures concealed within the caskets of allegory, parable and psalm. Rent asunder were the clouds of prejudice, misunderstanding, and outworn belief, and behold! the WORD Itself stood revealed, clothed in the beauty and radiance of Reality.

So wonderful a revelation, such a glad rush of recognition and happiness was more than Elizabeth could bear. As the Voice ceased, the Presence rose and over her, extended hands outstretched in blessing. Majesty shone on the wide brow crowned by a tall white turban, and emanated from the noble Form clad in its flowing aba. Overwhelmed, she flung herself on her knees, crying "My Lord, my Lord, Thou art in truth He-whom-God-should-manifest!"

And, as the Vision faded, the echo of the loved Voice came to her, like a dying chord of that celestial Melody which evermore would wake within her,—"Blessed art thou, Elizabeth, for flesh and blood hath not revealed this unto thee, but the Father in Heaven."

* * * * *

It must have been but a few minutes later when Alice Crawford hurried into the room and found the girl still kneeling on the hearthrug. "My dear—whatever is the matter?" she inquired in alarm, switching on the lights.

Elizabeth raised herself slowly, like one awakening from a wonderful dream. "Oh, Alice, she cried with shining eyes, I have seen . . . the Spirit of Truth . . . and He has indeed taken the things that are Christ's . . . and revealed them . . . unto . . . me!"

THE GOD THAT ANSWERETH BY FIRE

KEITH RANSOM KEHLER

AND Elijah* said: "Gather to me all Israel unto Mount Carmel"

And Elijah came unto all the people and said, "How long halt ye between two opinions?" If the Lord be God, follow Him; but if Baal, then follow him. Of two bullocks let them choose one for themselves and lay it on wood and put no fire under—and I will dress the other bullock and put no fire under—and ye call on the name of your Gods and I will call on the name of the Lord, and the God that answereth by fire, let Him be God." And they took the bullock and called on the name of Baal from morning even until noon saying, "Oh Baal hear us," but there was no voice nor any that answered." And at noon Elijah mocked them saying: "Cry aloud for he is a God; either he is talking or out hunting or on a journey; he may even be asleep and must be awakened." And they prophesied until the time of the evening sacrifice but there was neither voice nor any that regarded."

Then Elijah the prophet came near and said: "Lord God, let it be known this day that Thou art God in Israel. Hear me, Oh Lord, hear me that this people may know that Thou art the Lord God and that Thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt-sacrifice and the wood and the stones and the dust and licked up the water that was in the trench.

"And when the people saw it they fell upon their faces and said: The Lord He is the God! The Lord He is the God!

"And Elijah said unto them: Take the prophets of Baal; let not one of them escape. And Elijah brought

them down to the brook Kishon and slew them there."

The Kishon that once meandered wine-red to the Mediterranean is a listless crystal reflecting the jade bowl of the evening sky. We tramp along the ridge of Carmel, a hill with little elevation and no summit; an elongated mound sloping northward into the sea and southward into the vale of Sharon. The world seems to float like a rigid iridescent bubble in the limpid twilight, and the whole scene has that unearthly calm that comes between dream and waking. The heavens are so near here; the stars begin to twinkle with intimate confidence in the quiet sky: they are neighbors' lanterns guiding loitering footsteps through the leisurely fields of night. We tramp on, plunging more and more definitely into an irresistible beauty that now and then, in our lives, returns a voice and a vision to such as at any time believe they see or hear it. Gradually a glorious, dread familiarity with the root of experience emerges, as we recall the age-old battle between the forces of light and of darkness, of righteousness and of evil, of assurance and of confusion, of sublimity and of personal preoccupation. Then suddenly the curtain of earth and sky is drawn back, and here, here in the immediate atmosphere of this holy and mysterious mountain we view at death grapple the surging hosts of God with the bitter and entrenched forces of evil in the world. Down they stream, the battalions of light, from the radiant citadels of heaven, while gathering like a welter of noxious spawn under rock and tree-trunk, in stagnant ditch and tangled by-way creep up the legions of Satan for the

* I Kings 18:19-40.

stupendous encounter. Four hundred and fifty priests of Baal and only one man of God! A command rings out: "To your posts, and break not rank until the last vestige of opposition to the advance of your Lord is destroyed."

The outposts of these invisible warriors are the human heart, the human will, human loyalty, faith, steadfastness; every vantage point seems already occupied by the legions of darkness—Israel halting between two opinions, quite useless for purposes of divine warfare; and the outspoken allegiance between Baal, with his human bestiality, and the powers of evil. In all this holy mountain there is but one spot open to the heavenly warriors—the soul of Elijah. With a mighty shout they troop into this strongly fortified fortress: faith in the Living God. And Elijah filled with all the shining hosts of paradise trumpets his challenge against the whole earth; while all the priests of Baal combine to thwart him, and all the doubt and indifference of Israel, (whom God had taken like a child "by the arms and taught to walk"), wearies and harasses him like the inertia of death.

The cool strategy of heaven's army gives the opposing force time to expose its weakness and to exhaust its resources: but when at last night approaches and Israel is convinced of the futility of Baal, suddenly with a great victorious cry the invisible hosts

of God build through Elijah an altar: not only an altar at "the Place of Sacrifice" on Carmel but an altar that still stands in the hearts of men: "Dig a trench, bring water! What can stop the devouring flame of God's Word, of His Law, of His Love—of trust in Him?"

And all the hosts of God and all the armory of heaven and all the lightnings of the firmament tear through Elijah, and rend the black veil of heedlessness and tepidity and self-absorption from the heart of Israel, and consume with living flame the sacrifice that Elijah has placed upon his altar.

We have reached the Holy Shrines, built here on Carmel, into the midmost heart of the world. An orange tree sends its fragrance to embrace us. The moon swims up, a quiet guest after the great shock of battle.

We remove our shoes in the silver silence and bury our faces in the blossoms on the Threshold.

"Chant, chant," I beg, "a song of triumph—that God has always been and ever will be; that as long as one single heart is left among mankind that knows Him and turns to Him, that that man alone can put to flight all the powers of darkness that prey upon our souls. Implore that the God that answereth by fire may inflame us with the eternal joy of obedience to His face, of love and sacrifice at His Threshold.

"Though the Spirit is concealed, its power is manifested and clear in the phenomenal world; and so with the Kingdom of God, though it is veiled from the eyes of ignorant people, to men of preception it is discernible and evident."

—'Abdu'l-Bahá.

DISARMAMENT OF MINDS

MARTHA L. ROOT

DISARMAMENT of weapons is not so important as disarmament of minds," said the great Norwegian explorer, Dr. Fridtjof Nansen, who so ably presided at the great public meeting in Victoria Hall, Geneva, Switzerland, September 13th, when some of the great representatives of the world's religions met to speak on the hope of universal peace and international justice and good-will through Spiritual co-operation. Clearly was it pointed out that unless peace is safeguarded there may be an end of European civilization and perhaps an end of the white race.

This public meeting was part of the significant preliminary Conference which was called in Geneva, September 12, 13, 14, 1928, to make arrangements for THE UNIVERSAL RELIGIOUS PEACE CONFERENCE which will be convened in 1930. The object was and is to find out what religion can contribute to the establishment of universal peace. This conference was not a Congress of Religions discussing dogmatic or comparative religions. It was a challenge to the revivification of religion. Dr. Alfred W. Martin, one of the leaders of the Society for Ethical Culture, New York City, in his dynamic address said "We do not wish to speak of tolerance of one another's religion, we prefer to use the word *appreciation* of each other's faith." Dr. J. W. Hauer, one of the great religious scholars of Germany, showed that no Parliament of Religions would succeed if "we do not get the best minds of all Eastern religions." Rev. Mr. Forell of Sweden said an "Esperanto Religion" is needed—a program containing the best in all the religions!

Mr. Mountfort Mills of New York, lawyer, and for several years President of the Bahá'í National Spiritual Assembly of the United States and Canada, was Chairman of the Committee which drew up the following statement and message to the world regarding the purposes and aims and plans of this Geneva Conference. It was unanimously adopted at the final session of this preliminary gathering of the Universal Religious Peace Conference:

"Peace is one of the loftiest positive aims of united human endeavor. Spiritual in its very nature, and implicit in the teachings of all religions, it was this aim which inspired the Church Peace Union to set on foot the movement that has now taken form in a resolve to hold a world-conference of all religions. Of this Conference the sole purpose will be to rouse and to direct the religious impulses of humanity against war in a constructive world-wide effort to achieve peace. A preliminary gathering was convened at Geneva in September, 1928, to consider the holding of a Universal Religious Peace Conference in 1930. To this gathering came men and women of all faiths from all parts of the earth. They were united in the conviction that the state of mankind today demands that all persons of good-will in every religion shall work together for peace; and that, more than ever, concerted religious effort is needed to attain it.

Even as nations have been learning that no one of them suffices to itself alone, but that each needs to help and to be helped by others, so also the religions of the world will come to see that each must seek to serve

and to be served in the work of peace, and to go hand in hand towards the common goal. Hence it was resolved that a Universal Religious Peace Conference be held, to put in motion the joint spiritual resources of mankind; and that, without attempting to commit any religious body in any way, the Conference consist of devoted individuals holding, or associated with, recognized forms of religious belief.

The Universal Conference designs neither to set up a formal league of religions, nor to compare the relative values of faiths, nor to espouse any political or social system. Its specific objects will be:

(1) To state the highest teachings of each religion on peace and the causes of war. (2) To record the efforts of religious bodies in furtherance of peace. (3) To devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace and the triumph of right; to secure international justice, to increase good-will, and thus to bring about in all the world a fuller realization of the brotherhood of men. (4) To seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.

Persuaded that this high purpose will move devoted hearts and minds everywhere, the preliminary gathering at Geneva has appointed a Committee to prepare for the Universal Conference, so that world-wide co-ordination of religious endeavor may help towards the full establishment of peace among men."

It was urged that this Congress be held, if possible, in the East, though many favored Geneva. This question was held open for future discussion by the Committee of Seventy which will make the full arrangements for this world event. Dean Shailer

Mathews, of the University of Chicago, was the Chairman at the opening session. Christians came from all the western world, among the number being Vice Admiral S. R. Drury-Lowe of the Church of England, Sir E. Denison Ross; also from the Society of Friends Mr. W. Loftus Hare and Miss Lucy Gardner; Miss Ruth Cranston of the United States was a delegate of the Theosophists, His Grace, Archbishop Germanos of the Greek Orthodox Church; Metropolitan Dionysius of Warsaw, representing the Eastern Orthodox Church; Dr. S. Parkes Cadman of the Federal Council of Churches; Chief Rabbi of the British Empire Dr. J. H. Hertz; China's delegate was Dr. Chen Huan-Chang, President of the Confucian University and the Confucian Association, Peking. One Buddhist, one Christian, and one Shintoist were selected and approved as delegates by the Japanese Government; these delegates were in their order Professor E. Tomomatsu, Mr. Tomoji Ishida and Professor Tomoeda. Among the Indian speakers were A. Yusuf Ali, His Highness the Maharajah of Burdwan, Pandit Jagadish Chandra Chatterji, a Braham, two Zoroastrians, Dr. Jal Dastur C. Pavry and Miss Bapsy Pavry, of Bombay; Mr. K. N. Das Gupte, manager of the Fellowship of Faiths. Mr. Julien P. Monod of France was Chairman of the Ways and Means Committee; and Dr. William P. Merrill, D. D., was Chairman of the Committee named, "The Proposal to Hold the Conference". Dr. Hans Hatmann of the Rheinland was present. Sir Francis Younghusband was an earnest speaker; and Mr. C. F. Andrews of India took part in the discussions.

There was a representative gathering of Bahá'í delegates. One of the most interesting was Mr. Ruhi Afnan, grandson of 'Abdu'l-Bahá and cousin of Shoghi Effendi, Guardian



Preliminary Conference in Geneva, September 12, 13, 14, 1928, to make arrangements for The Universal Religious Peace Conference which will be held in 1930. Dr. Henry A. Atkinson, who originated the Congress, stands at the extreme left, second row, the genial man with his hands in his pockets.

of the Bahá'í Cause. Others were Mr. Mountfort Mills, Lady Blomfield, Mrs. J. Stannard, Miss Julia Culver, Mrs. Emogene Hoagg, Miss Isabel Carey, Mrs. Stuart French, Mrs. Mary Hanford Ford, Mrs. L. S. Chantler and her daughter, Miss Elsie Benkard, Miss Edith Sanderson, Baroness von Jaraczewski, Mr. and Mrs. Meyer-Stolte, Professor and Mrs. Kunz, Miss Root.

Dr. John A. Lapp of Marquette University, Milwaukee, Wis., was the last speaker at the Congress and one of the best. He gave a fine resume of what this preliminary Conference has accomplished. It is not possible to quote him exactly, but a few of his points were about as follows: that this Congress had drawn up a declaration of purpose without one dissenting voice; that harmony had prevailed. All had found a cause with universal accord. This experience at the preliminary conference should give confidence that the same spirit of harmony will enfold, permeate and uphold the next Congress of 1930. He said this Geneva Conference was no ordinary event, it was not just another meeting. The event was a participation in growing good-will. It is not a movement for church unity and there has been no thought of a super-church or the slightest interference in anyone's belief. Dr. Lapp said: "We seek one object—peace and good-will among the nations of the earth. Let us do our utmost to preserve this harmony. Others will seek to divide us, some maliciously, some through ignorance, but we dedicate ourselves to universal peace. There will be more than one Conference before the peace forces are mobilized. We must scatter seeds of peace in all religions where they will grow in their own nursery, in their own fellowship." He rejoiced in Locarno, in the Kellogg Pact, in the World Court, in the League of Nations, but pointed out

that under and around them must be spiritual buttresses strong in the strength of each other, a passion to understand, and with malice toward none, charity toward all. Thus the new epoch for common humanity will be ushered in.

No story of this Conference would be complete without asking and answering the question: Who is the man with the vision to glimpse this glorious and most practical plan to universal peace? The name Dr. Henry A. Atkinson of New York will be writ large by the angels of heaven in the tablets of the world's most great peace, for he is making what he saw in his vision a solid reality. The idea of a Universal Religious Peace Conference came to him about seven years ago on the battlefield of Verdun. He saw men getting the battlefield cleared. To a rough temporary chapel they were bringing the bones of heroes of every nation, every color, the whole country looked as if it were churned. A Catholic Priest explained to Mr. Atkinson that he was going to build a symbol altar, the four points to represent the Protestant Christians, the Catholic Christians, the Jews, the Moslems, who had lost their lives in that struggle.

That night Mr. Atkinson from the viewpoint of a business man had a "brain storm", or in the language of a seer one would call it a vision. He arose from his bed and made out plans for this Congress of Religions. He reasoned—if religions can get together symbolically, if they can do that, why can they not get together to abolish war? Some clergymen and leaders were not enthusiastic over his schedule, but Dr. Mathews thought it important and the Trustees of the Church Peace Union stood with him and gave him the widest liberty. This new adventure in peace was a very idealistic sort of venture. Through infinite patience

and courage he went through the jungles of details. He interested people of good-will, and the preliminary Conference in Geneva was a phenomenal success. Mr. Kellogg is a peace-maker striving to bring the nations together, but Dr. Henry A. Atkinson has called and seen signed the pact of world religions to convene for spiritual world peace. The Kellogg Pact is along the lines of

Bahá'u'lláh's Teachings that the nations of the world must all come together with perfect equality and voluntarily to consecrate themselves to the cause of universal peace. The splendid endeavor of Dr. Atkinson is the fulfillment of 'Abdu'l-Bahá's prophetic Words: "This is the hour of unity of the sons of men and of the drawing together of all races and all classes."

CAN PRAYER HEAL?

WALTER B. GUY, M. D.

In this eighth chapter in the series on "Healing—Material and Spiritual," the author gives striking instances in answer to one of the most mooted and pregnant questions of the day in regard to the individual life—"Can Prayer Heal?"—Editor.

"A servant always draws near unto Me with prayers, until I respond unto him."
—Bahá'u'lláh.

ALTHOUGH the way to attainment of divine unity seems so plain, yet there are laws that govern and control, and these laws are just as arbitrary and immutable in the spiritual as in the material world.

The symbol used by Jesus, the Christ, is "a little child." The little child has no prejudice, no pre-conceived ideas, no inherited traditions or superstitions. If we would enter into the fulness of His Light, we must cleanse our minds "from the tales of the past", and bereft of tradition and superstition, become as little children.

It is easier to understand this if we conceive the mind to be like a mirror, that reflects by effort of the will those things to which it is directed. But the mirror of the mind

is oftentimes clouded by impure desire, by selfish greed; warped by fanatical superstition and corroded by repeated sin. How then, can it reflect the Glory of the Lord? How can it vibrate to the rhythm of the celestial world? How can it receive the rays that pulsate with health, healing, and love?

No, the mirror of the mind must be polished; cleansed from all those things that hide His Glory. For this purpose all the Prophets have taught the need of prayer.

There are many prayers that have been given to us by Bahá'u'lláh and 'Abdu'l-Bahá,—prayers, if used earnestly and sincerely, will do just what they are intended to do. They cleanse the mind from the accumulation of prejudice and dust and make it as a brilliant mirror, perfectly capable of reflecting the spiritual significances of the celestial world.

The beautiful prayers of Bahá-

'u'lláh and 'Abdu'l-Bahá should not only be learned by heart, but carefully studied and meditated upon in order that the underlying laws upon which they are based, may be fully understood. The following, for example, are from the pen of 'Abdu'l-Bahá:

"O God! Refresh and gladden my spirit! Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand. Thou art my Guide and my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will not worry any more. I will not let trouble harass me any longer. I will not dwell on the unpleasant things of life. O God, Thou art kinder to me than I am to myself, I dedicate myself to Thee, O Lord."

"O God! Make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal, unchangeable condition in Thy Service!"

II

The next step on the path to health and life is Unity. It is the blending of the whole personality of the seeker with his Beloved, the Manifestation of the One that is, was, and ever shall be, throughout eternity. The following parable of an ancient Persian poet, who desired to teach his disciples the unity of prayer, how by prayer God and man become united, even as the sun and its reflection are one, is especially appropriate to explain—in other words, the mystic ecstasy in union resulting from loving, earnest invocation to Deity:

"A disciple enamored of God, went to the door of his Beloved, and knocked thereon.

A voice cried, "Who is there?"

He replied, "It is I."

The answer came, "There is no room in this house for twain." And the door remained shut.

He spent a year in meditation and

prayer, and he returned and knocked again at the door.

The voice said, "Who is there?"

He replied, "It is Thou." And the door opened."

In many of the processes used in synthetic chemistry a catalyst is required, that its presence in the terrific heat used in blending of otherwise discordant materials, may, unaffected in itself, bring about the desired union. The catalyst that blends the personal with the spiritual, harmonizes the body with the spirit, turns sorrow, weakness, and disease, into joy, power, and health is the Holy Spirit. It is the Love that radiates from the Heart of the Manifestation of God, that unites itself during prayer with the love in the heart of the seeker, the sick one, or the helpless one.

This catalyst blends into one perfect whole that which was divided, it fuses the discordant elements of personal life with the life of the spiritual; it breaks down selfish desire and greed; it burns in its potent fire impurity and satanic lusts; it destroys forever the demoniac power of drug habits, that take their victims to the dark places of living hells.

This dynamic ray sets into vibration the divine harmony, comforts the saddened soul, brings new vibrant life into activity, and discord, sorrow, and disease, disappear like the mists before the rising sun.

To the one who feels lost, and to whom these words appeal, yet whose feet falter, I would say: Find the True One, He who manifests the Love of God, whose Life radiates the divine qualities so that by His touch you may be healed.

The Bahá'í Revelation is the Way of Life today, and 'Abdu'l-Bahá is the Divine Exemplar. He was One who radiated Life, healing, and joy to all who with faith touched the hem of His garment, and although He is now gone from this physical world,

yet He is ever close to those who with purified souls and longing hearts seek after God.

We, His servants, seek but to follow the road which He so recently trod, try to manifest His virtues and walk in His steps, as He walked, with steadfast feet, can but affirm the Truth and point the Way. He "lived the life" in long, painful exile, through the Most Great Prison, to the heights and depths of complete Servitude.

Read carefully these words of 'Abdu'l-Bahá on the need of prayer in our lives, its benefits to our happiness and health, how it rounds out human life and brings to it, its fullest achievement and experience:

"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, 'We will lift up from before his eyes the veil' will become fulfilled in him."

"Thou hast written what thou shouldst do, and what prayer shouldst thou offer in order to become informed with the mysteries of God—Pray thou with an attracted heart, and supplicate thou with a spirit stirred by the Glad-tidings of God. Then the Doors of the Kingdom of Mysteries shall be opened before thy face, and thou shalt comprehend the realities of all things."

"Know thou verily, it is becoming of a weak one to supplicate to a strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks bounty from His ocean, this supplication is, by itself, a light to his heart, an illumination to his sight, a life to his soul, and an exaltation for

his being. Therefore, during thy supplication to God, and thy reciting 'Thy Name is my healing,' consider how thy heart is cheered, thy soul delighted by the spirit of the Love of God, and thy mind becomes attracted to the Kingdom of God! By these attractions one's ability and capacity increase. When the vessel is widened the water increaseth, and when the thirst grows, the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants. (i. e., praying)"

"Turn thy face sincerely toward God; be severed from all save God; be ablaze with the fire of the Love of God; be purified and sanctified, and beseech and supplicate unto God!

"Verily, He responds unto those who invoke Him, is near unto those who pray unto Him; and He is thy companion in every loneliness, and He befriends every exile!

"For such a compassionate Lord, it behooveth one to have excessive yearning, ardent longing and love under all circumstances; for He is the possessor of Beauty, Perfection, and shining, manifest and hidden Glory."

"O my God! Thy love is my comfort, Thy Name is my prayer, Thy Presence is my peace, Thy Word is my healing, Thy Mercy is my Light, and to serve before Thee is my utmost desire."

III

Some years ago a Swedish woman came into my professional life, far advanced with pulmonary and cardiac tuberculosis. No effort of mine could aid her, and she, being a nurse, was admitted into Rutland Sanitarium, in Massachusetts. This sanitarium is maintained for incipient cases of this disease, but a special privilege was allowed her. On parting I gave her a book of Bahá'í prayers, pointing out to her one she should learn by heart, and continually use.

She seemed, indeed, a hopeless case. She was confined to her bed with a constant racking cough and fever, but she kept herself in the atmosphere of this beautiful prayer. One night she thought she was dying. A most unusual sensation I cannot describe, swept over her for a long time, and at last she realized that she was healed. Her cough ceased, and a new vitality came to her. The next day the visiting physician said to her, "How are you?" She said, "I am cured." He smiled indulgently and passed by. The second and third day this was repeated. Absence of racking cough and a normal temperature, however, surprised the physician, and on the fourth day after the same experience he insisted upon an examination. To his utter amazement all sign of pulmonary tuberculosis had vanished. After a restful period of convalescence, she returned to her profession for a number of years.

Had not this woman found her way into the Holy of Holies? Yes, bathed in celestial Light and Love, touched by the hand of the Lord, healing came, and sadness and sorrow vanished away. The prayer (revealed by 'Abdu'l-Bahá) that she learned to love and use, follows:

"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!"

Another scene comes before me of an elderly woman far advanced with a terrible uterine cancer. I said to her, "Are you praying for health, for a cure of your disease?" "Yes," she replied, "I pray many hours of the day." "Do you not realize," I said, "that it is time you should be a real Christian?" Startled, she gazed at me, as I went on and said, "Christ prayed that His Father's will might

be done, God's will, not His." Tears fell from her eyes, fear enveloped her. "I cannot," she cried, "I cannot let go." "Yes," I said, "God's love is all embracing and He knows best. Let go, cling to Him." She at last said she would. Two days later her daughter telephoned me that her mother had passed home in blissful sleep. God's way is best.

Again 'Abdu'l-Bahá said:

"The prayers which were written for the purpose of healing, are both for the spiritual and material healing. Therefore, chant them for the spiritual and material healing. If healing is best for the patient, surely it will be granted. For, some who are sick, healing for them would be the cause of other ills. Thus, it is that Wisdom does not decree the answer to some prayers. O maid-servant of God, the Power of the Holy Spirit heals both material and spiritual ills."

I have told the following story before, in *The Bahá'í Magazine*, for March, 1927:

A colored woman of the South, a widow with a family, poor and sick unto death, was given up by her physician as hopeless; she turned to me for aid. An examination disclosed a solidified mass that filled her right abdomen, and medical therapeutics seemed to be useless in this advanced condition.

"Anna," I said, "are you a Christian?"

"Yes, Doctor."

"Do you pray?"

"Yes, Doctor."

"Do you wait for an answer?"

"I do not know what you mean," she replied, with a puzzled look.

"Suppose I came a stranger to your door and knocked, and told you I was hungry and needed food, and you said, 'Yes, I will give you some food,' and when you returned with it, you found that I had gone. What would you think?" She replied, "I should think you were not very hungry."

“That,” I said, “is the way you treat God! Promise me that when I leave you, you will pray again and wait—wait until the answer comes.” This she promised to do. I saw her again in a few days. I found her with shining eyes and a happy smile. She cried, “The answer came. After you left I waited on my knees for ten minutes at the side of my bed, and *in my heart* the answer came. I shall be cured. God said so.”

Today she is well, her faith is supreme, her love is perfect; she is living and walking in the path of servitude. Truly she was made whole.

IV

These experiences might be multiplied indefinitely—they are found in all walks of life, under all conditions, among all sorts of men.

The quotations appended are sign posts on the path of life; they point out the way of Holiness and the way of the Cross. The Masters of old *live*, and their hands are ever stretched out in love. Jesus the Christ, from His Kingdom ever seeks to Love and Heal. Bahá'u'lláh, the Glory of God, promised by the prophets of old, is near unto us. 'Abdu'l-

Bahá is ever guiding the children of man who seek to find the Way.

The Teachers may be many, but the Way is One. Lamps are many, but the light is One. Hearts are many but love is one. “Taste and see that the Lord is good.” His mercy is ever near unto those who call upon Him.

'Abdu'l-Bahá tells us that:

“There exists in man two powers. One power uplifts him. This is divine attraction which causes man's elevation. In all grades of existence, he will develop through this power. This belongs to the spirit. The other power causes man to descend. This is the animal nature. The first attracts man to the Kingdom, the second brings him down to the contingent world. Now, we must consider which of these will gain in strength. If the Heavenly power overcome, man will become Heavenly, enlightened, merciful, but if the worldly power overcome, he will be dark and like the animal. Therefore, he must develop continually. As long as the Heavenly power is the *great force* men will ascend.”

“I beg of God to illumine you with the Light of His Love, so that you may enter into the Kingdom and draw nigh unto the Threshold. His bounties are inexhaustible.”



“Arise and ask for the divine favors so that ye become revived by the Holy Spirit through the breath which the Spirit breathes into the souls.”

'Abdu'l-Bahá

THE CHRIST SPIRIT

LILIAN REA

THE task of analyzing the Christ Spirit is undoubtedly a matter for the highest philosophers and metaphysicians; on the other hand it is beyond their sphere, for however learnedly they may discourse of it, they can never put in words its real essence. This essence can only be apprehended, we are told, by the soul shorn of the veils of sense and illumined by the light of the Holy Spirit.

Ouspensky, in his *Tertium Organum*, asserts that all ideas are symbols trying to transmit relations which cannot be expressed directly because of the poverty and weakness of our language. It is necessary, he says, to search for their hidden meanings—that which cannot be expressed in words. To Ouspensky, Reality is inexpressible; he condemns literal understanding of these matters as depriving them of their value and meaning: indeed, he goes so far as to say that when a thing can be expressed, it is not true. How can we know the Unknowable or hear that which is beyond sense?

One of the greatest veils to truth, says 'Abdu'l-Bahá, is literal interpretation. As proof of this, we may cite the instance of the Holy Trinity. No symbol in the world has been so misunderstood as this; none has led to so much controversy, bitterness and strife. Yet regarded in its mystical relation it is perfectly simple, and throughout history it has fired the imaginations of men in all lands. The idea of the three-fold personality existed long before the Christian era: the Indians conceived of the Trinity as a sort of triune elemental force of creative, destructive and preservative power. Thor had three heads; Wodan's sign was the tris-

kele—a three-branched figure radiating from a center, and symbolizing his supremacy over the trio, Wodan, Frey and Thor.

The trinity is inherent in every institution, for there must needs be the Giver, the Recipient of Grace, and the Instrument through which Grace comes. 'Abdu'l-Bahá explains this truth as follows: "Know, O advancer unto God, that in each of the cycles wherein the Lights have shone forth upon the horizons—there are necessarily three things,—the Giver of the Grace, the Grace, and the Recipient of the Grace: the Source of the Effulgence, the Effulgence, and the Recipient of the Effulgence: the illuminator, the Illumination, and the Illuminated."

Father, Son and Holy Spirit! What more beautiful relation is there than that of Father—repeated in Government, paternal or particular? In the Son who reveres and obeys his Father; and in the Holy Gost—that still small voice within us—that inner tribunal that rules our lives? This trinity is universal in the hearts of men—who is it who does not recognize all three of its persons? And God repeats these things continually as symbols of the invisible.

Now to know what the Christ Spirit really is, one must know Christ, and realize the difference between the Christ, so-called—and Jesus Christ—a difference so simple and yet so mystic in its essence that to understand one must void the mind of all preconceived ideas and listen to that inner sense which knows the Unknowable. "When we see God," said Plotinus, "we see Him not by reason, but by something that

is higher than reason." And 'Abdu'l-Bahá says, "Love supplies the impulse to that intense and unceasing meditation which reveals the hidden mysteries of the universe."

Literally, we know that Jesus Christ was an Oriental, who lived in the days of the Emperor Tiberias; that he was a man like ourselves, who yet claimed to be the Son of God—a man of magnetic irresistible personality, Who gathered unto Himself followers who excited the jealousy of the powers of Jerusalem (those powers of Church and State always jealous of their own prestige, and determined to destroy anything and anybody who threatens to interfere with their prerogatives). We also know that Jesus Christ was a Universal Manifestation of God, one who took upon Himself the body of man, who lived His teachings, endured persecution, and died upon the Cross.

II

If the station of Jesus Christ be thus established, how can we analyze the Christ Spirit—that which has no beginning and no end—that which is carried on from one age to another? Again we must bring the facts to light through our intellect, and then apprehend with our spiritual intuition. "To penetrate the Inner Significances," says 'Abdu'l-Bahá, "a mighty effort is needed." First the soul must be prepared for the awakening of its spiritual intuition, then one must sit at the feet of the Divine Messengers of God, whose mission it is to rend asunder fleshly veils, and by revealing reality, make man conscious of the eternal part of his nature.

The station of Christ in the world, we are told, is that of the Word of God. The Ancients conceived of the infinite forms in God's creation as the letters of a great scroll: individually they are colorless and mean nothing, but assembled they make a Word.

That Word was Christ, the complete and perfect creation. St. John the Mystic apprehended that Divine Mystery and expressed it for all time when He said, "In the beginning was the Word and the Word was with God and the Word was God." A modern English Congregational minister, Rev. W. J. Dawson, in a sermon on "The Word" asks what the idea in John's mind was. "Word" he says, is the true expression of him who utters it: How shall God communicate with the creature He has made? He does so by Christ Who is His Word. Christ is the very mind of God translating itself into symbols which man can comprehend."

'Abdu'l-Bahá says, "The universal bestowal of Divinity is manifest in Christ. The station of Christ is the station of the Word—a complete significance. The reality of Christ is the collective center of all the independent virtues and infinite significances."

To know what the Christ spirit really is, we turn naturally to the Sermon on the Mount and to the Beatitudes. Surely these twelve rules of life are the epitome of the Christ spirit: poverty of spirit, contrition of heart, meekness, hunger after righteousness, mercifulness, purity, the bringing of peace, endurance of persecution, patience under false witness, charity, non-resistance of evil.

Jesus Christ came to bring the Christ spirit of His time to a world that had lost sight of Divine Guidance. But long before Jesus took upon Himself the body of man, the Christ Spirit was in the world, for Christ, like God, is pre-existent. Like God, He had no beginning and no end: with God the Father and God the Holy Ghost, He formed the Eternal Trinity: "the wonderful Trinity," Dante called it.

Even so orthodox a person as the Rev. W. J. Dawson recognized the fact that the Christ spirit had always been in the world. To conform to

that spirit, he said, was to be a Christian, adding that in the days of Moses this spirit was abroad, brooding over the soul of Moses and weaving itself into His spirit. Mr. Dawson found this conception of the pre-existent Christ spirit in Christian teaching, but himself went so far as to say that not only the spirit, but the Christ Himself had been in the world from the beginning. To prove this He quotes: "Before Abraham was, I am;" "Abraham rejoiced to see my day;" Paul's mention in Corinthians of the Israelites in the Wilderness as having drunk of the Spiritual Rock, that Rock being Christ; also St. John, who said that the Lamb of God was a Lamb slain from the foundation of the world.

There is an ever-present need in the world for the Christ Spirit. Were the influence of Jesus Christ perfectly understood and practiced, it should suffice for the cure and regeneration of the nations. But in nineteen centuries conditions everywhere have so changed that men have fallen away from the original Christ spirit—creeds and dogmas have usurped the place of spiritual teaching. Hence a new expression of the Christ Spirit was needed.

'Abdu'l-Bahá says: "We must be adorers of the Sun of Reality from whatsoever horizon it may appear, rather than adorers of the horizon. For should we concentrate our attention in one direction, the sun may appear from quite another, and leave us deprived of the sun's bestowals which are the wisdom and guidance of God and the favor of God, which constitute spiritual progress. * * * "If the sun of to-day say, 'I am the sun of yesterday!' it is true; and yet if, according to daily sequence, it say, 'I am other than the sun of yesterday,' this is also true. Likewise consider the days: if it be said that all the days are the same, it is correct and

true; and if it be said that according to name and designation they differ from each other, this also is true, as thou seest. For though they are the same, yet in each there is a name, quality and designation which is different from the other. By the same method and explanation, understand the stations of separation, difference and oneness of the Holy Manifestations, so that thou mayest comprehend the interpretations of the Words of the Creator of the Names and Attributes, concerning separation and Union."

What but the Christ Spirit gleams in these further words of 'Abdu'l-Bahá regarding His own station: "The voice of Friendship, Uprightness, Truth and Reconciliation is he, so as to cause a quickening throughout all regions. No name, no title, no mention, no commendation hath he, nor will ever have, except 'Abdu'l-Bahá—Servant of Bahá. This is my longing. This is my greatest yearning. This is my eternal life. This is my everlasting glory!"

When we say that the Word of God has come again into the world, we do not mean this literally, but in the sense of the return of the Spirit and power of God, to resuscitate mankind with the power of the Spirit. The Sun shone upon the world again in this age through the power and illumination given to the world by the Revelation of Bahá'u'lláh. Again is the power of the Spirit stirring in the world to produce the fruits of love, joy, peace, longsuffering, gentleness, goodness, faith. How clearly we see in the life of 'Abdu'l-Bahá the expression of these qualities exemplified in every way. No matter what the intellectual attitude toward this Servant of God, all who came in contact with Him or who have learned of His life, realize here a perfect manifestation of the Christ Spirit. In the Star of the West, Vol. 13, p. 253, we read: "Some thirty years

ago Dr. Benjamin Jowett, the revered Master of Balliol, Oxford, England, and celebrated translator of Plato, said to one of his fellow professors at Oxford, a Greek scholar at St. Andrew's and translator of the Greek tragedies, that he (Dr. Jowett) was deeply interested in the Bahá'í Movement. This is the greatest light, said Dr. Jowett, that has come into the world since Jesus Christ. Never let it out of your sight. It is too great and too near for this generation to comprehend. The future alone can reveal its import."

One who knew 'Abdu'l-Bahá and who had an unusual opportunity of intimate understanding of Him, Mr. Charles Mason Remey, says of Him: "'Abdu'l-Bahá's power was that of love. In going into His Presence something within one's soul seemed to respond to His soul. Thus a spiritual bond was formed which was most far-reaching, for it was of the nature of divine love and always

remained with one. Through His life and example He taught the people the life and the way of the Kingdom. He had a message for every one, and as one met and contacted with Him in spirit, it was as if a new force were added to one's nature. The power of the love of God was brought very close to those who came into spiritual contact with 'Abdu'l-Bahá. * * * "His was the perfect life, and as the people contacted with Him more and more, they found in Him the Centre of the spiritual light and consciousness of this new day and age. From that Centre flowed the regenerative Bahá'í spirit which made all things new, re-establishing religion, reviving faith in God, and uniting humanity in the one universal brotherhood of God's Kingdom."

Thus in the person of 'Abdu'l-Bahá, we come back to Love as the great characteristic of the Christ Spirit. And, as St. Bernard said: "Love is the lever of the soul."

THE LAW OF GIVING

CATHERINE E. HALL

The way to attain the highest and most complete life in this world is to recognize God's immutable universal laws and then to work in harmony with them. To know that nothing will be denied if it is good for us to have and will not interfere with our spiritual progress in any way, for, what would be conducive to one man's growth would be detrimental to another and God only withholds where He knows His gift would be a hindrance rather than a help to the soul.

One of these great and fundamental laws and one which all should understand is the "Law of Giving". By giving is not meant merely of material things but the giving of love, service, goodwill and even a handclasp

or smile, which while seemingly insignificant, yet are not so and count in the eyes of God who rewards His creatures accordingly...

"It is more blessed to give than to receive." (Acts: 20:35)

We find many references relative to the perfect working of this law, but none more noteworthy than of the Hebrew people who were enjoined upon by their spiritual teachers to give a tenth of their income for a purely spiritual purpose, a purpose in which self-interest did not enter and where there was absolutely no thought of a return or a reward. The spiritual powers work always with perfect accuracy and these people were enriched on all the planes of be-

ing. This tenth or tithe as it was called, was given voluntarily and with an entire free will on their part and never by persuasion or influence of any kind outside the dictates of their own soul. As long as these people were faithful in their free-will offering they prospered from every standpoint, but when the divine command of their spiritual teachers was disobeyed they experienced poverty and a loss of spiritual power, for such giving produces great mental and spiritual results and brings one in harmony with spiritual forces which revivify and purify the soul.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that *there shall not be room to receive it.*" (Malachi 3-10) "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38)

Scattering yet increasing. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." (Proverbs 11:24-26)

Giving will not impoverish thee, if it is done with the understanding that God is the unfailing source of all things; in reality it seems we become as a magnet to draw from realms visible and invisible that which is ours from a standpoint of divine righteousness and wisdom. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man accordingly as he purposeth in his heart *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver; And God IS able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound in every good work; (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread to *your* food, and multiply your seed sown, and increase the fruits of your righteousness.)" (2nd. Cor. 9:6-10)

Giving in its superlative degree entails sacrifice, and while it is acceptable and praiseworthy to give where there is an abundance, yet it is much greater to give where a sacrifice has been made, as shown in the following parable of the "Widow's Mite." "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living." (Mark. 12: 41-44)

The above clearly illustrates how acceptable to God is the small gift when a sacrifice has been made and impresses one with the fact that none are too poor to give. We are similarly reminded in this greatest of days by the following potent words of 'Abdu'l-Bahá: "Live up to the principle of sacrifice; everything becomes yours by renunciation of everything. The condition of faith requires that man ascend to and abide in the station of sacrifice."

"Giving and generosity are qualities of mine, happy is he who adorns himself with my virtues." (Bahá'í Scriptures p. 180).

"The 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 Scriptures p. 446).

"O friends of 'Abdu'l-Bahá! The Lord, as a sign of His infinite bounties hath graciously favored His servants by providing for a fixed money offering (Huquq) to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-possessing, Exalted above the need of any gift from His Creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for

benevolent pursuits and for the common weal." (From the Will and Testament of 'Abdu'l-Bahá).

Shoghi Effendi Guardian of the Bahá'í Cause, also speaks of this "Law of Giving" in the following lines so beautifully worded and ends with the statement that "*This is the secret of right living.*" (Bahá'í News Letter Sept., 1926):

"We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unflinching bounty of the Source of all wealth and all good—this is the secret of right living."

When mankind fully understands this law and its operation then shall poverty and want vanish from the earth, for God is the Generous, the Bountiful and the Bestower while poverty and want are the result of failure by His creatures to comply with the requirements of this "Law of Giving."

THE HIDDEN JEWELS

LOULIE MATHEWS

"O My Servant! Thou art even as a well-tempered sword that lieth concealed in the darkness of its sheath and the value thereof is unknown to the expert eye. Wherefore unsheath thyself from desire and passion, that thy merit may be made resplendent and manifest unto all the world."—Bahá'u'lláh.

PORTOFINO is the smallest harbor in the world. Its beauty however, overruns the limits of space, and leaves one breathless with wonder.

Opposite our villa, San Martino, rises a castle of the 9th Century, the scene of the romance "Enchanted April." Mediaeval Italy lies all about, but within the cavernous depths of a walnut cupboard are volumes symbolic of the New Era, revealing hidden wisdom and truth from many lands, dom-

inated by the message of Bahá'u'lláh.

Whenever someone writes, "Send me a book," we open the cupboard with its handmade key, praying for guidance in our choice of the one that shall make the reader aware of his part in this dynamic Day. Consigning the precious package to the mercies of the village post, we await a reply, and resign ourselves to an interval of silence. Once it was six months!

One day, a friend, who seemed to

have little contact with spiritual life, asked for a book. How little we guess the jewels hidden in the soul! These two letters which follow, received one lovely day in August, read and re-read upon a terrace filled with flowers, were a heaven sent revelation.

Vittel, Vosges Mountains, France
August 6, 1928.

Dearest Friend:

It is early in the morning. I have had a most refreshing sleep. I opened my eyes feeling that there was something to wake up for,—a new feeling which I owe to the reading of the little book from the Portofino library. If for no other reason than this, your library at Portofino ought to make you the happiest woman in the world. This little book seems to have liberated a pent up force within me, that was crying to be freed, but was choked with false habits of thinking, and could not soar. I find its instruction of how to think and what to dwell upon in life most satisfying. At once vistas open up, answers to a hundred whys are found, and the assurance comes that all needs are supplied when we open our hearts to the Source of Supply.

No doubt I shall have to return to the days that are dark, but I believe that reading a chapter in this book can alter any mood, and chase away the illusions and false desires that haunt the brain. I have already made strides towards understanding myself. I want to feel that I could do great things, if the force within me were put to use. So far, my energy has been like a river damned up, or overflowing its normal channel. I know now that Divine Love can open this channel, through which I may become a useful human being. It makes me see that no mortal love can supply that demand, and that the Divine alone can fortify me. If I am found worthy to receive this love, I shall have reached a point where I can be

of use to others. This inner need for love which cannot be supplied by any other than the Divine, brings me tragic and dark experiences which shatter me, which make me tremble and feel alone, but with Divine Love I shall not be alone.

If I have not made progress more rapidly, it must be due to the fact that I have felt ostracized from heavenly approval. I felt so utterly unworthy, and that has made me seek love where it cannot be found. I feel now that God does not account me unreclaimable, and that I am not a being of darkness, and this has lifted a great weight from my soul. His love alone is all that I need; and that I can ask for it notwithstanding my own limitations, has come upon me as a wonderful discovery. I do not mind telling you this, who have lighted so many lamps in the path of darkness. By this light I know that there is nothing to give up, only to ask and to receive. I feel marvelously stimulated knowing that the little library at Portofino contains help for every soul that asks, the remedy that alone can bring the promised peace that passes all understanding.

Lovingly, Mabel.

The very same day I received the second letter:

Dearest friend:

You will be surprised to receive this, as I posted you a letter this morning, but when you read it through, you will understand. Waking early, I wrote you and posted my letter, then with book in hand, I left the hotel, and chose a road that is sunny and leads up into the hills. This path is unfrequented by motors. After a short walk I came to a diminutive green bench and sat down.

The direct manner, the direct appeal which the author makes in this book moved me deeply. Before starting on my walk I had read a passage. It was this: "If you search for God,

it is because He impels you to search; He has claimed you for His own." This line, read upon awakening, had provoked a passionate fit of weeping, and I wanted to read it again in solitude surrounded by nature.

The vista from the little green bench was not particularly unusual. A road running right and left, a blue sky full of glorious white clouds, above a hillside white with flowers. Twenty-five kilometers down the road is the birthplace of Jeanne d'Arc. It is the very same sort of hillside and country upon which I was looking. A Basilica has been erected to mark the spot where she first saw her visions. I thought of her. I opened the book and read on—always the direct personal appeal which forces you to reflect upon the glorious possibilities which lie in each one of us merely for the asking. I wanted to think about it and I stared at the ground.

Suddenly between my eyes and the road, there rose long luminous vibrations of light that increased in intensity until I could no longer see the earth. The light that was on the ground suddenly filled my whole being so that the rays came from within and without and completely filled me with light. I passed from a human being into a being of such ecstasy as it is impossible for me to impart. The light seemed to bring a transport of gratitude, a flood of happiness so great that it was impossible for me to lift my hand. How long it lasted I do not know, but as it subsided very slowly and gently, and my eyes could look upon the surrounding country, I saw that it had been changed. Each leaf, each wild flower, each cloud was rimmed with

light and all nature was radiant with a new and entralling beauty.

Knowing that I should be missed, and that they would seek me, I reluctantly turned my steps towards the hotel, and walked into the dining-room. Oh, how I longed to be alone! It was impossible to eat anything, nor could I reply to the questions that were asked. I simply made the gesture of life.—calm, but as in a dream. The hour for which I had waited all my life, and for which, perhaps, I had been born had come. I was completely satisfied. As soon as I could make an excuse, I went to my room that I might be alone. It was an ugly over-crowded hotel bedroom, filled with objects dark and uninteresting. I turned the key, and pushed open the door, and, as I did so, my eyes fell upon the tablecloth, and I saw that it was edged with light. The familiar objects rose before me, each ringed with a soft luminous border of light. I was aware of childhood,—not mine, but the atmosphere and purity of childhood. From the open window a faint perfume came and went. How many pure thoughts, how many prayers from the friends must have accompanied this book to have brought with it so much light and such a message!

Tonight I am very quiet. I have had the greatest experience of my life. I am so unworthy of this gift that I have much to think about. You will answer this letter, and tell me what you think, and what it means. In all my life, such an experience has never dawned upon me.

Good-night, dear friend. I close my eyes, knowing that, at last, I am a child of God, and that He has revealed to me His shining Love.

Mabel.

"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."—'Abdu'l-Bahá.

THE PROGRESS OF ESPERANTO

“SO LONG as radio communication was essentially confined to telegraphic messages difficulties arising through language differences, though serious, were not felt by many telegraph users. Now that international radio telephonic communications have come into being and international radio broadcasting looms on the horizon, a much more serious and pressing problem has arisen.

“When persons speaking what is alleged to be the same language cannot readily communicate without some experience with each other’s idioms and accent, it becomes at once obvious that persons of different nationalities and tongues are subject to a most serious handicap in their attempt to discuss matters of common interest. Furthermore, international broadcasting, which is a means of mass communication, must in great part lag in its development until an international auxiliary language becomes available.

“Those who handle and operate the telegraph circuits of the world, those who desire to telegraph or telephone over such circuits, and the people of the world who wish to receive the broadcast messages of the other, will never find their desires fully met until an auxiliary language internationally employed breaks down the present language barriers to world understanding.”—Dr. ALFRED N. GOLD-SMITH, Chief Broadcast Engineer, Radio Corporation of America.

In Austria—The Administrative Council of Vienna, at one of its recent sittings, decided to organize 24 new Esperanto courses in the primary schools of the Austrian capital. The optional teaching of Esperanto has been introduced into the curriculum

of the Normal School for Teachers at Stroebersdorf.

In France—The Paris Municipal School for foreign commerce and representation, in which Esperanto is taught as a compulsory subject, has just organized its first examinations for obtaining the official diploma in Esperanto.

In Finland—Esperanto has been introduced into three classes in the Finnish Normal Lyceum at Helsingfors, in which the students of the Normal School give their first trial lessons. The subject is compulsory for those taking the training course.

In Italy—The Fasciste Institute of Education at Brescia has introduced Esperanto into its program. It is expected that this example will be followed in other towns.

In Holland—The Schoevers Commercial Institute at the Hague has introduced the teaching of Esperanto and has just arranged several courses in that language. I. E. S.

News comes from Paris that one of the big aerial transportation companies with routes covering various parts of the European Continent has decided to teach Esperanto to their pilots and in pursuance of that policy have arranged to have classes conducted at the company’s expense where all pilots will be required to learn the international language, Esperanto. This is undoubtedly an important advance upon the part of this transportation company. It is a step that all companies operating planes will find necessary as the business of international aviation develops. It is also a warning to us in America that we should not fail to heed. In our complacency and supposed isolation

from world affairs we in America are inclined to trail the European Continent in matters relating to the language question.

What a rude shock we are preparing for ourselves one day when we suddenly see opportunities slipping from us that would have been ours but for this complacent indifference to world movements. We live in a swift age and now we achieve in half a decade what would have required centuries in former times.

Who can tell how soon you may walk into your favorite "Movie" and have your ears regaled with, "Kiel mi rememoras, Adamo, okazis lau la

jena maniero: li donis testamente al mi nur du mil kvincent spesmilojn, kaj, kiel vi diras, ordonis al mia frato keli bone min eduku," as on the screen is flashed the scenes of Shakespeare's *As You Like It*.

We are told by the film producers that Esperanto is to be the language of the "Talkies." "The idea of bringing the adoption of Esperanto to a head is not as far-fetched as it seems at first glance. The world has been on the point of accepting a universal tongue for some time and it needs but little more to bring on general acceptance," says the director of the Metro-Goldwyn-Mayer Company.

(Reprinted from "Amerika Esperantisto").



EVERY movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and inharmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and today the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key—or the master key—to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.”

'Abdu'l-Bahá

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

JANUARY, 1929

NO. 10

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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

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'Abdu'l-Baha—Who encouraged the building of the Universal Baha'i Temple, now in course of construction in Wilmette, suburb of Chicago, Ill., in response to which contributions for the building fund came from Baha'is in all parts of the world who were formerly Muslims, Jews, Zoroastrians, Hindus, Buddhists or Christians. (See page 295).

The Bahá'í Magazine

STAR OF THE WEST

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“Be in perfect unity and harmony. Never become angry with one another. Let your eyes be directed toward the Kingdom of Truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being and you will always become unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and complete mercy.—’*Abdu’l-Bahá*.”

THE NEW YEAR is a time of anticipation, of hope, of vision, of determination for greater and more significant achievement. One of the chief values of time to us mortals is the fact that its divisional cycles, ever repeating themselves, initiate us little by little into the sense of eternity. There is fortunately always another year coming. No matter how bad times are with us, a fresh new cycle of Time lies ahead. Who knows what it may bring? The door is never permanently closed upon success. If we fail today, we may tomorrow be able to enter the Hall of Happiness, and attain health, achievement, prosperity.

But those who strive after more material possessions cannot all (or even in majority) attain to success, for the obvious reason that there are not enough material goods in the world to satisfy the multitudinous desires of man in the aggregate; and for the more spiritual and less appreciable reason that even if there were enough material goods to go around in full measure of desire, such an eventuality would be most fatal to man's essential progress. Therefore a uniform, wholesale, and perfect material success is denied man by Destiny.

Nevertheless, we who long for more in life (and who does not) may con-

sole ourselves with the realization that in the realm of the spirit there are enough good things to go around, enough to suffice everybody. Therefore if we seek to increase the amount of our spiritual qualities we shall find no barrier, as in the material world, limiting success. We shall find no obstacle, save in ourselves, to the complete satisfaction of our wants. We all may desire and attain the utmost of spiritual wealth.

There is however a law which works in the spiritual, even as in the material world, conditioning success upon concentration of effort. It does not do to desire and strive for too many spiritual qualities all at once. We must single them out and strive for them successively, concentrating now on one, and now on another, as we become conscious of our needs and possibilities.

Therefore, we may choose for the coming year one value of the spiritual life to meditate on and strive for. Of them all, what is more potent to bring rich returns to the daily life of man than **harmony**, that inner law to which vibrates not only the human spirit, but the entire cosmos. It is the most fundamental factor of existence. Harmony! What, in the coming year, is more worth striving for than this?

Let us then resolve and endeavor to manifest more harmony in all dealings with our fellowmen—whether in the home, the neighborhood, the office, the mart or in our social contacts.

THE MODERN HOME, so given to complexes and conflicts, is in danger of losing its quality of being a peaceful haven in which man the voyager may anchor between-times, and find repose and solace from the strains of active life. Alas, the disharmonic quality of life has all too fast invaded the home—a fact to which divorce-court records and mental hygiene cases bear too lamentable a testimony.

How has this situation come about? A variety of explanations may be given by the sociologist. But one explanation will suffice. It is this. The home has ceased to be a center of harmony because out of it has departed that power of the spirit which formerly in Christian homes prevailed over all those little disharmonies to which human nature is prone.

Harmony does not just happen. It has constantly to be created and re-created. It must be a matter of daily endeavor. Like the Manna in the Wilderness, one day's supply of it cannot last over the morrow. Without conscious effort toward harmony, our daily social life will fail of continuity of adjustment. For the ego in us is greatly prone to irritation. And once having conceived a wrong, it loves to nurse it. Such also is the extraordinary evil nature of man's lower self, that we tend to dislike those individuals whom we have intentionally or unintentionally injured. Through a process of rationalization, the ego seeks to defend its acts by viewing the injured fellow-being as contemptible, mean, unworthy of consideration.

Thus a slight and unimportant act, unintentional it may be, can start a chain of cause and effect which if left to the natural tendencies of the lower

self in man easily develops into a perpetual feud.

SPIRITUAL MAN, however, knows that it is his duty to prevent the brewing of ill-will. He may yield at times to irritation, (none of us are perfect) but he realizes that he, as a spiritual being, has no business to nurse his wrath. Paul put it very humanly—"Let not the sun go down upon your anger." As a true psychologist, he did not forbid anger but he forbade its being kept alive and cherished into a feud.

Bahá'is—if they yield at times perforce to irritation—as befits those striving for spiritual improvement they repent this weakness, and seek to heal a possible breach by the expression of humility and love. And the offended person, for his part, seeks not to nurse and keep alive the sense of injury—but rather tries to rise above the self, and live upon that plane of love in which no animosities can thrive.

THUS THE DIFFERENCE between material man and spiritual man is not that one offends and gets angry at offence, and the other is innocent of either. Not even saints rise above all anger. But spiritual man knows how to control, or how to find through prayer the power to control, those animosities which destroy the harmony of daily living. And spiritual man realizes—as those whose eyes are veiled by matter cannot—the stupendous importance of harmony, and its revitalizing effect upon the soul and through the soul upon the health and vigor and happiness of man even on the physical plane.

More and more, as man grows spiritual, does he become sensitive to vibrations of harmony or disharmony. At first his tendency is to shrink away from scenes and atmospheres of disharmony. But such escape is not a solution of life's problem. Nor is such attempt at escape permanently suc-

cessful, for the reason that if we flee from one inharmonious situation without having solved it, we find ourselves soon in another inharmonious situation, and then another and another. In fact, the series would be infinite, if not terminated by man's own spiritual effort to control his environment and create or recreate it along harmonious lines. This is one of the great occult laws of life to which the consciousness of the average man has not yet awakened—yet more pregnant with destiny than any other law governing our existence,—namely, that man creates his own environment.

THE BUSINESS WORLD is becoming well aware of the need of harmony. Stability of character is getting to be the primary qualification demanded of employees. And for executive positions the ability to handle men harmoniously is the chief requisite. Magazines dedicated to "success" emphasize the necessity of harmony of temperament, and point out the frequent human wreckages due to the lack of this quality. How many a brilliant man has met with tragic failure in his career, because he could not harmonize with his employer and his fellow employees! Even owners of business, professional men, and statesmen, are not exempt from the need of winning good-will and loyalty.

He whom the world honors as the supreme statesman and ruler in history, Abraham Lincoln, stands as greatest because he had the power of riding through petty opposition and mean personal attacks with unruffled serenity of spirit, living above animosity and the tendency to retaliation.

On the other hand, we find that Joseph Lancaster of England, the virtual founder of free universal public education and thus one of the greatest benefactors of the human race, died a pauper in the gutters of Toron-

to, his brilliant career ruined because he could not harmonize with his fellows. Ousted from committee control in London, he successively sought New York, Baltimore, and Toronto as more propitious fields for his activity. To each in turn he received hearty welcome because of the remarkable educational methods he had to bestow, and in each city he left a great influence for good in education; but he himself from each, in course of time, departed unwanted; his last exit, that from Toronto, being in the bitterness of a pauper's death. Alas, poor soul, he had not learned that there is no place upon the earth—no, nor in the universe itself—where one can flee from the environment one's own self creates.

IF HARMONY is to be the goal of our desire, how can one create it? The following brief suggestions are indicated by the example and lessons of other human lives that have proved notably successful or unsuccessful in the establishment of harmony.

1. Avoid acting on the plane of the ego. Shun vanity. Be not arbitrary, but cooperative, in your dealings with other men. Be considerate. See the other person's point of view. Do not seek to impose your point of view by sheer dominance of personality (this is a sure and inevitable breeder of disharmony); but let it prevail if it may by the force of its own logic and rightful power of conviction.

2. Meet the attacks of others with patience, serenity, and if possible selflessness (one of the greatest and last attained of all the spiritual achievements). As protagonist, receive offences without the sense of personal affront; here, too, as recipients as well as achievers of words and deeds, live above the plane of the ego, as Lincoln so well knew how to do.

And more than this, send out vibrations of forgiveness and love to those who would attack your stronghold of harmony. Complete forgive-

ness there must be, for our own sake as well as for that of the offender. The least cherishing of the feeling of anger or resentment is a seed—tiny it may be—but bound to develop into bitter fruit.

3. Do not rely upon your own powers only. Seek aid from the Plane of Eternity, which is powerful in its vibrations to alleviate and destroy inharmony, and to create in its place the peace which only harmony can give. Inharmony is in fact impossible in the realm of the Infinite, the very structure of which is the celestial rhythm of harmony.

Therefore turn to God in prayer. Those who have known best how to do this have been the men and women most successful in creating harmony in the midst of difficult circumstances. One can—it is conceivable—establish a segment of heaven in the circle of the mundane life, by sufficient prayer and spiritual effort.

4. The fourth rule is so simple and so basic that it can supplant all the foregoing. It is the rule of Love. He whose heart glows with love for all mankind, is sending out continuously powerful vibrations of harmony which in themselves are sufficient protection against all forces of disharmony. Love teaches us how to avoid all offense to others, and how to forgive all offenses of others toward ourselves. *Love is a constructive force, in fact the most constructive force in the universe.* Its effect is more powerful than the exercise of the intellect,

or the effort of the human will. It alone can build and maintain an environment of absolute harmony.

THE PROPHETS and Revealers of religion bear in essence this one and single message—*love your fellow men.* And They Themselves, as is necessary for effective teaching, exemplify Their doctrine. Their own lives radiate a love that conquers all hearts. Study Their spiritual careers and you will find the secret of success on all planes of action.

One event in the life of 'Abdu'l-Bahá strikingly illustrates this power of divine love to combat disharmony, and to establish in its stead peace and order of environment. To a certain New York hotel this Master of Hearts came when it was on the verge of a strike and the atmosphere was charged with bitterness and violence. When after three days' sojourn 'Abdu'l-Bahá was about to leave, the proprietor begged him to remain longer.

"My hotel staff was completely upset when you came," he said, "but since you have been here things have miraculously changed. Now there is peace and unity where before there were recriminations and threats. I wish you would remain here free of all expense as our guest so long as you are able!"

This proprietor was both discriminating and wise, in seeking to retain as his guest the greatest friend in all the universe—Love.

"One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness."—'Abdu'l-Baha

BESIDE THE INLAND SEA

NOWELL STEVENS

The following story referred to by the author as "a personal experience some time in the future," was written as he envisioned the completed Baha'i Temple of Worship in Wilmette, suburb of Chicago, Ill. The Foundation Hall of the Temple—the first of its kind on this Continent—is already finished and is being used regularly every Sunday for meetings.—Editor.

A WONDERFUL experience has been mine. I have stood within a Temple "not made with hands—eternal in the heavens." I believe I sensed a trifle of what Moses must have felt when He trembled beside the burning bush, for I too have stood on holy ground. I have felt that peace which passeth understanding steal into my being. I have experienced a sustained emotion of spiritual exaltation—a breathless period when time ceased to be and there floated on the air the sweet strains of celestial harmony.

I know a little of the mystic potency of a Shrine for I have stood within the portals of a Temple, on the shores of an inland sea, in the center of a vast continent humming with activity and yet have I known a stillness, calm and profound—the spirit of the voice which sang, "Peace—be still."

The sun, moving relatively from east to west, bathes the splendid dome of the structure, now illuminating one of the nine surfaces and now another as the Sun of Truth shines more brightly for a time on one civilization and then another, yet immersing the whole world simultaneously in Its beneficent rays.

The mists arising from the nearby waters clothe the Temple in billowy clouds of soft greyness at times,—as the minds of humanity are veiled,—but always the pure white of the dome filters through the enveloping fogs, an instant here, an instant there, assuring the watcher that behind the clouds that Temple not built with hands is pouring out its

Divine Influence steadily and uninterruptedly.

Happy yet awed by this wonderful experience, I doubted the possibility of repetition, and so returned to the marvelous spot again and again; sometimes in the early morning alone, sometimes in the heat of an active day, sometimes in the stillness of night.

Unconsciously hesitating a moment at one of the nine doorways to divest my mind of irrelevant thoughts, seeking to enter in a humble attitude with heart turned to God (which is the only way the Temple can be entered after such a superlative introduction as was my lot). There was always that sense of treading on holy ground. Not only did I feel like removing the shoes from my feet but truly as the benign influence functions like a delightful anesthetic, the cares and worries, the earthly valuations, the human limitations drop from one's shoulders and the sincere seeker stands without earthly vestment in "the dawning-place of the worship of God."

Always there is a breathless divine instant, when the throat almost closes with emotion, when the heart swells, when one wants to fling wide the arms in utter surrender.

Such experiences do not come lightly and to one uninitiated and unaware of the power existing in this Temple—the experience was an astounding revelation. Thoughts flashed through the mind with astonishing rapidity.

Humanity at its best has always paused here and there at "the dawn-

ing-places of the worship of God." Perhaps at the bedside of a sick child, perhaps in a beautiful garden, perhaps in the midst of intensive struggle, in the solitude of a starry night when the stars seem to be flashing messages from above. These dawning-places are altars of comfort, of inspiration, of encouragement to tired minds and burdened hearts. Wherever a prayer is breathed—there is a dawning-place of the worship of God. It may be that the prayer is one of pure thanksgiving, of worship, of adoration but humanity turns most fervently to God in moments of stress, and indelibly stamped upon memory are the spots where such prayers have been uttered. They are like mile stones marking the soul's progress amid adversity,—places where God has been approached.

However effective and necessary individual prayer may be, there is a great cumulative benefit when many seek communion with God at the same time and in the same place. Were it not so Christ would not have told us that wherever one or two are gathered together in His Name, there He is also.

A mystic environment comes into being in the Temple where many sincere prayers are offered to God. There is a significance in the atmosphere which defies description. Always has humanity sought out these places to mingle individual supplication with the many, and the more profound the sincerity, the deeper the influences.

But these halting attempts at explanation did not suffice. I knew there were cathedrals where some human beings have reported similar experiences, but surely not with such great penetration. There was, I knew, something unique and new about this Temple not made with hands beside the inland sea. Every fibre of my being insisted on this so that investigation was inevitable.

I stood with bared head outside the building to see if an externality would suggest the secret within. Slowly I realized that the architecture was entirely new. The edifice was nine sided, a departure pleasing and subtle, from the rectangular buildings of the day. Then too, there were nine approaches, nine portals equally important and favored.

I reentered from the east. The interior harmonized with the exterior, the nine sided beautifully decorated room was bordered by nine alcoves. In each there was a small altar or stand. Quietly I approached one of these. A book lay open before me. It was the New Testament. I passed on to the next alcove. There lay open the Old Testament. I passed to another and found the Qur'an. In an adjoining alcove the Zend Avesta. The next contained a sacred book of Buddha. I found words of Confucius in another. Slowly I turned. What could it mean? Was this one Temple dedicated to all these religions and their Gods—nine of them in all? Was that the symbolism of the nine sides, nine portals, the nine approaches? This alcove on my right—what could it have in store? The holy words of Bahá'u'llah—the Manifestation of God for this day. Ah, this was new!

The doctrine of the brotherhood of man and the Fatherhood of God was not unknown to me, but here was indicated a brotherhood of Religions! What a stupendous idea—real universality!

Dazed, I glanced about me. What sort of people came to this Temple. All manners and kinds apparently for it was at twilight of a Sabbath afternoon. There was a swarthy faced man from some southern clime, there surely a Jew, and behind him a Japanese. Just beyond was a Slavic family group, the faces of the children eagerly alight. But look! there surely come two Arabs and a colored man,

behind them a well dressed American lady. A queer mixture, surely, a synthesis of nations and races.

The large room, entirely bare of any furniture was rapidly filling. I surmised that some sort of service was about to begin. By common consent there was a hush of expectancy. The people stood with bared heads. A great peace enveloped me. A voice with perfect enunciation and pleasing resonance, uttered some of the most universally acceptable words I have ever heard. I do not know how long this lasted for I was lost in meditation and turned to leave with the rest. No, I could not leave without finding out more about the astonishing place. And so I approached a gentleman in one of the alcoves. He turned with an ingratiating smile.

"I wonder," was my query, "if you could tell me something about this—Temple?"

"I shall be happy to," he replied.

"What is it called?"

"The Mashriqu'l-Adhkár."

"Which means?"

"The dawning-place of the worship of God?"

"Who built it?"

"The believers."

"Believers in ———?"

"God—and Bahá'u'llah, the Baha'is, believers in the Bahá'í Revelation."

"It must have cost a great deal?"

"More than any of us know."

"Why do you say that?"

"Because it was built through the sacrifices of the believers."

"Are there many of them?"

"No one knows exactly how many."

"Perhaps the sacrifices explain—"

I mused.

"Ah—you have felt—"

"Everything," I replied. "I have been stirred to the very depths of my being."



I can look back on this experience now with some amusement. For I

have long since numbered myself as a "believer." How little I knew in those days, of the Great Purpose as defined for this day. How eagerly I studied and how joyfully I received the flashes of enlightenment vouchsafed me. I have watched this Temple being supplemented with schools, hospices and all manner of benevolent enterprises. Surely it is a Temple not made with hands for it is an emblem of sacrifice and love—therein lies some of its power. Therein is a part of the secret of its all-emcompassing and dynamic influence.

I often stand and look upon its exterior and fancy I can see behind and above it, on the heavens like a canvas as it were, a greater and yet more wonderful temple, projected about the outlines of the physical one as a sort of aura—or crowning glory. Is this suggestive of the spiritual significance of its not being built with hands but through love and sacrifice? If so how fortunate, how utterly priceless must be the station of those who were fortunate enough to contribute what they could toward its erection.

After all I muse, beautiful as it is, in all its splendor and influence—the thing that mattered most to those deserving souls was that they made the effort, that they sacrificed! Truly the widow's mite was just as important in its erection as was a much larger sum. It is a living symbol of the result of obedience. For God can accomplish wonders with little or no materials.

A Temple Universal—wherein the follower of every religion is welcome—wherein the universal, fundamental basic teachings of God for this day are promulgated and those alone. It is not only nonsectarian—much more, it is all-encompassing, bringing to every soul who enters or associates himself with it a deeper understanding of God, His Manifestations and Great Unending Purpose—an integrating power.

A Temple—eternal in the Heavens every atom of which is a quiver with life in obedience to the laws of the universe as every one who enters must respond with a consciousness of Divinity and Truth—with the meaning of the Message of Bahá'u'llah for this illumined age.

Its influence is subtle and far reaching. I have seen business men dash up in expensive cars, enter during busy morning hours, stand for a few minutes of prayer and then rush away as if they had been recharged with new energy.

I have seen grief-stricken ones slowly enter the holy place and leave with new-born courage.

I have seen skeptical ones swayed as a reed in the wind.

I have seen true fraternity—the mingling of sects, races, minds and hearts in a true brotherhood of religion.

I have seen those saintly souls who possess spiritual insight drink from the fountain flowing there—as a thirsty bird from a brook.

But always my thoughts return to the symbolism of the building. Here is a Temple Universal, not built with hands, eternal in the heavens—beside the inland sea.

The Dawning-place of the Worship of God—fulfilling a universal need, standing as a monument of unity and cooperation, shedding unknown and untold influences into the lives of humanity near and far, casting forever into oblivion misunderstanding, prejudice, and superstition,—what a privilege it was to be able to contribute anything towards its completion!

I often wonder, now that it is completed, if those who struggled so bravely to erect it, realized in any de-

gree whatsoever their unparalleled opportunities. I who can now but assist in the supplemental activities derive joy enough from that, but to have been able to help build the Temple, even by ever so small a contribution, now seems to me, would have brought a joy similar to that should I have been asked to carry the cross for Jesus as He approached the spot where He was crucified.

I often wonder too, if in the days to come the descendants of those who by their sacrifices helped to raise this edifice will not treasure the fact beyond human power of evaluation?

Voluntary contributions, never in the history of mankind, have ever culminated in a result so fraught with beneficence for humanity.

To have contributed much or little was a Divine blessing. To have sacrificed to do so was to enhance the spiritual significance of the Temple. Every sacrifice added its jot to that indescribable spirituality which permeates every particle of the structure.

The great lesson to me is that such an astounding thing could be accomplished by simple obedience—for God always assists those who obey His commands no matter how difficult or stupendous the task. The great thing was to try sincerely to carry out the commands. Therein lay success. God is able to do whatsoever He willeth. It would not have been necessary for any human effort to be required—but what a great everlasting benefit it was that through conformity to God's will that Temple, not made with hands, eternal in the heavens, stands as a terrifically dynamic force in human affairs,—there beside the inland sea.

FINDING THE WORTH WHILE IN RELIGION

LILIAN REA

"Religion is the greatest instrument for the order of the world and the tranquility of all existent beings."—Bahá'u'lláh.

To really know a country, one must journey through it—it is not enough to read about it, although books serve to point out the way. Mr. Charles Saunders, the authority on California flowers, has written a set of very interesting little books called "Finding the Worth While" in California, in the Southwest, etc.—books which designate journeys to be made to worth while places. Why should we not do the same for Religion, indicating the road to desirable stop-overs in the Country of the Spirit?

According to the mystics, the progress of the spiritual life is a journey or pilgrimage. The Sufi who sets out to seek God, calls himself a traveler, and the seven stages by which he advances are repentance, abstinence, renunciation, poverty, patience, trust in God, acquiescence in the Will of God.

In youth, one does not, as a rule, consciously undertake such a journey: rather is one bent on finding the Country of Tenderness: so, the ordinary person begins his travels on the shores of the Lake of Indifference, and there with "youth at the prow and Pleasure at the helm becomes easily absorbed in gallantry and worldly pursuits. Finally, however, Experience brings a kind of satiety of material things, and in the heart of the traveler springs up a yearning for something,—he knows not what. In indecision, he continues his way as far as the River of Inclination, which flows into the Sea of Danger. Here, beset by peril of storm and tempest, he at last awakens to the necessity for finding a

refuge or rock to which he can cling—Religion.

There are men, however, who becoming early aware of the need for spirituality in life, start out at once, consciously like Christian in *Pilgrim's Progress*—on the quest for Eternal Life. Looking around for a staff that will sustain him in the dangerous places, this traveler is told that Religion is the only support in his journey toward Eternal Life—nothing else suffices. But now the question comes, what religion? Young and clear-minded, he feels he cannot accept the props of other people: he must use the staff, therefore it is his business to select his own. Acting on this idea he discards all the old weak and wobbly sticks offered him as aids—in other words, throws off old traditions and customs before even attempting the road to Reality.

And now the question occurs: What is Religion? It would seem as if the etymology of the word told a great truth: derived either from *relegere*—to gather together or collect, or from *religare*—to bind or fasten, it points to the fact that the real intention of Religion is to unite people in harmony. If, notoriously, it has seemed to have the opposite effect, this is because of ignorance and misunderstanding.

"Religion," says Max Muller, is the perception of the Infinite under such manifestations as are able to influence the moral character of man." Sir James Fraser, the great Ethnologist, reverts to its harmonizing effect on powers superior to man—powers

whom Primitive Man frightened by the Phenomena of nature and human life which he did not understand continually tried to propitiate. It has also been defined as "the obligation by which man is bound to an invisible God." A modern Scientist sums it up as, "The expression of man's relation to the Universal, Ultimate, and Infinite." And adds that, however, religions may differ, they are comprehended in this relation, and whatever seeks this expression is religion.

Religion then, should be our harmonizer, our support, and our obligation. Is it not in reality the measure of our perception of the Unseen, even as

"The sun's light when he unfolds it
Depends on the organ that beholds it?"

Although the form of religious faith we adopt is often a matter of heredity or environment—a "historical accident," Professor Santayana calls it—that is, geographical, and an accident of birth quite as much as a man's language—the time comes when we revolt against inherited ideals, traditions and conventions—when we yearn deeply for the Truth—for more truth—for our very own truth. How do we start about to find this true pilgrim's staff?

To those who had engaged him in a controversy on the subject as to which was best among the many different faiths, Spinoza wrote pointing out that before settling down in a presumably best faith one must examine all religions, ancient and modern—in India, in all the world over. And, "even after having duly examined all these," he said, "it is still a question as to whether one has chosen the best."

In truth, among so many beliefs one's mind becomes confused, for as William James discovered, the human mind in its finiteness has little power of universal vision—it is lim-

ited to seeing only one or two things at a time—it must therefore narrow its point of view: in other words, do as the Mystics advise and advance by slow stages to the goal of Reality. Bahá'u'lláh describes these stages as a progress through "Seven Valleys," the first being the "Valley of Search." At this moment in the world's history, the earth is full of pilgrims who have entered the Valley of Search; on all sides, people are saying that only through a real living religion can the world be assured of a lasting Peace and rescued from the scourge of War.

On entering the Valley of Search one's first endeavor must be to realize complete severance from all previous experiences. When he came to the River Jordan the Pilgrim exclaimed: "I have formerly lived by Hear-say and Faith. Now I go where I shall live by sight and shall be with him in whose company I delight myself." And Bahá'u'lláh explains that "A seeker can not obtain this (spirit of) search, except by the sacrifice of all that exists; that is, he must annihilate all that he has seen, heard or understood, with the negation 'no,' so that he may reach the city of the Spirit."

II

After even a cursory examination of religions, Reason tells us that in their ideals all are good—all carry on the Message. That in the practice of their ideals they become corrupt, is the reason why Religion must be renewed and re-stated in each age. The poets recognized this truth. In the *Ring and the Book*, Robert Browning puts it very convincingly:

"As we broke up that old faith of the world,
Have we, next age, to break up this the new?"

One of the great scientists of this day Prof. Whitehead in his treatise

on "Cosmical Theory," has said that Religion will never regain its old power until it can face change as does science; though its principles may be eternal, the expression of those principles require continual development. Another, Julian Huxley, lays stress on the importance of plasticity of mind and says in "Essays of a Biologist"—

"Man has attained his position of biological pre-eminence simply and solely by virtue of the plasticity of his mind, which substitutes infinitude of potentiality for the limited range of actuality given by the instinctive reactions of lower forms."

Moreover,

"Plasticity is needed in any new religion. And plasticity means tolerance, means the reduction of fixity of ritual, of convention, of dogma, of clericalism."

And, finally that

"Since the scientific mode of thought is of general and not merely local or temporary validity, to build a religion on its basis is to make it possible for that religion to acquire a stability, a universality, and a practical value hitherto unattained."

Some years ago, William James prophesied that those faiths would best stand the test which adopt the hypothesis of the scientist and make them integral elements of their own, while Bertrand Russell points out that:

"Not only the aspiration, but the ideal too, must change and develop with the course of evolution: there must be no fixed goal, but a continual fashioning of fresh needs by the impulse which is life and which alone gives unity to the process. . . ."

Life, in this philosophy, is a continuous stream, in which all divisions are artificial and unreal . . . The beliefs of to-day may count as true to-day, if they carry us along the stream; but to-morrow they will be

false, and must be replaced by new beliefs to meet the situation."

Lord Morley in his day declared that the next great task of science was to create a religion for humanity. With this prophecy in view, it is interesting to see the latest pronouncement of H. G. Wells—his religion, he calls it—in which he outlines his idea of a "World Commonweal" which shall be founded on the greatest scientific and humanitarian principles. Making clear the opposing ideal of ancient and modern religions, he contrasts the former (based on retirement into the religious life, or retreat from the world) with the more militant modern plan of meeting and conquering the tumult of life. In this effort, he admits that modern religion cannot lightly forego the experiments of the old religions, but points out that meetings for mutual reassurance, confession and prayer, self-dedication, sacraments and seasons of fast and meditation need to be modernized or replaced by modern equivalents. Further, that the Open Conspiracy may learn a useful lesson if it bears in mind the early phases of Christianity and Islam and guards itself against such sordid dissensions as arose and enfeebled those mighty initiatives before even the first generation of disciples had passed away.

In his book called "A League of Religions" a recent English writer, J. Tyssul Davis, has cleverly summarized the qualities of all the religions, introducing them thus:

"The Garden of God has a variety of blossoms, and though one may prefer roses, he would be unwise to deny loveliness to the lily. The variety of blossoms testifies to the diversity of the beauty of God."

Zoroastrianism he calls the religion of purity; Brahminism, that of Justice; Buddhism, of Compassion; Judaism, of Holiness; Confucianism, that of the Golden Rule; Muhammadan-

ism, the Religion of Submission; Sikhism, the Religion of Courage; Christianity, the Religion of Service; Bahá'ism, the Religion of Reconciliation.

III

Why is the Bahá'í Faith a religion of reconciliation? The answer must be because its whole aim is to carry out the actual meaning of the word itself—that of binding all faiths together and fusing them into one great Unity. If this be so, it must also fulfill the conditions for our Pilgrim's Staff, and become our harmonizer, our support, and our attempt toward fulfilling our "obligation toward an invisible God." It is our harmonizer in that it desires to bind together all nations, all races, all beliefs; our support, because it affords concrete solving of world problems; our obligation-fulfiller, because it shows us how to lead the life, and insists on the importance of deeds in this day. It is, moreover no mere "domestic religion," neither is it "an ornament for a Sunday Pew"—rather would it claim to be a spiritual clearing-house for all the great ideals of the world—ideals which philosophers like Viscount Haldane, J. Harvey Robinson, William James and even Bertrand Russell—which scientists like J. S. Haldane, Julian Huxley and Dr. Millikan—to select a few—believe will help man on in the future toward the true betterment of the world and Peace among men.

If, however, the Bahá'í religion is to justify its claim to the title of "Religion of Reconciliation," it must needs reconcile not only the old religions of the world, but all these modern doubts and aspirations as well. The tumult of life must be met and conquered, first in a practical way by advancing with the times and putting forward solutions for present and pressing world problems, and then by

keeping ever in mind the ideal of the religious life. Such an effort can not be successful if the Spirit is allowed to crystallize. God's mercy never crystallizes; nor is its flood subject to the ebb and flow of human affairs.

But the important thing and one most vital to progress, is of course in all ages, but especially now that Religion and Science are to be in accord, the deepening of the religious life of the Spirit. The journey toward Eternal Life is not an easy road to follow, as on the Mystic Way, the traveler must advance through all the stages to the goal, this life being but the beginning. On starting out the true pilgrim will feel with George Iddings Bell* that:

"There is a Being behind and within and beyond the little that we see and feel. . . . He alone can satisfy a man's hungry heart. He it is who is Truth. He is the center of all spiritual reality. To find Him is enough. To have all else and to miss Him is to find all else but dust and ashes. The search for Him is what life is for. To know God who passes knowledge, that is to find one's self."

Now God can be known, Bahá'u'lláh tells us, only through His Manifestations. It is thus plainly man's duty in each age to know the Messenger of God, and the first step in the "Valley of Search" is to seek God through His Manifestation. It is with Him that the Pilgrim must walk through the other six of the "Seven Valleys—the Valley of Love, of Divine Knowledge, of Unity, of Contentment, of Astonishment, and of Absolute Poverty and Annihilation." Is this not indeed the true secret of the journey of life—to follow Guidance? Guidance being found in the laws of religion and the teachings of the Manifestation. If the traveler does this, the little book, for his comfort,

*Atlantic for March, 1926. Religion and Civilization.

promises a shortening of the journey :

“Although these journeys have no visible termination in the world of time, yet, if the Invisible Assistance vouchsafe a devoted traveler (lit. one severed from all else save God) and if the Guardian of the Command (i. e.

the Manifestation of God) help him, he will traverse these seven stages in only seven steps, nay, in seven breaths, nay, even in one breath (or moment) if God will or desire. This is through His Bounty to whomsoever He willeth.”

OUR PART IN THE CYCLE OF LIFE

WALTER B. GUY, M. D.

With this article the illumined serial on “Healing—Spiritual and Material,” begun in the June number, is brought to a conclusion. We feel certain that readers of these articles have gained a greater vision of the possibilities of the spirit working upon matter, and a clearer realization of the dignity, beauty and power of the human soul when expressed on the higher level of the spirit. These are truths that we cannot too often grasp and practice in our daily living.—Editor.

“This world resembles the human body, and the Kingdom of God is like the spirit of life. Think how narrow and dark is the material world of man, how afflicted with disease and maladies; but how bright and spacious is his Spiritual World!”—Abdu'l-Bahá.

THIS treatise must be brought to a close. Step by step I have pointed out the evolution of human life; how from the mineral, through the vegetable and animal kingdoms to the human, the upward urging life principle has passed on its way to its appointed end. I have also mentioned the recognized biological law that function precedes formation of organs is of necessity the fundamental law that governs evolution.

It necessarily follows that evolution primarily is an evolution of consciousness, and that, as this consciousness grows, better organs are ever required to allow of its increased demands.

In this statement all scientific research workers are agreed. They say that the demand for vision caused the eye to form, for hearing the ear, and so forth. Can we not go still further

and see how the growth of the soul qualities, such as love, the desire to understand the laws of nature, or love for art, or music, or science, must by this recognized law create ever greater and better functioning vehicles in the unseen world, and a more complex and evolved nervous mechanism in the human brain.

Some will say, what proof is there of an inner vehicle or soul? Can a material brain—(which, by the way, does not create thought as the liver creates bile, as some materialists claim, but on the contrary is but the organ to make abstract thought concrete, and to serve also, as the connecting link between the outer organs and the inner reality)—contain within itself love, hate, wisdom, or the creative principle, or arts and sciences?

When we think of another person as loving, kind, pure and chaste, or as a fount of wisdom and knowledge, think you that those abstract qualities are contained only in the cerebral nerve cells, or that when physical death comes these qualities are destroyed?

Such a conception is but childish imagination, and all evolution points out that its object is to evolve to larger and larger consciousness, and to give in nature an even greater expression of the divine qualities and attributes.

No one today will admit that humanity is perfect, or that man has reached the summit of attainment. On the contrary, we see possibilities of greater heights, greater expression of music and art, greater and better architecture, better mechanics and a larger mastery of the air, and of the invisible ether; likewise, in the invisible world, the soul of humanity is ever capable of purer and nobler emotions, more altruistic qualities, and an ever greater harmony with the evolutionary forces of nature.

Scientific men are seeking by night and by day to master the laws of life and disease, to control disintegration, decay and death in all the kingdoms of nature.

To preserve, for instance, against decay, the structures of steel and iron in the mineral world, to protect against disease the fruit and vegetable life, and master through vaccines and serums and preventive quarantines, the invasion of animal diseases, and too, in the world of man, a constant warfare is being waged to combat the powers of decomposition, seen everywhere as disease, epidemics and in superstitions and prejudiced ignorance.

It then follows, that as the law for the mass is the same for the individual, we as integral parts of the whole, have our own part to live and strive for.

Are we working on that side of humanity that makes for good, for true construction, or are we on the side of evil and destruction? Is the life we live making for better conditions for mankind or are we but

parasites or worse still, striving for dissolution and decomposition?

A tree is known by its fruits; life is known by its attributes and qualities. Are the qualities we manifest making for greater harmony or otherwise?

This question has much to do with our own part in the cycle of life, and how we answer this query by our lives, desires and acts, determines to a great extent, our health, our growth, and future happiness. In other words, are we in harmony with the creative urge or evolution, or are we not?

II

The former chapters in this book stress the need for harmony, for contentment, for radiant joy in all the kingdoms, if health is to be attained and secured. Ignorance or contempt for the inner life is fatal, just as ignorance or contempt for laws of hygiene or dietetics in the outer world brings into manifestation its dire results. "Ignorance is no excuse in the eye of the law."

That man should be happy, joyous, healthy, and chaste, is the purpose of creation; that he, too, should grow into the qualities and likeness of pure Divinity, is ever the mission of the Prophets.

To this purpose this book is dedicated, to this purpose the reader is called.

The army of medical, scientific, religious, and philosophical leaders of the world, down through the pages of the past, is noble and glorious. To join that noble company is our privilege, if we would. The door to its halls is open to the pure and unselfish men and women who would serve. No fee is required, no oaths of initiation are taken, but none save those with pure hearts can ever enter, for its door is closed to the unclean and selfish sons of humanity.

In this army there is sacrifice of self, but a greater self is discovered. There are greater laws to be obeyed, but in obedience is found perfect liberty. Selfish desire is crucified, but a heavenly contentment and joy instead, envelop the true servant, and in place of mortal fame, comes life everlasting.

III

In conclusion I wish to say, that in so far as these pages bring to the reader new hope, truth and faith, they have been a success. Much that might have been written has been omitted for fear of clouding the reader's mind and possibly setting up a disharmony or disagreement.

Nothing in material expression can be complete or perfect, yet must man ever seek and strive for perfect expression and completeness, even if perfection and eternal Truth must of necessity elude his grasp. The following words are from the teachings of 'Abdu'l-Bahá and completes the subject most beautifully:

"In the beginning of his human life, man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix, so that when he entered this realm of real existence, he not only possessed all necessary functions and powers, but found provision for his material sustenance awaiting him.

"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.

"By what means can man acquire these things? How shall he obtain these merciful gifts and 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 acquires these forces, and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and

mighty signs of the Kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence."

"Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and life eternal, nevertheless, he continues ignorant and negligent of all this. Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten metres below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries, but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attain-

ing the knowledge of God, witnessing the splendors of the Sun of Truth, and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of divinity! Nay, he is utterly negligent and oblivious of the secrets of divinity. How great is his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation; at the same time surrounding him with every means of comfort and enjoyment; but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him glory eternal, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; prepared for him delicious foods and fruits, while he seeks sustenance in the grasses of the field."

'ABDU'L-BAHA IN AMERICA

DR. ZIA BAGDADI

From the account of 'Abdu'l-Baha's daily activities and words while in America, furnished us by Dr. Zia Bagdadi, we have here taken some of the most significant passages, for the most part never before published. Noteworthy in this number is a teaching on the Immortality of the Soul.—Editor.

IMMORTALITY—A large and very important meeting was held at the home of Mrs. Agnes S. Parsons, in Dublin, N. H., on August 7, 1912, to which all Bahá'is and members of the summer colony, many statesmen and their families were invited. He who is eager to learn the truth

about the immortality of the soul and is interested in the future life, let him study carefully and meditate thoughtfully on the following address that was given by 'Abdu'l-Bahá at that meeting:

"1. First, we must prove that there is no death for the world of

existence, or existing bodies, because death means separation of the elements of a compound—the body. For example, all these contingent beings or created things which we can see are composed of elements; that is, simple, single elements were composed or combined together, formed infinite forms and, from every composition, a certain creature or object was created. Thus from the composition of certain elements, this flower was created. As to the term, death, it means the decomposition or separation of the simple, single elements and atoms, not their destruction, for these elements are everlasting, indestructible and can never be lost. When we say this flower is dead or destroyed, we mean that its composition has been followed by decomposition—only the order of its composition has been upset—but its original elements are eternal. In the same way, man was created from simple, single elements. Therefore, his death means separation of these elements, but they are everlasting and can never be lost. Thus the term life means composition, and, death means decomposition, or separation and transformation of the elements from one form into another. Just as the transformation of the vegetable kingdom into the animal kingdom means death of the vegetable, in like manner, the transformation of man from the physical world and the separation of the elements (of his body) means the death of man. Then know, that there is no death in the world of existence, at most, there is transformation from one condition to another. But the *human spirit* is not a composition or combination of elements that must be followed by decomposition. If it were a composition, then we might say it would die, but because it is not a composition, therefore, it does not decompose or die. This is

also evident even in the simple elements and their parts (atoms, ions and electrons), where there is neither composition, nor decomposition. And there is no question about that.

“2. While the body changes from one condition to another, there is no change or transformation for the soul. For example, the youthful form of the human body will become old, but the soul, remains the same; the body becomes weak, but the soul does not become weak; the body becomes defective or paralyzed, but for the soul, there is no change. How often a member may be amputated from a body, but the soul remains the same, and never changes. Therefore, while the body undergoes changes, the soul does not change. And because the soul does not change, it is immortal. For the pivot or the main thing in mortality is change and transformation.

“3. In the world of dreams, the human body lays helpless; its powers lacking; the eyes do not see; the ears do not hear, and the body does not move. But the soul sees, hears, travels and solves problems. Therefore, it becomes evident, that by the death of the body, the soul does not die; in the passing away of the body, the soul does not perish; when the body sleeps, the soul does not sleep, nay, rather, it comprehends and discovers things; it flies and travels.

“4. The body may be here, but the soul can be present in the east or west. While in the west, it manages the affairs of the east, and, in the east, it discovers the things of the west. It organizes and runs the vital affairs of nations. While the body is in one place, the soul travels in different countries and continents. In Spain, yet, it discovers America. Thus, the power and influence, which belong to the soul, are lacking in the body. The body does not see, but the soul sees and explores. Therefore, its

life does not depend upon the body.

"5. There can be no effect without a cause. It is impossible for the cause (for example, the sun) to perish, and its rays and light continue to exist; the fire to be extinguished, and its heat still be felt; the light to be blown out, and the lamp continue to shine; the mind to be gone, and the intellectual faculties remain. In brief: there is no effect without a cause, and as long as the effect exists, or inasmuch as the effect exists, the cause must also exist. Thus, though His Holiness Christ appeared nineteen hundred and twelve years ago, His work has lasted until this very day; His kingdom is evident; His influence is wonderful. Is it possible for that Spirit of God (Christ) to be of the mortal and such great work of His should stay immortal? Then it is evident that He, that Source of eternal light and everlasting outpourings (Christ), is the cause of the existing signs of His work.

"6. Every created thing has a definite form or shape at a time. It may be a triangle, or square or pentagon (a figure of 5 sides and 5 angles). It is impossible for an object to take on different forms at one time. For example, this rug is an oblong-square. Is it possible for it to become circular? It is impossible unless its shape is changed into a round form. Thus while it is impossible for any of the created bodies to appear in different forms at a time, the human soul possesses all forms and shapes at a time. The soul then does not need to be changed and transformed from form to form and cast out one shape to take on another shape and figure. And because the soul is independent of change and form, therefore, it is not matter and is immortal.

"7. When man looks at creation, he finds two things—the tangible and the intangible. The tangible things

are such as the mineral, vegetable, and animal kingdoms. Whatever can be perceived by the senses, namely, that which is visible to the eye, heard by the ear, detected by the nose, felt by the touch or hand, and tasted by the mouth, all these are subject to change. But the intangible cannot be perceived by these physical senses. Like the mind and knowledge or science, these, are intangible realities (realities that must be reasoned out) and are not subject to change and transformation. The eyes do not see them, and the ears hear them not. It is impossible for knowledge, which is an intangible reality to be transformed into ignorance. In like manner, the soul belongs to the intangible realities, therefore, it neither changes nor perishes. However, he who has insight, spiritual, and merciful, will find that the human soul was never and will never be of the perishable. He perceives that all things have been always with him and are under his shadows. He finds himself eternal, everlasting, ever-living, immortal and submerged in the lights of the Exalted Lord. For he has spiritual perception and susceptible conscience and is not limited by the rules of mind and human senses. But he who is lacking in insight and a pure conscience, always finds himself desperate, and of the dead. Whenever he thinks of death, he becomes alarmed and believes himself to be of the perishable. But the blessed souls are not like that. They know that they are immortal, full of light, and will never die—like unto the disciples of His Holiness Christ. That is why at the time of martyrdom and death, the Bahá'ís are in the utmost happiness, because they know that there is no death or annihilation; at most, it is this: that the body vanishes but the soul is eternal and immortal in the divine realm."

A lady asked, "Why is it that all the

Divine Manifestations have always appeared in the form of man and not woman?" 'Abdu'l-Bahá explained that the greatest work of women is to be the mother of the Divine Manifestation. Then He laughed heartily, and said, "Though women are equal to men as far as capacity and faculties are concerned, yet, no doubt men are stronger. Even among the animals, such as pigeons, sparrows, peacocks, etc., a distinction (between male and female) is evident."

On His return to His apartment in New York on July 16, 'Abdu'l-Bahá was met by a number of friends and inquirers. A lady physician asked an interesting question, "Why should we have so many disasters and catastrophies in the world?"

'Abdu'l-Bahá, "There are two kinds of disasters. (1) Those that are caused by immoral deeds and vice, such as, untruthfulness, hypocrisy, dishonesty, injustice, etc. Undoubtedly, bad deeds have evil results. (2) Those that happen because of the essential requirements of the world of creation; the universal divine law, and the universal relations that are inevitable—such as the law of change and transformation, death and life. Thus, it is impossible for a tree not to dry up, and life not to end in death."

The Syrians of Boston invited 'Abdu'l-Bahá to their club on July 24, 1912, and anxious to know if the Arabic language would in time be the international language. 'Abdu'l-Bahá said: "No!" "Then, how about the Esperanto language?" some one asked. "A few weeks ago," 'Abdu'l-Bahá replied, "I sent a letter from New York to one of the Esperanto leaders. I wrote that if they

hold a conference for representatives from different races and rulers of different countries to consult about this language and promote it then it will become universal."

Question. "Does not the Essence of Divinity—God Himself—appear in the flesh?"

'Abdu'l-Bahá: "The Essence of Divinity—God—is sanctified above ascent, descent, and appearance. The lights of His qualities are manifest or reflected in the mirrors of the hearts of His Holy Manifestations."

Question: "What is the meaning of 'Everything is in everything'?"

'Abdu'l-Bahá: "It means the transference or transformation of created bodies into infinite forms of creation. Every indivisible electron is transformed into all the forms of creatures and everything travels or moves in everything."

On July 30, 1912, Mirza Ali Akbar

Nakh-Javani, who came to this country in those days and served faithfully as one of the Persian party in the service of 'Abdu'l-Bahá, said, "How powerful and effective your words are!" 'Abdu'l-Bahá: "This is not my power, nay, rather, it is the power of My Father. This work, is His work." Then turning to the friends assembled, He continued: "Confirmation is something different than capacity, knowledge and mind. How many unimportant souls have discovered important matters. How many souls have endured hardships for years to explore the North Pole, yet, Admiral Peary reached it. But the real point must be explored. Because he was confirmed, Columbus, with just a trifle of trouble, discovered America. The disciples of His Holiness Christ, though outwardly considered degraded, have accom-

plished that which Napoleon could not accomplish. They transformed the very nature of the world. From this it becomes evident that affairs are carried out through confirmation."

'Abdu'l-Bahá on July 31, 1912, visited the Henderson Summer School about twenty-five miles

from Dublin, N. H. "Twenty years ago," said Dr. Henderson, "not a single summer school could be found anywhere, but now, there are hundreds of them in this country."

'Abdu'l-Bahá: "Every praiseworthy thing spreads rapidly. But the children must first be taught about religion, that they may become faithful and honest."

THE INTELLECTUAL SHOCK IN CHINA

Y. C. JAMES YEN

"A previous article in this magazine by Mr. Yen, who is General Director of the Mass Education Movement in China, described the beginnings of this remarkable Movement.

"The world is one home" as taught by Baha'u'llah, and one of the principles also revealed by Him over sixty years ago is that of "Universal Education" therefore Baha'is as well as non-Baha'is will find the following pregnant thoughts very informing. They carry the implication that this Movement records the type of civilization which the New China will develop and the progress that four hundred million people are making towards it, closing with the thought that the proper education should bring a realization to the modern Chinese of the ancient precept of Confucius that, "Under heaven there is but one family." We wish to cooperate with a people who are seeking to achieve such universal ideals. The future destiny of China indeed seems to be great. Of this people 'Abdu'l-Baha said, "China is the country of the future."—Editor.

IN the fall of 1923 a national convention on mass education was called in China which was attended by over six hundred representatives, representing over twenty-one provinces and special districts of China, which was an unprecedented record in attendance. They organized this Chinese National Association of the Mass Education Movement, with which I have had the privilege of being identified ever since.

Since the inauguration of this Chinese National Association of Mass Education Movement we have established branches in all parts of the country until we had mass education organized in the western front of China, near Tibet, and we had mass education associations in the chilly plains of Manchuria. We have today in China about five million students in the rural districts, the urban districts and in the armies of China,

these students ranging all the way from about twelve to fifty years of age, although the great majority of them are of the adolescent age.

Now, that is the particular group we want to put our biggest emphasis on. Those adolescent youths that are in school and being educated are the most strategic group of our population—almost eighty million of our four hundred and fifty million people. Now, it is in their hands that the destiny of China lies. They are young, idealistic, promising, eager to learn, and they have a great future before them. If we could give those adolescent youths of China an opportunity for education and citizenship training, within the next decade you would see a different China.

I have been asked many a time, how is it in all these years of wars, revolutions, counter revolutions and famine, that the mass education

movement has been able to accomplish as much as it has. If it had not been for two main reasons, it would not have been possible; and, first, it is the tremendous eagerness on the part of China, the Chinese common people, the rank and file, to get an education. There is the traditional respect in China for learning and education, but hitherto, education, in the Chinese sense, put emphasis a great deal on the study of the old classics, which was beyond the reach of the common people. Education in China was made possible to all. It was open to all, from the Prince to the coolie. There was no caste of any kind in China, but it was not possible for all.

We have now adopted the new language, we have simplified it and worked out a scientific system of teaching and administration. We have put it within the reach of the common people so they come to our schools. There is as yet no government compulsion in China. They can come and go as they please. Furthermore, they that have already passed the Government school age, do not have to come to school, and yet they pour into our schools. There is this tremendous struggle for existence which absorbs all the time there is for a man, and yet wherever these men, women, boys and girls can afford the time to come, they just pour into our schools; so much so, that we do not have the means to house them, we do not have enough teachers to reach them. There is that yearning, that thirst for education and learning in China today.

The other reason is the nation-wide awakening on the part of the educated men and women of China today. On account of the internal corruption and external aggression, these Chinese educated men and women have come to realize that if this so-called Chinese democracy is going to be a

reality, a living force—not a farce—if China is to take her rightful place in the family of nations, if China is going to realize social stability, political unity, if China is going to put a stop to all exploitations and corruptions of her masses, her common people, the backbone of the Chinese nation must be given a chance for education and citizenship training. So these educated men and women of China volunteer by the thousands to teach, until we have today in China over one hundred thousand teachers, men and women, every one of them a voluntary teacher without pay.

That seems to me to be far more significant, far more fundamental for the future not only of China, but of the world. That certainly is much more important than the number of things that we read every day in the papers, in red letters, the big headlines, about China. An entire nation is receiving an intellectual shock. That seems to me to be the beginning of a true renaissance of not only a few old intellectuals but of the great mass of the common people. It is the beginning of a new life for China's common people. It is the dawn of a new civilization in the East.

After we studied the whole question of mass education, made some experiments and promoted it all over China, the movement has finally succeeded in a certain measure, perhaps in a large measure, in creating a national consciousness of the importance of mass education, and also in evolving a system of mass education which is capable of being used to weed out illiteracy from China.



There is another phase of the subject in this whole big question of citizenship education. China has had a political history and a background of about four thousand years. She

has had her own political ideas and ideals, political institutions and practices. All right. What are some of the elements in our old Chinese civilization that are valuable, that we should preserve and further develop? And what are some of the undesirable elements in our civilization that we should cast aside, and put in their places some of the fine and noble elements that we could beneficially introduce from the west? It is a gigantic problem.

We have, therefore, a number of problems facing us today. So you can understand that unless we have men of very high calibre and consecration serving our movement, we cannot begin to tackle these problems. I am happy and proud to say that this movement is already drawing to it men of high calibre, prestige, and experience.

In conclusion, what has all this movement to do with you or the rest of the world? The world is shrinking, growing smaller and smaller each day. Space does not count as it once did. As I often say, maybe in the not distant future some of you ladies and gentlemen present tonight will be sailing in your own private airplane to my country, to Peking, to see all these wonderful sights of the Imperial Palaces and the Jade Fountain, and what not, for about one week's vacation. It is not impossible. The peoples of the world are thrown together more and more, whether we like it or not. But that is not the question. The point is that we are thrown together more and more.

Therefore, what that one-fourth of the whole human race is going to do in the next forty or fifty years is bound to effect the other three-quarters of the human family. Whether they are going to be for war or for peace, for democracy or for autocracy is not only a matter of grave concern

to China but to the rest of the world. You will remember the words uttered by your great President Roosevelt. He said, "The Mediterranean Era died with the discovery of America. The Atlantic Era is at the height of its development and must soon exhaust the resources at its command. The Pacific Era destined to be the greatest of all is just at its door."

Or the words of John Hay—who, in China is held to be the greatest statesman your country has ever produced, "The center of world politics is shifting from the west to China. Whoever understands that people intellectually, economically, politically and socially, has the key to world politics during the next five centuries."

Those words were uttered a number of years ago, when China was supposed to be stagnant, static, presented, as it were to the world as the sleeping giant. I think all of you will agree with me in saying that China of today is anything but stagnant or static.



For the first time in China's history, China is in a state of flux. China is plastic, and forces of amazing power, both for good and for evil, for peace and for war, are struggling over there for supremacy.

Remember, when Europe and other nations are beginning to exhaust their resources, China has not yet begun to tap hers. On account of the external aggression that has been imposed upon China during the last century and is being imposed upon China there is an increasingly large number of educated men and women of China today who advocate that China should develop herself to be a great fighting machine, a militaristic nation, if she is going to take her rightful place among the family of nations,

because they say the only language that the West and other powers understand is force.

Now, those of you who are at all acquainted with the humiliations and injustices that China has suffered and is suffering today, will certainly have sympathy with those Chinese men and women who hold that view and who advocate that militaristic policy.

Friends, it will be a crime, nothing short of a crime, a crime that our posterity will neither forgive nor forget, if those four hundred million of peace-loving Chinese should be forced and driven to militarism in order to defend their rights as a sovereign and independent people.

The Chinese are not militaristic by nature or by tradition or by philosophy. The Chinese people never exalted brute force, never worshipped an immoral God. There is no military caste in China as there is in other nations. The heroes of the Chinese people are not warriors, but sages, philosophers and preachers of peace and righteousness.

Maybe through the last forty centuries China must have matured her thought and learned many lessons in the art of living. Maybe China has

something to contribute. Surely there must be a better way, a more humane way of settling international disputes than just by cutting each other's throats. Surely, with China's four hundred million people, four thousand years of culture and vast resources, she must have something to contribute to the peace and progress of mankind.

So those of us who are engaged in this Mass Education Movement are resolved to evolve a system which will on the one hand make possible an educated and modern citizenry, and on the other bring out and develop the true genius of the Chinese people. I refer to the peace lovingness of the Chinese people, their upholding and striving to achieve that great Confucian idea of the world, which is so beautifully expressed by our sage—*"Under Heaven there is but one family."*

In undertaking this gigantic task of creating a new nation out of a four-thousand-year-old Empire, in order that she may make her contributions both material and cultural to mankind, China must have the close co-operation and active assistance of a great and friendly people, the people of the United States of America.

ARE MACHINES SPIRITUAL?

DALE S. COLE

THE accelerating popularity of such symposiums as "Whither Mankind" is indeed an encouraging sign, for it is concrete evidence that a number of people are thinking about the future of civilization, of culture and the spiritual values pertaining to life.

"Whither Mankind" is essentially an endeavor to evaluate certain phases of human progress and to ascertain the possible effects of trends. When any attempt is made to arrive

at a value—fundamentals are approached. More and more are such evaluations taking into cognizance those things which are characterized as spiritual.

Does it matter so much that there is some disagreement or confusion as to what may be classified as spiritual and what may not, as long as there is a concerted effort to recognize and weigh all those things which cannot be characterized as anything else? For in such an attempt vision may be

clarified and understanding quickened to the end that misunderstanding and confusion be dissipated.

When a group of eminently qualified men write on the future of mankind, from different viewpoints and approaches, many worth while ideas and conceptions are made available to further comparison, contrast and synthesis of thought. What is striking in this excellent group of essays on this interesting subject is that apparently most of them are earnestly trying to justify our present civilization and its future on spiritual grounds.

It seems to the writer that we are trying to place spiritual values in bold relief where they may be easily recognized and appreciated, and in so doing to free such conceptions from the limitations of dogma and creed, in other words, to emphasize the universality of spiritual worth.

There is running through such discussions an attempt to show that while present civilization is not ideal, it is the result of progress and that however material some may term it, that even such so-called materialism has within itself the germs of spiritual significances and effects.

While spiritual worth is basic, while it lies at the roots of things, while it is essentially fundamental, it would seem that some of its manifestations are not so difficult to discover.

It is the function, nay more, the cause of the arts and poetry, to discover and transmit spiritual significances. Does not the artist feel a dynamic urge to portray and emphasize spiritual values in painting or sculpture? Has not the poet from time immemorial been trying to make us see and appreciate many, many of the spiritual attributes which are on every hand?

But to the present day advocate and beneficiary of mass production,

poetry and the arts are consigned to leisure hours and are not closely associated with the distribution of huge volumes of goods. Such things are all well enough for our dream-hours and may perhaps stir something latent within us. Spiritual values are still set apart in the minds of many as remote and difficult to attain, having little connection with life in a scientific age. So prevalent is this attitude that oftentimes it does not occur to us that beauty may be seen where least expected.

It seems to the writer that spiritual "halos" attach to almost every conceivable thing. Sometimes they lie close to the surface and sometimes they are concealed.

For instance, in order that the apple-blossom be able to perform its function in assisting fruition, it is endowed with beauty and with fragrance. Are not the beauty and fragrance of these blossoms a sort of spiritual manifestation—an extra value which a kind Providence has supplied for the delight and quickening of mankind?

Are there not many instances of this over-abundance of value, of things being better or more beautiful or more pleasant than their actual utility demands? Are not many of these characteristics those which we pass over lightly or fail to recognize in this day of the machine?

Whiting Williams has spoken of the "spiritual fringe" which clings about every job to which man applies his hands or his thought. Is there not a "spiritual corona" about many of the common-place objects and acts of life, which is not difficult to sense and which can thrill us to the very center of our beings if we but become receptive? Close the eyes to the world and gently inhale the fragrance of a rose. Is there not a very pleasant intoxication which for the mo-

ment opens to us a lovely garden and all that a garden implies?

And the machine itself—is it entirely cold steel and directed application of energy? About any simple or complicated mechanism there clings the purpose of the designer, built into it, the result of thought and planning. The machine has some personality and is an exemplification of the endeavor to perform some task more simply or more easily—to lighten the burden of work placed on mankind. The machine has a double spiritual significance—that of manifesting the inventive capacity of the designer in itself a spiritual quality, and that of performing certain useful functions.

It is not entirely cold steel—it is a thing alive, the *result* of thought and the *cause* of useful work. However noisy it may be in operation, there is a beauty in the rhythm with which it functions. Many who have been closely associated with machines feel an actual love for them which they take not the trouble to analyze. Others look upon them as the destroyers of craftsmanship—but what infinitely higher craftsmanship is involved in the construction of the machine itself! What a triumph of God-given powers is manifested in the production machinery of the present day, and while machinery may have made it unnecessary for certain things to be made by hand it is freeing untold thousands from burdens of labor and giving them more time for other pursuits in life. It is not the intention to discuss the effect of machinery on civilization but merely to suggest that there are several kinds of spiritual value or worth which cling as closely to the machine as the smell of lubricating oil.

The automobile has been discussed as one cause of all of our industrial prosperity and difficulties. Aside from the beauty of a well designed machine in motion—the effect of

facile transportation on life has been too frequently studied to need repetition. Greater mobility of the family has had and will continue to have a beneficial broadening result which can be characterized only as a spiritual gain.

The motor car has almost made of us a nation of mechanics. We know in general a great deal about the operation and construction of motor cars. An understanding of mechanics is but one step removed from an intense interest in science. One of the by-products of our motor cars may be an increasing desire to know more about the “foundation stones” of the universe—and knowledge is a spiritual characteristic.

Thus it would seem that about every useful and worth while product of this machine age there can be sensed spiritual significances which contribute to the improvement of the condition of man; and if civilization is defined as the achievement of adjusting oneself to one's environment, certainly the products of laboratory and shop are continually assisting man in many ways.

Of course it may be argued that a multiplicity of devices for the use of mankind may complicate his desires, make life more complex, but by the same token it is drawing him ever more intimately into contact with scientific truth and scientific applications, an experience which is in itself an inspiration and which fosters the thirst for knowledge.

In all this, however, there is an obligation, which is to use the time and energy saved by machine production for good works. The machine is the slave of mankind, not his master, and in so far as man realizes this will he fortify himself against materialism and its deadening effects.

Whether we think of the great achievements toward bettering the health of mankind, of education, of science, the arts, of commerce or in-

dustry, of mental hygiene or adult education, is there not a multitude of phases and characteristics, of effects and benefits that deserve to be listed with those spiritual blessings which mitigate the lot of humanity and spur it on to even greater accomplishments?

In this light, the machine age is a logical step in working out the great universal plan of God for the progress of mankind, and materialism is a term applied to an intermittent stage of the journey, where for the moment the spiritual significances of human endeavor may be obscured by the immediate physical and economic emphasis placed on them. Underlying the drive for greater production still lies the age-old yearning for happiness, for faith, and the comfort of knowing that one's path leads upward and onward.

Beyond the necessity of working that we may live is the joy of doing something more than this. A building may be constructed for the most commercial of purposes; but if it is a beautiful building, do all those who had a hand in its erection think only of the business conducted therein? No, they will stand and look at it with a thrill in their being for the beauty of line and form, for the grandeur of its dimensions, for the permanency suggested by its solidarity.

So it is with all work. However necessary or however disagreeable it may be, there is a modicum of compensation in every task if the doer can but realize that he is contributing to the well being and advancement of mankind. This is a personal compensation—the "spiritual corona" which tempers his travail.

WE think usually in words. If our vocabulary is limited, we are handicapped in mentally sensing some of these phenomena. Perhaps that is one reason why spiritual attributes in every day life are not more generally

recognized and enjoyed. We have a business vocabulary at our tongue's end. Spiritual words belong to another world, or at least, so we seem to believe. They constitute a foreign language, one in which only the poets and prophets think with facility. And yet this is not entirely true, for we know that there are many subtle experiences of consciousness which cannot be clothed in words. We feel. Our emotions are dynamic. We have intuition and imagination. In short, we have a whole tool chest full of susceptibilities and potentialities which enable us to become receptive to spiritual values. We have but to seek for them and recognize them on every hand.

And so through the welter of pessimistic opinions which are being expressed as to the future of mankind on this earth there is the light of hope for those who wish to see. No matter how material a certain phase of life may for the time seem, there is about it some essential spiritual quality or qualities which characterize it as part of the Divine Scheme of Things.

This dynamic force is recognized in the teachings of the Bahá'í Movement as God's Will and those benefits which bless mankind are but Manifestations of His Love.

"Oneness in its true significance" said Bahá'u'lláh "means that God alone should be realized as the *One Power* which animates and dominates all things, which are but manifestations of Its energy. * * *

"Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent on all. These visible arts and present implements are from the results of His Knowledge and Wisdom which have been revealed from the Supreme Pen. In this day the mysteries of this earth are unfolded and have become visible before the eyes."

WHAT KIND OF WORLD IS IT?

"WHITHER MANKIND—A PANORAMA OF MODERN CIVILIZATION,"
 edited by Charles A. Beard. New York: Longmans, Green & Co., \$3.00. A review
 of one of the most outstanding books of the year.

STANWOOD COBB

NOW and then there appears a book of epochal importance, one that throws real light on the progress of humanity. Of such nature is the remarkable book "Whither Mankind"—a symposium, edited by Charles A. Beard, on the trend of modern civilization. In this book nearly a score of famous world thinkers analyze and endeavor to appraise the twentieth century machine-civilization which we are living in. Is it crassly material or is it admirable in its adaptation to man's comfort, and to his progress in culture and things of the spirit?

How does the present civilization compare with civilizations of the past and with other world civilizations of the present, notably those of Asia? Will this machine-using, highly technical civilization be permanent, indestructible; or does it contain within itself the seeds of decay and dissolution? Is there danger of its being destroyed from without? Is it devoid of beauty? Or is it capable of satisfying the aesthetic and spiritual needs of man, as well as bestowing happiness and contentment? What are the faults of this machine-age and how can we improve on them?

Such are the weighty questions asked and answered by world thinkers, each an authority in his own line, and the general consensus of opinion is optimistic.

"All over the world, the thinkers and searchers who scan the horizon of the future are attempting to assess the values of civilization and speculating about its destiny," says Charles A. Beard, by way of introduction.

He goes on to describe the essential western or modern civilization as distinguished from the civilization of the Orient or medieval times. The western civilization of today is one that rests upon machinery and science. It is in reality a technological civilization. It is only about two hundred years old and is steadily extending its area in every direction.

Technological civilization, instead of showing signs of contraction, threatens to overcome and transform the whole globe.

Science is the servant and upholder of this system. Continuous research in the natural sciences is the foundation of all industrial progress of today. And vast populations with greater purchasing power than ever before in the world's history, are waiting to absorb goods produced by mass production made possible by modern science and modern methods of marketing.

There is no reason to expect, according to Mr. Beard, that this scientific civilization of today will decline as previous civilizations have done. Past civilizations have been destroyed by conquests of more barbarous peoples, but appreciation of modern industrial methods and of value of modern science is so universal in the world, that one can hardly conceive of any war or series of wars annihilating this scientific civilization. Even if Europe and America were absolutely devastated, Japan with her present equipment in libraries, laboratories, and technology could restore the vacant areas. It is evident that the machine age will be ever with us. It is unreasonable to expect any future age to be free from

the characteristics of power production and technical science research which characterizes civilization of today.

"Such appears to be the promise of the long future," says Mr. Beard, "if not the grand destiny of what we call modern civilization—the flexible frame-work in which the human spirit must operate during the coming centuries."

Nor need we lament the perpetuity of the machine order. In spite of its faults, it is more humane, more conducive to high standards of living, and higher than any previous civilization no matter by what measure of human values it is rated.

"Under the machine and science, the love of beauty, the sense of mystery, and the motive of compassion—sources of aesthetics, religion and humanism—are not destroyed. They remain essential parts of our nature. But the conditions under which they must operate, the channels they must take, the potentialities of their action are all changed. These ancient forces will become powerful in the modern age just in the proportion that men and women accept the inevitability of science and the machine, understand the nature of the civilization in which they must work, and turn their faces resolutely to the future."

BOASTFUL as Americans are accustomed to being, we are apt to be apologetic concerning the crudity of our civilization. We see in it many faults. We realize the danger of materialism. We look across the world and tend to idealize the gentle slumbering life of Asia as being more spiritual than our own. It is therefore well that we leave it to a Chinese scholar to defend our western civilization and to claim for it a spiritual quality superior to that of Asia.

"Do we really believe," asks Hu-Shih, in the chapter, "The Civiliza-

tions of the East and West," "that the life of a 'ricksha coolie' is more spiritual or more moral than that of the American workman who rides to and from his work in his own motor-car, who takes his whole family outing and picnicking on Sundays in distant parks and woods, who listens to the best music of the land on the radio almost for no cost, and whose children are educated in schools equipped with the most modern library and laboratory facilities?"

The writer has often asked himself the same question, seeing in another part of the Orient the hamals of Constantinople straining under loads of several hundred pounds supported on their shoulders and held in place by a band around their forehead, "on their back the burden of the world; stolid and stunned, a brother to the ox." I have watched their faces, sought to analyze their psychology, and felt certain that their mentality was little higher than that of the animals as they plied their arduous trade. How, indeed, can such men condemned to a labor which racks the body of every ounce of vital energy be in a more favorable condition as regards spirituality than one who tends a machine?

"Herein, therefore, lies the real spirituality of the material civilization, of mechanical progress per se," says Hu-Shih. "Mechanical progress means the use of human intelligence to devise tools and machines to multiply the working ability and productivity of man so that he may be relieved from the fate of toiling incessantly with his unaided hands, feet, and back without being able to earn a bare subsistence, and so that he may have enough time and energy left to seek and enjoy the higher values which civilization can offer him. Where man has to sweat blood in order to earn the lowest kind of livelihood, there is little *life* left, letting alone civilization."

He praises also the religion of democracy which not only guarantees liberty and endeavors to make it possible for every man and woman to live a full life, but which also seeks through organization and legislation to extend the gifts of life to the greatest number. This is the greatest spiritual heritage of western civilization. "Is it necessary for me to remind my readers that neither the emancipation of women, nor democratic government, nor universal education, have come from the so-called spiritual civilizations of the East?"

In his attitude towards science and the comforts which science brings to alleviate life, Hu-Shih accords admirably with the basic teachings of Bahá'u'lláh and 'Abdu'l-Bahá who praise science and its achievements for mankind, asking only that with it be coordinated the spiritual science of living. Science and religion are the two wings, says 'Abdu'l-Bahá, by which humanity flies. The Bahá'í Movement does not condemn but rather praises and exalts all material progress, provided it is the foundation of living and not the usurpation of all the powers of man.

The concluding paragraphs of Hu-Shih are so masterful that they deserve quoting in full:

"The term 'materialistic civilization,' which has often been applied to stigmatize the modern civilization of the West, seems to me to be a more appropriate word for the characterization of the backward civilizations of the East. For to me that civilization is materialistic which is limited by matter and incapable of transcending it; which feels itself powerless against its material environment and fails to make the full use of human intelligence for the conquest of nature and for the improvement of the conditions of man.

"On the other hand, that civilization which makes the fullest possible use of human ingenuity and intelli-

gence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number—such a civilization is highly idealistic and spiritual."

IN the very important chapter, "Race and Civilization," George A. Dorsey says that civilization is not a matter of race, but rather a matter of environment. It is, he says, a garment we learn to wear, and depends on physical and social environment: time, place, parents, teachers, society.

"As the behavior of an individual depends, certainly in some measure, upon the training he receives at the hands of parents, playmates, teachers and social environment in general, so the cultural behavior of families, groups, tribes and nations," says Dorsey, "is dependent upon historic and psychological factors never in any way proved to be heritable traits. * * * What any individual, family or physical type could or would do under different geographic and social environmental conditions is something which no one at present is warranted in asserting dogmatically."

How hazardous it is then to pass judgment as to the relative inferiority or superiority of different races, especially as it is well established by anthropology that there is no such thing as a pure race in the world. That which gives the greatest check to vanity of race, however, as regards achievement of a superior civilization, is the reminder that the van of progress is constantly being assumed, now by one people, now by another. Thus the lead in civilization has been held by Greece, Rome, Byzantine, Bulgaria, the Moors, Portugal, Spain, France and Holland, to go no further.

"Applying this argument to human history, we are justified in concluding that, considering the vast age of the human species, a difference of a few centuries in becoming what we call "civilized" is to be accounted for on purely historical grounds, and not on any real or fancied innate capacity.

"Our problems then, "concludes the writer of this brilliant attack on race prejudice, "are not those of race and civilization, but of too little understanding and too much prejudice * * * less race prejudice, more intelligent understanding of the nature of civilization. Like human behavior, civilization is made and not born. Like life itself, it must be nourished day by day, ceaselessly, with new energy and new materials, or it sickens and dies."

JOHAN DEWEY, the pragmatic philosopher, is not terrified by that upstart, industrialism; he does not seek cloistered halls from which he can shut out the light of the modern age. He is brave, resolute and keen in his analysis of life. He presents a philosophy suitable to the scientific industrial age in which we live. "Industrial civilization," he says, "has brought with it the perception of the possibility of a free life upon a higher level for all mankind. The machine age has resulted in a transference of the locus of the ideal of a larger and more evenly distributed happiness and leisure from heaven to earth."

AND with this happy thought, we will terminate our article on this noteworthy book. The modern age, material though it may seem, has within it the power of bestowing a larger and more evenly distributed happiness and leisure; thus in a way it may be said that science is at least aiding in bringing the Kingdom of

Heaven to earth. The other factor must be of course found within man's own spirit, must be found in his attitude toward the world and the universe in the realm of what we call religion.

"There is no contradiction," says 'Abdu'l-Bahá in an address before the Theosophical Society of Paris in 1911, "between true religion and science. When a religion allows itself to be opposed to science, it becomes mere superstition. It is impossible for religion to be contrary to science even though some intelligences are too weak or too immature to understand truth. God made religion and science to be the measure as it were of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance. Put all your beliefs into harmony with science, there can be no opposition for Truth is One. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles—and then will mankind be united in the power of the Love of God."

The whole tenor of this remarkable volume, "Whither Mankind," so keenly analyzing the quality of our present day civilization and realizing its practical benefits, is to the Bahá'is not at all antipathetic to religion as they conceive it. The book has a real inspiration for all who love humanity, who are happy to see it achieve the remarkable comforts and pleasures which modern science and industry have put within its reach, and who yet would hope to see that added touch of the spirit which would give completeness, stability, and the perfect quality of joy to the twentieth century civilization.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 19

FEBRUARY, 1929

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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A group of Bahà'i students attending the American University at Beirut, Syria. In the first row standing, third from left, is Zabih Ghorban, author of "The Rise of Persian Women." (See page 337)

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“Man must become evanescent and self-denying. Then all the difficulties of the world will not touch him.”

—'Abdu'l-Bahá.

THE NEED OF severance, of spiritual aloofness from the entanglements of life, is taught in all religions—in none so prominently as in the Bahá'í teaching. Let us appreciate the material blessings of life without attaching ourselves to the things of the world,—so exhorts 'Abdu'l-Bahá. “Attach not thyself to anything unless in it thou seest the reality of God. This is the first step into the court of eternity. That which is temporary does not deserve our heart's attachment.”

But does this mean the rejection of the material means of subsistence? By no means. “Detachment,” 'Abdu'l-Bahá goes on to explain, “does not consist in setting fire to one's house, or becoming bankrupt or throwing one's fortune out of the window, or even in giving away all one's possessions. *Detachment consists in refraining from letting our possessions possess us.*”

THAT there is a strange mysterious Power of Sustenance and Protection available to those individuals who really have learned from-the-heart-out the secret of severance, the lives of many deeply spiritual men and women of all faiths and through all time bear ample witness.

And the converse is true, that this Universal Treasury is at the disposal only of those who have risen above the acquisitive, accumulative, possessive motivation of the lower self. Below that spiritual altitude of perfect detachment, there is no assurance of stability of fortune, or of protection for accumulated hoards of wealth or power.

This, from the very nature of Destiny and the Universe, is inevitable, and capable of mathematical demonstration. For were every individual of acquisitive inclinations, of powerful will, and shrewd intelligence, enabled by Destiny to build permanent and stable stores of material wealth and power, the cosmos would eventually lapse into a state of anarchy and chaos compared to that which prevailed in the legendary days of the Titans.

No—the only safe and possible organization for the Cosmos lies in the transiency of all material things, the impermanence of human wealth and power, the instability of all institutions founded upon motivations of the lower self.

Power is granted, for a time, and wealth as its necessary concomitant. To all individuals of Herculean energy and Napoleonic will and intelligence, Destiny assigns so much

of opportunity, so much of legitimate province of achievement, as will in the end benefit humanity.

For Force, whether in a natural physical and chemical state, or in a human being, is a thing of immense value to the Universe, and utilized as such. But the question as to whether that force redounds to the ultimate advantage of the individual exponent of it depends upon the purity of motive and the degree of selflessness.

THE WORLD'S history is full enough of vivid pictures of disillusionment such as that offered us by the spectacle of a Napoleon on St. Helena to demonstrate that, as Victor Hugo said, when the individual begins to thwart the purposes of Destiny, it is the individual, not Destiny, which suffers defeat.

On the other hand, those whose purpose is to serve are given every aid of Destiny. The whole Universe moves to their direction, for their direction is but the Will of God.

When the individual, severed from desires of the self, looks to God for aid in worthy enterprises for the benefit of the world, there is a Power which guides and confirms all his efforts. "Our capabilities are limited, but the help of the Kingdom of Abha is limitless. . . . The body of man is created for this world but his heart is made for the habitation of the Holy Spirit. . . . When you are plowing the ground or sowing the seeds or reaping the harvest let all your thoughts and sub-conscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty."

L O V E

Oh power, that makes the world go 'round!
 Oh law, that keeps the spheres in place!
 Oh rule, that holds the tides in bound!
 Oh love, our Maker's greatest grace!

Subdued by centuries of war
 Your glowing flame burns low, half spent,
 Concealed beneath the ash of hate,
 No longer whitely innocent.

They have not seen your purest fire,
 These last, who watch your flickering light.
 Do not lose hope! Another comes
 In all the Glory of His might,

Bearing a torch. He will renew
 Your ancient flames. Oh faithful few,
 The light has been revived in men,
 Rejoice, for Love burns bright again!

Sophronia Aoki.

OUR THOUGHT LIFE

DR. ORROL L. HARPER

A MUFFLED moan of longing penetrated the falling twilight. "Oh God, please make him let us go! Oh God, make him let us go! Help him to understand that we just can't stay here alone every night this week. Oh God, please put it into his heart to let us go!"

In front of a low table in the summer kitchen of a humble home stood a slender girl of about eight years washing dishes. Although her hands moved automatically in the rhythmic task of washing and drying dishes, tears streamed down her face, and her voice pleaded in scarcely audible tones, over and over again, "Oh God, make him come in and tell us we may go tonight. Oh God, please put it into my father's heart to tell us we may go with him tonight!"

All the faith, all the sincerity and determination of an intense nature radiated from this tiny girl, lost to every conscious thought except her desperate effort to reach the Ear of One whom she believed could accomplish anything. Utter abandon possessed her. Her whole being reached out in concentrated prayer to the Source of All Power and Understanding.

Suddenly her efforts ceased, and a look of peaceful calm spread over her earnest countenance. An atmosphere of contentment and finality seemed to enfold her. Having finished her dishes, she turned to light a lamp in the now darkened room, when the door opened and a man came in carrying a large pail full of milk.

Not one word did the maiden speak until her father announced, "Well, Mary Ann, I have changed my mind. You may go and get brother ready now and I will take you over to the festival. You may stay until mother and I come home."

Softly the child answered, "Thank you father." Outwardly the small body was so calm and quiet, but inwardly a radiant blaze of thankfulness was lighted. God had answered her prayer! From the depths of those thoughtful child eyes such a glow of eternal faith shone forth as would make one glimpse the vision of endless miracles to come.

"Just a visit to a church festival and the possibility of not being left alone at home with her baby brother—an insignificant cause for such desperate effort," you say. But to the little girl that incident was the biggest and most serious event of her life at the moment. With her whole soul she had prayed—and her prayer had been answered.

Does it mean then that all prayer is answered, and that prayer is a means of obtaining what we want? It is becoming a thoroughly established fact that *thought is a thing which produces effect*.

Science has demonstrated, for instance, that fear and anger produce certain definite changes in both animal and human organisms. W. B. Cannon of Harvard University has proved by extensive laboratory tests that fear and anger stimulate the secretion of adrenalin into the

system. An excessive supply of adrenalin constricts the superficial blood-vessels and thus blanches the body surface. At the same time the digestive organs stop operating,—the blood is rushed from the digestive organs and from the surface of the body *into the muscles*. Sugar in the form of dextrose, which is a muscle food, is thrown into the system. The blood-pressure is raised and the heart-beat accelerated to increase strength; while the bronchioles of the lungs are dilated to permit more free and rapid breathing. The body is all set for fight or flight.

We can see how this physiological change in the body of the animal becomes the means of self-preservation,—for if an animal is being hunted it must fight or run if it is to live.

A human organism is affected in the same way by thoughts of fear and anger, or their first cousins worry and resentment,—but in this case the results are usually detrimental rather than beneficial—for a human being does not as a rule run or fight with physical force, even though his body may be 'all set' and seething with desire for such emotional outlet. The result of all this suppressed emotion is a damming up of natural forces, followed by pathological changes in the body cells. We have all seen someone "livid with rage," we have witnessed a loss of appetite or an upset stomach if food has been taken regardless of the shattering inroads made by an attack of fear or anger.

You may say, "Well, if suppression of impulses and outward control of my feelings are injurious to health, the next time I am burning

with rage, I'll just let her go and rip up the world around me."

A serious second thought might be advisable, my friend, before you bring upon yourself the remorse and regret that must inevitably overwhelm one who tramples upon the feelings of others in any attempt to line up the inhabitants of the world after his own pattern. There are as many patterns of life as there are human beings; and each pattern has as much right to express itself in human activity as you or I. A second thought suggests that the man ravaged by the effects of rage could have taken unto himself a more desirable companion. The sisters "Tolerance," "Peace" and "Understanding" are said to be comfortable and enticing women. At any rate we can remember the relief that has come to us in the midst of an invasion of extreme personal depression when some happy, kind, hopeful soul has blown in on the breeze of the morning and left the cheer and sunshine of an optimistic nature behind.

If thoughts backed by their accompanying feelings and emotions always produce results, would it not be well to use care in the selection of our thoughts and desires?

IT HAS BEEN SAID that heartfelt prayer is the most vital kind of thought, because the one possessed by prayer concentrates his effort upon a given desire, with the abandon and ecstasy that is only possible when one is calling for the intervention of a Power which is recognized as stronger than oneself and in whose ability to accomplish the suppliant has absolute faith.

The element of *faith* is fast becoming recognized as the greatest

magic that a human soul can utilize. If a physician is to obtain the best results in the care of any patient, the one afflicted must have true faith in him and his methods of treatment. It would seem that faith in a Creative Wisdom that is comprehensive in power and understanding is the element that gives prayer its dynamic.

We observe that certain types of so-called prayer produce very little if any effect. The formalistic prayer that represents a wordy hodgepodge of would-be sentiments, prayer that does not touch the core of the heart, that is not supported by sincere feeling is not in the same class of thinking as that illustrated by the intensive effort of the eight-year old girl.

Observation will reveal the fact that the average man is most likely to pray when he feels helpless in the grip of dire necessity or trouble. So long as man can help himself he is apt to forge ahead in the strength of his own ability to accomplish. But when he reaches the place where his best efforts appear fruitless, an instinctive faith in some Wisdom more powerful and farseeing than himself urges him to ask for help.

It would seem then that faith is the secret power of prayer. Faith is the element that makes of heartfelt prayer the most effective kind of thinking.

Man has discovered that all attempts to create his kind in the laboratory from chemical constituents are useless and a failure. The exact combination of elements, the secret of life, is always lacking. The result is instinctive respect for and belief in some Superior Intel-

ligence that has created the human being as a part of this vast universe. With his dependence and helplessness proven to him, man just naturally awakens to the consciousness of a Power outside himself that does accomplish.

In the child and unthinking man this reaction is natural and insensible. It is akin to the potential prayer of the plant which unconsciously seeks the gifts of rain and sunshine to fulfill its needs. In this sense of dependent unawareness all creation prays potentially and receives an answer. The unborn child cries, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; prepare food for my sustenance and living." When we come into the world do we not find our prayers answered? Do we not find mother, food, light, home and many other necessities supplied—although we have not actually asked for them?

It may seem strange to the man who never thinks of a Creator to be told that he is praying constantly along with the rest of the world. His prayer may be unconscious, but all creation prays potentially and receives an answer. Such prayer is the natural demand within us for life and its necessities. Each created existence, with all its gifts and blessings, is the answer to that prayer.

"Why then is there so much time and effort wasted in conscious praying," you ask, "if our needs are supplied automatically and our prayers answered before we think to state them?"

You might as well ask, "Why grow up and prepare to be the cap-

able head of a family, when one could remain childlike and supplied with all necessities?"

What is the difference between a child who does not injure a man because of weakness and a Goliath who deliberately refrains from striking another human being? The child-state spells weakness and dependence, while the Goliath-state stands for developed strength and character.

The man who becomes aware of a Creative Wisdom beyond his ken, learns to seek guidance and inspiration from that apparently limitless source of supply. In proportion as man becomes conscious of life as a continuous benefit, unfolding endless perfections and growth, does he become thoughtful of a Source of all this progress.

The horizon of praying people varies in scope from the limited confines of the self to include its relatives, neighbors, nation, race, or universe respectively. The man who prays for help and protection for "me and my wife, my son John and his wife" has a very limited outlook compared to the soul who sees life as a Divine Benefit and himself as a tiny drop in the great ocean of creation.

The latter man seeks the Creator of All Good and Perfect Gifts with adoration and a boundless love. To him prayer opens a door of communication with the One Most To Be Desired. This "worshiper prays with a detached spirit, unconditional surrender of the will, concentrated attention, and magnetic spiritual passion. His inner being is stirred with the ethereal breeze of holiness. Heavenly pictures and star-like images of an ideal world

become reflected on his consciousness and gradually the man learns how to translate these celestial concepts into his own life, and the lives of many others who contact him."

To such a man prayer is sweet, delicious, satisfying. He enjoys the heights of spiritual prayer in the middle of the night. "While all eyes are closed, the eyes of the worshiper are wide open. While all ears are stopped, the ears of the suppliant are attuned to the subtle music of God. While the majority of the people are fast asleep, the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence, calm, magical, and subtle—and there is the worshiper communing with nature and the Author of nature."

Here we find an answer to the question, "Why take time to pray consciously since all creation prays potentially and receives an answer?" The devoted worshiper just described prayed because it gave him joy, rest, peace, assurance and inspiration to be alone, meditate, and reach out with his whole being to the Source of All Good.

It has been said that "in the highest prayer men pray only for the love of God, not because they fear him, or fear hell, or hope for bounty or heaven. Thus the souls in whose hearts the fire of love is enkindled are attracted by supplication. True supplication must therefore be actuated by love for God only."

When a man falls in love with a human being it is impossible for him to keep from mentioning the name of his beloved. How much

more difficult it is to keep from mentioning the name of God when one has come to love Him.

“God surely knows the wishes of all hearts and answers them according to the individual needs. But the impulse to pray is a natural one springing from man’s love to his Creator. If there be no love, if there be no pleasure or spiritual enjoyment in prayer, it would be better not to pray. Prayer should spring from love, from the desire of the person to commune with God.

“Prayer need not be in words, but in thought and attitude. If this love and desire are lacking, it is useless to pray. Words without love mean nothing. If a person talks to you as an unpleasant duty, with no love or pleasure in his meeting with you, do you wish to converse with him?

“Prayer is like a song, both words and music make a song. Sometimes the melody will move us, sometimes the words.”

“If you are too weak to journey up the mountain steep and high,
You can stand within the valley while the multitudes pass by;
You can chant a happy measure as they slowly pass along
Though they may forget the singer they will not forget the song.”

The point is that sincere prayer does move us. It stimulates our lagging powers, elevates our drooping spirits, awakens our sleeping consciousness, develops ability, broadens our mental horizon and gives us a desire to be of service to our fellowman. Conscious prayer adds to and augments potential prayer by increasing our capacity for receiving and reflecting the powers and gifts of life.

“Ask and ye shall receive, seek

and ye shall find, knock and it shall be opened unto you.”

Some mysterious power makes our thought-life a very responsible and usable part of ourselves. Great systems of religion and healing have been built upon the foundation of thought values,—“Christian Science,” “New Thought” and “Unity” being among immediate notable examples.

‘Abdu’l-Bahá, the Center of a World-Wide Movement to establish Universal Peace, said as He gazed out at sea, “We hear the murmur of the sea always continuing. It never ceases. Were it to cease the world would be dead, stagnant, lifeless. But the *waves of the mind of man* are far greater than those of the sea. They also *are ceaseless*. They never stop for one instant. This movement is good. If these waves of the mind are few the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! The pearls and jewels hidden in the mind of man are the knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever. *These waves from our minds go forth and create movement and thought in other minds*. From one *strong thought of love* what great results may be produced.”

WITH OUR EARS still ringing from the echoes of a vigorously contested Presidential campaign—with our President-elect freely conversant with world affairs, possessed by sincere heart-interest in the combined and individual progress of an evolving humankind, prompted by faith in the wisdom of a Supreme Creative Intelligence—with such a

National Leader yearning to establish a permanent peace between the nations of the earth, goodwill and prosperity amongst the sons of men—one stops to wonder at the significant part that America may play in the history of the future.

The unprecedented “Goodwill Trip” of Herbert Hoover, with his magical blend of sound judgment, sentiment and purpose, gives hopeful promise of interesting results from the most ideal kind of living—*constructive thought in action.*

A VISIT TO RUSTUM VAMBERY

MARTHA L. ROOT

The following interview of Miss Martha Root with Mr. Rustum Vambery recalls the deep friendship which existed between his father and 'Abdu'l-Bahá. Prof. Vambery, Sr., one of the great scholars of the last generation in Europe, an authority on Oriental civilization, in the course of his study of religions gained a first hand information and experience by actually joining, as a follower, the different religions. In the religion of the Bahá'is he found at last the perfect religion. In a letter which he addressed to 'Abdu'l-Bahá, he expressed among other things, this significant thought: "Every person is forced by necessity to enlist himself on the side of your excellency and accept with joy the prospect of a fundamental basis for a universal religion of God being laid through your efforts . . . I am hoping that the ideals and accomplishments of your excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity."—Editor.

MR. Rustum Vambery of Budapest, Editor of one of the leading magazines of Hungary, is a man of the New Day. He is trying to work for national and international cooperation.

Having tea with Mr. and Mrs. Vambery in their charming home on the heights of Buda Hill overlooking the beautiful Danube, in the very center of Budapest, I asked Mr. Vambery to tell me about the meeting of his father, the late Armenius Vambery, and of himself, with 'Abdu'l-Bahá in 1913.

Mr. Vambery searched through a package of his father's letters, and there in the parcel of letters

from the Prince of Wales, Sir Henry Irving, Roland Bonaparte, and Lord Curzon, was the letter which 'Abdu'l-Bahá had written to his father, Armenius Vambery.

“I first met 'Abdu'l-Bahá,” my host remarked, “in my father's home, situated on the Pest Side of the Danube at 27 Francis Joseph Quai. Father later explained to me much about the Bahá'í Movement. It struck me then, just as it does now, that the Teachings of Bahá'u'lláh met the actual need of this day. Our different European religions—Christian—are based on a more primitive idea of mankind than has developed in modern times. Our religion is based on the indi-

vidual struggle for life, whereas the teaching of Bahá'u'lláh is based on co-operation and mutual aid of man which is the leading idea of modern civilization. Therefore, Bahá'ism is a religious equivalent of the structure of modern society. It agrees with the thoughts of modern Europeans. What we are striving for,—you may call it love, peace,—all the same it is the co-operation of man. This our aim is expressed in the Teachings of Bahá'u'lláh, expounded and lived by 'Abdu'l-Bahá. This is what struck me so forcibly. More or less we are unbelievers in Europe."

Mrs. Vambery said all the different Christian creeds which ruled Europe for centuries and centuries had been unable to attain this end of co-operation,—to convince people to love each other instead of fighting each other. Mr. Vambery said: "For my part I consider it in a symbolic way as a solvent, this Bahá'ism, which will unite all mankind regardless of races and classes. This was why my late father had such esteem for Bahá'ism. The Teachings of Bahá'u'lláh were coincident with my father's general view of the needs of the world, and because of this he was a great admirer of this Bahá'í Movement. I do not know whether you call it a religion, it depends on what you mean by a religion."

Then Mr. Vambery went on to speak of the history of Hungary

and her present situation, but one feels that Hungary may become a centre of peace. Suffering nations and suffering men have high ideals. Other leaders, too, felt this for they said that Hungary is peculiarly fitted to unite the East and the West.

Mr. Vambery stated that Hungarians were very devoted to grand ideals, and that the soul of Hungary is noble and tolerant. From the conversation with Mr. Vambery, with members of the Peace Societies and many other thinkers of Hungary, the writer felt that the Bahá'í Movement could develop there very rapidly. The peasants of Hungary are very tolerant. Hungary was the first country to forbid sorcery and to have a law as far back as the twelfth century against burning or massacreing people for religious sorcery. The tolerant Hungarian nation, it is said, was the first in the nineteenth century to receive the Jews and give them equal rights. It was one of the first countries on the Continent to abolish the slavery of peasants, and to give peasants freedom to go to other countries.

Mr. Vambery, has placed his father's books in Persian, Arabic and English, upon the Bahá'í Movement in the Library at Budapest, and like his father he has written fairly and discerningly upon the Teachings of Bahá'u'lláh for this universal age.

"Praise be to God that in this wonderful cycle the laws of God are not confined within any limitations . . . He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world.—'Abdu'l-Bahá.

TO-MORROW

DALE S. COLE

WHAT is going to happen? A year from now where will I be? Ten years? What will the world be like twenty—fifty years from now?

Speculation as to the future, immediate and remote, has ever been one of the most absorbing conjectures of the human mind. This interest is evidenced in our proclivity to consult oracles and soothsayers, to study the prophecies of the Books.

Never before in the history of civilization have there been so many apparently sincere attempts to understand the effects and trends of life, to study existing evils and to penetrate the fog of the future. A great deal of this thought is rather unique in that it is more or less detached from the mania of applied reform. Reformers there are, of course, but when the modern scientist endeavors to analyze situations, as many are doing either for fun, pleasure or profit, he seems inclined to do so ruthlessly, often making no attempt to suggest remedies. He copies a trick from the modern playwright and leaves the situation dramatically suspended.

The attitude is—here are the conditions which exist, there are those which will probably result in the future, now what are you, gentle reader, going to do about it?

Many of these treatises may be extremely disturbing and confusing to those who enjoy complacency. Just what we are going to do about it all is not very clear.

Progress: Accelerated progress

seems to be the avowed purpose of the times. But “progress” in the abstract means little. To define progress adequately the aim to be achieved must be specified. To what end are we so energetically striving?

The scientist answers—understanding of nature’s laws; the industrialist answers—greater production; the commercialist answers—more business; the eugenist—a better race; the medical profession visions improvement in health; the educator—knowledge; the philosopher—wisdom; the analyst—intelligence; the average man—something compounded out of all these elements and others which will bring happiness!

Suppose all these ends achieved. Would humanity be happy? Happiness has recently been defined quite aptly as a continuous succession of “great moments.”

What are great moments but flashes of spiritual exaltation?

Is there any basis for supposing that the accomplishment of these ends alone would insure even a preponderance of instants of spiritual exaltation?

Spiritual manifestations and effects arise from spiritual causes and values, and in the recital of the meaning of progress are not many failing to include or take due account of the basic, fundamental, all-encompassing power—spirituality and all that it may imply?

Is not spiritual value the catalyst which makes progress in any phase of human endeavor possible?

Nay, more—is it not the cause, defined or undefined, recognized or unrecognized, of advancement?

It is that which defines our relationship in every act of life, here and hereafter, to the Great Purpose, and as such how can consideration of Spiritual Value be omitted justifiably from any study of the trend of progress and civilization?

Any analysis which does not take spiritual matters into account is but a surface survey, however interesting and logical it may be, with particular reference to intelligence.

Intellect is one of the manifestations of the Spirit.

'Abdu'l-Bahà has said in "Divine Philosophy" (page 117) that—"There is, however, a faculty in man which unfolds to his vision the secrets of existence. It gives him a power whereby he may investigate the reality of every object. It leads man on and on to the luminous station of divine sublimity and frees him from all the fetters of self, causing him to ascend to the pure heaven of sanctity. This is the power of the mind, for the soul is not, of itself, capable of unrolling the mysteries of phenomena; but the mind can accomplish this and therefore it is a power superior to the soul."

In "Some Answered Questions" 'Abdu'l-Bahà teaches,—“But the mind is the power of the human spirit (the rational soul or human spirit which distinguishes man from the animal) 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, as the sun's rays

are the essential necessity of the sun.”

He points out that there is a center of intellection in the human organism which is the discoverer of things. This power can understand something of the phenomena of nature and the mysteries. It is not dependent upon the senses but can comprehend that which it is possible to know. It is evidenced in all the inventions for they were at one time concealed. All the sciences are useful because of this power and the arts are an expression of it.

These matters prove that man is possessed of two realities, one of the senses and another which is "conscious and ideal in character." He calls this the collective reality and shows that it is not of the elemental substances—but it is real, and eternal.

In another place 'Abdu'l-Bahà refers to Christ's words "That which is born of the spirit is spirit." The spirit of man must be born out of the matrix of naturalism, out of the baser order just as our bodies come from the matrix of the mother in order that we may be able to understand the great things of God's kingdom. This collective reality is the spirit of man.

This is essential knowledge upon which we may predicate any study of present conditions or possibilities in the future. 'Abdu'l-Bahá defines intelligence and specifies its relationship to the human spirit or rational soul. With a few masterful words He recites the meaning of civilization. He bids us approach the unknown future with confidence and faith.

WITH SUCH A background, we may

face the prophecies and concerns for the future as voiced by Professor Walter B. Pitkin of Columbia University in his "Twilight of the American Mind" with equanimity and interest.

Prof. Pitkin is concerned primarily with the probable effects on the "Best minds" (approximately 1% of the population who pass intelligence tests with an Intelligence Quotient of at least 130).

Conditions are changing rapidly in many departments of life and these, he believes, indicate certain distinct trends from which it is possible to judge the opportunities which will exist in the next forty or fifty years.

The eugenists cry for superior beings. The more the better. The higher the general level of intelligence the more nearly will humanity approach the ultimate in living. Prof. Pitkin is not at all sure that such a situation would be an unalloyed blessing, for he is unable to find sufficient suitable employment indicated for as many Best Minds as there are likely to be even without the intensive application of the desired program offered by the extreme eugenists. He thinks that when any person is forced to work day in and day out in a job that does not fulfill his needs or when he has to do work for which he is not suited or which is too difficult for him, the resultant maladjustment is a source of many and great ills.

We have been passing through what analysts are pleased to call the Industrial Revolution, wherein man power is being largely supplemented by the machine. It is now suggested that the last phases of

this great transformation are on us in the form of an Agrarian Revolution in which the farmers will revolt against their economic straits and that the future of agriculture will take one of two courses; either it will retrograde to the status of a peasant occupation as on the Continent or it will be established on a business basis through the application of scientific and commercial knowledge. These possibilities are laden with social problems.

Professor Pitkin believes that several underlying corollaries are characteristic of our present endeavors.

"Give as much work as possible to machines and to system. Give as little as possible to men."

"Never give to any man work which another man of less ability can do equally well, so far as the finished product is concerned."

"A man who finds no adequate outlet for his strongest capacities and for his special abilities is blocked, thwarted and eventually upset. He may become neurotic or simply apathetic or savagely rebellious. And he causes trouble to *himself* and to *others* until he is set right." Such are the sources of discontent. They may be more intensive as hazards in the future.

This then is his picture. Improving the human race is a worthy end but if there are too many Best Minds—they will not find suitable employment and a vast amount of maladjustment, discontent and attendant evils will result.

The whole tendency of industry and commercial enterprise is toward consolidation which will require fewer and fewer best minds even though affairs be better ad-

ministered as regards the whole race.

Changes due to machine application will be overshadowed by agricultural problems.

He concludes with—

“Better a world less good and busier. Better a sea of troubles than a desert of ease. Better the burning dust of tired noons than the Twilight of the Best Minds. But who shall deliver them? And how?”

It is an intriguing, disturbing discussion—one which raises grave conjectures as to the future of those endowed with a certain degree of intelligence. The wonder is that in so keen a study of contributing factors, basic spiritual factors have not been considered.

But—is intelligence in itself so all important? 'Abdu'l-Bahá has defined it for us. Why has not more attention been paid to the “Spiritual Quotient” rather than to the Intelligence Quotient, for mind is but the light which shines from the lamp of the spirit. It is but the fruit of the tree of the spirit. It is but an essential quality of the spirit as the sun's rays are the essential necessity of the sun. Spirit is the all-important essential.

Man is endowed with three powers; the soul, the mind and the spirit.

'Abdu'l-Bahá says—“When we speak of the soul we mean the motive power of this physical body which lives under its entire control in accordance with its dictates. If the soul identifies itself with the material world it remains dark but if it becomes the recipient of the graces of the world of mind, its darkness will be transformed

into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness, until it reaches the apex. There will not remain *any struggle for existence*. Man will become *free* from egotism; he will be *released* from the material world. . . .”

Thus if the souls of the Best Minds of the future become recipients of the graces of the world of mind—need they have any fear? And if those of us who may not be scientifically rated as Best Minds strive to receive the same graces may we not also receive the light and accomplish that which will be in conformity with the Great Purpose? Each one has his station and work to do and while all are not equal as regards intelligence and endowments—all are equal spiritually and essentially before God. My humble accomplishments achieved in sincerity score just as high spiritually as the greater results attained by some really great person.

Thus in the words of 'Abdu'l-Bahá, have the *soul* and *mind* been defined and correlated.

But there is still another power which is different from that of the soul and that of the mind.

“This third power is the spirit which is an emanation from the Divine Bestower; it is the effulgence of the sun of reality, the radiation of the celestial world, the *spirit* of *faith*, the spirit His Holiness the Christ refers to when He says—“Those that are born of the flesh are flesh, and those that are born of the spirit are spirit.” The spirit is the axis round which the eternal life revolves. It is conducive to everlasting glory and is the cause of

the exaltation of humanity.”

There we have the crux of the matter! Happiness was defined as a succession of exalted moments. These exalted moments are those of a spiritual exaltation. The spirit is the cause of the exaltation of humanity!

Man endowed with the triple powers of soul (or human spirit—that which differentiates him from the animal and governs his body); the mind or intelligence (that which allows him to discover realities); and the spirit (which is an emanation from the Divine Bestower—the spirit of faith) is he not amply qualified to face the future and its enigmas with confidence?

But 'Abdu'l-Bahà says in “Answered Questions, “that the human spirit (or soul) unless assisted by the spirit of faith, does not learn of the divine secrets and heavenly realities. “It is like a mirror which, although clear, polished, and brilliant, is still in need of light.”

And so, however important intelligence may be, we must turn the mirrors of our beings towards the source of light, we must attain the spirit of faith—then will our intelligencies be illumined, then will we realize the subtle connection of the creature and Creator, then will the perplexities of the future of civilization be possible of solution, then will we attack these problems with confidence and certainty, then will we synchronize our endeavors with the forces of the Great Purpose.

IS IT OF MUCH ultimate importance that we concern ourselves

with what we are going to do about suitable employment for our Best Minds fifty years from now as what we are going to do today to assist the many to attain “the spirit of faith” which will allow the mirrors of beings to become recipients of the graces of the Teachings of God? For if they are so illumined, if our spiritual lives are set aright—the well being of our souls and minds will follow automatically by virtue of their inherent dependencies.

“The dissemination of high thoughts is the *motive power* in the arteries of this transitory world; yea, it is the soul of all peoples. Thoughts are infinite as the sea, and the *ways* and *manners of life* are like embankments and dykes against the waves; and not until the sea moves do the waves rise up and cast on shore the pearls of wisdom.”

Not until the infinite sea of thought *moves* will the ways of manners and life yield and the pearls of wisdom be attainable.

How to move the sea of thought—that is the question. And the answer is—obedience. Obedience to the commands of God through His Manifestations. Obedience here and now, in small things and great. Unquestioning obedience, Dynamic, active obedience—for action is essential to accomplishment. The sea of thought must be induced to *move*. Then will mind function in conformity to the Great Purpose. Then will progress be real and wholly contributory to the complete well being of all the servants of God.

THE RISE OF PERSIAN WOMEN

ZABIH GHORBAN

The following article presents to us the interesting outlook and information of a native Persian who feels deeply the need of a liberated womanhood for his country. He discusses here in the quaint style of an acquired language, the progress which his country is making in Feminism under the impulse of the Bahá'í Movement.—Editor.

ALTHOUGH the Bahá'í religion was revealed about eighty-four years ago in Persia, its principles and tenets are not only confined to the needs of that country, but are universal, and considered to be the Spirit of this Age. 'Abdu'l-Bahá says, "The Bahá'í Revelation is the essence of all the highest ideals of this century." Therefore, the principles of this divine religion are applicable to all communities, nations and countries of the world, and they constitute the Remedy for the treatment of all the social diseases as well as individual disabilities.

Being a Persian student, and therefore better informed of the conditions in my country, (Persia), than elsewhere, I am in a position to apply the Bahá'í teachings to the necessities of my own national environment. But let it not be thought that these principles are applicable only to Persia. They are in truth for the welfare of the entire world.

In this short article, it will not be possible to adequately present all of the Bahá'í Principles, so I will attempt to discuss only one of them and apply it to the situation of Persia, the land where His Holiness Bahá'u'lláh appeared in this Glorious Age and called for the unification of the world of humanity.

Those who are acquainted with

history, know well that Persia was one of the most powerful and progressive nations in the world. But sad to say in the last few centuries that grandeur declined and that Great Empire was reduced to a decadent stage or condition. Of course there were many reasons for this retrogression, but I believe that one of the most outstanding contributory causes was and is the degradation brought about in the position of women and their social status.

The word *degradation* is aptly used, for let it be understood that once women occupied a very high position in Persia, and that no other nation in the world at that time had such a respect and splendid attitude toward women. The best proof of this fact is that three Empresses,—Irandokht, Iranzad, and Homa, ruled over that country for a few years, when in all other civilized contemporaneous countries of the world the female sex was regarded as inferior to the male. Having this high esteem for motherhood in mind, one can easily conclude why Persians were at that time considered the most refined and honest people. It is for this reason that I am inclined to call the Glorious Age of Persia the period of womanhood.

Now we are in a position to diagnose the real cause of this decline and retrogression. When the Arabs conquered Persia and introduced

the veil and other customs into that country, women began to lose their privileges, and as a result the race retrograded and the nation consequently suffered. It is my belief that the conditions will grow worse and worse daily, if again women are not restored to their previous high position, and if men fail to understand and appreciate the real significance of womanhood.



ABOUT three-quarters of a century ago, when Persia was in its darkest period of ignorance and superstition, the Bahá'í Revelation proposed the absolute equality of the sexes by declaring that humanity is like a bird having two wings—one male and the other female. Of course a bird with a broken wing cannot fly. At that particular period women suffered because of a degraded social position not only in Persia, but in most other countries of the world.

It was in such a dark period for womanhood that Bahá'u'lláh, addressing the people of the world, revealed the following significant instruction in the Book of Aqdas (Book of Laws):

“The first obligation of all the Bahá'ís is to strive by all means to bring up and instruct their children, male or female. The girls are like the boys—there is no difference. Ignorance in both is censured, and in both stupidity is hateful. In reality look with the eye of truth: the education and instruction of the girls is more useful than that of boys, for in time these girls will become the Mothers. The first educator of the child,—is she not the

Mother? Children are like green and tender branches,—as they are cultivated they grow and develop. If the training is right, they grow straight; and if it is wrong they grow crooked and until the end of their lives they advance upon the same path. It is thus proven that if girls without education or instruction and training become Mothers, they are responsible for this loss, this ignorance, this stupidity, this lack of education of many children. Strive then with all your souls to train and educate *all* children, above all your daughters. On this point no excuse can be accepted. In the Divine Book of this cycle, instruction and education are not optional, they are obligatory.”

As Bahá'u'lláh emphasizes in His sacred writings, the education of the mother is the most essential factor in the continuance of the race. But unfortunately this important fact was neglected at that time in almost all countries, especially in Persia. So we can clearly see the reason and the main reason why that nation, formerly progressive, became classified with the backward nations. Not only has this ignorance of the women paralyzed the nation, but it has kept one-half of the population inactive. The other half, also due to improper and inadequate primary education received from their mothers, can accomplish but very little.



Great good has resulted in other parts of the world from the participation of women in the social and political readjustment of those countries where suffrage is

granted to them. In the last fifteen years about two hundred million women in more than thirty-five countries have obtained their natural rights to participate in the welfare of their respective communities. But the Persian women have not yet obtained suffrage.

In a Tablet (or letter) addressed to an American lady, 'Abdu'l-Bahá said: "In this Revelation of Bahá'u'lláh the women advance shoulder to shoulder with the men. In no Movement will they be left behind. They will enter all the administrative branches of politics. They will attain in all such a degree which will be considered the very highest station of the world of humanity and will take part in all the affairs. At the time of elections, the right to vote is the inalienable right of women and the entrance of women in all the human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it."

As the significance of the above passage is understood, one realizes that every other step taken for the social and national welfare of Persia, so long as the women are kept in seclusion and their natural rights denied them, will be of no substantial value and will be a failure in the end. Women must have equal rights and a voice in politics as well as all legislative and administrative powers. In the countries where women are taking part in the affairs of government, many useful laws have been proposed by them and adopted, such as prohibition, protection of children, better educational systems, pure food laws, proper sanitation, etc.

In a country where the most ignorant and primitive man who does not understand what it means to vote, nor what constitutional government requires,—has full suffrage,—and the most educated and refined lady is deprived of that right,—can you think of any hope or salvation for that land? It seems that in such a country men do not believe that women are created equal to them, and that they have the same mental capacity and intuition. Therefore the only remedy is to follow what 'Abdu'l-Bahá says in regard to the high qualities of women, her capacity, and what her destiny is in the future.

"The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind, says Prof. Stanwood Cobb, "but the scales are already shifting, force is losing its weight and mental alertness, intuition and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, it will be an age in which the masculine and feminine elements of civilization will be more properly balanced."

The future of Persia, as well as every other country, depends upon the part women play in it. As the potter can mould the earth into every shape which he pleases, so the women of Persia can help determine the fate and destiny of that country.

Now that we understand the indispensable need of Persia for this important Bahá'í Principle, (equality of men and women), let us see what the Bahá'ís of that country have already accomplished under the influence and instruction of Bahá'u'lláh's teachings in such a short time.

I think almost everybody has heard something about the remarkable life of Qurratu'l-'Ayn, who lived about eighty-four years ago in the darkest and most corrupt period of womanhood in Persia when the Light of the Bahá'í Revelation just appeared from the horizon to illuminate the world of humanity. Under the influence of the Teachings of this New Manifestation she threw away the veil, which was considered to be the most unpardonable sin, and asked openly for the emancipation of her countrywomen who were deprived of all rights. The life of this wonderful woman and remarkable personality is so inspiring that I recommend it to everybody for study and contemplation. Let it suffice to mention here what 'Abdu'l-Bahá says of this heroine of the nineteenth century:

“Among the women of our own time is Qurratu'l-'Ayn, the daughter of a Muhammadan priest. At the time of the appearance of the Báb (who was the Forerunner and Herald of Bahá'u'lláh), she showed such tremendous courage and power that all who heard her were astonished. She threw aside her veil, despite the immemorial custom of the Persians, and although it was considered impolite to speak to men, this heroic woman carried on discussions with the most learned men, and in every meeting she van-

quished them. When imprisoned she said, “You can kill me as soon as you like, *but you cannot stop the emancipation of women.*”

One can appreciate better the high ideals of this Persian poetess (Qurratu'l-'Ayn) by observing that the Feminist Movement in Europe and America at that time was very weak and unimportant, and that it was only a few years ago, in 1918, when in one of the most progressive countries of the world, England, the women were granted suffrage.

As the inspired heroine prophesied when she was going to be killed it was impossible to stop the emancipation of women; despite all the restrictions and obstacles, the Bahá'í women in Persia day by day progressed, so that now they receive the same education as Bahá'í men, and have the same right to vote for the election of the Bahá'í Spiritual Assemblies. In every small village or town where there are a few Bahá'í families they have established the first schools in that city for girls, and have organized Progressive Assemblies for women. The best Girl's Schools in Persia are those maintained by the Bahá'ís. Recently some government and national schools for girls have been established. If it were not for the restrictions and obstacles which are in the path of Bahá'í women they would have progressed by now a hundred times more than what they have already accomplished.

In conclusion let us recognize that it has been proven that the only salvation for Persia is to accept the high station of women as proclaimed in the Bahá'í Teachings. The work accomplished by the

Bahá'is there is itself a strong evidence that supports the above statement. It makes one understand and see clearly that in a few years when the number of Bahá'is in that land increases, a true and divine

civilization will be established to go hand in hand with material advancement, and then what Bahá'u'lláh has promised about the brilliant future of Persia will come true.

MOVING PICTURES OF THE FUTURE

SHAHANZ WAITE

The Moving Picture is circling the world. Its universal aspects and spirit are inevitable. Yet its more serious possibilities have hardly been considered or little developed. Now with the voice added to the pictures on the screen is created a magnificent vehicle for the spread of beneficent ideas which shall aid the world's progress. Of such possibility J. H. Denison in his, "Emotion as the Basis of Civilization," says: "The time is not far off when the whole civilized world will be one great assembly where the voice of any great man can be heard, and where all mankind can be aroused to enthusiasm for a purpose of world importance." The author of the following article inspiringly comments on the tremendous part the cinema can play in modern civilization.—Editor.

"Art is worship. The drama is of the utmost importance. It has been a great educational power in the past; it will be so again."

—'Abdu'l-Bahá.

IN no place in the world is the moving picture industry as insistently forced upon the minds of the people who constitute its community as it is in Hollywood. Surrounded by studios on every side, with some in the very heart of this center; the "Stars" as well as the "extras" of the films daily walking our streets in costume and screen make-up as they go at the noon hour for their luncheons; the traffic held up often on one of our principal boulevards or business streets while the camera-man grinds out many feet of film in taking a "street scene" for some picture soon to be produced, the announcers on the many sight-seeing busses calling out in ponderous tones through their

megaphones the places of interest as they pass; here "the home of one of the most famous moving-picture Stars"; and there "one of the largest studios." All these daily events happening until one who lives in this atmosphere of "make-believe" begins to feel that he, too, lives and moves and has his physical being in "Movieland" with its shadow pictures of life, and a true sense of proportion and the real value of this great industry is lost.

The laws of life which govern man are great impersonal forces which can be used constructively or destructively as man wills; thus the greatest blessing may be turned into the greatest curse. The wire which carries the electric power and light into the home, may also become an instrument of death as well.

One of the greatest blessings to humanity in this enlightened age is

the moving picture. If it be true that "the pen is mightier than the sword," then it is also true that the moving picture is mightier than the pen. Through this marvelous invention humanity at large is being educated along all lines. Pictures are the universal language of the world which every race and nation can understand.

As the power of the cinema for constructive enlightenment is unlimited, so in the same ratio is its power of demoralization. God has placed in the hands of man through this channel a means of universal good, or the opposite. It is in reality a sacred trust. It is a missionary of the gospel of light, or enlightenment, and should be held to its high calling.

What one *sees* is recorded upon the records of memory much longer than what one *hears*, and the psychological effect is far more lasting; because of this the responsibility of a Producer of moving pictures is doubly great.

Suggesting that the motion picture could be a mighty factor in helping to establish arms limitation and eventually universal peace, Watterson R. Rothacker, head of the Rothacker enterprise, sometime ago in an open letter to American Picture Directors wrote in part:

"From an American statesman has come a proposal which may mean the starting point of World Peace. From an American Motion Picture Director can there not come a picture which will make World Peace a fact?"

"Diplomats alone cannot bring about universal peace, because there will always be certain interests capable of thwarting diplo-

rats. Only the peoples of the world can limit the size and uses of armed forces. War will be ended *only* when the people acting collectively *demand it*.

"Is there not an American Director who speaking the universal language of motion pictures, can sell the people of the earth the *idea of world peace*? No mere propaganda picture will do it. It will have to be a bigger picture than any made thus far. But the man who succeeds in making such a picture will go down in history as one of the *immortals*."

The moving picture industry is in need of a Joshua who will arise with a vision clear enough, moral courage strong enough, and willingness to sacrifice the commercial interest for the good of humanity great enough, to lead those connected with it out of the wilderness of the sensual and material, into the "promised-land" of the Good, the True and the Beautiful.

The public, in a great measure, has grown weary of feeding upon husks, it wants that which will not only entertain and relax, but will feed its spiritual hunger as well, that which will elevate and inspire to nobler thoughts and deeds.

As the motion picture is the chief weapon of warfare against ignorance and superstition, so is it the chief exemplar of that which is highest and best in the nature of man.

We hear so often,—“but the public demands that we give it, by way of photoplays, that which deals with the sensual, the nude, the sensational and the morbid, and we are but the servants of the public,”—as having been stated by some of

our producers and distributors of such creations. This may be true of a small percentage of the public, but not so of the majority who often remain away from the motion picture theatres because of the general class of pictures exhibited. What if there are those "who demand" the above mentioned class, does the Government lower its standards of temperance, because there are those who still demand liquor and narcotics?

The intemperance of low passions, animal lust and seduction, and the narcotic of sensual luxury which are introduced into many of the so called "great photoplays" of the day are equally deadly and destructive to the moral nature of man. Raise the standard of pictures and the best of our American people will attend the theatres and in time the others will be educated up to this higher, purer, ideal.

It is true that here and there appears a worth while picture, soul refreshing as well as entertaining, which flashes as a brilliant star upon the horizon of the night of the commonplace. There are comedies which are as wholesome as the breath of a June day. But the majority of photoplays are either "flat, stale and unprofitable," or unfit for our young girls and boys to see.

Again if it is true that the purpose of many unwholesome pictures is to "point a moral," the end does not justify the means. It is

like writing the wrong way of doing an example upon the black-board to impress upon the mind of a student that "this is the way you must *not* do it. Mental confusion is the general outcome of such a method.

As Carnegie donated vast sums of money to establish libraries in America to further education, is there not some one with the same noble ideals in this Great America who will through endowment produce picture libraries for international use? Truly the one so inspired will be a universal benefactor. If a small part of the money spent for war, and implements of war, could be invested in this way, the peoples of the earth would "learn war no more" for the ideals and benefits of peace would be visualized and better understood by all nations.

Greater than educational institutes, greater than lectures or sermons today is the motion picture, for its influence is universal and its message encircles the world.

Perhaps it is fear of commercial loss that is clogging the wheels of progress in this great industry at the present time, therefore the "Joshua" needed must dare to take the initiative and holding fast to the vision, press forward to higher and nobler things.

Truly the Producer or Director, who can accomplish this, will, as Watterson Rothacker has foretold—"go down in history as one of the immortals."

MYSTICISM

LOULIE MATHEWS

This is the first of a series of articles on Mysticism by one who has made a profound study of this subject. The series will dwell particularly on Jewish mysticism, a field relatively unknown to even those interested in the general subject of religion. The writer deals with the subject as a theme to give inspiration rather than a mere historical treatment.—Editor.

THE simplest definition of mysticism is union of the soul with God. The door through which the soul passes to this type of union is contemplation; and the condition, ecstatic love. (A state of being in love with the Absolute). The genius of the mystic consists in being able to penetrate through the outer to the inner consciousness,—we might almost say in a remembrance of the Creator. That remembrance to which Bahá'u'lláh referred in the Hidden Words: "O My Friends, have you forgotten that true, bright morn when ye were all in My Presence on that blessed plain, under the shadow of the Tree of Life?" The visions of the mystics clothed in symbols of this plain recall this primal experience.

To the mystic, love is the melting and fusing of the personal will into the Will of God. "He is only thoroughly natural, thoroughly alive, when obeying its voice. For him it is the source of joy, the secret of the universe, the vivifying principle underlying all things."

The invitation of the mystic life is to come and see; the promise of the mystic life is the attainment of a vision of glory.

The mystic state of contemplation is not, as the word suggests, passivity. Over and over again, the great mystics describe their visions in terms of activity. Their favorite

symbols for this state of being are action, battle, search and pilgrimage. In describing a certain vision, St. John of the Cross says, "I went, none seeing me, forth from my house, when all things were quiet." St. Mathilde writes, "I saw the vision with the eyes of my soul, I heard it with the ears of my spirit, and what I set down was seen, heard, and experienced in every limb."

One of the great values of mysticism is that it lies outside the realms of controversy. All Mystics, whether they be Hindoo, Jew, Christian, or Muslim describe the same vision, the same love, the same light and radiance associated with their approach to God. My stoics soar above theology, and from their writings, except for the symbols used, it would be impossible to determine under which Prophet they had been reared. "Come down quickly," says the Incomprehensible Godhead to the soul that had struggled to the topmost branches of the theological tree. "Come down, for I would dwell with thee." In this swift descent demanded by God, love leads the intellect down and away from all it has learned since it left the throne of God.

A Muslim saint, Jelu, exclaims, "Love alone can make that which is heavy light, and bears evenly that which is uneven." And St. Francis says, "Love being born of

God, is alone joyous." Love in this sense loses all self-consciousness, it gives all but is unaware of its giving, asks no reward save the Giver of Gifts, is not satisfied with the attributes of the Beloved, but is ever searching for the Beloved Himself.

Bahá'u'lláh says, in "The Seven Valleys"—"The true lover knows neither knowledge nor ignorance, neither doubt nor certainty, neither does he recognize the morn of guidance nor the eve of error."

There is in the words of all mystics, an intensity, a positivity, a virility which appears paradoxical when one realizes that their action takes place behind the door of contemplation. When St. John says that he went forth from his house "no one seeing" him, he was probably sitting in his choir stall surrounded by the brothers of his community. We may, therefore, infer that on the other side of passivity and contemplation lies a type of activity with which we are not familiar, one belonging to the soul and functioning independently of the mind as well as of the body.

The difference between magic and mysticism is not easily distinguishable. There is, however, one infallible rule concerning them: Magic wills to obtain, mysticism wills to give. Through all ages man has struggled for the possession of occult knowledge. The Prophets point out the way to wrest secrets from the universe. Christ says to seek first the Kingdom of Heaven, and all else will be added. And 'Abdu'l-Bahá says, in *The Illuminati*, "If the faculty of meditation is bathed in the Inner Light and characterized with divine attrib-

utes, the results will be confirmed."

Bar Jesus was able to perform all the miracles of the Christian apostles, but when Paul, filled with the divine spirit, began to heal, Bar Jesus was stricken blind and withered away. This example is symbolic of the temporary quality of the personal will, as against the eternal quality of the Divine Will.

Magicians are usually deeply rooted in ritual, in high authority, and like to be considered the origin of the miraculous; the people of God are exactly the reverse. One cannot imagine St. Francis taking any part in an Inquisition. His inner urge was to praise God, and if man would not join with him, unperturbed, he would invite the beasts, and, if the forest was bare, he would address the birds. In like manner, a story is told of a Sufi mystic who owned but a single needle with which to repair his clothes. One day while crossing a narrow foot-bridge, it dropped from his mantle. The saint accepted its loss, believing that henceforth it was better for him to mend his clothes without a needle. While he was engaged in praising God for bringing about this sacrifice, he perceived an immense commotion in the river and saw a thousand shining scales hurrying towards the bank, bearing the needle on their backs.

The mystic experience is not without creative expression. 'Abdu'l-Bahá says: "This faculty brings forth the sciences and arts from the invisible plane."

Evelyn Underhill, in her book *Mysticism*, says: "Symbol—the clothing which the spiritual borrows from the material plane—is a form

of artistic expression. That is to say, it is not literal but suggestive: though the artist who uses it may sometimes lose sight of this distinction."

Mystics have appeared from time to time throughout the ages, but an intensive interpretation of the inner truths follows the Messenger of God. The Prophet leaves ajar the door of prayer and contemplation which connects this plane with

the higher worlds. We are, therefore, not surprised to discover that Jewish Mysticism came into being after Christ had walked the earth. From then until the end of the 14th Century, the Rabbinical writings were set down and a school of mysticism was held in secret, guarded with such jealous care that it was not until the end of the 17th Century that these writings became known to European Christians.

'ABDU'L-BAHA IN AMERICA

DR. ZIA BAGDADI

From the account of 'Abdu'l-Baha's daily activities and words while in America, furnished us by Dr. Zia Bagdadi, we have here taken some of the most significant passages, for the most part never before published. Noteworthy in this number is a teaching on the solution of the economic problem.—Editor.

HE who is interested in the economic problem and its future solution, let him study the following from a Tablet (or letter) written by 'Abdu'l-Bahá to Mrs. A. S. Parsons, of Washington, D. C.

"The solution of the economic problem should begin with the farmer and then all other classes. For the number of farmers compared with other classes is more than double. Therefore, it is only proper to begin with the farmer who is the first real worker in society.

"A group of efficient people or a committee should be elected and the whole village be under its management. Also, a general Storehouse should be established, and a secretary appointed. At the time of harvest, a certain percentage of all crops must be given to the general

storehouse, under the supervision of the committee. This storehouse should have seven revenues or incomes: (1) Income taxes. (2) Taxes on animals. (3) Property or anything left without an heir. (4) Lost and found, that is, things found and unclaimed. (5) One third of all treasures or things dug out and excavated from the earth, must go to this Storehouse. (6) One third of all the mines must go to the Storehouse. (7) Voluntary contributions.

"In short, the Storehouse should also have seven expenses, as follows: (1) An appropriation to pay the expenses of the Storehouse itself, and for public health. (2) To pay one tenth of the storehouse income as government taxes. (3) For government taxes on animals. (4) A home for the orphans. (5) a home for the aged. (6) Schools.

(7) For the support of the poor.

“As to the first, the income tax must be collected in the following manner, for example: When all the income of a person amounts to \$500.00 and his necessary expenses amount to \$500.00, he should be exempt from paying taxes. Another person whose expenses amount to \$500.00, but his income is \$1,000.00, should pay one tenth of his income for taxes, because he has more than he needs for his living and can afford to pay one tenth of his income without trouble. Another person whose expenses are \$1,000.00 and his income, \$5,000.00, should give one and a half tenths of his income, because he has more than he needs. Another person whose necessary expenses are \$1,000.00, and his income is \$10,000.00, should give two-tenths, because he also has more than what he needs. Another person whose expenses are \$4,000.00 or \$5,000.00 and his income is \$100,000.00, should give one-fourth. Another person, whose income is \$200.00, and his actual needs, just to exist on, amount to \$500.00, who does his best in his work, but has had poor luck with his crops, such a person should receive help from the storehouse, that he may not starve, but have a decent living.”

“In every village the necessary means of support for all the orphans must be appropriated from the storehouse. Also for the aged, the helpless, the unemployed, education, public health—for all these, appropriations must be made from the storehouse.”

“In case there is a surplus (in a storehouse) it should be turned over to the National Treasury for

national expenditures.”

“By adopting such a system, every individual in society would live in the utmost comfort and happiness. The different degrees would remain secure and undisturbed. Because the difference in degrees are of the essential requirement for society. Society is like unto an army. For an army, a marshal is needed, a General is needed, a Commander is needed, a Captain is needed, and a private soldier is needed. It is impossible to have them all of one rank. The preservation of different ranks or degrees is necessary. But every private soldier must live in the utmost ease and comfort. Likewise, for every city, a judge is needed, a merchant is needed, the wealthy is needed, a tradesman is needed, a farmer is needed, etc. No doubt, these different ranks must be preserved, or else, the general law and order will be upset.”

QUESTION: “Will the ancient glory of the East ever return?”

’Abdu’l-Bahá: “The East will be better. How many great souls came to the world; how many of the wealthy; what kings sat on the thrones of honor and glory; what charming people were the models in the world’s pleasure circle! What was their end? All their glory, life, pleasure and vigor, have perished. But the song of the beauty of Joseph is still conquering the world, and the glory of the disciples is still enduring, and their hard labor is the cause of eternal life.”

QUESTION: “What is your opinion about the New Messiah of the Theosophists?”

'Abdu'l-Bahá: "The Theosophists are educating a child in European schools, that he may become the Promised One (Messiah) of all nations. What thoughtlessness this is! *God must choose the Promised One, not the creatures.* A lamp lighted by the creatures, will be extinguished; but the Lamp of God is ever shining. He who is educated by the creatures, will always be dependent upon the creatures. How can he bestow everlasting wealth? It is just as if a person wishes to make a sun out of a lamp, oil and wick."

ON July 18th, 1912, 'Abdu'l-Bahá hinted that soon He expected to leave the city of New York, and from that moment, many of the believers wept as they felt the sting of His separation. Later, referring to the great spiritual souls who would appear among the believers, He said, "My health and the heaps of work are my obstacles, otherwise it could be possible to inspire certain extraordinary souls from amongst the friends, and not until such souls are developed can the original aim be achieved. At present, some have acquired zeal and capacity. But those who would be chosen, are other persons. Mulla Hassan and Abdu'l-latif were sent by the Mujtahid (Persian High Priest) to Bahá'u'lláh in Mázindarán. As they saw Bahá'u'lláh, their souls became so inspired and vivified, that night and day, they did not have any rest for one moment, after suffering bitter persecution and ordeals, Mulla Abdu'l-latif gave his life in the field of sacrifice, and ascended to the Abha Kingdom. Likewise, Sheikh Hindi

who was sightless, after meeting Bahá'u'lláh in Mázindarán, spent the whole night singing until morning. Such souls in the Cause of God must be of the elect. Such souls are qualified to be in the field of service and self-sacrifice."

ON August 20, 1912, Mr. F. Mortensen of Chicago, formerly of Minneapolis and Montana arrived at Green Acre. Not having money to buy his railroad ticket, Mr. Mortensen chose to ride on the bumpers, between the wheels under the cars of the train, flirting with death, from Minneapolis to Green Acre. He mingled with the friends, and not a soul knew anything about him. But 'Abdu'l-Bahá picked him out at once and with utmost kindness, He said to him, "You are my guest here." He kept him a few days and gave him money to go home happily. The outside world will never know how generous 'Abdu'l-Bahá was. Suffice it to say that every day of His life, whether in poverty-stricken Palestine, or in turbulent Syria and Egypt: in European countries or in rich America,—'Abdu'l-Bahá was ever-ready to give a helping hand to any one who went to Him for help. For one of His titles was, "the Father and Friend of the Poor." Just imagine! Now comes a poor pilgrim who has to return to Persia or some other country, who has no money. Then there is the sick and the helpless. There comes the student seeking money for education. Here is a friend out of work, and there is another under a heavy debt. In short: He was the helper of all; and in order to do that, how many days would He deprive Himself

from even the necessary food and comfort, that other sufferers be relieved. Yes, He would even give away his garments to men who needed clothing. Moreover, God only knows, how many innocent prisoners were made free by Him. How many sons were returned to their lonely mothers after they were drafted for duty in Turkish battles. How many stolen properties were recovered and given back to their owners. How many have lived a happy life, and how many are still enjoying the blessings of His inexhaustible bounty. And all this was only a part of 'Abdu'l-Bahá's work in this world.

SPEAKING of man's heedlessness, 'Abdu'l-Bahá said, "As long as the Divine Manifestations are among the creatures, the people do not appreciate them. They curse and insult them. But after their departure, they worship them, and many of the people, like these who are now camping outside of Green Acre, would live a solitary life. Even they persecuted Columbus and some of the ancient doctors and philosophers, as Socrates; but later, they began to glory in their praise."

A MINISTER from Portsmouth: "The fanatics are persecuting me because I write and preach on your teachings."

Abdu'l-Bahá: "In every affair, firmness brings forth good results."

A LADY: "I am unhappy today. I am not contented with myself."

Abdu'l-Bahá: "This is the sign of progress. He who is contented with himself is a manifestation of

Satan, and, he who is not contented with himself, is a manifestation of the Merciful One. He who worships himself (selfish) can never progress, but he who finds faults in himself will try to perfect himself and will progress. If a person has one thousand good qualities, he must pay no attention to them, nay, rather he must try to find his own faults. For example: If a person owns a building, properly decorated and strongly built, but if there is a crack in one of its walls or ceiling, undoubtedly he must forget everything else and start to repair the crack. Moreover, absolute perfection is not possible for man. Therefore, no matter how much he progresses, still he remains imperfect and there is a higher degree of perfection than his. And whenever he looks at that higher degree, he cannot be contented with himself. That was why when someone called His Holiness Christ, 'Good Master!' He replied, 'There is only One Good, that is God.'" The lady, "I always speak on unity and the brotherhood of man. I am very happy to see you in this country and hear these wonderful teachings. I am going west to spread this message."

'Abdu'l-Bahá: "We must strive that hatred and opposition may pass away, and the souls may become free from the chains of superstitions. You must serve in this path and be the cause of unity of mankind."

ON August 23, 1912, on his way to Malden, Abdu'l-Bahá stopped at the home of Miss Farmer to say good-bye. Many of the friends were present and it was a sad, sad hour. The most eloquent tongue

and the pen of the world's best writer can never and will never be able to describe how happy the true believer was on meeting 'Abdu'l-Bahá, and, how sad he became on leaving Him. That is why whenever the hour of separation was at hand, you could see the eyes streaming with tears. "We have finished our work here," said He. "We have planted a seed. Souls have become very much attracted and uplifted. Everyday I used to see presents, such as flowers, fruit, honey and candy, sent here by unknown friends. This was an evidence of their sincerity and whole-hearted faith."

AN EXPLANATION

WE WISH TO mention here in regard to the 'unfortunate event' referred to in the article "'Abdu'l-Bahá in America'" by Dr. Zia Bagdadi, which appeared in the October 1928 Star of the West, as occurring in Philadelphia,—that this event was in no way connected with 'Abdu'l-Bahá's association and contact with the people of Philadelphia, but occurred in His own entourage. His visit to Philadelphia was most happy in every respect as regards His reception and experience in that city.

The dates given for the visit of 'Abdu'l-Bahá to Philadelphia in the October Star of the West were in error owing to an incompatibility in the translation of the Oriental calendar in which the Diary of Mirza Mahmood, who wrote the official account of 'Abdu'l-Bahá's visit to America, was recorded. Upon investigation we find that the dates throughout this article as

given in the Western calendar, are one day off, and should have been as follows:

'Abdu'l-Bahá arrived in Philadelphia on the afternoon of Saturday, June 8th, 1912. He spoke in two prominent churches, the Baptist Temple and the Spring Garden Unitarian Church on Sunday, June 9th, and He spoke at the home of the Revells' on Monday, June 10th and left for New York in the afternoon of June 10th, 1912.

'Abdu'l-Bahá was so pleased with the friends and the people, enjoyed the hospitality of the Revell family at their home and everything was so lovely that He Himself testified in writing in the following Tablet to M. Hippolyte Dreyfus-Barney of Paris, France, June 10, 1912, how wonderful were the Abha confirmations while He was in Philadelphia:

"O thou kind friend! Due to an invitation extended by two ministers and the plea of the friends of God, I went to Philadelphia for a few days. Two splendid meetings were held at two churches and according to my incapacity I spoke. But the confirmations of the Kingdom of ABHA were all-encompassing and evident like unto the sun. Though we are poor, yet He is the Possessor of Wealth. In short, the blessed verse (of Bahá'u'lláh) 'And we shall make victorious whosoever arises to serve My Cause with the armies of the Supreme Concourse and a contingent of near angels,' has become clear and manifest. . ."

* * *

(For details of 'Abdu'l-Bahá's visit to Philadelphia, we would refer the readers to the Star of the West of June 24, 1914, and also July 13, 1914).

THE BROADENING SOCIAL CONSCIOUSNESS

STANWOOD COBB

"Emotion as the Basis of Civilization," by J. H. Denison. New York—Charles Scribner's Sons,—\$5.00. A brief review of this remarkable new book in which the author shows how human nature has been changed repeatedly and in the most astounding ways in a few generations by the steadfast application of an emotional culture.

ONE of the most stimulating discussions of civilization that has recently appeared is the volume, "Emotion as the Basis of Civilization," in which the author presents at great length his proofs of a truth which is already thoroughly understood by the Bahá'í world, namely, that religion is the greatest factor of unity and of civilization.

Dealing with the ancient religions, he says: "In nearly all cases where a great civilization has been built up, it has been because a religion of this kind was developed which acted as a unifying emotional culture. In early days the chief function of religion was exactly this. It was the emotional culture by which the government maintained its authority and the sense of unity among the people."

The stabilizing of Asiatic civilizations has been due to their patriarchal nature, the unity derived from obedience of every individual to some patriarchal head possessed of absolute authority and treated with respect and implicit obedience. Thus on the human plane the social and political organization of man corresponded with his religious belief in an absolute power which he must obey.

Such has been the ancient world. But today in advanced countries all this has disappeared. Absolutism—both in religion and in human organization—has given way to com-

parative freedom of thought and action. The patriarchal organization of the family exists no more. Each individual is a law unto himself as far as the family group is concerned.

In this bewildering modern world of liberties running to license, of extreme individualism, and of untrammelled thought-life, where is the *force* that can bind men together into social and political unities strongly cohesive as in the past, or into that even broader and more vital inter-relation needed to meet Twentieth Century needs? Is there possibility of an emotional force which shall bring all mankind together in a world brotherhood and world unity?

Such is the problem which Mr. Denison presents to us in his extraordinary thoughtful and stimulating volume. At one stage of the development of his idea, he points out how near Islam came to meeting this need—nearer than Christianity in fact—to unifying the whole world in an emotional and spiritual democracy. Nothing short of the dynamic power of a great religion could, it is apparent, have welded together so many tribes, nations and races of heterogeneous culture.

"All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain

how this miracle was worked."

Our author explains it himself, however, as a miracle due to a spiritual force of unification. It was the aim of Islam to create a universal brotherhood composed of all men of every race who would accept the one God, and promise loyalty to His Prophet.

"Muhammadanism performed the incredible feat of gathering up the broken fragments of a disintegrating world, and of combining them into a civilization that endured for a thousand years. It did this by means of a new type of unification which the genius of Muhammad had created, and which was exactly adapted to the needs of the age."

Islam was democratic and universal as far as its membership was concerned. Its limitation as regards a permanent world civilization appeared later in the patriarchal form which gradually took possession of it, an overwhelming authority which reduced private opinion to the point of stagnation.

Christianity meanwhile was casting off its fetters, creating a religion which was democratic in its freedom of thought.

The fundamental principle of early Christianity, that brotherly love is the basis of the Kingdom of God, is now generally accepted. The Christian ideal, says the author, never fails to appeal when it is properly presented. These principles are found in other religious systems also. *What the world needs is an increase of this brotherly feeling.*

The author in concluding paints in golden colors a picture of what humanity might be were it to practice harmonious co-operation and unity, not only between individuals but between groups and nations,—

unity in freedom, and freedom bending its needs to unity.

"It must be in this way that the ultimate perfect harmony or liberty in unity will be worked out,—each individual free yet working in co-operation with others, each group and class free to pursue its own ends and yet aiding in the progress of the nation; each nation developing a civilization of its own, yet contributing to bring all mankind to greater knowledge and happiness. Just as in a great orchestra each individual plays his own part and each group has its score, and yet each blends with the rest to produce a harmony whose beauty and power transcend the utmost achievement of a single man, so the democratic liberty in unity should work out a harmony of its own, in which every kind of human labor, every social class, every art and philosophy, every race and nation will bear its part, with no other restraint than the joy of co-operation."

"Sometimes in the right mood one seems to catch the echo of it, that stupendous harmony produced from all the multitudinous sounds of human life blended in one vast orchestra."

This great vision, which has come from the realm of the Architypal, is nothing short of the vision of the Kingdom, the brotherhood of man, for which all Bahá'ís are striving, and the hope of which is the daily inspiration of their activities.

And so convincingly does the author trace the pen of history, that the reader of "Emotion as the Basis of Civilization" will see no solution for the problems of humanity save that of a world civilization based upon the unifying power of a great world religion.

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A gathering of Bahá'ís at the Pacific Coast Bahá'í Summer School at Geyserville, Calif., on the property of Mr. and Mrs. John D. Bosch, who have been most active in the work of the school.

The Bahá'í Magazine

STAR OF THE WEST

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“The happiness, honor and peace of man do not consist in personal wealth, but on the contrary in sublimity of soul, nobility of resolution, extension of education and in the solution of the problem of life. . . .”—’*Abdu’l-Bahá*.

COULD MAN only realize that the sources of joy or of sorrow, of good fortune or of bad, exist within himself, he would direct his exertions where they would do the most good,—namely, toward the perfecting of his inner self.

The appeal of the moralist for individual righteousness would be magnified in force, could it be clearly demonstrated that the way of righteousness is the only way to peace and to prosperity.

We do not by this mean prosperity in the material and worldly sense. Real prosperity is something larger, more comprehensive, more cosmic. It is wealth of soul. “The happiness and honor of man do not consist in personal wealth, but on the contrary in sublimity of soul.”

This spiritual wealth is neither synonymous with, nor incompatible with, material wealth. These two kinds of wealth may be co-existent in the same individual life, or they may not. A St. Francis of Assisi has wealth beyond the dreams of avarice; and an Abraham Lincoln out-pinnacles the glittering golden heights of billionairedom.

It is easy to see what of wealth is real, when we try to conceive of what of our acquisitions here can be carried over into the next life.

Not money, that is clear! Nor great estates! Nor men’s applause!

SWEDENBORG, who has explored more fully than most mortals the arcana of the beyond-world, assures us that many men who on earth have been renowned for their philanthropic deeds are in little position of honor over there—for the reason that their motives were in reality egoistic rather than altruistic. Their acts were done for men’s attention, and their rewards were granted on the same superficial plane. What they sought, that they achieved,—worldly applause and fame. Not carrying over to the spiritual world “sublimity of soul,” they could not, however, expect to rank among the great ones there.

Conversely, many a person whose life has remained insignificant upon earth, is able to carry into the celestial realms a great amount of wealth, and to take rank there as a character of greatness.

WHEN WE reflect upon the nature and conditions of the life beyond, we are able to get a clearer and truer sense of values. We can perceive, with a fair degree of accurate determination, what are the intrinsic things in a life upon the

plane of the spirit. We can visualize the misfortunes and sorrows which must befall there the life of a soul passing over filled with selfishness and void of spiritual radiance.

The universal laws of spirit make it as clear as a geometric demonstration that those souls who go to the Great Beyond empty of all spiritual wealth will have there neither prosperity nor happiness—until by dint of spiritual training and unfoldment they begin to acquire wealth of the spirit.

These things are apparent to all who meditate on the true nature of existence. And these truths of spiritual existence are moreover verified in the utterances of the Manifestations, who speak as They who know.

SPECULATION concerning the nature of the future life is of little avail, however, unless it can help to clarify, inspire, and guide the activities of our earthly life. It is here and now that we want to live rightly and wisely. A concept of tremendous importance to our present life is the realization that *the same spiritual laws that operate in the Kingdom of Heaven operate here on earth.*

“Verily, in the souls of men lieth their only glory,” says Bahá'u'lláh. What does this mean? It means that all that comes to us in life is in reality a reflection of our soul powers. For there is in truth nothing extraneous to the soul. Environment—physical, social, and economic—is not an accident that befalls the soul in its journey through existence, but is rather a creation and manifestation of the soul.

It is the soul that is causal, not the matter that surrounds it and that serves only to give it expression. Thus the secret of true wealth and prosperity is to be found within the soul of man, and nowhere else. From within outward is the universal law. From the heart, said Christ, proceed all the issues of life.

IF WE WOULD build for prosperity, we must build from within, perfecting the qualities and powers of the soul. When we have achieved “nobility of resolution, extension of education, and sublimity of soul,” then we have achieved wealth, and prosperity as its essential corollary.

But what do we mean by prosperity? It is evident, if we reflect a bit, that true prosperity lies not in the mere accumulation of money, in the achievement of power and domination over others, nor in the dizzy applause of the multitudes. Many men have achieved these things whose lives we would by no means call prosperous. Indeed, some of the most unfortunate people in the world are living in the midst of an abundance of worldly goods, of power, and of adulation.

No, prosperity does not lie in goods acquired, nor in anything gathered from the outer material world to enlarge and satisfy the self.

Prosperity I would define as *successful living*—that which 'Abdu'l-Bahá calls “the solution of the problem of life.”

The successful man is the man who rules his environment in such a way as to create around himself an atmosphere of harmony and love; who has the will-power to

exert his full energies in honest and worth-while work, and the wisdom to so train and direct his abilities as to secure full fruitage therefrom; and who so manages his ways of living with frugality and temperate habits that he finds ever at hand a sufficiency of the basic needs of life.

The socio-economic organization of the Bahá'í State insures a sufficiency of the basic needs of life to all those whose honest efforts do not, for one reason or another, suffice to earn the necessary competence. Thus a modest living is guaranteed to all human beings, abolishing those risks of poverty which sickness, inability or unemployment introduce into the effort of achieving a successful livelihood.

Thus it is apparent that a prosperous, successful life can be lived in the peasant's hut, in the humble station of the artisan, in the ranks of the professional class, or in the mart where big business creates and dispenses its wealth of needed goods.

All classes of men, and each individual, may thus achieve prosperity. There are no limitations here, save what we set upon ourselves. No one is handicapped save by his or her own spiritual disabilities, which can be overcome by will-power, prayer, and the help of God. All ways are open to the feet of men, and golden peaks of glory await every soul who sincerely strives.

THE SPRING SEASON

'Abdu'l-Bahá, in many of His writings, draws a wonderful analogy between the material season of spring and the spiritual springtime. We have gathered only a few of these important teachings for the compilation which follows.—Editor.

PRAISE BE TO GOD! The Spring-time of God is at hand. This century is verily the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand the lights of reality are shining; on the other the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident and great spiritual discoveries are being made. Truly this can be called the miracle of centuries for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one

religion, and racial and religious bias pass away. It is a day in which the oneness of mankind shall uplift its standard, and international peace like the true morning flood the world with its light. (Pro. of U.P., p. 148).

THE REALM of the Kingdom is a unit. The only difference lies in this: that when the season of spring dawneth, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruits. In like manner the preceding Manifestations form an inseparable link

with the subsequent dispensations; nay, rather they are identical with each other. Since the world is constantly developing itself, the rays become stronger, the outpouring becometh greater and the sun appeareth in the meridian orbit. (Tablets, Vol. 3, p., 537).

WHEN SPRING comes there is a divine wisdom in its appearance. God has a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of spring. If this does not come to pass, it is not spring; it may be autumn. But it is possible that spring may come and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it.

So likewise an evil soul may derive no benefit, produce no fruit from the coming of a Manifestation of God. The divine springtime which brings forth spiritual flowers in other souls fails to beautify the soul that is evil. In general, however, just as everything is vivified, refreshed and renewed by the bounty of the literal spring, so every soul receives some degree of illumination and growth from the Manifestation when He comes. He is the Divine Spring which comes after the long winter of death and inaction. The wisdom of God is

seen in His coming. He adorns the soul of man with new life, divine attributes and higher spiritual qualities. By this the soul is enlightened, illumined. That which is dark, gloomy and forbidding becomes light, hopeful and productive of new growth. So in the Divine Springtime the blind receive sight, the deaf are made to hear, the dumb speak, the timid become courageous and the heedless awaken to new realizations. In short they have become the image of that which God planned them to be and which the heavenly books promised shall be the true station of man. This is the power, purpose and virtue of the Heavenly Spring. (Ten Days in the Light of 'Akká, p. 57).

THE DIVINE RELIGIONS are like the progression of the seasons of the year. When the earth becomes dead and desolate, and because of frost and cold no trace of vanished spring remains, again the springtime dawns and clothes everything with a new garment of life. The meadows become fresh and green, the trees are adorned with verdure and fruits appear upon them. Then later winter comes again and all the traces of spring disappear. This is the continuous cycle of the seasons—spring—winter, then the return of spring; but though the calendar changes and the years move forward, each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime no matter when or how often it comes.

The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the

Prophet who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime. (Pro. of U.P., p. 122).

TODAY His Holiness Bahá'u'lláh, is the Colective Center of unity for all mankind and the splendor of His Light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, the vivification had ceased, the life-giving breezes were no longer wafting their fragrances, winter and the season of darkness had come. His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime . . . The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? (Pro. of U.P., p. 159).

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. This time of the world may be likened to the equinoctial in the annual cycle, for verily this is the spring season of God. In the holy books a promise is given that the springtime of God shall make itself manifest . . . At the time of the vernal equinox in the material world a wonderful vibrant energy and new life-quickening is observed . . . the whole world is born anew, resurrected. Likewise the spiritual bounties and springtime of God quicken the world of humanity with a new animus and vivification. All the virtues which have been deposited and potential in human hearts are being revealed from that Reality as flowers and blossoms from divine gardens. It is a day of joy, a time of happiness, a period of spiritual growth. (Pro. of U.P., p. 35).

CONSIDER if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become desolate and life extinct. The earth has need of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development,

the world of souls a new bounty, the world of morality a reformation, the world of divine effulgence ever new bestowals. Were it not for this replenishment the life of the world would become effaced and extinguished.

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. . . . 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 reformation takes place, there will be no result to human existence. (Star of the West, Vol. 17, p. 361.)

THE TIME has arrived for the world of humanity to hoist the standard of the oneness of the human world, so that solidarity and unity may bind together all the nations of the world, so that dogmatic formulas and superstitions may end, so that the essential reality underlying all the religions founded

by the Prophets may be revealed.

That Reality is one.

It is the love of God, the progress of the world, the oneness of humanity.

That Reality is the bond which can unite all the human race.

That Reality is the attainment of the benefits of the most great peace, the discarding of warfare.

That Reality is progressiveness, the undertaking of the colossal tasks in life, the oneness of public opinion.

Therefore strive, O ye people! and put forth your efforts that this Reality may overcome the lesser forces in life, that this King of Reality may alone rule all humanity.

Thus may the world of mankind be reformed. Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

The individuals of humanity, like refreshed plants, will put forth leaves and blossoms and fruit, so that the face of the earth will become the long promised and delectable paradise, so that the great bestowal, the supreme virtues of man will glisten over the face of the earth. Then shall the world of existence have attained maturity.

This is my messege.

“Now in this world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest Bounty and this wondrous Gift. Gradually whatsoever is latent in the innermost of this Holy Cycle shall appear and be manifest, for now is but the beginning of its growth and the dayspring of the revelation of its Signs. Ere the close of this Century and of this Age, it shall be made clear and manifest how wondrous was that Springtide and how heavenly was that Gift!”

—'Abdu'l-Bahá.

WONDERFUL HAWAII

We consider the following statement by the noted educator, A. E. Winship, Editor for years of the famous Journal of Education,—of extreme interest to our readers. It was written upon a recent visit of his to Hawaii and study of the educational situation there and is quoted from an article appearing in the Journal of Education, March 4, 1929.—Editor.

NOWHERE ELSE has education of all people of many races been so quickly established along modern lines as in Hawaii.

“The advantages of creation and civilization are merged in education in Hawaii, eliminating waste and carrying forward physically, intellectually and socially only that which vitally improves human nature.

“In the twentieth century there has been a noble demonstration of education as a civilizing force in Hawaii, two thousand miles from Western civilization and still farther from Eastern civilization.

“The Territorial Education Association on Maui, on Christmas week, 1928, gave us the first opportunity to know the matchless achievements of civilization, industrially, educationally and socially, of the Pacific Island Territory of the United States.

“The story of the Sandwich Islands is the greatest record of educational achievement in the civilization of modern times.

“Any attempt to analyze or classify the relative strains of forces or sources which have produced the only system of education in the world without race consciousness would be futile, but too much emphasis cannot be placed on the fact that here is a group of educators with scholastic aspiration, professional heroism and intellectual poise unsurpassed by teachers with a traditional inheritance of any single race or with any line of cultural personality.

“That which makes Hawaii more interesting than any other six thousand square miles in the world is the fact that there is no one race or nationality much more numerous or any way more dominant than any other, so that everywhere in every community, in every school, in every church, in every industry, there are races and nationalities. There is nothing comparable to this in any other equal area on the globe.

“No race or nationality is superior socially, educationally and religiously, and none has occasion to feel inferior.”

AMERICA'S INFLUENCE IN THE NEAR EAST

SOHEIL AFNAN

The following article dealing with a subject vital to the readers of The Bahá'í Magazine is written by one well qualified to state the facts of the case. Soheil Afnan recently has had the advantage of American education at the University of Beirut, and of English education at Oxford. He has had the necessary preparation to write of the two great world civilizations, that of the Orient and that of the Occident, and of their interrelations.—Editor.

TO the oriental reader Mr. Stanwood Cobb's article on "America's Asiaward Destiny,"* is absorbingly interesting as suggestive of some of the most vital issues in the future moulding and modeling of Eastern thought and life. He has given much food for thought in the able argument that inasmuch as the trend of civilizing progress throughout history has been generally westward in direction, the day may come when the most vital and creative forces of modern civilization will center on the shores of the Pacific and from there will grow westward to stimulate and hasten the eagerly-awaited rebirth of the vast continent of Asia.

However, whether from across the Pacific from which China and Japan are being increasingly and fundamentally affected, or by way of the Mediterranean, the fact is that America's influence in the Orient has been steadily increasing and is gradually sinking deep. It might therefore be interesting to the readers of the "Star of the West" to describe briefly this growing development.

It is only since the war that America's influence in the Near and Middle East has been making itself generally felt among all the various

classes of people. Prior to that, it was mainly the Presbyterian Mission Schools and Colleges representing American culture that could be held responsible for sowing the seed. Nor could they well be compared in this effort with the numerous French and Italian institutions which were aided by their imperialistic government's moral or material support and sometimes by both, in their campaign for the conquest of cultural dominions for their respective countries. In fact, centering their entire purpose upon the religious issue, the influence of these American Foreign Mission schools and colleges in inspiring their students with American ideals is hardly ever intentional and always secondary.

Nor could Persia's choice of placing her entire finances together with a nation's sacred trust into the hands of Morgan Shuster, be considered as a result of American influence or in consequence of a detailed study of its culture. It was rather with the pious hope of freeing herself from the militant aggressiveness of England and Russia, that she entrusted her finances to the representative of a nation which she felt sure had no covetous eye on her homeland and yet powerful enough not to become an easy pawn in the hands of Persia's

* Star of the West, November, 1928.

mighty adversaries. Mr. Shuster's conscientious honesty and unswerving faithfulness fully justified Persia's choice.

No matter what devastating effects, mostly as a result of famine and disease, the last War was responsible for in the East, it could be safely stated, I believe, that it ended with a deep and universal stimulus to the awakening of a continent that was long considered as hopelessly lethargic and everlastingly doomed. On the other hand the grim realities of secret agreements that first saw light at the various post-war conferences, almost staggered with disillusionment those leaders in the Orient whose minds had been saturated with Allied promises.

The result was a total reaction against Europe and an awakening faith in the helpfulness and disinterestedness of America. It is in the light of this reaction that we must view the remarkable example of Damascus as the mouthpiece of Syria, turning the results of a plebiscite into an almost unanimous vote for an American mandate over them. To these post-war developments must also be added the electrifying effect of Mr. Wilson's fourteen points upon certain smaller nations.

It is however, the economic and social influence of America after the war, which is the main object of this article. And there we find the story different. Inasmuch as politically America's influence was only as a reaction to Europe, economically it is something it has won on the open market.

It is the product of the American

automobile manufacturers that has led this campaign of economic conquest. It is these automobiles, that beating the European makes by their comparative inexpensiveness and easy handling have been one of the most fundamental, far-reaching and happy causes of the gradual awakening that is such a distinctive feature of the Orient to-day.

Passing through the primeval desert of Syria, breaking into the sandy heart of Central Arabia, crossing the marshes of Iráq, climbing the perilous passes of Persian uplands, way into the mountainous region of an unknown Afghanistan, and albeit at the disposal of even the traditional Eastern beggar, American motor cars, and not least of which is the Ford, are responsible for what might well be considered a great economic and social revolution in the East.

But this enterprise even though it is affecting most unfavorably the balance of trade in the various countries, has had the influence of touching the imagination of the industrially-minded man of the East. To him who is well aware of the practically endless resources of such a country as Persia in oil, iron ore, coal, precious metals, coupled with the agricultural potentialities which are common to all the other countries, there opens an immense field of possibilities if the Orient could only be given America's abundant capital and industrial technique. Therefore do we find the eager and much expressed desire of the more independent countries such as Turkey and Persia to float loans on the American market, and the cherished wish of mandated territories to invite American investments. In fact

such an organization as Zionism almost entirely subsists on American dollars.

The general similarity of climate and soil between some of these countries and the Western part of the United States, and their unadaptability to the intensive agricultural methods of Western Europe, gives again a preference to American methods and tools which happily is increasing. Will the Fordson do as much as the Ford has done?

Let us turn to the cultural and social aspects which are so much more difficult to measure and appraise. Here America must have a bitter fight with Europe if it aims at an ascendancy. It is handicapped by two major issues, distance and time. If the Foreign Mission schools and colleges date back to the middle of the last century some of the French Catholic institutions are two hundred and fifty years old. And while the students of these American institutions were only taught English enough to understand their text-books and write their examination papers, even from the lowest grades the pupil at the French schools is initiated into French literature and thought. The detailed history of France is year after year taught with infinite care to their students, while the writer of this article who was for eight consecutive years at an American Foreign Mission high-school and university, was never offered or obliged to take the briefest course in American history. The students at the French schools are obliged at the risk of punishment to talk French in and outside of

the classroom, while the student at these American institutions can talk any language he likes when he is not actually in his classroom.

It is much beyond the scope of this article to go into an analysis of European and American methods of education and their comparative value for the oriental mind. The above illustrations are only to show the respective aims and not the method. Turkey's invitation to America's foremost educationalist and philosopher John Dewey, to help in laying out a comprehensive and progressive system for primary and secondary education, is a result of the general notion that as the problem of education in the East has, for many years, to be extensive rather than intensive, it might be wise to follow America's progressive and up-to-date methods of primary education and its more general and less specialized system of secondary and University studies.

In point of distance America suffers by the fact that whereas the upper middle class and wealthy people find it fruitful and fashionable to spend some time in Europe, it is chiefly the immigrant class with dreams of dollars who are for the most part Oriental passengers on the Atlantic.

But America has this advantage that, whereas the message of Europe to the East is politically aggressive, physically exhausting, economically unsuitable and intellectually over-bearing, the message of America is politically peaceful, physically encouraging, economically valuable, and intellectually appreciative and helpful. Moreover being the message of a new and growing nation,

even though it be consequently over-sanguine, it will at least be more optimistic and encouraging than the cynical and sophisticated outlook of Europe.

When a nation is progressing at least materially in leaps and bounds, no wonder that it seems to us to be at times superficial, and if as a result of the highly critical valuation which the East has learned from Europe, much in the ordinary American mentality seems too simple to be sound, or smacks sometimes of the 'almighty dollar,' time may create a higher sense of its appreciation by the Orient.

But can America have a spiritual message for the East? With all the record of past religions that have dawned from the Eastern horizon to inspire the entire world, this idea sounds presumptive and paradoxical. In the *Bahá'í Faith* which Mr. Cobb mentioned in the above quoted article as a social religion aiming at a revitalizing of the spiritual element in man; as an effort to bring together and unite with the bond of a common conviction and mutual understanding and appreciation the East with the West; and as a vindication of the bold claim that true religion has always been the greatest force responsible for the dawn and the noon-tide glory of a new civiliza-

tion, America, I believe, has a great field for leadership.

Although this new movement has originated in the East and already counts there its largest number of adherents, the shade of Western irreligion and skepticism, is falling fast upon the life of the growing generations in the East, and can claim the popularity of a fad. Can America bring vision to these promising Oriental lives?

The political vision of Asiatic peoples is bright and exciting but lacks background and perspective, their economic vision is gigantic in dimension but blurred and problematical, their social vision is endlessly sad, and their moral and religious vision somewhat of a perfect blank. Only as they have learned to deprecate the medievalism of the Orient; only as they have learned to critically scan what was made to pass as religion the tiresome and empty rituals, the staunch and unyielding conservatism, the narrow and bitter divisions and their peoples' consequent backwardness—only as they have learned to follow just such things as have come from the West will it be America that will bring back to them such Faith as will give them the supreme and all-encompassing vision they need in their onward march to progress. For "where there is no vision the people perish."

"America is a noble nation, a standard bearer of peace throughout the world, shedding her light to all regions."—'Abdu'l-Bahá.

THE RACES OF MEN—MANY OR ONE?

LOUIS G. GREGORY

In the following article the author, a well known Bahá'í teacher and lecturer, presents in a very convincing manner his own deductions on the oneness of mankind, as well as the statements of scientists and scholars on this all-important subject. It will be followed in the April number by a second article which will present the religious and spiritual aspects of race.—Editor.

THE world today is making many discoveries in the realm of phenomena. The greatest of these concerns man himself, the laws which relate to his being and those which govern his relations with his fellow beings. Although many glooms and shadows still sway the minds of men, yet two great lights are shining with increasing splendor. One is science and the other religion. Through these luminous orbs men are coming to know each other better than they have ever known through past ages.

A century or more ago men with few exceptions accepted the dogma of eternal division and separation between various human stocks, which were regarded as distinct human species. This gave to any one of them the right by virtue of its material might to claim a station of inherent superiority conferred by Divine Power.

A few men of genius saw differently. One of these rare souls was Thomas Jefferson, author of the Declaration of Independence. It is altogether remarkable that writing at a time when special privilege was enthroned and human slavery was sanctioned by the laws of all lands, he should have declared it to be self-evident that all men were created free and equal. Was this statement an accident? Was it not his intention to imply that all *white* men were created equal?

No, that the great principle de-

clared by the American Commoner was not on his part fortuitous is indicated by a further statement as well as by his personal attitude toward Benjamin Banneker, the Negro astronomer, who was his contemporary and by him was appointed as one of the surveyors of the site of the city of Washington. Writing about this colored scientist to one of his foreign friends, President Jefferson said:*

“We have now in the United States a Negro, the son of a black man born in Africa and a black woman born in the United States, who is a very respectable mathematician. I procured him to be employed under one of our chief directors in laying out the new federal city on the Potomac, and in the intervals of his leisure while on the work, he made an almanac for the same year which he has sent me in his own handwriting * * * I have seen elegant solutions of geometrical problems by him. Add to this that he is a worthy and respectable member of society. He is a free man. I shall be delighted to see these instances of moral eminence so multiplied as to prove that the want of talents observed in them is merely the effect of their degraded condition and not proceeding from any difference of the structure of the parts upon which intellect depends.”

*“The Gift of Black Folk”—Dubois.

Were Thomas Jefferson living today he might be classed with the school of modern scientists known as the cultural anthropologists. A hundred years ahead of his time he saw and proclaimed a great truth.

The scientific world today records numberless thinkers of like convictions and among the great naturalists a decided and irresistible trend toward the law of one humanity and the equality of all races.

Of old the human family was humanly divided into five races, so-called, growing out of the existence of five habitable continents. Men in their fancies associated a different race with each continent. But scientific minds, even in the middle of the last century, did not agree upon this. Charles Darwin, perhaps the most famous of them all, records in his "Origin of the Species," the views of a dozen scientists whose classifications of humanity into races in no two cases agree and cover divisions of race varieties ranging from two to sixty-three! Darwin himself freely admits the illusory and imaginary nature of these divisions of mankind, and declares that the way supposedly different races overlap and shade off into each other completely baffles the scientific mind in constructing a definition of race.

Because the term races continues to be used as designating distinct stocks or divisions of the human family, we shall here employ it. But it must be understood that its use is popular and colloquial rather than scientific and accurate. Definition implies a limitation. Logically it must be both inclusive of the

thing defined and exclusive of all else. The difficulty arises, when we attempt to define race as a limited portion of the human family upon the basis of distinct physical characteristics, that the description invariably applies with equal accuracy to no inconsiderable number of other people not sought to be included in the said category. The divisions of mankind upon the basis of physical features are due to fancy rather than reality. Attempts to describe with any degree of accuracy those designated by such terms as Aryan, Mongolian, Indian, African, Malay, Nordic, Hebrew, Negro, invariably result in cross divisions, because all these groups overlap, and even when we select the most divergent types, as human beings they show vastly more points in common than signs of difference. The term race as applied to all mankind has a scientific and logical basis, but not so in its limited sense.

The historical records of mankind cover a very small portion of the vast period during which this earth has been populated. Yet even during that brief period the peoples of each continent have emigrated to other continents associating with others and invariably mixing their blood. It is now universally known that the products of such admixtures are equally virile and fertile. This is a further indication that all races possess the same potentialities. Asiatics and Australians, Europeans and Africans, North and South Americans, to the ethnologist all present signs of admixture, a process through which all have been broadened and made more rugged and strong. All the so-called

races of mankind are mixed races, the mixing being a process which continues more rapidly today than in past cycles and ages.

It is also seen that among the various ethnic groups denominated races, each at some time during the brief period of recorded history, has been in the ascendancy. Each has in turn led the civilization of the world and each has at the time of its greatest success assumed that its superiority was fixed.

“Is not this great Babylon which I have built and must it not endure forever?”

The attitude of mind expressed by the words of an ancient king who came to grief through pride is as old as human error and as modern as the latest fashion show. Those who see the common humanity of all groups relieve themselves of a great burden imposed by thoughts of preference. For while it is true that some peoples at various times have advanced further than others, to the eye of reality this implies no inherent incapacity, but only lack of development.

In appearance the child is inferior to the adult, but the future may unfold another story. Wisdom looks with reverence upon the child who has that within his being the unfolding of which may make him the ruler of his kind.

The history of mankind unfolds an endless panorama of change. The most favored of races and nations have often lost their high estate. The most ill-favored of one cycle have sometimes in another period become the salt of the earth. To those who see humanity as one, apparent inequalities have no essential permanence.

However much opinions and emotions and customs may dominate human thoughts, the scientific world of today which reaches conclusions upon the basis of facts, is entirely agreed that there is no proof to establish the superiority of one racial group over another.

The backwardness of races and nations is due to poverty, ignorance, oppression, unfavorable environment, and similar conditions, all of which are subject to removal and change, releasing the forces of true manhood for ascent to the highest plane.

It is perhaps of greatest interest here to let those who speak with authority express their own convictions upon the basis of provable facts.

Sir Arthur Keith, the great English anthropologist says:

“The expression high and low does not apply to races.”

Dr. Gordon Munroe, lecturer in Tokyo University, Japan:

“Modern anthropologists despair of finding distinctive races and are now generally agreed that difference of race is too illusive for scientific observation. Racial difference is mythical, though each individual—as a distinct expression of cosmic thought—differs in some degree from all his fellows, even to the skin of his finger tips.

“Nothing betrays the darkness of ignorance more than the arrogant assumption that pigmentation of skin brands its owner with obscurity of moral perception or darkened intellect, or in any way implies the co-existence of inferior physical traits * * * Like all exhibitions of prejudice, that of classification by skin color is illogical and inconsistent.

"It is sounding a discrepant note against the harmony of the spheres to call human color inferior or unclean. Not by darkness of skin but by darkness of soul shall humanity be judged in future ages."

Dr. George A. Dorsey in his book, "Why We Behave Like Human Beings"—

"All human beings have skin pigment; it is the amount that counts. But high and low skin color is as sound biology as grading planets by color would be sound astronomy: Venus highest because whitest!

"There is no known fact of human anatomy or physiology which implies that capacity for culture or civilization or intelligence or capacity for culture inheres in this race or that type.

"We have no classification of men based upon statue, skin color, hair form, head form, proportions of limbs, etc., so correlated that they fit one race and one only.

"Nature is not so prejudiced as we are. She says there is a human race, that all human beings are of the *genus homo species sapiens*. She draws no color line in the human or other species."

Prof. G. H. Esterbrook of Colgate University, considering the question of racial inferiority in a recent number of the American Anthropologist, states that there is no scientific basis for any such deduction.

"Again and again" he writes, "we have seen the case of a race or nation being despised, outcast, or barbarian in one generation and demonstrating that it is capable of high culture the next."

Prof. E. B. Reuter, University

of Iowa: "The doctrine of racial inequality is pretty well discredited in the world of scholarship, but in the popular thought of America it is firmly fixed."

Dr. W. E. Burghardt Dubois, Editor of *The Crisis*: "The increasingly certain dictum of science is that there are no "races" in any exact scientific sense; that no measurements of human beings, of bodily development, of head form, of color and hair, of physiological reactions, have succeeded in dividing mankind into different recognizable groups: that so-called 'pure' races seldom if ever exist and that all present mankind, the world over, are 'mixed' so far as the so-called racial characteristics are concerned."

Prof. Edwin Grant Conklin, Chair Biology, Princeton University; "With increasing means of communication as a result of migration and commercial relations, there is no longer complete geographical isolation for any people and the various races of mankind are being brought into closer and closer contact.

"Man is now engaged in undoing the work of hundreds of centuries; if in the beginning, 'God made of one blood all nations of men,' it is evident that man is now making of all nations one blood."

Prof. Franz Boaz of Columbia University, in his recent book, "Anthropology and Modern life:" "What we nowadays call a race of man consists of groups of individuals in which descent from common ancestors cannot be proved.

"If we were to select the most intelligent, imaginative, energetic and emotionally stable third of

mankind, all races would be represented. The mere fact that a person is a healthy European or a blond European would not be a proof that he would belong to this elite. Nobody has ever given proof that the mixed descendants of such a select group would be inferior."

These are but a few quotations from scientific sources to illustrate the modern trend. Even a superficial inquiry into the question of human unity and the potential equality of all groups discloses a wealth of thought based upon factual values.

To conclude that people because uneducated cannot be educated, is a rash presumption indeed. When Julius Caesar conquered Britain he found the most revolting forms of savagery, including the practice of cannibalism; yet these people in part form the background of one of the most enlightened nations of today.

It is quite easy to imagine a Roman statesman of two thousand years ago saying, "Rome is the Eternal City! All other peoples from their inherent incapacity for rule must forever be her servitors and slaves!"

But what can intelligence tests prove of inherent capacity unless those subjected to them have had equal advantages in the way of environment and preparation? Where dollars are spent upon the education of one race and pennies upon that of another, obviously all such tests are misleading.

In a recent number of the *American Anthropologist*, Dr. G. H. Esterbrook remarks the extreme difficulty of measuring the intelligence of groups other than our-

selves due to differences of culture, customs and language. This he illustrates by certain tests applied in the Philippine Islands in which it appeared that "the Filipinos were three years behind Americans in verbal tests (obviously due to the Spanish speaking natives being under the disadvantage of grappling with English) practically equal to the Americans in nonverbal tests and actually ahead of them in certain forms of mathematical ability."

Apropos of the intelligence tests a question which may not be impertinent is, what value has intelligence in the absence of moral stamina? In the application of the intelligence tests what test is applied to determine this necessary concomitant of success?

The belief current in some circles that a long period of time, perhaps a thousand years must elapse before people deprived of civilization can truly respond to its urge is unfounded in fact. Orientals whose background is different in numberless ways from that of the West appear in numbers at many of our great universities and with equal readiness with American youth acquire the arts and sciences. Youth taken from the African jungles with an age-long heritage of savagery have not only held their own in schools with students of light hue, but have oftentimes won high honors. The writer has met many native Africans whose virtues, attainments and polish do credit to the human race. It is clearly our duty to encourage people of all races to the end of making their contributions to the symposium of world culture.

MYSTIC SYMBOLS IN JUDAISM

LOULIE MATHEWS

In the following article—the second in the series on Mysticism—the medieval belief concerning angels and demons is described, and some of the medieval miracles.—Editor.

THE Rabbinical writings fall naturally into three parts: That of the Palestine Talmud and the records of the first and second centuries, the Babylonian Talmud and Mishnah of the third to the sixth century, and the books *Yet-sirah* and *Zohar* that dominated Jewish thought from the sixth century to the end of the Middle Ages.

The Hebrews of the first century, bathed in the light brought by Christ (as was the whole world), opened anew the first chapter of Ezekiel and found a path to God through the *Merkabah* (chariot), a way of ascension to the throne of God. Mysticism began to draw them above and beyond the law, like a crystal attracting sunlight. They discovered that pride barred the way to God, and there began a passionate struggle to free their minds from this vice. Humility, brought by Jesus, became for them, as for the Christians, the prime requisite of a saintly life. Virtues followed in their order, and the indwelling of the *Shechinah* (Holy Spirit) accompanied them.

The names of four mystics who attained to the vision of the throne of God have been preserved. They were: Akika and Elisua Abuyah of the first century, and Ben Azzi and Zoma of the early part of the second century. These men, by their sanctity, became known as chariot-riders. A few lines from existing records will suffice to show the sin-

cerity and beauty of their visions, counterparts, indeed, of the revelations of the early Christian mystics.

One day Ben Azzi was meditating beneath a tree when slowly in the air a ring of fire formed and descended, encircling him so that he was completely hidden. (Later we have the same fire symbol in Wagner's Ring.) His master, who was some distance off, perceived the holy fire and later questioned his pupil. "Wert thou unraveling the secrets of the *Merkabah*?" Ben Azzi lowered his head to his breast, without replying; his master retired greatly rejoiced at this sign of his humility.

Hillil the Elder, living in the first century, drew about him eighty pupils of mysticism. The least of these and the youngest was Jonathan, of whom it is related that he received daily commands from the angels. He could be seen hurrying along the streets, visiting strange quarters of the town, bearing angelic messages which he delivered with scrupulous care. (A quaint simile for following guidance). He understood the language of the household demons, (their words had a peculiar elliptical form) and he was frequently called upon to interpret the sayings of the palm trees. Their waving sometimes denoted the approach of strange caravans. As he meditated, birds flying above his head were burned. Fire, symbol of his resplendent

soul, consumed all external things. If Johathon was the least in purity, what must have been the attainments of the greatest of these disciples?

Jonathon when bowed with years had a pupil, Joshua. Now Joshua had imbibed from his master an intense longing for God. One summer day, while walking with his friends, he paused and, looking towards the cloudless sky, exclaimed, "The moment has come to speak of the Merkabah." Instantly, the sky changed, thick clouds appeared, and riding upon them were companies of angels, hurrying hither to listen to Joshua's discourse. When the aged Jonathon heard of the vision he gave thanks, saying "Blessed are the eyes that behold such things for only a pure heart filled with God can bring them to pass."

Mystic visions were invariably accompanied by angels. The hierarchy of heaven not only contained the Old Testament members but others that give reign to greater flights of poetic imagination. Glittering, colorful angels there are in the heavens that live but from dawn to dusk. A verse from Lamentations thus describes them: "They are new every morning and great is their faithfulness." As the light of day failed and darkness descended they slowly dissolved, laden with the air with perfume. From every word which issues from the mouth of the Creator an angel comes forth. Juhdah Ha-Levi says: "Some of the angels are created out of fire, others from air. Some there be that exist from everlasting to everlasting. The glory of God is a subtle thin essence that forms itself as the divine will directs." The

angels who come to earth are known as ministering angels, bearing messages from Heaven to man, and have special care over us. They have been described by Isaiah, Ezekiel, Daniel, and by all the Prophets. The ladder from Heaven to earth is still composed of them. They have a captain, Sandalphon, a Greek word meaning co-brother. He stands upon earth, his head as high as the "living creatures, a height of five hundred years journey of lightning speed." The "Living creatures" here referred to are intelligences standing around the throne. Maimonides says "through their means the spheres are moved."

The Biblical phrase "By the Word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth," was interpreted by the Hebrews as a reference to the angelic worlds, whereas, in Christian theology, this passage was supposed to refer to the paraphernalia of the heavens.

A high mystic figure among the angels was Metatron, God's assistant, who stands forever by the throne and knows the divine intention towards every sphere. He can appear in any form and in the Mishnadic account of the death of Moses, the Prophet implored the different parts of creation,—the sea, the dry land, the mountains and the hills to intercede for him, that he might yet live, but they refused. Finally, he betook himself to Metatron, praying "Seek mercy for me before the Throne that I may not die." But Metatron replied, "O Moses, my master, why troublest thyself thus? For I have heard from behind the veil that thy prayer

for life will not be heard." Metatron thus confessed that his intercession would be vain, yet, and here is a great point, "immediately after, the anger of the Holy Spirit cooled." Metatron did not succeed in changing the divine decree, but he turned away the anger of God. Metatron symbolized the quality of wisdom which penetrates all worlds.

For the existence of devils Christianity accepted no responsibility. Falling from heaven through their own bad judgment and pride, they began meddling with our salvation. Satan wandering melancholy, tempting man into flowering paths of sin, did not forever frighten us. He fell again, this time from the moral world into literature, where garbed in crimson, discreet emblems, half hiding, half revealing his identity, we find him today. It was far otherwise with the demons emanating from the ancient Mithra belief and adopted by the Hebrews. Man alone was responsible for their coming into being. Evil thinking evoked them and wickedness sustained them. They belonged to the man that had fathered them, and went wheresoever he went. If he continued in evil, they multiplied and he was attended by a veritable army. The death of such an one was a wild scene of battle, for if a man repented, the demons became non-existent; while if they could hold him in wickedness to the end, they lived on and belonged to his descendants. It was a bold stroke by which evil was made a creature of man's conscience. Bahá'u'lláh and 'Abdu'l-Bahá have explained in a scientific and rational way the whole subject of evil.

The hidden name of God was

another pivotal point in mysticism. It was guarded with such secrecy that it has been completely lost. Judah, of the third century, tells us that it was composed of forty-two letters. Scholars assume that it was not a word, but a phrase. They have four lonely consonants: Y, H, V, A, but all attempts to replace the vowels and reconstruct the words have failed. In the last days before the destruction of the Temple of Jerusalem, the priests had degenerated, and no one was found pure enough to be entrusted with the Greatest Name, so one of twelve letters was substituted. When chanting, the voice was dropped so low as to make the word inaudible. The name of twelve letters has likewise been forgotten and the word *Adonai* has been substituted.

In the Middle Ages, the greatest honor that could fall to the lot of man was to know the hidden name of God. A man must have reached the age of forty-two, have a shining character, have been thoroughly tested, for the vibration of the word was believed to be sufficiently powerful to destroy the world. If knowledge were vouchsafed to any being save a saint, the planet might become extinct.

In proof of the power of letters, Judah, a saint of the third century, being called upon to sacrifice while in a remote place, without cattle, evoked a three year old calf by means of the first five letters of the hidden name. The walls of Jericho falling at the vibration of the trumpet is another illustration known to us all. The Yetsirah gives a description of their power, in the following passage. "He, God, drew

them, hewed them, combined them. He weighed them, interchanged them and through them produced the whole creation." From as far back as the beginning of history comes the importance of letters and of the name of God.

Bahá'u'lláh has fully attested the power of the Greatest Name and tells us that all the Messengers of God bring a new vibration, a word or phrase, to weld more closely the heart of man with God. From an esoteric standpoint, sound lies between spirit and matter,—it is form. "The Word was God," said St. John. The word becomes a vehicle, a ladder of petition between heaven

and earth. In our day, the Bahá'í era takes hold of this subtle truth, telling us that sound is everlasting, vibration, eternal.

Below the mystic symbols of the Hebrews lies a substrata of Zoroaster's teaching, blended with the initiations of Egypt and Chaldea. Traces of Greek and Persian culture, bits of metaphysics popular in the middle ages, interlaced with a golden thread of reality. Saints, the very counterpart of those we love among the early Christians touch us by their deep sincerity, and we know the source of their light was the Light of the World, Christ.

THE SCIENCE OF THE LOVE OF GOD

DORIS MCKAY

THE bleakest and blackest period of very early morning had found me arising in desperation to seek peace of mind in a wellworn book beside my bed. In the evening someone in our group around the fire had drawn too graphic a word picture of the world as it is today—this world proud of its new knowledge, combining with the promise of maturity the thoughts and actions of a child! All night I had tormented myself with the problem: What is to happen to this world? When, as I say, I remembered the Book by my bedside.

Sometimes with our Bahá'í writings a curious thing happens. A single phrase, the *right* one stands out and with the distinctness of a well loved and familiar voice it comforts, challenges, or caresses us.

Had these letters been limned in letters of white light, and had they stood the two or three feet high of our modern sign printing, they could not have been more noticeable; I read these words of 'Abdu'l-Bahá:

"There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. . . The resuscitation or rebirth of the spirit of man is through the *science of the love of God.*"

"The science of the love of God," what strange science was this? And why called science? This term had been associated with the trial and error method of conscientious gentlemen in spectacles. And how incompatible this statement with the world's concept of the love of God

as involving perhaps a permanent residence on a pillar, and like the saint of Tennyson's poem "battering the gates of heaven with storms of prayer," while the world surged dimly below. It became my task to attempt an explanation of what had seemed at the first glance two widely divergent terms.

JESUS WALKING through the land of Galilee twenty centuries ago won by His sweetness a few followers to what must have seemed a suicidal doctrine, at least so it would seem today. To the call of, "If any man will come after me, let him deny himself, and take up his cross daily and follow Me," some fishermen forsook their trafficking in fish and followed Him through love. Jesus said, "Whosoever shall lose his life for my sake the same shall save it;" and "saved" as they were in that strange harbor of the Love of God, that part of them which had haggled in petty trade or worried over an obscure hut or so beside the sea, was shed and lay like dead fish strewn along the shining sands.

New men ran by the side of the Teacher—men humble, yet authoritative, eager, startled men, whose ears had caught a strain of divine melody, whose eyes had widened on glory. And at last they were alive, for did not Jesus say of them and of the generations who were to be caught in the adorable nets of the fishers of men, "I came that they might have life, and have it more abundantly"?

A man named Levi, a publican, as he sat at the place of the receipt of customs arose and followed Jesus away from a hateful life of extortion and from those who feared and

hated him as the agent of a tyrannical government. Where, where, did the Christ lead Levi, known as Matthew? *Matthew the publican, was among those of whom He said, "It is given unto you to know the mysteries of Heaven."*

These men from the humble walks of life in a fleeting moment no longer than a caught breath learned the Science of the Love of God. Learned, and later were to teach that profound esoteric Word as simple as a solar system, as unfathomable as an atom which has revealed the meaning of existence. For were these men after the ascension of Jesus to be content to return to the old life of the villages? Rather were they to scatter, carrying the words of Moses which had rung so alarmingly from the lips of Jesus, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." Thus was founded the new race of the spiritually second born whose descendants were to number one half the population of the earth.

GOD HAS EVER selected His lovers in the impartial manner in which He has painted weeds like the dandelion the color of gold. In the eyes of the great Lover no class has been privileged; He has chosen the weak to confound the strong. The cosmopolitanism of Christ has endless examples in the annals of His followers.

A stable boy of eighteen, "a great awkward fellow who broke everything," seeing a tree in winter stripped of its foliage was filled with the thought of the coming of spring. He thought of the leaves

and blossoms and the fruit which were to adorn the naked tree and the Love of God flooded through the open gates of his consciousness. He became the renowned Brother Lawrence who was to practice "the Presence of God" in his Carmelite monastery in connection with a life of efficiency and service. A society woman, Catherine of Siena, and that other Catherine, of Genoa, who received the "wound of the unmeasured love of God;" the retired merchant, Rulman Merswin, the pleasure loving young soldier who was to be the gentle Francis of Assisi,—attained to this divine science reaching back through the darkened, echoing centuries to the station of Stephen. Their share of this knowledge is shown by their words, more especially by their deeds. These pioneers of God have shown us that a spiritual destiny having for its goal supreme service-ability to humanity, ("The soul enamoured of My Truth never ceases to serve the whole world in general") unfolds with the quickening of this transcendent emotion.

Copernicus and Galileo, condemned by the Inquisition, and Giordano Bruno who for science was burned to death and his ashes scattered to the winds, expanded the horizons of the mind with a devotion parallel to that of those who gave up their lives that the boundaries of the human soul might be widened. These pioneers explored one country, their efforts merge into one, their very methods are comparable. Their discoveries have lead modern students to the belief that *natural science is the outward expression of divine Reality*. Michel Pupin's statement in

The New Reformation, "God's spiritual realities are invisible, but they are illustrated and made intelligible by the physical realities. . .," is comparable to that of 'Abdu'l-Bahá in which He says, "The world spiritual is like unto the world phenomenal. They are the exact counterpart of each other."

A belief in Divine Oneness is dawning—the precept that the evolution of mineral, plant, and animal life in obedience to physical law, and the slow unfolding of man's spiritual potentialities are but the response of varying grades of manifestation to God's will to be known. Today as scientists penetrate deeper and deeper into the secrets of physical law, they build a bridge spanning each new impassable barrier by the assumption of that which is outside the realm of the senses, the hypothesis it is called. The most daring of explorers, Millikan, Pupin, even Einstein, have stood with their feet on the shores of the Ocean of Science, bearing witness to the great hidden centre of our material and spiritual universe, Primal Cause operating through Primal Law—which we call simply God.

IN ONE of 'Abdu'l-Bahá's American addresses He said: "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, . . . will reveal itself in infinite degrees of perfection."

In order to understand the reasons for such an evolutionary ad-

vance as 'Abdu'l-Bahá has prophesied for the age in which it is our good fortune to be living, we must turn to science which is the key to the solution of many a divine mystery. We review a succession of creational Days beginning with the first contact of cosmic energy with ordered electronic motion. The unit of matter thus born was our first ancestor. "And God said, 'Let the earth bring forth grass' . . ." What happened? With the mating of matter with the spirit of growth there came into being the first organic living cell, the introduction of the vegetable world.

Thus evolution progressed. One must bear in mind that the Divine Principle has existed from the beginning awaiting with infinite patience the emergence of its higher forms of expression. God is! The long, long trail of manifestation, ("the world of Becoming") leads from those obscure beginnings which are the field of the geologist to the unknown paradises of the spirit of which mankind in general has, as yet, no inkling.

'Abdu'l-Bahá said, speaking for this time, "The nucleus of a new race is forming." The cycle of spring which has introduced discoveries in physical science that have unlocked the fetters of mankind, has also brought us the return of the Divine Scientist as a sign of the unanimity of God's expression. His appearance is "the beginning of the existence of the new creation." The beloved Teacher has come to unlock men's hearts. Through man's invention isolation in the material world is no more; through God's *intervention* the barriers of caste, creed and color shall

be swept away and with them the difficulties that beset the world. "When the love of God is established everything else will be realized. This is the true foundation of all economics."

THERE IS A prophecy in the Old Testament which reads: "The Glory of God shall cover the earth as the waters cover the sea." This describes a day when science, physical and divine shall be so harmonized by understanding that everything will come to be regarded as a token of Divine Love. The poet sees in the perfection of a piece of quartz, a leaf of grass, or a ladybug with her terra cotta colored wings, traces of the glory of God. Whenever man is privileged to behold perfection in the kingdom of man, he becomes enraptured by the Glory of God in its highest Manifestation, not more flawless perhaps, than some intricate masterpiece in the mineral, vegetable, or animal kingdom, but higher in degree. One came in Persia Who bore the name of Bahá'u'llah, the Glory of God. Called by His followers the Blessed Perfection, He has shown forth the attributes of God by word and deed even as the lower kingdoms have testified to their Creator by perfume, song, or texture.

In the writings of Bahá'u'lláh one finds the thoughts of God cast in the mold of speech. A thread of silver flashes through His explanations, binding together "the Science of earth and heaven and the science of that which was and is," this recurrent theme is the teaching of *the mystery of heart surrender.*

Perhaps it was into this doctrine that a Divine Teacher two thousand years ago initiated His followers.

We are told by Bahá'u'lláh that the bounties of God are continually pouring. Light upon light flashes from the Supreme Horizon; but just as the rays of the sun falling upon a piece of shale induces no reflection, so is the spiritual effulgence made ineffectual in its contact with an unresponsive heart.

Our problem as a world is to learn how to love God—that His life-conferring rays may penetrate the institutions of mankind. How else than by the power and eloquence of His Messenger and those whom He has imbued with the

Spirit of the New Day can this rebirth of the world be brought about? Through His Messengers has God ever revealed Himself that He might be known—and adored.

The Ancient Entity to Whose majestic tread the ages have reverberated has spoken!

“The Tongue of Wisdom says: Whosoever possesses Me not has nothing. Pass by whatever exists in the world, and find Me. I am the Sun of Perception and the Ocean of Science; I revive the withered ones and quicken the dead. I am the light which illumines the path of insight . . . I bear healing in My wings, and teach the knowledge of soaring to the Heaven of Truth.”

'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

From the account of 'Abdu'l-Bahá's daily activities and words while in America, furnished us by Dr. Bagdadi, we have taken but a few quotations, for the most part those never before published. The Addresses of 'Abdu'l-Bahá in America were published in early volumes of this magazine, and later collected and published in book form in two volumes under the title, "The Promulgation of Universal Peace."—Editor.

QUESTION: “You have made it clear to us that the soul is immortal, but what will become of the soul of the wicked and the unbeliever in the next world?”

'Abdu'l-Bahá: “All realities and souls or spirits are immortal. Even the soul of the unbeliever and the spiritually defective are immortal. But when these are compared with holy souls and sanctified spirits, they are not worth mentioning. It is just like this wood, which has an existence, but in comparison to the existence of man, it is as if non-existent.”

QUESTION: “Is it right to take revenge in the case of a criminal, and, how can crimes be controlled?”

'Abdu'l-Bahá: “People have no right to take revenge. But the government must protect the lives, property and honor of the people. The more material education is increased, the greater will be the temptations for committing crimes. But *spiritual* education is an inspiration for benevolent deeds and human perfections. We are hopeful that crimes may pass away, and day by day the spiritual perfections increase.”

QUESTION: "What relation has nature to God? Is God in all things, or is He an independent power and nature is His creation?"

'Abdu'l-Bahá: "Some of the philosophers believe that God is an Infinite Reality. That a spark from that Infinite Reality exists in every human being. That God is the possessor of the greatest power. That all contingent beings—all created things—manifest or express Him according to their capacities. Thus the Supreme Being, the Creator, is transfigured into infinite forms. This is the theory of Plato. But we explain that the Supreme Being, who is knowable to the mind, comprehended and understood by us, is He who dominates and animates all things. That all things are like the elements, and, He is like the spirit, which animates and dominates them. Even like the human body which is composed of elements, is animated and dominated by the soul. Also, compared with the human body, all matter as a whole, is animated and dominated by a Power—the Supreme Being. But the Real Supreme Being is not He who is knowable, who can be comprehended by the limited, finite human mind; nay, rather, He is Himself, the One who exists, animates and dominates by Himself, and by Whom all things are created. All things are the product of His work and He rules all things.

We call Him the Supreme Being because we need a term to express ourselves, not that He can be comprehended by us. Our aim is to explain about how things find their existence. All things find their existence in two ways. One, by manifestation, the other, by emanation.

For example this flower has appeared on this tree. This is called realization by manifestation. The other, is like these rays which emanate from the sun. This is called realization by emanation. In like manner, ALL CREATED THINGS HAVE EMANATED FROM THAT REAL SUPREME BEING—GOD—AND THEREFORE, NATURE AND ALL CREATION ARE FROM HIM AND NOT HE FROM THEM."

QUESTION: "Did God create evil in the world?"

'Abdu'l-Bahá: "In the world of existence there is no evil. Evil is nothingness and whatever is in existence is good. Ignorance is evil, and that is the absence of knowledge. Evil has no material or outward existence. Thus, evil is the absence of good; poverty is the absence of wealth; injustice is the absence of justice; imperfection is the absence of perfection. These opposites are referred to absence or nothingness, not to existence."

'ABDU'L-BAHA made a unique differentiation between the different types of the rich and the poor when He said:

"The patient poor are better than the thankful rich. But the thankful poor are better than the patient poor. And the best of all is the rich-giver who is free from temptations or tests, who becomes the cause of the happiness of mankind. Though through thanksgiving blessings are increased, yet the most perfect thanksgiving is through giving, and the station of giving is the highest of all stations. Just as it is said in the Qur'an, 'Ye shall never receive blessings until ye give of that which ye love.'

A king at the time of his death wished he was of the poor class. 'I wish I was poor!' he exclaimed. 'In the first place, I would not have ruled with injustice, and, in the second place, at the last moment, I would not be in such a state of remorse and regret!' A poor man who heard him say this exclaimed, 'Thank God that at the time of death, the kings wish to be poor, but we, the poor, at the time of death never desire to say we wish we were kings!'

GREEN ACRE: 'Abdu'l-Bahá visited Miss Sarah Farmer, the founder of this Bahá'í Center. He called on her not because she was an idealist and a sincere lover of mankind, but because she was an invalid. For one of 'Abdu'l-Bahá's ethical laws was to visit the sick and cheer the invalid. He would even call on his bitter enemies whenever they were ill and help them in the time of need.

'Abdu'l-Bahá said: "Green Acre must be made the center for the investigation of reality, not that everybody should come and use it as a place of propaganda for his own ideas and benefits. The Shining Reality which is the Spirit of the world today is One and not many."

ON August 25, 1912, Bahá'is from Boston and Green Acre came to see Him, and in the afternoon, He addressed the New Thought Society in Boston. On the following day, when a group of old faithful believers came to see Him, he said, "This meeting is an evidence of faithfulness, that we have not forgotten each other. In the world of existence, there is no greater quality than faithfulness. Love can-

not be disturbed by the passing of time. Consider how faithful were those souls in Persia, who while under the sword, remembered Bahá'u'lláh, and neither calamities, nor sufferings could prevent them from remaining loyal, and on the altar of sacrifice, they cried from their hearts and souls, 'Ya Baha-el-Abha!' (O Thou Glory of God!) This is the quality of faithfulness!"

MONTREAL: While riding through the City with Mr. Sutherland Maxwell, 'Abdu'l-Bahá said, glancing at a school:

"Because of the fact that in these schools only material things and natural philosophy are being taught, therefore, no genius-students of great mental power can be found. Whenever divine and natural philosophy are studied together, then there will be wonderful souls and greater progress can be achieved. This was the cause of progress in (ancient) Greek schools. They used to teach both divine and natural or material philosophy."

Passing by a Unitarian Church, he remarked, "Tomorrow we will raise the divine call in this place." On approaching the Church of Notre Dame, he stopped to see it for a few minutes. "Behold what the eleven Disciples have done: What a self-sacrifice did they display! This I say unto you, that you should walk in their footsteps. When man becomes severed (from worldly things) he will transform a world. The disciples of Christ held a meeting up on the mountain and made agreements with each other—to endure any sort of calamity; to regard every ordeal as a blessing and every difficulty as an ease; the

married man was to free his wife; the bachelor to remain single, sacrificing comfort and life. That was the way it happened. As they descended from the mountain, every one of them hastened in a certain direction, never to return! This is how they left behind them such achievements as a souvenir. After His Holiness Christ, the disciples indeed, became earnestly selfless, not selfless in words."

TO 'ABDU'L-BAHA, thrift and economy had but one place, where He surely practiced them—that one place was no other than Himself. For example. On leaving the Windsor Hotel, in Montreal, He wanted to board a street car. "A taxi-cab will be more comfortable for you," some one suggested. 'Abdu'l-Bahá replied, "That is nothing. In this way one dollar difference is saved." But when He reached the Maxwell home, lo and behold! the first thing He did was to see the butler, the nurse, and the maid, and give to each one a five-dollar gold piece!

ON SEPTEMBER 3, 1912, one of the first callers was the President of the Montreal University. To him 'Abdu'l-Bahá explained the Bahá'í Principles and in conclusion He added, "These are the aims of the people of Bahá'u'lláh. Do you not wish to do the same work? You also should strive that the real oneness of the world of humanity may be realized; that mankind may be free from prejudices and relieved from wars and conflicts. It is for this that we are striving. His Holiness Bahá'u'lláh has opened a wide door for all. For example, at a time when people of different religions,

countries, races, and nationalities, believing each other to be infidels, cursed and outcast, He addressed the inhabitants of the world, saying, "O people! of the world! Ye all are the leaves of one tree and the fruits of one branch'."

SPEAKING OF children, 'Abdu'l-Bahá said: "Children are the adornment of the house. A house without a child is like a house without light." Turning His face to Mr. Maxwell and to all the gathered friends, He continued: "You must adhere to whatever is the cause of happiness of the world of humanity. Show affection to the orphans. Feed the hungry. Clothe the needy. Give a helping hand to the unfortunate. Then you will be favored at the Divine Court."

ON SEPTEMBER 7, 1912, addressing the public in the parlor of the hotel in Montreal, 'Abdu'l-Bahá said: "Just as in the physical world there are four seasons, in the world of religion there is also a divine spring season and spiritual springtime. When the divine outpourings cease, the trees of existence lose their freshness, and lack of life prevails on the farms, then it is like winter. The souls become depressed and low; the country of the hearts becomes choked with weeds and thorns; not a rose and not a flower; no beauty, no charm, and no pleasure. Therefore, the divine springtime starts again. This is the divine law and the requirement of the creative world; this is the cause of the continuous appearance of the Holy Manifestations and the renewal of religious laws and ordinances."

A BOOK WORTH READING

CORALIE FRANKLIN COOK

"Sons of Africa," by Georgina A. Gollock, Friendship Press, 150 Fifth Avenue., New York,—Cloth, \$1.50. A brief review of a unique collection of biographies of outstanding Negro Africans. "Sons of Africa" is the product of a keen, informed and generous mind, and has been pronounced "a work both lively and noble."

IN 1926 there was called in Belgium a Conference "to consider Christian Missions in Africa." It was composed of government administrators, educators and missionaries, together with native Africans and a delegation of colored Americans. It would seem that this Conference was the seed from which flowered "Sons of Africa," whose author an English woman, at one time on the editorial staff of the *International Review of Missions*, brings to her work a keen mind and understanding spirit. Evidently Miss Gollock found in that Conference reasons for concluding that the vast material resources of Africa, so tempting to foreign enterprise, would be rendered more readily obtainable by studying to improve human conditions; more, if the white man has learned that a high birth-rate and low infant mortality are conducive to better trade conditions, why is it not possible for him to discover that in the African himself may be found the very best asset to better trade conditions and pacific colonial government?

This may seem a sordid way to approach the African situation, but when it is known that education and progress in civilization bring into manifestation qualities hitherto undreamed of, that advantages offered to the natives will accrue in benefit to them as well as to those who ex-

plot them, it may not seem wholly unfair. With unerring judgment Miss Gollock fully establishes the wisdom of her conclusions as she presents to the reader the "Sons of Africa" whose splendid achievements stand out with strange radiance against their dark background.

A wide range has been covered and with evident care as to authenticity. The average reader may find himself recasting many preconceived ideas respecting darker peoples as characters are limned upon page after page of this informing book. We find the author herself offering this reassurance, "Common sense and science must govern research; unsupported generalizations about racial characteristics are futile and dangerous indulgences." Such simple candor and plentiful footnotes are gratifying to the reader who wants only the truth.

Back to the days of the Fifteenth Century, then on up to the present time the "Sons" and *daughters* of Africa come before us, amazing in their similarity to other great world figures among other peoples in other climes. Nor are we confined to any single tribe or class. Now we follow some king whose dynasty goes back into the dim past, now some petty chief or a simple earnest teacher in a mission school, but all are these African people, back of, and around whom, are the lure and romance of the desert, the

mystery of the jungle, the lure of the Tom-Tom!

The book opens with the story of Askia. Eight centuries serve to make a background for this colossal figure whose ancestors peopled the region round about "Timbuktu the Mysterious," centuries old in trade, where Moors, Spaniards, Turks, had come and gone, worshipping in Mosques, revelling in libraries, tolerating squalor and mud-built huts, —it was a fitting place to cradle a dark-browed infant who later would become the founder of a dynasty and the builder of an empire. His real name given by his pious Moslem mother was Mohammed Abu Bekr Et-Tourti. It is characteristic of his boldness that having usurped a kingship he accepted the title "Askia" (Usurper) given by his enemies, and made it a synonym for power and honor.

Like other pious Moslem rulers Askia kept a standing army, but encouraged industrial pursuits. He gathered about him "men of sanctity and learning," and made a pilgrimage to Mecca. Compare the wisdom of his administration with present-day happenings!

He was careful in meting out justice to conquered tribes, set the rate of taxes and controlled trade on the Niger. Weights and measures were standardized and even a banking system was established by him. "In any century," writes Miss Gollock, "the qualities and deeds of Mohammed would entitle him to be called *the Great*."

To be a true picture the horrors of the slave trade must play a part in the lives of these Africans. It is honestly recounted that even a certain British Governor shared

with others the ill-gotten gains from this traffic in human beings.

The career of Samuel Crowther, stolen by slave-traders when a boy from an African hut, who later became a Bishop of the Methodist church, is retold with power and pathos.

Khama the Good, and J. E. K. Aggrey (to the latter the book is feelingly dedicated) whose pure lives put to shame all hypocrisy and pretense, bear their flaming torches along with the rest of these pilgrims.

One cannot even name them all—these "Sons of Africa." The book is one to be read and re-read. Following its main portion are brief sketches of Dr. Edward Wilmot Blyden, Minister at the Court of St. James, scholar and author, who advocated the Moslem religion for Africans; John M. Sarbah, lawyer, whose interpretation of native law and customs in their relation to standard laws have been of utmost value; those faithful natives who faced danger and death to carry the body of the beloved Livingstone to the coast;—all these and many more are tested by the standards which established the worth of men of the white race, and it is no less than thrilling to find how they measure up.

The book could not well close without giving some space to pastors, evangelists and teachers. The religious life is tremendously important to these Africans as it is to their descendants who have given America the beautiful "Sorrow Songs" of the slaves. There are pages, too, telling of that strange group who, having eschewed the New Testament, adopt the teach-

ings of the Old. It is startling to find that they have evolved prophets of their own, who are held in reverence and who exercise unusual power over their followers. Among these is Kibangu who sees visions, is divinely guided, is unselfish in his living and performs miracles of healing.

Last but by no means least come the stories of "mothers of men." We are introduced to queen mothers through whom the royal line is preserved—note the consistency.

If we have read with bated breath of the Russian "Legion of Death" we will surely feel our pulses quicken as we follow the black "Amazons of Dahomey" into battle with their leader for whom they fought, and for whose honor they died and lay in great numbers on the field of battle.

In contrast to the "Amazons" are such women as the gentle Rakeri going alone among black and white to minister to sufferers from the "sleeping sickness." Returning to her village, well and happy, but going again at the call of the dying and returning once more to her own

hut to succumb to the dread disease and fall herself into the sleep that knows no waking. "In the whole history of the Christian church where," asks Bishop Tucker, "is there to be found a nobler instance of self-sacrificing love?"

And so from cover to cover in simple yet convincing fashion this book tells of what has been done by these dark people. Sad, poignant, terrible, is much of their history. Courageous, determined, patient, happy,—who would not be glad to leave them free to face their rugged way? Read the book and answer.

To Bahá'is this book seems a splendid contribution in giving a great demonstration of Truth so often set forth in the teachings of Bahá'u'lláh of *the oneness of mankind*. Lives such as we read of in this book are more convincing of this great truth than would be many arguments appealing to the intellect only. It is in the realization of a common heart beating throughout all humanity that we shall be able to live as well as preach the doctrine of the brotherhood of man.

"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."—Abdu'l-Bahá.

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